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(Story on Back Cover Page)

AEGYPTUS

DECEMBER — 1942



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AEGYPTUS

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

DECEMBER — 1942

Vol. II

No. 6

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Aegyptus is published monthly by the Coptic Fellowship of America, and is dedicated to the upliftment of mankind. 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.

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MY EXPERIENCES PRECEDING 5,000 BURIALS

HAMID BEY

THE STORY OF MY LIFE

What I Learned in the Egyptian Temple



Part XIV

Many ancient religions tended toward despising the body. But in Egypt one can go back to the beginnings of history, and find that all the way they have much respect for the body. The Egyptians have taken care of the body during life and preserved it after death. They have always seen something Devine in all living organizations. In worshiping animals and vegetables, they worship the mysterious principles of organization—that vital power, which is to us, and it was and is to them, marvelous and inscrutable.

From the foregoing it becomes evident that my Temple Masters draw on knowledge and wisdom wherever it is to be found. Hence they are interested in the life and works of all great souls, and attempt to extract whatever peculiar contribution each may have made to universal wisdom.

Therefore, they accept the Christ, and He is one of their major leaders and teachers of the one law. He evidently beheld the law more completely than any other Master who has visited our earth. This complete observation possible for the evolved Christ Consciousness, most of which is invisible and, therefore, unknown to ordinary people, is revealed in His commands in regard to human relationships. "Love thy neighbor as thyself," may seem to be an arbitrary command to the uninitiated, but it is as necessary to personal good as eating food and breathing air. In it is a necessity belonging to our essential and changeless being. Therefore, as long as we neglect this natural requirement, we reap the inevitable suffering.

Essentials on the Upward Path

But to return to the first essentials of growth, a healthy body; it is evident that Christ valued health, since so much of His endeavors was directed toward healing, and the command which sometimes followed, "Go and sin no more." He was evidently healthy in body and mind. All His faculties were active, and so full of vital power as to awe and control even His opponents who came, expecting to put him down.

Christian nations must include in their renaissance for the future, a renewal of the physical constitution of the race. In its haste to get rich in the intense struggle of business rivalry, probably more lives are destroyed each year than might be lost in a great battle. Educate the body as well as the brain, or mind. So closely connected are the various phases of personality, that even the quality of the voice reveals the quality of the soul. Physical rejuvenation is the foundation of essential soul vitality.

The wonder works of the Christ show what man can do when he attains full physical development. The physical body refines the coarser elements of matter into superphysical, or soul body. Hence our soul qualities must manifest during earth life through the physical body. The life principle works backward and forward, from positive to negative, and back again. Hence it becomes true that the mind and soul refine the body, then the body refines the soul, and so on, until finally soul, the higher self, gains the ascendancy and becomes complete master through intelligent guidance. It proves itself superior to all visible forces in nature, masters the body, and the laws of matter become flexible in the powers of the mind.

My Masters believe in WORK. There is no element of unnecessary ease in their schedules. They realize that to *be* something one must *do* something; and that as one *does* something, one *is* something. Hence the dignity of work. Therefore, they say if you cannot be good, try to *do* good; and if you cannot *do* good, try to *be* good, and watch results. One produces the other.

Instead of decrying the value of Western Civilization, they say it is necessary to round out human development. Before mind can display its creative powers in the higher regions of thought, it must have a broad substratum of scientific knowledge as a basis of the more exalted superstructures.

The principles in chemical analysis are the same as used in analysis of the mind. The physiology of the animal economy is an incipient development of the physiological principles of the intellect and moral economy.

All true growth and wisdom are the higher departments of a Divine Temple whose foundation is science and whose turrets extend far beyond and into the tranquil realms of Celestial life.

Physical science leads to intellectual science while this, in turn, leads to the science of morals. Chemical analysis leads to mental analysis and from this we derive a sublime philosophy of the essential qualities and powers of man's immortal soul. Chemistry is a manifestation of an ultimate principle called love. The fact of correspondence all through the universe leads us naturally to universal love and benevolence and to a scientific charity and philosophical compassion for all. A complete study of nature on her higher and invisible levels proves to us that our fellowmen have a natural claim upon our sympathies and

efforts and we have a claim upon them. The ultimate of harmony or perfection is a universal confederation of interests and a community of occupations.

Man must triumph over the elements and phenomena of the physical world before he can achieve many victories in the world of morals. A philosophy of matter supports a philosophy of mind, just as a house stands on its foundation.

When man is wise enough to convert bad physical conditions into good and healthy influences, he will have taken a long step toward Christian attainment in eliminating crime and poverty. This must be part of religion before religion brings its real power to convert and save unto complete expression.

Science is naturally the primary stratification, the granite foundation of all philosophical knowledge and moral growth. That is to say—all religion and philosophy, to be of any service to mankind in this day, must have a scientific basis.

Religion must begin its work where we live now. Men can digest food years before they can digest a thought. A child is more interested in a ball than a planet. The yard stick has much to do with principle, and the pound weight and balance are symbols of justice. Only as we conceive the fact that the truths of nature mean the truths of the spirit will we come close to reality and use it for individual improvement.

The Christ gave us a love Principle. It is the business of Christianity to give this principle a body. This comes only through accumulated knowledge concerning mathematical necessity of justice, graduated on to its next higher level of love and mercy. When man begins in earnest to study the fact of correspondence in nature, we will ascend gradually and reach the realms of wisdom, or liberation.

In short, the above is an attempt to show how the Egyptian Temples begin their training of young students. The higher training and development can follow such substantial beginnings with mathematical precision and dependability. No other foundation can serve for the ascending superstructure as it prepares for the next or heaven world.

Religion and Social Evolution

As science harnesses the forces of nature and speeds up production, it is necessary to develop a just system of distribution, or the economic system becomes top heavy, resulting in disintegration and a decline of prosperity. Hard times, called "Depressions" result. Then we have the strange situation where overproduction causes starvation, a thing unthinkable unless one has watched such a situation accumulate.

When mechanics make it possible to visit people of other climates in a few hours of speedy travel, the products of each section of the world can be distributed everywhere, and each community can enjoy the abundance produced all over the world. Such conditions, which eliminate time through speed, and automatically eliminate space, with time, make it necessary to get acquainted with people of both hemispheres of the planet, thereby enlarging our viewpoint and sympathies.

This makes a natural demand in exchange and labor, and brings a necessity upon all nations to devise ways and means of give and take which shall be just to all concerned. Unless the leaders of the nations see this necessity, international wars will destroy civilization until it recedes to where the people in their ignorance and blundering can handle it, when it begins over again.

As long as any civilization builds an ideal of accumulation, luxury and idleness, there will be weak spots which produce such extremes, as are inevitable where any person has not the natural exercise necessitated in service. Extremes of conduct in a vain endeavor to entertain the self results in over-indulgence, the terrible examples of which are presented in the profligate offspring of the idle rich.

These extremes are always counterbalanced by a corresponding poverty, where others are overworked, underfed, poorly clothed and housed. This causes diseases which come from lack of sanitation, and works as pus pockets in society.

The air we breathe is wafted from your East Side, New York City, to the mansions on the Hudson, and epidemics spread and all suffer from the extremes which result from ignorance and wrong ideals. Until we find that service develops ability, which brings the only natural and permanent joy, we fall into these errors. When we find inner, casual reality, which produces external conditions and situations, we will see that it is inevitable that we love our neighbor as ourselves, and do unto others as we would have others do unto us, and that this law of righteousness is really the law of self-preservation.

When we find that poverty creates a psychic resentment which permeates our psychic atmosphere, no matter how large our bank roll or costly our mansions or furnishings, we will re-order our economic relationships so that all can be assured of the necessities, and at least a few of the luxuries of life.

A little more awakening in reality will reveal the fact that poverty and its influences is the greatest factor in producing crime. Theft and the gangster could not exist without a competitive system and monopoly of the world's accepted values.

Human nature tends automatically to progress in wisdom and understand-

ing. It will progress even though it does so through hardship and suffering. Nations heap upon themselves the hardships necessary to learn and awaken. When they arise a little higher and peep into essential reality, they will face about and adopt a system of cooperation as a substitute for the present system of competition.

Unless Christian churches take a hand in political, social, and economic life, the brunt of progress is turned over to science. To date she has done nobly, and Christian history shows that science has progressed until recent times in the face of terrific opposition from religion. The signs of the times today indicate that science is still bearing the burden, while religion is still trying to hold to the idea that its mission applies to the world to come after the change called death, and not to the world of affairs today.

All true philosophy develops from the findings of science. Philosophy comes second in the order of man's awakening. A philosopher is a lover of wisdom. He watches the progress of science, accepts her findings, and builds his scheme of the various spheres of the universe accordingly. Philosophers of all ages have taken what scientific finding was at their command, and tried to deduce logically from the known to the unknown, and take the next step in progress.

The final result is religion. This is man's idea of his personal relation to the ultimate first reality. Man always orders his personal conduct to conform to these three grades of knowledge. Where his information is faulty, his conduct fails of constructive results.

Right now, in America, the real trouble lies in the fact that such essential knowledge is not furnished by wise philosophers or Christian ministers. And so, the church is losing its hold on the people. The terrific emotional stress incident to the late World War, has caused a backward swing of the pendulum, and thrown the world into materialism and the jazz which says "Eat, drink and be merry, for tomorrow you die."

This is certainly the psychological moment for the church to come forward and prove its right to live. Humanity is naturally religious, because it is naturally interested in its destiny, in this world, and the world to come. The church, therefore, has the most powerful opportunity to serve. But in an age where so many people know something of science and mechanics; in an age where all thinking people know about such things as atoms, protons, and electrons, and how they behave; when they think in terms of light years, and comprehend the immensity of space and eternity of time and the dependability of the law, the church must feed its people intellectual food if it is to have the opportunity to add the logical lessons in morality and the refinements of spiritual life.

This need for knowledge concerning things moral and spiritual is soon to develop into a conscious demand. It is already evident in the many so-called cults and isms which are found everywhere, including the powerful movement known as Christian Science. Teachers of these more modern and truer philosophies come from the Orient and ancient sages. The Orient comes with a counterpart of Western civilization, which is necessary to awaken the people to the fact that exact mathematical and inevitable law works in all spheres of creation, and that salvation from disease, unhappiness and failure lies in an understanding of those laws.

The time is ripe for Christian churches to drop their petty differences, which are of no serious consequence to the younger generation of today, and delve into dispensing real enlightenment concerning physical laws as revealed in modern science, and then transfer the lesson to the moral law, and show the reason why certain practices do not pay, but bring down sorrow and degradation upon the heads of the offenders. Only as our young people see the fact that there is exact law in morality, as well as exact law in chemistry and body processes will we be able to save them from the terrific suffering which must result from wrong practices. Commands which come unexplained, command no respect from our modern youth who is struggling to gain self expression without any fundamental knowledge of the law of his being.

When the world rises to a need, the need will be met. The world is beginning to ask for wisdom or knowledge concerning the why of things and the how, as never before in modern times. If the established churches do not furnish it, it will be furnished by representatives of Eastern Temples, where moral and spiritual values, and laws have been studied for thousands of years. This information will prove to be as scientific as the physics of the West, and the two working together will revitalize the body, renovate the morals, and awaken a consciousness of the eternal youth of the spirit.

NEWSPAPER REPORTS CONCERNING MY WORK

During my public demonstrations in vaudeville, there were many types of reaction to my work. This is inevitable, of course, in a country where my kind of training was never given. Since the two accounts which follow are the truth and are explicit explanations of processes and results, I can give you another angle on my demonstrations by quoting them as they appeared.

Hamid Bey, Wonder Man Who Accomplishes What Seems Impossible

"Hamid Bey demonstrates his ability to withstand or not to feel pain; to control the heart and general circulation of the blood, preventing the flow of blood at will, and general catalepsy. He submits himself to the ordeal of being buried six feet under the ground for hours at a time and is no worse for the

(Continued on Page 27)

THE FLIGHT AND MASSACRE

By F. HOMER CURTISS, M. D.

"The angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him . . . And (he) was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under."—St. Matthew ii, 13-16.

The first incident in the life of Jesus after the birth is the flight into Egypt and the massacre of the innocents. The astronomical basis of this universal incident in the lives of all Light-Bringers we explain as follows: "As the constellation Draco — the Dragon, Hydra or Herodes — rises in the East, the constellation Aries, the Ram or Lamb, flees before it in the West and disappears below the horizon into the Land of Darkness (Egypt). All infant Light Bringers are therefore represented as being pursued by some vindictive ruler and fleeing to some far-off place for safety. Naturally, in none of these stories is the child ever caught, so the pursuer orders a slaughter of the innocents."

In this series of lessons we show that the main events in the life of Jesus go to prove that He was a Divine and Superhuman Being, and not merely a good and pious mortal through whom the Christ-consciousness finally manifested. For the experiences He is pictured as passing

through—from the miraculous birth without a father to the bodily ascension—could not have been accomplished by any mortal born of woman. That He was and still is a divine individualized manifestation of the Spiritual Sun and the spiritual Light Bringer or vehicle of the Cosmic of the Piscean Age is evidenced by the Christ-force to humanity in the cycle and in their proper order, in the Universal Solar Myth, just as does the physical light bringer, the Sun, to the physical world in the shorter cycle of the year.

That this incident is universal and does not apply to Jesus only is evidenced by the fact that it occurs in the lives of all other Light Bringers. The Hindu Light Bringer, the child Krishna, was forced to flee from his uncle Kansa. The Egyptian Light Bringer, Horus, was obliged to flee to the Isle of Buto from his uncle Seth or Typhon. Frescoes on the walls of ancient Pompeii represent this inci-

dent, feature for feature, with the biblical story. Hadad, another name for the Syrian Sun God Adonis, escaped into Egypt when David's general, Joab, is said to have slaughtered every male in Edom, etc. The same incident is found carved on the rock walls of the cave-temple on the island of Elephanta in India. And the same incident is found in the life stories of Zoroaster, Perseus, Aedipus, Paris, Jason, Baccus, Han-ki, Salivahanna, etc.

Since it is evident that this is not and never has been a literal, historical incident in the life of any one person, what is the spiritual interpretation of this incident in the Universal Solar Myth? From the astronomical standpoint, the Sun, after its birth in the sign Capricorn, the sign of the manger, hides below the equator in the darkness of the southern hemisphere, symbolized by Egypt, until it has so grown in strength that it is ready to appear in the northern hemisphere and begins its mission of bringing light and giving renewed life to all Nature in the spring.

We have already pointed out (See lesson on *The Annunciation, Part II, Joseph and Mary*, Curtiss) that in the life-history of each Soul Joseph symbolizes the intellect, which is not the real father of the new-born Christ-consciousness, but is only its supporter and protector.

The "angel" or messenger that appears to him in dream is a message from the Higher Self warning him that both the new-born spiritual con-

sciousness and Divine Love (the mother) which brought it forth must be hidden for a time from the forces which have been ruling the outer life or they will kill the child. He must therefore take the new-born conception of the Christ-within and the Mother-love to which he is now wedded and flee into Egypt, or conceal them until the death of Herod or until the rule of the desires of the flesh is ended and his realization of the Christ-consciousness has grown clear and strong enough to come forth and bless mankind. Such Inner Guidance at first is often considered "only a dream," yet if followed good always results.

Subsequent events always prove that to ignore it is a mistake for which we have to pay, often in sorrow and suffering. This does not mean that we should blindly follow every inner impulse, prompting or "hunch" that comes to us, but must ask for guidance and challenge in the name of the Christ, everything that confirmed to us.

This journey into the land of darkness and demand that its truth be ness is a universal fact and a vital necessity; for only so can the newly born spiritual child and its mother (Divine Love) escape being overwhelmed by the forces of the outer world which relentlessly seek to stamp out all that seems likely to interfere with the indulgence of the lower self in the pleasures of the senses. Not only must there be a voluntary veiling of the inner illumination in silence, but from another aspect, after one has

had the transcendent experience of a realization of the Christ-within, there comes a reaction in which all memory of the experience seems swallowed up psychic delusion.

The rational mind cannot reason it in the darkness of doubt and we wonder if we have not been subjected to some form of mental illusion or out or comprehend such an experience, for it transcends reason and enters upon the realm of direct realization. Therefore, it must be put aside until the rational mind has had time to adjust itself to the new current of force from the higher or Spiritual Mind, the mind of the Higher Self. (For the divisions of the mind see *The Voice of Isis*, 167-9 or *Key to the Universe*, Curtiss, 260-2).

Every Soul in which the conception of Divine Truth has taken place must, therefore, keep this new realization of the Christ-within sacredly hidden in his or her own heart, for if it were proclaimed abroad or told even to friends, it would either be laughed at or mocked or in some way belittled and killed out and forgotten.

The new current of spiritual consciousness from the Higher Self now begins the establishment of a new highway of communication with the personality. This is a bridge of understanding (Sattva) called *Antaskarana* which must ultimately span the gulf which separates the rational or so-called mortal mind from the Spiritual mind of the Real Self. This bridge is a literal thing composed of radiant light from the Higher Self although it

is impenetrable darkness to the outer world.

Every step we take toward spiritual enlightenment not only strengthens this bridge, but also shortens our journey across it and gives the Spiritual Mind greater influence over the human personality. This is sometimes called the "bridge of swords" over which we must pass with naked feet; for once we start to cross it we can never again go back to or accept conditions in life as we did before our awakening. And our understanding (feet) may receive many sharp cuts and bleed as we progress until our lower conceptions and understanding of life can no longer be wounded by or suffer from the higher ideals revealed to us by the Divine Light.

Just as the seed of the Christ consciousness is buried in the darkness of the physical body until it has germinated and put up its mystical sprout of divine understanding into the light of our outer consciousness, so in Nature does the seed of the future plant or tree lie buried in the darkness of the soil until it sprouts and grows strong enough to push up through the soil into the light of day. But until that time the tender sprout must be concealed by the darkness of the earth, its Egypt.

If we dig the seed up to see if it is growing or to show to some horticulturist that we may find out what kind of a plant or tree it will be, we simply delay or even prevent its growth. Just so does a babbler kill out the sacred inner realization if he tries

to display before the world that he may be admired for his advanced development. The law of the outer Nature applies as well to our inner Nature or Soul-experiences. If we dig them up to show our friends or expose them to the light of reason and ridicule we prevent their growth and manifestation.

The world will become aware of them in due season if we let them sojourn in Egypt until the time has come when we are ready to manifest our new understanding and realization. For it in darkness, where God works silently His wonders to perform, that all things germinate and are brought forth.

Egypt is commonly used as a symbol of spiritual darkness, sorrow and lack of understanding, where we are under the bondage of ignorance and are slaves to King Desire. It also refers to the physical body in which the incarnating Soul is in bondage to the senses. But to those who bravely flee into Egypt at the command of the Inner Voice, it has quite a different meaning.

It now symbolizes that inner sanctuary of the heart or the Temple of Silence in which the newly-awakened Christ-consciousness is hidden until we fully understand the Inner Radiance which can and will shine forth clear and steadily if we will but fix our gaze upon it instead of upon the tiny candle of self-admiration. Then will the Inner Radiance and the sacred joy which we have found, yet dared not to speak of until it grew strong enough,

come forth and dispute with the doctors in the temple.

When we pass through the thrilling Soul-experience in which we awaken to a new wonderful realization of the Divine Presence within, we feel that something so wonderful has come into our lives that we must change our entire mode of life to live up to it. Because of our previous erroneous teaching we sometimes feel that we must give up all expressions of joy and gladness and go about our work in the world with a long face and a solemn manner. Such a conception of the flight into Egypt would indeed be a punishment instead of a joy. But if we realize that Egypt now is not for us a place of utter darkness and sorrow, but is a sacred shrine into which we can retire and worship the Christ, realize His mighty love and truly "feed on Him in our hearts by faith and thanksgiving," then the experience fills us with such happiness and joyous ecstasy that we cannot help unconsciously radiating it in our lives to all we contact.

The incident of the massacre of "all the children that were in Bethlehem and in all the costs thereof" is also a part of the universal allegory. It was supposed to have taken place toward the close of the reign of Herod the Great. But as he died in the year 4 B.C. it is generally supposed that, since there is no record of the year, much less the month and day, in which Jesus was born, He must have been born during 4 B. C. The great Jewish historian, Josephus, who gives

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A WOMAN OBSERVES

by

audrey stratton



We are wiser than we realize. We have not become acquainted with the God that lies within us. We have not touched Him with gentle love. We do not live by the code of His Son and yet this is inherent within us.

Only in flashes of brilliance are some of us privileged to be shown these facts, and those of us who are so shown live forever afterwards in that light.

Now, as never before, we should try to contact that inner God and live with Him day by day, hour by hour, minute by minute. Never letting go for an instant. Imbued so by His Spirit that we carry on even when our conscious mind is stilled in sleep.

War jitters, and all of its many consequent ailments, mental and physical, are caused by forgetting or neglecting these simple facts of healthful thinking. For after all that is what faith is — what religion is — healthful thinking. It neutralizes one's concept of the world around one and it acts as a buffer when we are hard hit by the cruelties of war.

We have all noticed around us the crumbling of personalities which were once so strong, so pleasant, and so thoroughly congenial. Their methods of contact have changed, their per-

sonal philosophies have disintegrated, they are irritable and hard to get along with. War jitters!

They have not given the God within them a chance to express through them and so they have tightened up all channels of expression. No one likes them and, in such times of stress as these we are going through, no one seeks them out because life itself is hard enough to endure without the added tribulations of these "mental slackers."

Therefore, check on yourself, my friends, if you are not sought after, and you wonder why people avoid you, and if your friends are not as attentive as they used to be. The trouble is not with your friends but with you. No one cares to be around a person with a "war jitters" chip on his shoulder.

Be calm and let those channels of God have full expression throughout your being. Know and realize that you are building up strength for future trials. Keep your faith at the greatest pitch of activity. Don't give way for a moment.

And may God be with you.

THE LIGHT OF THE WORLD

By ORIO

Part II

MANY people ask, "What was the Star of Bethlehem?" There are different heavenly objects which might have been the Star of Bethlehem, and it may be well to enumerate a few. A meteor or fireball flashes through the sky with great brilliance but, as it lasts only a very few seconds, this heavenly body must be eliminated. Comets are heavenly objects of brilliance. They have a bright head and a long tail but in ancient days comets foretold evil.

Planets are also heavenly objects, yet these wanderers of the sky were well known to the Wise Men who watched the sky. At the time of the birth of Jesus, three planets, Mars, Jupiter, and Saturn, were supposed to be in conjunction. The most logical heavenly object which could have been the Star of Bethlehem was a Nova—a new star which, when it explodes, shines with such brilliance that it can be seen in the daytime sky.

Although the Star of Bethlehem has not been scientifically catalogued, this is no reason to dispute its origin.

As our earth is not even the size of a grain of sand in comparison to the universe and man is not even as large as a speck of dust in comparison to the earth, man has a long way to grow to comprehend the laws of the Most High. Man lives upon this earth as a moment of time while God's time is infinite. Therefore, man in his smallness cannot always have objective reasons and proven facts for God's will and purpose. Man must have faith in the supernatural and it is faith that shall unveil many of the mysteries in the years to come.

The Star of Bethlehem is the Spiritual Light that Shone in the Minds of Those Who Followed the Star.

Two heavenly constellations of great beauty, seen on Christmas Eve also tell the Christmas story.

During the Piscean Age, in which we are still living, in the northern latitudes one may find the constellation Virgo, the Virgin, beginning to rise in the east about midnight. At nine o'clock the same night one finds that the Northern Cross, which is the constellation Cygnus, the Swan, stands as a perpendicular cross in the western sky. Thus these two star groups tell of Jesus who was born of the Virgin, the seed of woman and that he was crucified upon the cross.

The Prophets of old told of the star which would herald the Saviour's birth. In the Book of Numbers, chapter 24, verse 17, we read, "*I shall see him, but not now; I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.*"

As one begins to see the correlation between the physical sun and the spiri-

tual sun, one begins to realize the fullness of all that our day star means to us. In the Book of Revelations man is told by the Christ as he speaks to the church of Thyatira that he that keepeth his works unto the end to him he will give "*the morning star.*"

The sun has ben worshipped in past ages. Ancient Egyptians worshipped Osiris, symbolic of the sun, and we will notice a correlation between this ancient sun worship and our future sun worship when we become consciously aware that Christ is symbolized by the bright and morning star.

We shall worship the Sun of Righteousness for the sun will be the symbol of God's glory as revealed through Christ, His Son.

Scriptures tell us that Jesus was born in a stable—"*And she brought forth her first-born son, and wrapped him in swaddling cloths, and laid him in a manger; because there was no room for them in the inn.*"

Capricorn, the sign in which the sun enters on December 23rd, is the lowest point that the sun reaches in its yearly journey through its orbit. This is the beginning of a new cycle and therefore at this time a new sun-god is born.

Immediately after the new sun is born, it begins its upward climb through the circle of the seasons. Scriptures tell a similar story in the life of Jesus. "*And when they (the Wise Men) departed, behold, the angel of the Lord appeared to Joseph*

in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and they departed into Egypt."—St. Matthew 2:13-14.

Jesus did not remain where he was born but immediately journeyed to another land just as the sun did when it began its journey through its new cycle.

Our physical sun conquers the night of the seasons when it crosses the equator at the vernal equinox, Jesus the Light of the World, conquers death on the cross to arise in his full glory at the Easter season.

It becomes very evident that it will be necessary for man to know all these various symbols of the Christ and to understand that the spiritual flame and fire in man represents the ideals toward which he strives are all interwoven with the brightness of the sun which guides both the physical and spiritual man.

As all true religion is imbedded in the heart of man, Religion will remain as long as the sun shines and men's hearts beat.

Jesus, as told by St. Matthew 6:19-21, says unto man, "*Lay not up for yourself treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth*

nor rust doth corrupt, and where thieves do not break through nor steal; For where your treasure is, there will your heart be also." And in chapter 19, verse 21, he tells us *"If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."*

We also read in the Scriptures that He tells man, *"I am the way, the truth and the life; no man cometh unto the Father, but by me."*—St. John 14:16.

During each age an adept lived upon this earth. During the Arian Age, Moses led the Children of Israel. In the Piscean Age, JESUS walked upon this earth, and in the age that lies before us we can expect the return of the Christ with his new name and it is HE who will guide humanity through the years that lie ahead.

We have learned to know the Son of God, the Sun of Righteousness, as the Lamb, the Lion, the King, and the Star.

The SUN will continue to rise every morning and will continue to give joy, hope, life, and love.

Aren't you happier when it sheds its healing light rays and full power and glory? Doesn't love radiate more wonderfully when your heart is light and you sing songs of praise unto HIM who comes as the Light of the World?

"Walk while ye have the light, lest darkness come unto you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light."—St. John 12:35-36.

When the Son of God returns in his full glory, we will understand the words of St. John, the Divine, when he wrote of the Christ in the Book of the Revelation. It is in the closing chapter of the Bible that the Christ tells mankind:

"I, Jesus have sent mine angel to testify unto you these things in the churches, I am the root and the offspring of David, and the bright and morning star."

"The grace of our Lord Jesus Christ be with you all. Amen."

A Word of Appreciation

To a person who, for the last three years, has served silently in the publishing of Aegyptus.

I am speaking of none other than the Assistant Editor, Harriet B. Myers, who has worked so diligently and with so much enthusiasm in the preparation of this publication. The Coptic Fellowship and myself extend our thanks and gratefulness to her for her services, talent, and sincere endeavor.

Hamid Bey, Editor.

FUNCTION OF DIGESTION

By ERNEST G. WIESE, D. C.

DIGESTION is a process partly physical, partly chemical, by which the nutritive principles of the foods are prepared for absorption. The reason for these changes lies in the fact that the foods consumed are heterogeneous—of different types of compounds consisting of organic and inorganic nutritive principles associated with varying amounts of non-nutritive material.

For example, the dense parts of connective tissue of the animal foods and the woody fibre or cellulose of the vegetable foods, from which the nutritive principles must be freed before they can be utilized; and in the further fact that if when consumed in the free state, the food principles are seldom in a condition to be absorbed into the blood and consequently assimilated by the tissues.

When foods are consumed in their natural state or after they have been subjected to the cooking process, they are subjected while in the food canal to the solvent action of various fluids by which they are disintegrated and reduced to a liquid condition. In this manner the nutritive principles freed from their combinations are changed in chemical composition and transformed into substances capable of absorption. To all the physical and chemical changes which foods undergo in the food canal the term Digestion has been given.

The digestive apparatus comprises the entire food canal and its various appendages, the lips, the teeth, the tongue, the salivary glands, the gas-

tric and intestinal glands, the pancreas and the liver.

The food canal is about 33 feet in length. It is divided into several portions, the mouth, pharynx, esophagus, stomach, small and large intestine, as per Figure 1.

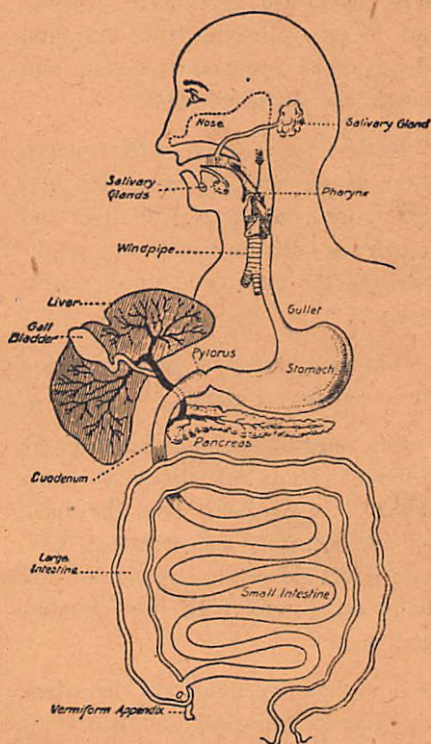


Figure 1

In the Mouth

The teeth by which the food is divided, the tongue, and with glands by which a solvent fluid, the saliva, is secreted.

The esophagus is a tube about 9 to 10 inches long through which the food passes into the stomach, which is a reservoir for the reception and retention of food for a varying length of time.

The small intestine extends from the end of the stomach to the beginning of the large intestine, about 24 feet in length, then the large intestine is about 8 feet in length; it presents a very convoluted appearance. Embedded in its walls are the intestinal glands which open on its surface and secrete the intestinal fluid.

In the upper portion of the stomach there is an opening or outlet into which open the ducts of the liver and pancreas — organs which secrete the bile and the pancreatic juice, respectively.

The large intestine also contains a large number of glands.

One must understand that there are different kinds of digestive juices which mix or pour over the food, namely, enzymes and ferments. Certain juices aid in the digestion of proteins, others mix with fats, starches, and sugars.

The digestive fluids are the saliva, the gastric, intestinal and pancreatic juices and the bile.

We have then a method of taking

hold of the food with the lips and teeth, mouth digestion, swallowing, gastric digestion, and intestinal digestion.

Mastication

The most important physical change that the foods undergo is that of mastication.

1. By mastication the foods are broken up into small particles. This enables the digestive juices to work more thoroughly upon the food. Many cases of chronic indigestion have been traced to faulty mastication.
2. The foods are held for a greater length of time in the mouth, which prolongs the digestion of the food by the saliva.
3. The person appreciates better the taste of the food, and
 - a. Obtains more pleasure from eating.
 - b. The greater pleasure causes a greater flow of saliva and gastric juices and thus favors digestion.
4. Thorough mastication produces a greater flow of blood to all structures of the mouth, in this the teeth share.
5. Above all, it brings about a moderation in eating which is desirable in most people.

Saliva is alkaline, and to a great extent the acids formed by bacteria are neutralized.

Saliva is secreted by salivary glands, the submaxillary and sublingual glands.

Enzymes in saliva are important— Ptyalin and maltase.

Fats and proteins are affected by saliva.

Starches are transformed into maltase, a form of sugar; sugars are broken down, making them more readily digestible.

Boiled starch is very readily attacked by the ptyalis, but raw starch is very slowly acted upon. This is due to the bursting of the cellulose envelope surrounding the starch grains by the boiling or baking process. Hence, when carbohydrates reach the stomach where hydrochloric acid is normally present all salivary digestion comes to a stand-still.

Salivary glands are supplied with nerves, especially sympathetic nerve fibres. Illustration: Mouth waters at the sight or smell of good foods, from which it is evident that the glands are involved.

The stomach is used for storing food—a mixing bowl. The hydrochloric acid breaks down the food, also disinfects the food. When a state of free hydrochloric acid exists, then the stomach permits food to pass into the small intestine.

The gastric juices are ferments: pepsin, rennin, and gastric lipase.

Salts, chiefly chlorides of sodium and potassium, phyrochloric acid.

Pepsin splits up food proteins, albumins.

Rennin is a ferment which clots

milk; casein, protein of milk, is split up by rennin.

Fresh bread and hot biscuits are not so well digested as older bread. The mastication of a hot roll ordinarily results in a doughy lump, which gives difficulty for the juices to penetrate.

Large amounts of salt hinder digestion.

Fat also hinders gastric juices, and lessens the amount of gastric juice secreted.

Sleep does not hinder digestion. Cats and dogs, after a heavy meal, go to sleep. So do many human beings!

Small Intestine

When the food has become liquefied to the extend of free hydrochoria, the stomach gradually expels its contents into the intestine. Here there are two fluids, the pancreatic juice and the bile, which are both alkaline reaction. They pour over and into the food.

In the intestine, both pepsin and trypson further split up the proteins into amino acids.

An enzyme called steapsin splits up fats, breaks them up into fatty acids and glycerin.

The enzyme maltase splits maltose into dextrose. The enzyme lactase splits lactose into dextrose and galactose. The enzyme invertase splits cane sugar into dextrose and levulose.

There is no digestion in the large intestine. Absorption takes place in small intestine—except water.

In order that we may receive nutrition from the food we eat, there must

be a means whereby we absorb the nutritive particles. On the inside wall of the intestine are to be found numerous projections termed Villi. The particles of nutrition are forced through these villi by pressure, and thence into the small capillaries and carried into the bloodstream. All this is gathered from intestines into the veins, and thence carried by the large portal vein into the liver.

Lymph is a milky fluid which also carries absorbed fat into the blood stream. The absorption of fats depends upon melting point. Because of the low melting point, olive oil, cod liver oil and like fats are easily digested and absorbed.

Nerves

Autonomic System—Vegative Nervous System, the Para-sympathetic or "Extended Vagus" System are brought into activity. Practically involuntary.

Nerves both excitator and inhibitor.

Function of nerves is influenced by mental condition. Fear, anxiety, distress, grief, worry, anger, fatigue inhibit function. One should never expect to enjoy good digestion when laboring under any of the above emotions.

Abdominal muscles should be exercised so as to give good muscular tone. Posture in walking, standing, and sitting tends to prevent the stagnation of blood in the intestinal blood vessels and increases the tonus of the muscles in the abdominal wall.

So it behooves us all to take cognisance of the following before and after eating:

REST—Complete repose.

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TILLERS OF THE SOIL

By CLARA EMELIA BURR and CLARENCE EDWARD BURR

Part XII



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Now something came athwart this expression for Sonia in that her sense of duty separated her from Dean. He could understand this, he thought, for no one could misunderstand Royal's devotion. Somehow, it did demand consideration in its forceful honesty and somehow it promised fulfillment. Nor could one hold it against Royal that his father, Bart West, once had gone wrong. West would beat back the truth now. Royal sprang from a vital background through his mother and was in every way fit for Sonia. No, he could not step in unless ordered to in a clearer fashion than now. Even Dean would not want him to, he realized.

Dean cut to the heart of his immediate problem at once. "The success of our cleanup here has started something. I received a wire yesterday, from one of the most important civic organizations in an Eastern city inviting me to come and help them establish a group similar to ours here. Do you think the time is right for that, now?"

"The response should meet the demand, Dean. But what of your law study?"

"I've decided not to stay with the law. For some time I've doubted that I belonged there in the vital way that my Father does and as I must in order to feel right. I think that I shall enter the field of horticulture after I can belong to myself again and become one of the tillers of the soil. I love nature's works."

"You are wise in following your bent," Luther agreed. "Life is spreading so fast now in this twentieth century and years of the nineteen thirties that you will be able to impress yourself on the pattern wherever you are and whatever you do."

Dean's gray eyes grew humorous and a wistful smile drew at his mouth. "I remember expressing myself to you thus awhile back but that worries me no longer. I shall be content with whatever impression I make just so it is true and expresses what is given me to express."

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The End



A PRAYER

Dear Heavenly Father,
Hear my prayer —
Let the Star of Bethlehem
Shed its radiance EVERYWHERE:
Fill the hearts of war-torn Nations
With abundant love and light,
That loved ones
May smile again
And that there will be
NO MORE sorrow
Take unto your loving arms,
AND no more strife.
All nations and all creeds
Fill their hearts with such joy
There'll be no more worldly greed.
Let them fully understand the story,
Of HE who died upon the cross
That his tears of sorrow
ARE NOT really lost!
Oh, gracious Master
In humbleness and in prayer
I ask that there may be
THIS CHRISTMAS
Peace and Joy EVERYWHERE!

—Gayle Goodall.

SPECIAL OFFER

For 30 days only. To purchase at the special price, CALPANS, the new anti grey hair vitamin which has proven to be a great factor in the restoration of the hair to its natural youthful color.

One bottle of 100 CALPANS tablets is a supply for 3 months and 10 days, plus 2 cans of alfalfa tablets. Regular price \$6.50, but for all of you who send an order within the next 30 days the special price will be \$4.00. Send money order or check to the Coptic Fellowship of America. Postage prepaid.

Hamid Bey.

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"Yes, that is the great thing, Dean," Luther said, carrying the conversa-

tion on. "Your experiences and your expression is a part of the whole universe, else you would not be here."

"You taught me that," Dean replied. "I think I sensed this truth of Being vaguely but you made it clear and I know what it means. I must fulfill, always, and in every way, and to everyone, the utmost I can give; a full measure pressed down and running over. Strangely enough, I can think of nothing more satisfying."

Looking at him, Luther saw the young face filled with the complete knowledge that the words implied and he thrilled to the kinship of soul between them. Why must Sonia miss this glorious understanding? While he sought for words to convey his appreciation to Dean, a shadow fell across the arched doorway and Sonia came in swiftly. A white paper fluttered in her hand and her face was shadowed with pain.

"Read this, Dad," she said, thrusting the note into his hand, "and tell me what you think I ought to answer."

Dean made a move to rise, but Luther laid restraining fingers on his arm.

"Please wait, Dean." Then he read the note. Its stark baldness hurt.

"Dearest Sonia:

"I meant to come back to talk to you face to face. Now I find I cannot do this for I am too weak where you are concerned.

"You see, I have discovered that I

fooled myself. Yes, I wanted to do that; it was not your fault. As I saw you with Dean Bertram, I knew you loved each other.

"How I wish it could have been for me, Sonia. If I am mistaken, if after all you do love me, then send for me or come to me. Or, if you could ever care for me I am willing to accept the crumbs if you can give them. It is for you to decide.

"The telephone call from Leon concerned Mother and Father. They have decided to give their city property to charity and go up to our Oregon holdings to live but they wanted my consent also, Sonia, which I am glad to give. I think they may be happier there.

"If you accept me, I can make a home for you anywhere you want to live. But, if you refuse me, I shall go with them to help them build their life again—not because they need me but to help me to forget. The forest holds healing for the mind and heart.

"No matter what you decide, I shall always love you.

Faithfully,

Royal West."

Luther folded the note and looked into Sonia's face.

"I think it very plain, Sonia. There is nothing you can do except tell him the truth. You do love Dean?"

"Yes, Dad," Sonia confessed, blushing.

"Then I believe it is lucky that a strained sense of duty or honor, call it

whatever you please, could not hide that fact," he told her gravely.

"I felt I must be fair to Royal, Dad."

"Yes, I have gone through those qualms and they still come occasionally. But I soon know them for deceivers that seek to prison your spirit and deny you life. This does not mean that you may break any true obligation because you begrudge the payment after the contract is signed, so to speak, and you have already received your full benefit. It must be more than a selfish motive that speaks. In your case, what could you give Royal that should pay for cheating him of the real you?" he probed.

"I'm afraid I got all mixed up about realities," Sonia confessed.

"Do not take that too seriously, either," Luther cautioned. The lessons the price yourself and the cost is your of life are worth all you pay; you set ability to learn. Now, I think my part in this is finished, so I ask you to excuse me. You can say the rest between yourselves."

With that he left them, pretending not to see Sonia go into Dean's waiting arms. This filled his cup of happiness to the brim. His children happy; his home safe; his foe conquered; his work stretching before him in years of promise—what more could he ask for?

On the way to the house he met Jamie and Jennie. They were so absorbed in each other that they did not see him until they almost ran into him.

"Dad," Jamie began, "did you see Sonia anywhere?"

"Yes, I did. It looks like a triple wedding, Jamie," he answered with a teasing smile and saw Jennie's eyes glow with joy.

"Then it is Dean, isn't it?" she asked.

"Yes, Jennie. I left them in the arbor with everything cleared up."

"I'm so glad!" she exclaimed, her voice tremulous with feeling.

"We all are," he agreed heartily.

On the point of passing them, Jamie caught at his sleeve and said, "Wait, Dad, I have something to tell you."

"Something I am not already aware of, Jamie?"

"Well, maybe you have guessed it but Mums thought I should mention it at the first opportunity. I wonder if you would consider a partnership with all of us, Eddie and Anna, Sonia and Dean, and Jennie and I. Not as a gift from you; we could work it out on some percentage basis if you like. It might be a nucleus for our Fellowship of Humanity in this new day."

"Do you really want this, Jamie?" Luther asked, moved to the core of his being. "I could think of nothing closer to my own desire.

Jamie's eyes met his in candid pleasure. "Thank you, Dad. Yes, I really want it. We all belong with tillers of the soil. There is no grander life than to see nature unfold her glory. You showed this to Sonia, to

me, and to our friends and we want to pass it on to our children, also."

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The End



... A PRAYER ...

Dear Heavenly Father,

Hear my prayer —

Let the Star of Bethlehem
Shed its radiance EVERYWHERE:
Fill the hearts of war-torn Nations
With abundant love and light,
That loved ones
May smile again
And that there will be
NO MORE sorrow
Take unto your loving arms,
AND no more strife.

All nations and all creeds
Fill their hearts with such joy
There'll be no more worldly greed.
Let them fully understand the story,
Of HE who died upon the cross
That his tears of sorrow
ARE NOT really lost!
Oh, gracious Master
In humbleness and in prayer
I ask that there may be
THIS CHRISTMAS
Peace and Joy EVERYWHERE!

—Gayle Goodall.

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Hamid Bey.

MY EXPERIENCES

(Continued from Page 10)

experience, as far as anyone can observe, and he, himself, says that it is good exercise and improves his health.

"During these hours he does not appear to breathe at all. Concerning the control of the blood circulation, it is remarkable in that two or three medical men test his pulse, one at the heart itself, and the two others taking his pulse at both wrists. I have seen Hamid Bey, when under medical examinations by a committee, extended both arms and ask two of the physicians to examine the pulse at the right and left wrists respectively. At the same time the third physician would take his heart beat by means of a stethoscope. They would stand, watch in hand and report their findings. At first all would report the same rate, say seventy-two to the minute. Then Hamid Bey would begin to concentrate. At the end of a minute the doctor holding the right wrist would report 64 to the minute, the doctor holding the left wrist, 96 to the minute, while the doctor listening to the heart beat would report 84, all at the same time! Now, this is something very remarkable. There is no doubt as to the facts. I have seen this demonstration many times, tested thoroughly by competent medical men. As soon as Hamid Bey ceases his concentration, the pulse all over the body resumes its normal rate."

"There is nothing essentially miraculous in this, but it is a remarkable demonstration of the control of the body by mental means and has aroused the greatest interest wherever shown. It proves to us that this ability is the secret of his power to endure these long burials.

Another Demonstration

"Another demonstration which Hamid Bey gives of his unique powers is permitting the flesh or tissues of the body to be pierced with long pins or daggers, seemingly without pain. For the purpose, long hat pins are usually used. These are pushed through the cheeks, breasts, arms, shoulders. There is no doubt but that the pins are actually inserted. It is Hamid Bey's practice to walk among his audiences with the pins sticking into or through him, as I have described. If any skeptic is present, he is usually allowed to insert the pins himself. There is no preparation of the skin with drugs, previous piercings, or anything of the sort. Physicians who perform the tests have examined the area of the skin before and afterward, choosing the particular spot involved, inserting and extracting the pins. There is no trick whatsoever involved in the demonstration. At the conclusion of the experiment, the pins are withdrawn and only tiny pink holes mark the spot where they have been inserted.

"Hamid Bey will ask whether it is desired that blood shall flow from the wounds, and he permits it to flow or refuses, at will. Sometimes he will permit blood to flow from two of the holes, and refuse it from the other two.

Body Catalepsy

"However, his demonstration of body catalepsy is the most remarkable of all. His body becomes rigid, the pulse becomes almost imperceptible, and respiration apparently ceases entirely. Consciousness is said to be obliterated, and nothing is remembered of the time spent in that state. In this mental state Hamid Bey permits himself to be buried under ground, with or without coffin, and is revived at the end of the time.

"I have watched this experiment when a committee of disinterested, local men chose the spot, so that secret air tubes, tunnels for possible escape and the like, are impossible. At one time, on a cold and rainy day, the ice had to be broken on the ground before the digging began. The earth was undisturbed at the end of the burial.

"It was the unanimous verdict of the medical committee and newspaper men present on that day, that no fraud was possible, and they so stated in the public press on the following morning. Medical men say that the cataleptic condition is a real physical and mental state, and that it cannot be artificially imitated. They say that during catalepsy the pulse seems entirely suspended, and that the subject ceases perceptible breathing."

"On one occasion when Hamid Bey had undergone the burial test, at its conclusion the pulse could not be detected. When he came out of the cataleptic state the heart beat jumped to 120, then fell to 84.

"Another peculiarity about this man is that when he is buried on a hot day in a sealed casket, he comes out without perspiration on his body, while those who are about him, and functioning normally, are dripping with perspiration. This fact alone should prove that the state is unique and genuine. On the other hand, Hamid Bey can be buried in the ice cold ground for three hours without any ill effects whatsoever."

"It is true that these long burials can be imitated, but the conditions involved are invariably different from those prevailing at a genuine burial. Sometimes oxygen tanks are smuggled into the coffin, or a tub is connected with the box under cover of clothing. But in all the public, or test burials of Hamid Bey, none of these conditions have prevailed.

"Some performers have tried to duplicate this by simply remaining in a coffin as long as possible, and emerging when life could no longer be sustained. Such was the demonstration given by the late Harry Houdini. He was submerged in a metal coffin for about an hour and a half, but when he emerged he was deathly white, running with perspiration, and with a pulse of 142. It is the opinion of those who watched Houdini attempt to duplicate by mechanical means, the feats of these Eastern Adepts, that his life was appreciably shortened by the terrific strain.

Different When Genuine

"But where the fact is genuine, there is no evidence of strain, or in fact, of any unfavorable physical effect. It becomes evident to a competent and careful observer that the inner states are entirely dissimilar.

"The state of self-imposed catalepsy is most interesting to observe. Hamid Bey stands erect, presses strongly on his forehead with his fingers and then on his throat with his thumbs. A few seconds later he throws his head back with a gasping intake of breath, the body perfectly rigid, and is caught by his assistants, who immediately place him in the coffin. He remains in this state of rigidity throughout the burial. At its conclusion, the body is raised to an upright position by attendants, the hands are forcefully pulled away from the face and neck, and with a sudden rush of air from the lungs, the body collapses, being sustained by two attendants. The breathing and pulse slowly return, and in about five minutes he is himself again.

"So far as I have observed, there are certain specific physical and mental requirements to enter the cataleptic state voluntarily, and I think that it requires long years of practice and development of a most unusual kind to accomplish that feat successfully and safely."

Another Interview

Adept Buried Six Days

"You think it is wonderful that I can be buried for three hours, five feet underground, without any air reaching me, and yet emerge as alive as ever. You are queer, you Americans, and have not yet penetrated the mysteries of the East. The Egyptian Mystic has no fear of death. If I were afraid, I would have been dead when they took my body from the cold, dark hole in which they had buried it five hours before. But my will is strong, made strong by the master minds of my Cult, the Seers of the ages who trained my will.

"One of the members of the Coptic Cult to which I belong, put himself into catalepsy, which is a suspension of the mind and body, and decreed and willed that he should awake in six days. Now, to you six days is a long time to be resting in an air tight box, but to us it is but a moment of time that this box remained unopened. My friend was resting there for six whole days."

"At the end of the six days, his friends gathered around the box. Had a breath of oxygen reached the man? If so, he was doomed, because that is one of the demands of this state, if one is to live. Instead of air being the breath of life in such cases, it is the breath of death."

"When they opened up the air tight casket after six days, the wise man was in the same position as when he had been buried. He was unconscious half

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The Flight and Massacre

(Continued from Page 14)

a minute account of all the atrocities of Herod up to the day of his death, would surely have recorded such an unheard-of crime had such a massacre ever occurred, for it would have been even more notorious than Herod's other crimes. Yet not even a passing reference to such a thing is made by him.

Roman history also records Herod's crimes in detail. On his accession to the throne he ordered the massacre of all members of the Jewish Sanhedrin; executed his best-love wife (among his ten wives) Mariamme, and his mother; had his two sons by her strangled on mere suspicion, and another son by another wife put to death while he, himself, was on his death bed, and had Mariamme's brother, whom he had appointed high priest, treacherously drowned. With all these atrocities faithfully recorded in detail by both Jewish and Roman historians, surely so stupendous a tragedy as the slaughter of the children of an entire town and countryside could not escape being recorded had such a thing ever taken place. It is recorded only in the scriptures and is used there simply as one of the universal incidents in the life of the Sun God or Light Bringer.

The incident is universal since all Light Bringers have been considered as dangerous children because of the universal prophecies that their growth and destiny threatened the rule of the then reigning monarch. Hence, they

are all pursued and, as they are never captured, in most cases a general massacre of all the young children in the reign follows.

For instance, in India after the child Krishna and his mother, Devaki, escape from his uncle Raja Kansa, according to tradition a slaughter of all children under two years of age was ordered. The astronomical basis of this incident is that as the constellation Draco—the Dragon, also Hydra or Herodes—rises in the East, the Dragon of Night (Herod) seems to devour or slay all the stars in his path as their light disappears below the horizon.

In the personal application of this allegory, after our realization of the Christ-consciousness and the reaction which plunges us into the darkness of Egypt, where our conscious touch with the Divine seems swallowed up and lost, both the desires of the flesh, old habits of life and doubts of the reality of our recent experience arise in our minds and seek to reason us out of our belief and seek to slay or darken our memory of this beautiful experience. Thus do our new ideals and resolutions, in fact, all the off-spring of our experience of spiritual realization, seem to flee from our consciousness.

But, although that realization has left us for a time it cannot be killed, but will return again in due season, even though it may be a great sorrow that brings it back, and rule our lives. In the meantime, like Joseph, we must care for and guard our first-born; for

it needs both the intellect (Joseph) to protect and the Mother-love (Mary) to nourish it until it can take care of itself when recognized and perhaps laughed at and ridiculed by the world.

As this child of the Christ-consciousness grows within us it absorbs all that is good, constructive and helpful from both mind (Joseph) and heart (Mary). But it must be fed by our constant recognition of the God-power within us and the possibility of our manifesting it, which by this time we should have proved to ourselves. It is this idea which we must nourish by constantly contemplating it, until we grow to love it as our great source of love, comfort, and help, both in our periods of silence and devotion and as often as we can turn our minds toward it during the day. For our great lesson to learn is that God is Love, and we must learn to know this in

spirit and in truth.

In this connection it is helpful to say: "The Lord is in His holy temple. Let all the earth (the earthly desires, etc.) keep silent before Him." And in this silence of our outer activities and thoughts let us contemplate the growing Christ-consciousness within our hearts and awaken the never-failing love and faith which shall be our Comforter in every sorrow and our Guardian in every danger.

And even if our realization of this indwelling Light, Life, and Love is weak or dim at first, we know that if properly and persistently tended and cared for with love and understanding, He will ultimately come forth out of the darkness of unbelief and non-realization and rule our lives and make of us His true and loving disciples through whom He can manifest to the world.

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MY EXPERIENCES

(Continued from Page 29)

a day. It seemed then that he might not awaken. But at the end of the day, he came back, as well as ever, *without an ounce of weight lost!*

"It had taken him longer to come back from the realms of the spirit because he had been gone so long from the world of the living.

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THE END

IMPORTANT ANNOUNCEMENT

The publication of AEGYPTUS will be discontinued for the duration of the war. We regret, therefore, to announce that this is the last issue. The Coptic Fellowship wishes to take this opportunity to thank all our subscribers for their cooperation and support and we hope to keep your goodwill and to be able to start again before so very long.

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HAMID BEY, *Editor*



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This is not a gospel; not a dogma, a creed or a preachment, but is a law. The Coptic Fellowship recognizes and aims to live under this law; its leader proclaims the law; its followers abide by the law.

All this promotes harmony of the body, of conditions, of happiness, of neighborliness, of godliness, of righteousness. It is the gospel of the Law of Salvation for the individual and the race.

Today I once more ask my students to re-examine the true and significant meaning of Christmas. May Christ be re-incarnated in you this day. May this reincarnation in you spread throughout the world that you may become Saviours of mankind. May Christmas live in you each day of a dawning New Year to bring to you peace, joy, and happiness.

“My peace give I unto you, not as the world giveth give I unto you”—again the Christ speaks to you through

Hamid Bey



The following extract, in proof of the authenticity of the above Portrait, is translated from the Latin contemporary historians of the period.

"News to the Senate of Rome, concerning Jesus Christ, in the days of Tiberius Cæsar, the Emperor, as the governours of sundry provinces under the Senate and the people of Rome, used to Advetise the Senate of such news as chanced in diverse countries."

"Publius Lentulus, being at the time President in Judea, wrote an epistle to the Senate and people of Rome, the words whereof were these:"

"There appeared in these our days a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted for a Prophet of Truth, but his own disciples call Him the Son of God. He raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall, and comely with a very reverend countenance, such as the beholders may both love and fear: his hair of the colour of a philbert full ripe, and plain almost down to his ears; but from the ears downward somewhat curled, and more orient of colour, waving on his shoulders. In the midst of his head goeth a seam, or partition of his hair, after the manner of the Nazarites, his forehead very plain and smooth; his face without spot or wrinkle, beautiful with a comely red, his nose and mouth so formed as nothing can be reprehended, his beard somewhat thick, agreeable in colour to the hair of his head, not of any great length, in the midst of an innocent and mature look; his eyes gray, clear and quick. In reproving, he is terrible; in admonishing courteous and fair spoken; pleasant in speech, mixed in gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body well shaped and straight, his hands and arms right, and delectable to behold; in speaking, very moderate, modest and wise. A man of singular beauty, surpassing the children of men."

