

Rays from the Rose Cross



"A Sane Mind, A Soft Heart, A Sound Body"

November/December 1997—\$5.00

HOLY NIGHT
THE ROSES ON THE CROSS—A MEDITATION
WILLIAM BLAKE AND THE TRYING OF JOB
THE TURIN SHROUD—HOLY HOAX?

A CHRISTIAN ESOTERIC MAGAZINE



From *Die Bibel in Bildern*, Julius Schnorr von Carolsfeld

Christmas Thoughts

The Christmas Spirit is a living reality to all who have evolved the Christ *within*. It is a sublime fact that we are all Christs in-the-making, and the sooner we realize that we must cultivate the Christ *within* before we can perceive the Christ *without*, the more we shall hasten the day of our spiritual illumination.

The Christ Child *within* alone can guide us into the Way, the Truth and the Life.

The Star of Bethlehem shines each year as a mystic midnight Sun, which enters our planet at the winter solstice and radiates from the center of our globe Life, Light, and Love, the three divine attributes.

—MAX HEINDEL

FRONT COVER: MADONNA OF THE MAGNIFICAT, SANDRO BOTTICELLI, UFFIZI GALLERY, FLORENCE. PLANET ART
BACK COVER: ANGEL WITH ANCHOR, ST. PATRICK'S CHURCH, 1855. COREL PHOTOS

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*"A Sane Mind,
A Soft Heart,
A Sound Body"*

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FEATURE



Tempera and oil on panel, *Adoration of the Magi*, 1489. Domenico Ghirlandaio (1449–1494), Hospital of the Innocents, Florence, Italy

A Christmas Hymn

The day has come, the glorious day,
As by the prophet said;
The types and shadows pass away,
And light and knowledge spread.
Hail glorious day! High jubilee,
Of joyous heaven and earth,
In blissful strains we welcome thee,
Day of our Savior's birth.

Though but a lonely herald star,
Once pointed to the place,
To guide the Wise Men from afar
To find the Prince of Grace,
Yet lo! how wide-spread now the blaze
Which does the pathway show;
So bright that children hail its rays,
And unto Jesus go.

—Phoebe Palmer

EDITORIAL

Cyclic Movements of the Sun

THE NEWS printed today in big type on the front pages of newspapers, news which seems of such vital and absorbing interest to everybody, is usually forgotten tomorrow, and the papers that contained the records are thrown into the fire. Likewise the song that is upon the lips of everybody is usually after awhile relegated to the archives of oblivion. Even the men who are launched like meteors into the limelight of publicity are usually soon forgotten, together with the deeds that caused their brief popularity, for, to quote Solomon, "All is vanity."

But among the kaleidoscopic changes that are constantly altering the stage of the world, morally, mentally, and physically, there are certain cyclic events which, though they are recurrent in their nature, have a permanency and stability about them which differentiates the macrocosmic from the microcosmic method of conducting affairs.

In the springtime, at Easter, when the sun crosses the eastern or vernal equinox, the earth emerges from its wintry sleep and shakes off the snowy blanket which has covered it with a vesture of immaculate purity. The voice of nature is heard when the little babbling brooks begin to trickle down the hillside on their way to the great ocean. It is heard when the wind whispers in the newly sprouted forest leaves the song of love that calls forth the bud and the flower which finally bears the pollen that is carried upon invisible wings to the waiting mate. It is heard in the love song of the mating birds and the call of beast unto beast. It continues in every department of nature until the increase of new life has compensated for the destruction by death.

Through the summer, Love and Life toil exceedingly with joyful heart, for they are Masters in the struggle for existence while the sun is exalted in the northern heavens, at the maximum of his power at the summer solstice. Time goes by, and there comes another turning point at the fall equinox. The song of the woodland choir is now hushed; the love call of beast and bird



A Mountain Chapel, Braunwald, Switzerland

ceases and nature becomes mute again. The light wanes, and the shadows of night grow longer, until at the winter solstice, where we are now, the earth again prepares for the deepest sleep, for she needs the night of rest after the strenuous activities of the preceding day.

But as the spiritual activities of man are greatest while his body is asleep, so also, by the law of analogy, we may understand that the spiritual fires in the earth are brightest at this time of the year; that now is the best opportunity for soul growth, for investigation and study of the deeper mysteries of life. And therefore it behooves us to catch opportunity on the wing so that we may use this present time to the very best advantage; yet without hurry, without worry, but patiently and prayerfully, knowing that among all other things in the world which change, this great wave of spiritual light will be with us in the winter season for ages to come. It will grow more and more brilliant as the earth and ourselves evolve to higher degrees of spirituality. We are now doing the pioneer work of spreading the Rosicrucian teachings which will help to illuminate the world during the centuries immediately following our present time. There is a law that "you can get only as you give." Now—this season of the year—is the most propitious time to give and receive. So let us be sure to let our light shine on the great cosmic Christmas tree, that it may be seen of men, and that they may be attracted to the truths which we know to be of such vital importance in the development of our fellow men. □

—Max Heindel

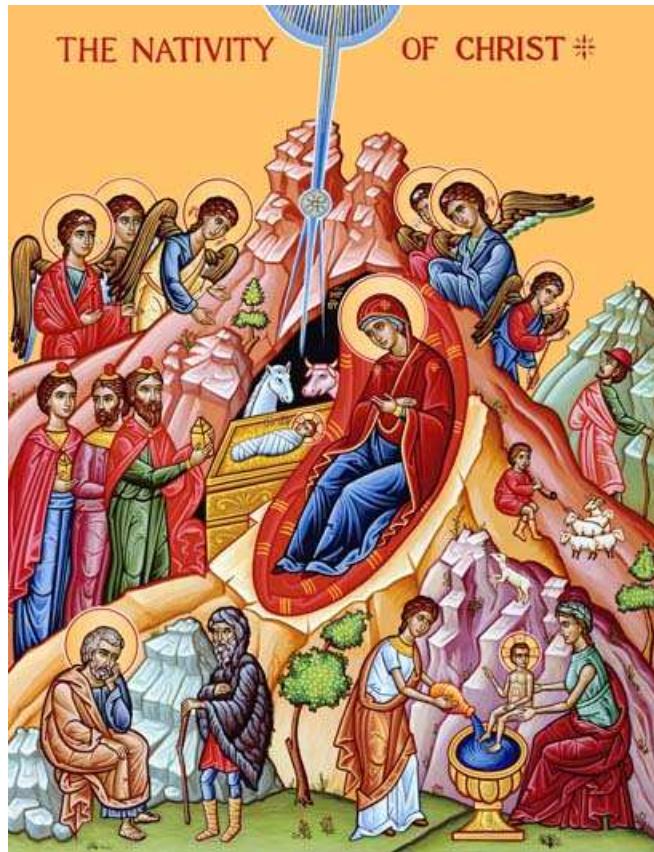
Holy Night

AND IT CAME TO PASS in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed....And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David), to be taxed with Mary his espoused wife, being great with child." So does the Gospel of St. Luke (2:1-4) describe the occasion for the world's most famous nativity.

But there was no room in the inn for Mary of Nazareth. The secular world does not readily make accommodations for that which witnesses against it. Is the contemporary mind any more disposed to provide habitation for God? Are we more pressed by our mortal business than our Heavenly Father's? More taken up by the next urgent item on our self-seeking agendas than by the will of Him Who is the Life of all life?

Because there was no room in Caesar-ruled Rome for newborn Christianity, believers met in catacombs to nurture their fledgling faith, even as Bethlehem's rock caves were the delivery room for the Individuality whose physical body thirty years later was to be the cave in which the Christ Spirit was born. Though Caesar's world, fed by demonic powers, ever resists, Christ will be born in the hallowed soul, and both the innocent and the wise will see it and know that God has come to Earth and that the Kingdom of Heaven is ever at hand for them that seek it, even though the reign of pride, greed and fear (Herod) slay thousands of pristine opportunities for potential good.

There is a striking topographical parallelism



Brother Simeon, 1990, Reprinted with permission of Monastery Icons

*The Nativity of Christ**

The composite scene of this icon condenses space and time to depict the significant events associated with the birth of the Jesus child in the Crib Cave. The three spokes of the heavenly Ray denote the Trinity. A bemused Joseph is shown bottom left. Ablutions of the Infant is a traditional inclusion.

between the circumstances of the birth of Jesus and the death of Christ Jesus. While the tomb in the rock of Mount Zion, owned and offered by Joseph of Arimathea to receive Jesus' body, was, in effect, the womb for a planetary birth, the rock cave under Bethlehem, known and used by the Shepherds, was the birth site for the Individuality whose entire life was a preparation for that event. As a cosmic climax to the Mystery of Golgotha, the Good Friday earthquake, beginning at the moment of Christ's last breath, reopened a fissure through which the Earth later took deep into herself the Host that was administered to her, even as the shed

*Free Catalogue showing *The Nativity of Christ*, and other original icons is available from Holy Protection Gnostic Monastery, Rt. 1, Box 75, Geneva NE 68361

blood of Christ Jesus served as the means by which the Christ Spirit entered the Earth to hallow hell and awaken the dead.

Traditionally, twelve days after the Nativity, three Magi, as representatives of the ancient Temple wisdom, came to where the star shone and offered gold, frankincense and myrrh, symbolizing the old man in body, soul and spirit, in anticipation of their own regeneration or Christening. At the end of Christ's earthly life, Nicodemus, a representative of the old Mysteries (for the Pharisees were an esoteric school, albeit in a state of degeneration) again offers myrrh as formerly did the third king. Emil Bock, Anthroposophic author and head of the movement for religious renewal known as the Christian Community, observes that "through the ancient process of embalming, he [Nicodemus] pays his last tribute to the Saturnine spirit of the primeval past which he has served as a spiritual leader of the Jews. He is thereby helping to break the spell cast over mankind by old age and death."

The body of Christ Jesus is actually born into the earth. As body and blood it is eucharist for the Earth's transformation by a process that might be called planetary homeopathy. In one sense, Easter, or more exactly, Good Friday, is Christmas in that Christ, through the blood of the transmuted Jesus body, enters and vitalizes the entire Earth, becoming its indwelling Spirit. Thus, Holy Friday is an octave expression of the Bethlehem Nativity, for while Christmas celebrates Jesus' physical birth on earth, Good Friday celebrates the birth of Christ's Spirit in the body of the Earth.

In this context there is one other particularly significant time that commemorates an intervening and connecting event between Holy Night and Good Friday, a time which the early Church originally celebrated as Christmas, intuiting the supersensible reality it signified. Christmas in the early centuries of the Christian era was celebrated on January sixth, a date now called "Epiphany",



From *Die Bibel in Bildern*, Julius Schnorr von Carolsfeld (1789-1853)

The Baptism

Clairvoyant investigation reveals that the words heard at the Baptism, when the Christ Spirit was "born" in Jesus' body, were identical with those prefigured in Psalm 2 (verse 7): "Thou art my Son: this day have I begotten thee."

which is supposed to commemorate the time the three Initiate Kings or Wise Men arrived in Bethlehem to honor the "Saviour of the World." It is called "Epiphany" because the presence of the Magi was a showing forth or public witnessing that Jesus was the Messiah, the Anointed One. (Technically, Rosicrucian teachings designate Him as the bearer of the Christ).

More importantly, January Sixth was also traditionally regarded as the date Jesus was baptized by John in the Jordan and received the Christ Spirit, a birth prophesied in Psalm 2:7, where, in the moment when the heavens are opened, the Father-God utters His will of love, "This is my beloved Son, this day have I begotten Him." Paul cites these same words in Acts (13:33), in a veiled reference, and twice in his letter to the Hebrews (1:5 and 5:5), showing his understanding of this mystery of the Jordan Baptism.

On another level, Christmas, actually Christmas Eve, celebrates the Earth's birthday. But it is more than this. It is truly a re-birth day. It might better be called the time of a planetary quickening, for the

spiritual ray of the Sun is most potent at the nadir of its physical path. At this time a spiritual impulse rejuvenates the Earth's ebbing life, whose effect is born to the light of day at the Spring Equinox.

We can therefore distinguish four levels of birth commemorated by Christmas: a renewal of planetary life forces; the birth of the human Jesus; the birth or entry of Christ into the Jesus body (on January 6); and a mystic birth. Esoteric Christianity is truly Gospel, truly Good News, for it is able to answer the frustrated and impatient question asked by so many persons who know only the tenets of dogmatic Christianity and, with reference to the Christmas observance, ask, "What does that mean for me?" That the Saviour of the world was born at this time of the year nearly two thousand years ago is glorious news. But many, perhaps selfishly, want more. And they have it. What Christmas means is what the Apostle Paul says in another context—"Christ in you, the hope of glory." The glory of angels that shone down upon the shepherds of that day is destined to glorify each person, for Jesus was the "first fruits" of a harvest eventually comprising all humanity that voluntarily chooses this destiny. Listen to the priest/poet Angelus Silesius:

*Lo! in the silent night a Child is born,
And all is brought again that e'er was lost or lorn.
Could but thy soul, O man, become a silent night,
God would be born in thee and set all things aright.*

When time and space are bridged by desire and understanding, the historical events of the Nativity and Baptism shall become personal realities. In fact, the evolving spirit shall ask for it, pray for it, even insist on it. And God wills it to be so. Angelus Silesius knows this and has described it in many ways, most familiarly in the oft quoted couplet:

*Though Christ in Bethlehem a thousand times be born,
And not within thyself, thy soul will be forlorn.*

Similarly,

*What does it profit me if Gabriel hails the Virgin,
Unless he brings me the very selfsame tidings?*

In a more extended example the poet writes:

*Should I my final goal and primal source discover,
I must myself in God and God in me recover,
Becoming what He is: a shine within His Shine,*

A word within His Word, by God be made divine.

In another pair of couplets he writes:

*Here lies the precious Babe: first fruit of Virgin's womb,
Angels' delight and joy, men's richest prize and boon.
Should he your saviour be and lift you into God,
Then, man, stay near the crib and make it your abode.*

Yet another couplet challenges us,

*Hold there! Where runnest thou? Know heaven is in thee;
Look thou for God elsewhere, His face thou'llt never see.*

Finally, this bold and playful couplet:

*The soul that's virginal and naught but God conceives,
Can pregnant be with God as often as it please.*

The time of the year that Christmas is celebrated is instructive, for Christ is annually reborn in the Earth just as, historically, Christ was born in a human body—when it was approaching a stage of spiritual *rigor mortis*. When there is greatest darkness in the Northern hemisphere, then does the new life impulse attain its maximum potency. Even so was Christ's Light and Life incarnate in Jesus when humanity had descended to the grave state of near spiritual blackout.

The birth of Christ as the Son of God in a human body makes possible the rebirth of the human soul. Nicodemus, as a master of the old Mysteries, knew that heavenly worlds exist and that by inducing an ecstatic condition, the candidate could gain a vision of these worlds. But Nicodemus was not familiar with the *second birth*, the birth in spirit, whereby the soul separates from the physical body when its period of devotional and spiritual gestation has brought it to term and it can then consciously exist on its own in the supersensible worlds. It is Christ's dying to spirit worlds and His work done on and in Earth that has given humanity the impetus to be born consciously into these same heaven worlds.

That the evening of December 24 is the holiest night of the year is explained astrologically by the fact that between ten and twelve p.m. in all latitudes above the equator the celestial sign Virgo—the immaculate Madonna, the heavenly Mother of Christ, not of one Christ but of many—is rising in the east. It is under the sublime influence of this Hierarchy of star Spirits that the Immaculate

Conception has taken place three months earlier in September, as a wave of solar Christ light and life was focused upon Earth. Gradually this light has penetrated deeper, until a turning point is reached on Christmas Eve, the longest and darkest night of the year, when a cosmic Life Impulse is mystically born which impregnates and fertilizes the Earth as the basis for all terrestrial life. Hence the festive mood that builds during the Advent season while the Sun is transiting Jupiter-ruled Sagittarius reaches its zenith on Christmas as the gift of the solar Christ Child is given to this planet and its humanity, the gift of divine love and light accompanied by the joy naturally attendant upon this cosmic Self-giving.

This flow of divine life then begins to work itself outward from the center of the Earth until, at Easter, the first Sunday after the Paschal Full Moon, the love and life impulse is visible at the Earth's periphery as an eruption of new spring growth, flowering fields, choirng birds, and an atmosphere charged with vitality and youthful expectation.

On this Holy Night the spiritual vibrations emanating from the sun are strongest. Therefore, as Max Heindel relates, at this time of the year it was customary in the pre-Christian era to take neophytes into temples where "they were entranced under the guidance of wise men and taught to leave their bodies by an act of will. The earth then became transparent to their gaze and they saw behind it the sun at midnight—the blazing star. Not, of course, the physical sun, but the spiritual sun, which is the true Christ-star, for the cosmic Christ is the highest Initiate among the luminous sun spirits, the Archangels" (*Q & A, Vol. I*, page 192).

Holy Night is a venerable and universally venerated tradition because it pictures the human intuition of an astronomical fact: World saviors are born of an immaculate Virgin at the time when darkness is greatest among mankind. And the cosmic truth has its mystic counterpart. Thus, the



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Our Lady of Grace

One of the forms in which the Virgin Mary has appeared. The serpent is authentic to this apparition, the corona of stars is not. In this manifestation Mary also stands on a crescent moon. Both it and the serpent signify the subjugated desire nature. Our Lady of Grace is described as "the spiritual mother of mankind in the order of grace."

immaculate Virgin (Virgo), that is, the purified soul: 1) stands on the moon, or has brought the emotional and lower nature under the full control of the spiritualized will; 2) is clothed with the sun, or has brought to birth her Sun Child, the Christ Ego; 3) is crowned with a diadem of stars, which symbolize the beneficent influences of the heavenly powers as they actually manifest in the halo or glory around the head of one who is expressing their energies.

This vision is described in Revelation (12:1): "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve

stars.” The vision has its pre-Christian parallels: The Egyptian goddess Isis sits on a crescent moon nursing her divine babe Horus; Astarte, the immaculate Lady of Babylon, holds her babe Tammuz and wears a coronet of seven planetary stars; the Hindu goddess Devaki is enthroned on the moon holding the infant Krishna.

In Christian iconography, the Virgin Mary, shown in splendor at her Assumption, bears the Christ Child as she stands on the moon. She is clad in a solar nimbus of angels and crowned with a diadem of twelve zodiacal stars. This is a compelling vision which prompts the poet to write:

*The Virgin I must be and bring God forth from me,
Should ever I be granted divine felicity.*

The worldly person looks at the cosmic script and asks, “What am I to make of this?” The mystic answers, “Make it your own.” So Angelus Silesius says,

*Why are you lost in thought? The woman in the Sun,
Who stands upon the Moon, must first your soul become.*

As to the actual birth of Jesus, the stigmatic Catholic seer Anne Catherine Emmerich has given this memorable description of what she saw in the crib cave (*The Life of Jesus Christ, Vol 1*):

“Mary knelt upon her couch in prayer, her back to him [Joseph] her face toward the east. He saw the cave fill with the light that streamed from Mary, for she was entirely enveloped as if by flames. It was as if he were like Moses looking into the burning bush. He sank prostrate to the ground in prayer, and looked not back again. The glory around Mary became brighter and brighter, the lamps that Joseph had lit were no longer to be seen. Mary knelt, her flowing white robe spread out before her. At the twelfth hour, her prayer became ecstatic, and I saw her raised so far above the ground that one could see it beneath her. Her hands were crossed upon her breast, and the light around her grew even more resplendent. I no longer saw the roof of the cave. Above Mary stretched a pathway of light up to heaven in which pathway it seemed as if one light came forth from another, as if one figure dissolved into another, and from these different spheres of light other

heavenly figures issued. Mary continued in prayer, her eyes bent low upon the ground. At that moment she gave birth to the Infant Jesus. I saw Him like a tiny, shining child, lying on the rug at her knees, and brighter far than all the other brilliancy. He seemed to grow before my eyes. But dazzled by the glittering and flashing of light, I know not whether I really saw that or how I saw it. Even inanimate nature seemed stirred. The stones of the rocky floor and the walls of the cave were glimmering and sparkling, as if instinct with life.”

The incidents of the birth of the Christ Child as

***Mary, in occult anatomy,
designates the feminine
current which has its seat
in the heart, and Joseph
signifies the masculine
current whose seat is in the
head. The harmonious
union of these two currents
manifests in a holy birth.***

reported by Luke gradually become clear to the spiritual aspirant in their esoteric significance. He knows, to quote Corinne Heline (*Mystery of the Christos*), “that the supreme work of his life has been to open the door of the inn, to make room for the Christ, and to transform the manger into a cradle of light. He knows that this ‘cradle’ is the third ventricle in the brain which is surrounded by the radiant forces of the awakened pituitary and pineal glands, symbolically figured in Mary and Joseph respectively.” Mary, in occult anatomy, designates the feminine current which has its seat in the heart, and Joseph signifies the masculine current whose seat is in the head. The harmonious union of these two currents on whatever plane manifest in the birth of a new or third element, the awakening of a new power, the power of will. In response to such a holy birth the ministering angels encircle the earth of the human person and chant “Glory to God in the highest; on earth, peace, good will toward men.” This angelic prayer is for peace within

man's body-temple and for willing the good in all facets of his life.

Expanding on the mystical interpretation of Holy Night, Corinne Heline elsewhere writes: "The Holy Birth refers to the Christ principle awakening within man. When this new birth takes place in an individual, a tremendous new power emanates from his mind and a greater love radiates from his heart. Human values are largely reversed. Interests of the average person are centered in the objective side of life. Upon awakening the Christ within, interests become focused primarily in the subjective side. Then one better understands the true significance of Paul's words, "The things which are seen are temporal; but the things which are not seen are eternal."

Two thousand years ago the God that is Love took human form that both the Earth and its humanity might be reclaimed for their Creator. The burden of this sacrifice, the magnitude of this gift that Christmas commemorates, is beautifully expressed in the anonymous poem "Earth's Indwelling Spirit:

*Ray of the Sun God, by whose mighty power
The earth is borne through space, we come to Thee,
That we may learn the secret of a love
Which chooses suffering, when it might be free.*

*O great Sun Spirit, cramped within the earth,
Thou suff'rest—its strait bounds imprison Thee.
Thou seekest human channels for Thy love;
Thou askest human hands to set Thee free.*

*Thou pourest out Thy life and love for man,
That man may learn to give himself to Thee,
To be a human channel for Thy love,
Through which the power shall flow to set Thee free.*

*O Christ, Thy love finds echo in our hearts.
Our hands would lift the burden borne by Thee.
Ourselves we offer; channels for Thy love;
Ourselves we offer, that Thou may'st be free.*

Ultimately, then, Christmas is about giving, about giving of self, about the conception and birth of higher, holier, more potent forms of giving. Material objects are valuable to the extent that they convey the giver with the gift. Christ's recurring gift to mankind is life itself, made possible through



Fresco, Benozzo Gozzoli (1420-1497), Chapel of the Magi, Palazzo Medici-Riccardi, Florence

Choirs of Angels Adoring the Infant Christ

The above panel faces Filippo Lippi's Adoration of the Child. Inscribed in Latin on the halo of each standing angel are the words, "Glory to God in the Highest." On the kneeling angels' halos appear the words, "We Adore Thee, We Glorify Thee."

the sacrifice of His Person. He tenders this life that we might awaken in ever greater wonder and thanksgiving to the immeasurable love of the Father as it is poured into creation through His Son, Whose body is the radiant, life-giving sun. He gives this life that we might live better, love deeper, more fully share in the destiny that God has intended for us as children of His divine nature. May we each increasingly know this Christ light and love by giving ourselves to life in the spirit of peace and out of the fund of good will that God gives us unceasingly and without measure. □

—C. W.

The White Rose

A Legend of Holy Night

*A word there is the angels know,
And speak to one another;
The Highest Name, the Holiest Love,
On earth we call it—Mother.*

WHERE THE PORTALS of Time guard the borders of earth from the Unseen Land stands the Spirit of Motherhood. The beautiful figure is gowned in long robes of flowing white that slip away in the distance like endless dreams. About her lovely head is wound a misty veil, woven with smiles and tears that cling around her gentle throat as the clasp of tiny hands. Her eyes are lighted beacons gleaming as twin stars of hope. Around and far behind her shines a softened light which is a mere reflection of the love-light in her heart. In her hands she holds a wonderful white rose that seems made of a multitude of children's faces. From each soft petal shines a perfect face, all making an ensemble so enchantingly lovely, so weighted with a wistful tenderness, that all the weary world grows brighter because of the sweetness of this perfect flower.

Millions of eager souls who feel the urge of a return to earth life again are constantly thronging the portals of Time. Each one must stand beneath the shadow of the great white rose and to each of whom is granted an opportunity to walk earthways again, the Spirit of Motherhood bestows a petal of the rose. Always another petal comes to take its place: So long as there are souls who yearn for an earth experience, so long must the petals continue to bloom. Never withering and never bare, the Everlasting Rose in all its exquisite beauty



Planet Art

dreams above the world.

In the heart of the Holy Night, all of the souls who are to find their earth homes in the coming year go ajourneying. When all the world is filled with love and every heart is overflowing with "peace on earth, good will toward men," it is easy for the tenuous bodies of the earth-drawn Egos to penetrate into the hearts and homes of their choosing.

So on Holy Night, a great new wave of tenderness encircles each expectant mother. Soft hands caress her. Flower faces bend above her. Beautiful memories lave her like strains of half-remembered music. Ah, the exquisite happiness that beckons her on this holiest night for mothers, while angels sing in chorus of the coming of the Child. Along an interminable sky line rest shadows of lavender-gray clouds, with the bright face of a star peering out here and there. A silver sheen of mist shrouds everything, with only an occasional splash of mauve light glancing through to herald the approaching dawn.

The soft mist stirs gently to and fro, like some great curtain opening tender arms to welcome the return of the tiny souls from their love journeyings. Thousands of happy cherubs, their faces shining with a moonlit radiance, slip behind the silver mists to await their star call in the coming year. □

—Corinne S. Dunklee

The Darkness The Story of a Soul in Purgatory

AMAN AND A WOMAN walked along a road. It was not a pleasant thoroughfare; it took them into deep valleys where the sun was almost excluded and again along the narrow edge of deep abysses. Little by-paths turned from the thoroughfare, offering glimpses of what could not be seen from the road, and on these they lingered, when able to do so or when the monotony of the journey grew upon them.

They sought rest at one time upon a by-path more shaded than were the others, but instead of being decked with tangled rose-clusters and flowers with bright petals and perfume, it was bordered with yew and cypress trees. The under-growth was rank with weeds, and no bloom came to unopened buds. Other travelers passed this by-path with a look of dread, some uttering a holy word or phrase as they paused to glance down the uninviting walk, whose stones were covered with gray lichen. But the Man and the Woman, who were husband and wife, walked boldly down the path and seated themselves upon a broken shaft of granite to gain a moment's rest and refreshment.

Strange shapes flitted past in the gloom of the place, and the Woman laughed and pointed at them, asking what they might be. The Man made light answer, but he knew what the shapes were and hoped the Woman might come to know of her own and ask to resume the journey upon the thoroughfare. But for the moment she was amused, and there had been little to amuse her on the journey. So he bided his time, hoping she would tire of the spot.

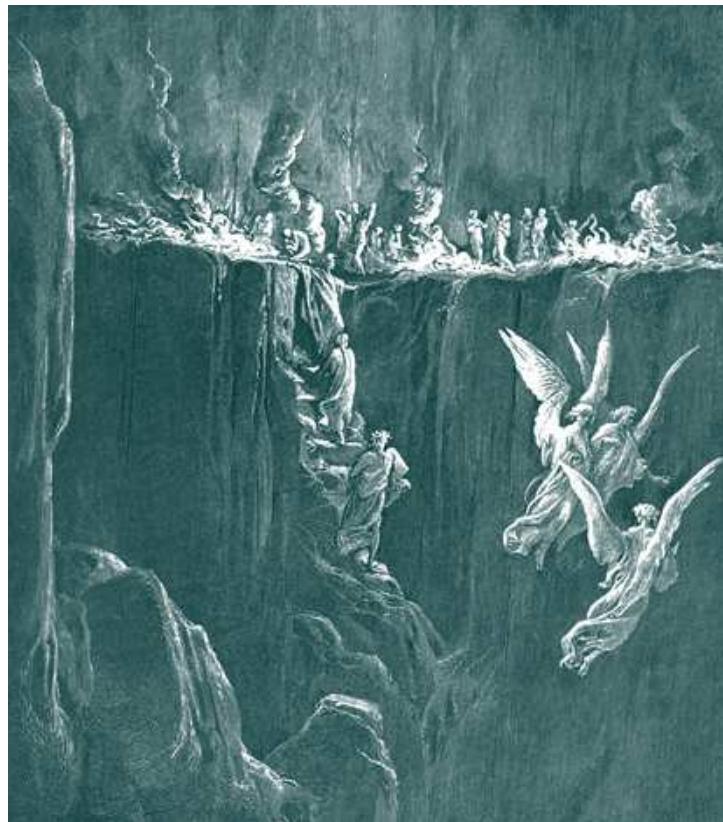


Illustration for Dante's *Purgatorio*, Canto XXV, lines 107-110, Gustave Doré (1833-1883)
Dante, Virgil and Statius climb to the eighth cornice of Purgatory, occupied by egos whose incontinence in life now exposes them to the violent winds and flames of the lower desire world.

Finally there came a Voice, speaking to the Man and the Woman. The words came as from a great distance but were clear and distinct. The Man and the Woman asked who spoke, and the Voice replied: "I am a lost Soul, wandering and alone in the Darkness. Once I was like you and journeyed along the same thoroughfare, and like you I followed into by-paths. But I sought those where there were soft lights and places of refreshment, with wine and song and women with painted lips and pale faces and with hot, glowing eyes." The Voice ceased.

The Man and the Woman exchanged glances, and the Man saw that she half understood the nature of the path they had come upon.

"Shall we continue the journey?" asked the Man. The Woman shook her head. "This is interesting

to me, and the journey is before us always."

"Are you still near us?" asked the Man, wondering if the Soul who had spoken might be yet about them. And the Soul answered "Yes." Whereupon the Man asked if the Soul would talk with them, and it answered that it would in time, but that now it would ask that the Woman laugh; it loved to hear her laugh pealing through the Darkness. And the Woman laughed, for it is pleasant to be appreciated, even if by those who dwell in the Darkness.

From time to time the Man and the Woman talked with the Soul, who told them of its dwelling place: "I am in Hell," said the Soul, "and I have been here for many years, as time passes in your world, but only for a moment of the eternity that stretches before me. For I am lost, damned! Damned! do you hear?"

The Man and the Woman heard and understood. They might have been frightened under other circumstances, but in some way they had come to care for this Soul in its loneliness, damned though it might be.

"Tell us more," they said; "we know naught of Hell save as we have been told, and this is at variance with what you say.

"They have told you of a Hell of fierce and crackling flame, a Hell of shrieks and groans from pits of fire, of harried souls fleeing from torturing demons. But," said the Soul, "I am in Hell and yet I am here with you!" The Soul paused, and the Man and the Woman looked at one another, waiting for the Soul to speak again.

"They erred when they related such things of Hell—they made its terrors all too light." Again the Soul paused. "The flame of Hell, the whip of scorpions, the worm that dieth not—those are the furies of longing and remorse; not the snaky-haired Erinyes of the ancient myth or monstrous demons of a later day's tale. For we of Hell—and we are legion—are 'earth-bound,' as some seer has sagely said; bound by every subtle tie of physical desire, but each is alone and in Darkness; so alone that we may meet, penetrate, and pass through one another and know it not, in a darkness that is not the darkness of the blind, not the darkness of the night, but the Darkness from which God Himself has withdrawn the Light."

Again the Soul paused, again the Man and the Woman looked at one another, but with unseeing eyes, each striving to understand the words of the Soul who was in Hell and was yet with them. The Man addressed the Soul with further questions.

"How may it be that you are lost for an eternity? The God of whom I have been told, of whom, perhaps, I give too little thought, this God is said to be a gentle God, who rather would condone than condemn. Did He appear to you and then send you from Him into the Darkness?"

For a moment the Soul was silent, pondering perhaps the awful instant. The words of its reply came slowly, as from one in bitter travail.

"It was God's presence that I felt, an impression that I had to accept an unspoken judgment from an unseen Power. And so I passed from earthly life into the Darkness, alone, with all my earthly longings yet unsatisfied and as real and even more poignant and compelling than when I lived and still had physical being. And thus will it ever be; there will be no respite from suffering. The longings will never die, but phoenixlike will rise anew from smoldering ashes of desire and sear and burn and torment as before."

Then there was silence, for the Soul had left the Man and Woman to their musings. Time passed and the Man and the Woman left the by-path and resumed their journey on the thoroughfare, carrying with them thoughts of the place where they had rested. But they said no word aloud for a long time. Eventually, the Man spoke of the Soul and wondered of its fate.

At that moment, out of the space about them, came the voice of the Soul: "I am here," it said. "I am with the Woman, always!"

The Man looked at the Woman and she confirmed these startling words with a nod of her head. "I had pity on the Soul. It was in the Darkness and alone, and perhaps it has found some happiness with me. I will let it stay."

So again they talked with the Soul and it with them, and the Man pondered over the matter. Life and death are contained within a little span, and the eternity encompassed by the grave is yet another thing. Truly it seemed that in the little interval of earthly life no deed could be done for

which eternal toll must be taken.

Finally the Man spoke to the Soul: "It is written that mankind must suffer for its sins, and you have suffered. And elsewhere it is also written that whatsoever man may seek that shall he find. What is it that you seek?"

The Soul said that it sought the Light. It was weary and tortured by unsatisfied desire in the Darkness. Perhaps in the Light the burden could be borne. "Light," said the Soul, "is all about me; it is so near that it is as if I could reach into its splendor, yet because of my sins it is as far away as space itself extends."

The Woman sat silent as they talked, and now she spoke: "If you could pray," she said, "perhaps the Light might come. God may yet hear, even as He hears the prayers of those upon the earth."

The Soul cried out in its anguish, "I cannot pray in The Darkness! No word may go forth to God from those in Hell! But wait! Perhaps through you I may pray, using your thoughts, working through your faith! Perhaps I may yet pray from this Darkness!" And there was hope in the words of the Soul, though they were commingled with the dread of its doubt.

And so they prayed together, the Woman and the Soul. It had forgotten words of prayer and followed at first with halting phrase, but in time the words came back, back from some past when, in a physical body, he had knelt at his mother's knee at night and nodded over the closing words. The mother had laid him in his cot and, with a kiss upon his lips, committed him to the hands of God. Now the Soul who had knelt at a mother's knee was in the darkness again; but now it was the Darkness in which no sleep would come; where no mother's kiss would come; where the hands of God were withdrawn, and before it stretched an eternity of night....

With prayer came hope to the Soul in the Darkness, but with such close communion also arose love for the Woman, love such as a man upon earth may have. And the Soul's torment was redoubled in the Darkness, and the Woman suffered in the knowledge of its torment and grieved that her thought to help and aid had been so little understood.

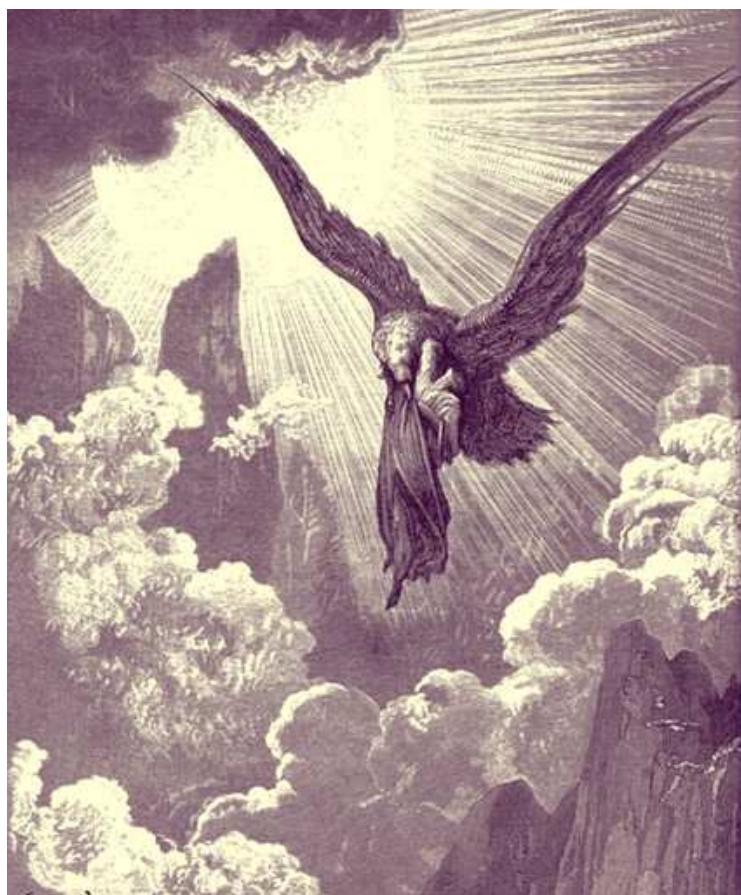


Illustration for Dante's *Purgatorio*, Canto IX, lines 29-31, Gustave Doré (1833-1883)

Asleep and dreaming at the foot of the Mount of Purgatory, Dante imagines he is carried aloft by an eagle toward the sun. Upon waking, he finds he has been carried up the mount by Lucia, a female spirit.

The Man saw that the Woman was troubled, and she told him of the cause—how the Soul had sought to do her harm by calling from the Darkness and asking that she bring him to her sight in trance, playing upon her sense of pity that he might thus come into the Light. And of her pity she would have yielded to the call save that her own soul whispered of the evil things she was about to do and warned her of the danger.

Again the Soul tried to bring harm to the Woman, and this time to the Man as well. For as they lay down to sleep a thing fluttered about their bed; a thing of no form but as a bluish flame in the darkness of the room, and with it came oppression and a sense of suffocation. The Man thought little at first save that his mind was weary and but half awake, but the Woman knew and called feebly that a light be made. And the Man knew then what had come about.

For a time the Man and the Woman did not talk to the Soul but guarded against a visitation with a light kept on through the night hours. For though souls in the Darkness yearn for Light, in it they may not appear. The Woman knew that the Soul was yet with her, and in her heart she knew that it was grieving for its deed and would give no more offense. And so she talked with the Man and he still had hope for the Soul in the Darkness, and once more they talked with it.

"You sought the aid of prayer," said the Man, "and it failed because you leaned upon the Woman's faith and had none of your own. You told us of the tormenting flames of earthly desires and passions, and yet you cling to that which binds you to the Darkness, feeding the flame with thoughts of the Woman who sought to release you."

"Listen!" the Man said, "the Light is all about you, even now in the Darkness. Within the unopened blossom of a flower there is darkness, though the garden all about is flooded with sunlight. And in the soul of the flower there is no thought of fear or failure or yet of undue haste. In the fullness of time the obscuring, shadowing petals unfold, one by one, until the heart of the flower comes forth into the light of day."

The Man paused, and the Soul too was silent for a time. Then it spoke, timidly, as one who hopes to gain, yet fears to lose. "I have sinned grievously upon earth, and here in Hell I have sinned again. Yet you tell me that the Light may come?"

"Yes," said the Man, "but it must come through your own efforts. The strength in the soul of the flower pushed back the petals; the strength to push away the anguished gloom of Hell must come from the Soul that is in the Darkness. I may suggest the way and the Woman may help with her love, for in her heart there is love for all who are in distress. But we can do no more; whether you spend eternity in the Darkness or in the Light rests wholly with yourself!"

Day and night the Woman prayed that God would help the Soul in its struggle with that most relentless enemy—itself. But the Man held his peace, for while he believed that God rejoices at the love of one for another and counts such love as worthy of reward, each soul must stand alone and

The Loom of Life

**Children of yesterday, heirs of tomorrow,
What are you weaving? Labor and sorrow?
Look to your looms again; faster and faster
Fly the great shuttles prepared by the Master.
Life's in the loom. Room for it! Room!**

**Children of yesterday, heirs of tomorrow,
Lighten the labor and sweeten the sorrow;
Now while the shuttles fly faster and faster,
Up and be at it! At work with the Master.
He stands at your loom. Room for Him! Room!**

**Children of yesterday, heirs of tomorrow,
Look at your fabric of labor and sorrow,
Seamy and dark with despair and disaster,
Turn it and, lo! the design of the Master.
The Lord's at the loom. Room for Him! Room!**

—Author Unknown

lean not upon another's faith or intercessory prayer.

And then it came about within an interval of time that the Soul spoke to the Woman, and its voice was vibrant with happiness. "Let us pray together," said the Soul, "and to God, for I am in the Light!" And after they had prayed, each in such manner as he was disposed, the Soul spoke again, "Free your mind but for a moment that I may see you and you see me in the light of day, not as I would have come from the Darkness of Hell into the darkness of night. And be not afraid, for to those who are in the Light no harm may come from those who look upon them!" The woman stilled her mind, and into the light of day came forth a form half hid within a mist. The woman was not afraid and told the Man of what had come about. The Man knew that faith within the Soul and love within the Woman had together wrought a victory over the Darkness, which is only Darkness to those who will not see.

And the Soul asked that the story be told as it has here been set down, not that many might believe but that those who do believe might profit as they will. □

—P. A. Price

What is Truth? How is it Found?

NATURE IS THE universal mother of us all. If you are in harmony with her, and if your mind has not been made blind by the cobwebs of misconception and erroneous theory, she will hold up before you a mirror in which you will see truth. It is possible then to see divine truth in all its glory, and for the wisdom thereof to pervade you. But he who is not true unto himself can never see the truth as it is disclosed by nature. It is far easier to study many books and to commit to memory many scientific theories than to ennoble one's own character to such an extent as to enter into perfect harmony with nature.

When once man has exalted the god within him over his carnal passions and desires, then can he perceive the truth in all things, in all philosophies. All the religions of antiquity will reveal unto him the truth that was in them and that brought them into existence, even though many of these very same philosophies or religions sounded foolish and repulsive to him before.

Then he will be able to perceive the real truth and the hidden meaning of the teachings of the Christ, and will not look at them as filling the world with superstition, causing the crimes of the Crusades, the horrors of the Inquisition, and sectarian intolerance. They will come to him as the teachings of love from the Master to the neophyte.

It is not the fault of the truth if it is misunderstood. The temple of truth is locked with many keys, and those who are vain enough to believe that they can invade it by their own power and without being shown the way by the light of the spirit will storm against it in vain. Wisdom is not



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St. Francis of Assisi

"If thy heart were right, then every creature would be to thee a mirror of life and a book of holy doctrine." —Thomas à Kempis

created by man, and cannot be purchased with money nor coaxed forth by promises; but it comes to those whose minds are pure and whose hearts are opened to receive it by entering into harmony with the nature principle of God. There are few among the so-called learned who are willing to give up their illusory independence of thought, their accepted opinions, their dogmatic reasoning and speculations about possibilities and probabilities, and submit their own personal will entirely to the will of God, thus rendering their souls fit temples for the residence of truth. There are but few persons who desire to be nothing of themselves so that truth may take full possession of them and be all in and through them.

Truth acts toward man as a magnet, ever drawing him upward. When once he gets within the range of truth, it will be his highest ideal. The higher he rises in the scale of existence and the more his perception of the truth increases, the higher will be his ideals. As long as we cling to our highest ideal, we shall be happy in spite of the sufferings and vicissitudes of life. Living up to the highest ideal of life confers the highest and most enduring happiness. Occult philosophy discloses to us the highest ideal of life and advocates a constant adherence to it, not to be lessened by the illusions of the senses nor weakened by doubts which an imperfectly developed and shortsighted intellect creates. This adherence may be increased by a constant regard for the truth and an unwavering attention to duty.

As long as a man fancies the realization of his highest ideal to exist outside of himself, somewhere above the clouds or in the distant past, he will go outside of himself to seek for it, either in his fancy or in the pages of history. This is not seeking truth but merely dreaming about it; for not that wisdom that exists outside of man but that which has taken root within him renders him wise. The spiritual regeneration of man requires the opening of his inner senses, and thus brings the perception of the truth.

Philosophy means the love of wisdom, and the lover of wisdom is a seeker after wisdom; he desires to know the secrets of nature and the mysteries of God, which, however, may be found at the very foundation of his own soul and constitute truth. It is not man but the god in man who knows truth. It therefore does not rest with the will and pleasure of man to become a seeker after truth, but it depends upon the subjugation of his animal passions and the awakening of the divine spirit within him.

Philosophy argues and deduces, makes additions and multiplications, and by logic seeks to prove that for such and such reasons this or that cannot be otherwise than so and so. But truth does not depend upon argument, logic, or reasoning. The power to recognize and to follow the truth

cannot be conferred by academic degrees. He who desires to know the truth must not be satisfied with descriptions of it received from others, but he must find it within himself. The highest power of the intellect, if not illuminated by love, is only a high grade of animal intellect and will perish in time; but the intellect animated by the love of supreme truth is akin to the intellect of the gods and will live in eternity.

It is well to study the opinions of others and to store them up in the book of our memory, but we should not believe them to necessarily constitute truth. Even the teachings of the world's greatest adepts, unimpeachable as they may be, can but instruct us. They can give us no real wisdom.

They can show the way, but we ourselves must climb the ladder. Were we to recognize their dictum as the final word to be accepted without any further internal investigation, we should then fall back into a system of belief which exalts authority.

Wisdom, knowledge of the truth, gives strength; doubt, denial of the truth, paralyzes the will. If we study the teachings of any supposed authority external to our own selves, we at best know what the opinion of such an authority is in regard to the truth, but we do not necessarily arrive thereby at a knowledge of the truth. If we, for instance, learn what Christ taught about God, we still cannot know God unless we awaken to a realization of the presence of God within our own soul. The knowledge of even the wisest of all men, if communicated to us, will be nothing more than an opinion as long as it is not experienced within our own selves.

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth" (John 4:24). Before a man can worship God in truth he must first have experienced and know what truth is. The majority of the humanity of today do not worship God in truth for they know not what truth is. But if a man is earnest and strives to overcome his lower self and to know more of God, it will ultimately end in his having a glimpse of the real wisdom of God, which is truth. □

—H. R. Right

The Roses on the Cross A Meditation

DIVINE SYMBOLS which have been given to mankind from time to time speak to that forum of truth which is within our hearts, and awaken our consciousness to divine ideas entirely beyond words. Therefore symbolism, which has played an all-important part in our past evolution, is still a prime necessity in our spiritual development; hence the advisability of studying it with our intellects and our hearts.”—Max Heindel.

Contemplating the roses on the cross of the Rosicrucian Emblem we first note that they are red, which color represents the activities of God in nature manifesting as the Holy Spirit. The human parallel points to the mystery of the Cleansed Blood.

The blood is the vehicle through which the Ego maintains control of the physical body, and in particular through the Mars' mediated iron making possible the requisite heat in the blood. Through the processes of right living the vibrations of the body are harmoniously raised, the blood is purified and transformed into the Blood of Christ. This is one of the regenerative processes of the Christ in us. Some of the fruits of this condition are that the body becomes a more sensitive and responsive instrument of the Spirit. Its powers of immunity are strengthened. Should one suffer the bite of a venomous snake, the poison is neutralized and eliminated, as stated in the Bible.

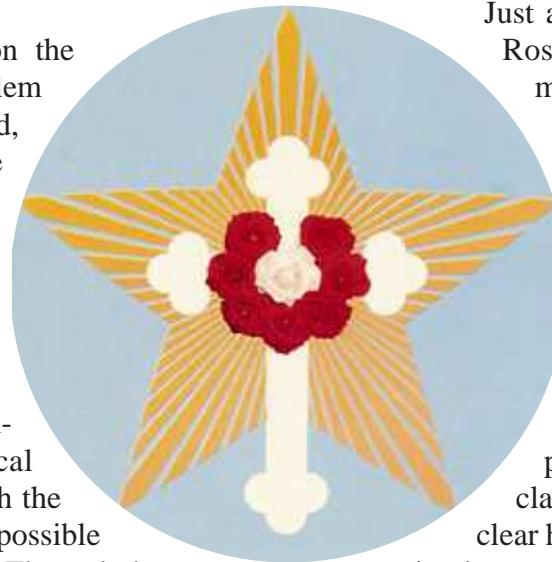
When Christ Jesus had risen from the dead He came to His apostles and imbued them with the Power of the Holy Spirit in fulfillment of His promise. This was the Baptism of Fire. It can only be invoked with safety when we are established in Christ Principles.

In the Mysteries this Baptism is the achievement of the Mystic Marriage, or the union of the personality with the higher Self. The barriers in the concrete mind are burned away and great works follow.

Just as the seven Red Roses on the Rosicrucian Fellowship Emblem macrocosmically refer to the seven creative Hierarchies currently active in human evolution, on the microcosmic level they refer to the seven Pente-costal gifts each aspirant to Christ-likeness shall attain.

The **First Rose** is an earnest of the beautiful promise of clairvoyance and clairaudience, or clear seeing and clear hearing. When in scientific spiritual progress upon the Path of Attainment the channels of the senses have been cleared of obstructions and harmoniously attuned to supernormal vibrations, these abilities are acquired. They are under the control of the enlightened will and are used in love for service.

This first Flower of the Spirit has its root, leaf, and bud in the simple daily life. Observation is the beginning of all spiritual attainment. Would you see clearly? Then desire with all your heart to see “straight” and comprehendingly. Rid the mind of



prejudice and preconceived opinions. Absorb the truth from what you contemplate by setting aside all the screens of self that distort your vision. Only the eyes of love can see the truth. Clear hearing likewise depends upon the above qualities and the cultivation of a ready and complete focusing of the attention. You will come to understand other people very much better by the cultivation of observation and attention in a kindly attitude, and revelations will follow.

The **Second Rose** is the symbol of prophecy. This power of the Holy Spirit gives discernment of the causes of past and present events and confers the inspiration to envisage the future. It is essentially an intellectual power of keen discrimination. The way of preparation demands the cultivation of the ability to identify the essentials from among the nonessentials in human experience and evolution.

Blind to the future they are creating by unenlightened activity, a suffering humanity cries out for leaders of true vision. This darkened condition is a result of the concrete mind being in its Saturn or mineral stage of evolution; it has not yet awakened in spiritual consciousness. We are building thought forms and developing faculties, but we have not endowed the mind with the wisdom of the heart. We must learn to properly correlate cause and effect. Without this ability we are not even prepared to receive and follow a prophet because we have not evolved the infallible means to prove his truth. So we grope until, by conforming to the divine law, we write it in the fleshy tables of our hearts. "Though I have the gift of prophecy, and have not love, I am nothing." So, in love, we study cause and effect and learn to prophesy.

The **Third Rose** designates the power of teaching the Truth and the knowledge that Truth generates. We learn through the senses, emotions, and thought, but all these faculties are subject to error. All true understanding originates in the Higher



Oil on canvas, 292 x 355 cm, Carl Bloch (1834-1890), Bethesda Chapel, Copenhagen

The Healing by the Pool of Bethesda

The blooming of the Fourth Rose on the aspirant's cross signifies the attainment of the power to heal, drawing on energies from the World of Life Spirit.

Self; it comes down from above. Though first taking form in the abstract mind, it derives its wisdom and power from the World of Life Spirit.

As we turn from the personal life and strive to live the spiritual life, we gradually establish lines of force or channels of communication between the concrete and abstract minds. Finally, by the help of the Holy Spirit, the Mystic Marriage is consummated. From that time, Truth is discerned in ever increasing measure. We no longer need rely entirely upon the records of others. We read in the Book of Nature, which is God's scroll. Righteous judgment is attained, and we can then unerringly distinguish between true and false prophets. Teaching in the knowledge of the Truth helps us to be all things to all men and give to them according to their needs. It is then that we become true, self-conscious channels for the Elder Brothers in their work for humanity.

Then "shall the Sun of Righteousness arise, with healing in His wings" (Mal. 4:2). The **Fourth Rose** invites meditation upon the nature of the healing power, the methods of acquiring it, and the fruits of its operation. From the Divinity in man emanate three specialized streams of radiant ener-

gy: will power, wisdom, and activity, correlated to the blue, yellow, and red rays. Healing power is essentially of the golden ray, having its source in the life spirit, operating through the intellectual soul upon the mind. The nature of this vibration is harmonizing and vitalizing.

God is love, wisdom, and light; therefore all the suffering and discord in human experience are the result of expressing our energies out of harmony with the divine law, which is ever changeless. During the Mars half of the present or fourth Revolution of the Earth Period, the primary keynote of human activity was characterized by differentiation, repulsion, and centrifugal force. During the Mercury half of this Revolution we are slowly learning true relativity and natural law. The disciple of healing must follow the sequences indicated in the divine analogy. He must make straight the pathways of the Lord in himself. Peace, purification, understanding, and love must become his state of being.

Among the fruits of spiritual healing, recovery from physical ailments is the last factor to be considered, as it is the effect of health, strength, and regeneration first imparted to the higher vehicles. We must cope with the causes of discord. All methods of healing that do not consider this process of regeneration as paramount only thwart Nature in its corrective measures, which are slowly but surely bringing us into conformity with the divine law.

The **Fifth Rose** symbolizes the power to cast out devils. "These things that I do, ye shall do, aye, and greater." This power of the Divine Mind, the Christ Mind, includes the ability to free us from all



Oil on canvas, 1881, Frederic Leighton, 1830-1896, The Royal Borough of Kensington and Chelsea Culture Service, Leighton House Museum, London

Elisha Raising the Son of the Shunamite [Widow's Son]

The blooming of the Seventh Rose symbolizes the ability to maintain unbroken consciousness upon the separation of the soul and spirit from the physical body at the time of death. Generally, it signifies the birth of higher consciousness. The Widow's Son experienced this rebirth (initiation) in life.

forms of obsession in enmity with God and man. Residences for the psychically disturbed are crowded with unfortunates who are the victims of various types of obsession, from that of a thought or an emotion to that of discarnate entities. Let us look forward to freeing them by the faithful promise of our Savior.

We learn the nature of devils by a lengthy list of qualities described in any Bible encyclopedia. Violence, lust, deceit, subtlety, pride, lying, cruelty, and fear are some of those enumerated. Here we have a clear outline of the work which each disciple of Christ must first accomplish within himself. How can we expect to cast out devils from others until we have first cast them out of ourselves! Let us watch and pray, that we enter not into temptation.

The **Sixth Rose** recalls to our aspiration the glorious power of the Word manifested by our Lord when He stilled the storm on the sea of Galilee and released the life of the fruitless fig tree. There are great Intelligences who command the activities of the elementals of fire, air, water, and earth. The Christ Mind can commune with these spirit-beings and modify the activities of their charges. The

cultivation of the power of the Word has its humble beginning in the conduct of our daily activities. When we consecrate the sacred privilege of speech to truth and love, a power gradually impregnates the word, and our hearers feel something within themselves granting assent. Trust and understanding flash from soul to soul. "May the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer."

The **Seventh Rose** is emblematic of the glorious power of raising the dead. Like all the other spiritual gifts it has many applications. In a general way it signifies the survival of the true Self after the death of the personality or worldly self. Elijah resuscitated the widow's son as a witness to the power of God. Jesus raised Lazarus as a witness to the power of God in those whom He sends as messengers to a humanity spiritually asleep.

The raising of Lazarus is the symbol of spiritual initiation. When the time of preparation is accomplished the soul in waking consciousness separates from the physical body and enters the superphysical worlds where the divine purpose is revealed and the records of past phases of human evolution are shown in the Memory of Nature. Wisdom and mastery of soul and spirit forces endow the Initiate with glorious power to guide and aid humanity. The fear of death is conquered and physical death is recognized as a merciful event in Life Eternal.

But we may raise the dead in the power of the revelation which has come to us in the teachings of the Elder Brothers of the Rose Cross. By our understanding and the experiences which have come to us as probationers and disciples we are equipped with knowledge that can convince people who believe themselves to be but physical entities doomed to extinction at death, that they are essentially divine and eternal in being. Then we have raised them from the dead. "O Death, where is thy sting, O Grave, where is thy victory," when we know the purpose of life and our kinship with our Creator?

The **White Rose** which The Rosicrucian Fellowship uses in its Healing and Memorial Services is the Alpha and Omega of its symbols for spiritual

LIGHT SHINING OUT OF DARKNESS

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
He rides upon the storm.

Deep in unfathomable mines
Of never-failing skill
He treasures up his bright designs,
And works his sovereign will.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust him for his grace,
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain.

—William Cowper (1779)

aspiration. On the Path of Preparation it symbolizes peace and purification, two conditions that must be established as states of being before the higher works are achieved. In the sublime analogy the White Rose indicates the transmutation of all powers in the White Light of God. In the daily struggle to conform our lives to the Divine Plan we are building the soul body, the celestial body of light, in which we function as Invisible Helpers.

"'Tis the little seeds of kindly thoughts that are scattered here and there,
Which bear a harvest plentiful, that all the world may share." □

—Arline D. Cramer

The Fairy World

LITTLE LAMB! who made thee?" Little bud! who wove those tender petals, colored like the ocean foam, and folded them thus till the Spirit of Life be ready to spring forth and burst open these sweet doors of existence? Nay, tell me not that the Immortal, Immutable and Unknowable hath stepped down from eternity, Himself to breathe a scented breath into this small body and keep the curtains of the cradle drawn until the indwelling soul shall be awakened. Tell me that some small fairy helps each little flower in its growing, that the elves and pixies play around it and talk to it, that some small nixie sings its lullaby from the rivulet running round its roots, and sylph-like forms whisper to it on the passing breeze. Then I will believe; for that I believed long ago when my head reached that of the tall chrysanthemum, and my eye met on a level that of the young sunflower.

In these things the children are our superiors; and now, in the latter years of our own generation, both science and philosophy are leading us slowly but surely back to the beliefs of our childhood; and when the curtain between us and the invisible realms of Nature is drawn aside, we wonder that from pure necessity we had not with our reason pierced the veil before. For about seven hundred years we have lived with a tremendous and awful gap in our creeds and philosophies. In a mighty system of worlds, and a still mightier and limitless Universe, what is there between ourselves and the One Author and Creator of all existences?

Whether we think with the pantheist that He is immanent in all creation; or say with the Christian,



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Oil on canvas, Ida Rentoul Outhwaite

Blackberry

that "Heaven is His throne and earth is His footstool"; or believe, as the Hindu, that He is That, the Unknowable; or whether we posit as a material scientist that our wonderful *ordo ab chaos* is really nothing but a fortuitous concourse of atoms: whatever we believe of the Supreme Being, or Non-Being, there remains a vast lacuna, an unfilled void, between man, "the crown of creation," and the One Eternal Selfhood.

Even a fortuitous concourse of atoms has failed to continue its work of chance by producing a creature higher than man. The thought in itself inspires awe and fear, and it is to be wondered at greatly that for so many centuries man has had the courage, the conceit, and the want of logic to bear

so awful and responsible a position. And He, the Supreme Eternal One, speaks to men on occasion in human voice and language, and with His own hand causes every flower to grow, every flame to burn, and every rivulet to spring from the earth! It is unbelievable.

While recognizing that the life in every seed is His, that the force which attracts and repels the atoms is His, that the plan of evolution is His, and that One Will, which is His, pervades creation, yet reason and intuition fail alike to accept that a being of so immense and all-powerful a nature should work alone in His Universe without the need of helpers and agents, servants and administrators of His laws.

Happily for our world, the veil between the visible and the invisible worlds is growing thin and ragged, and that very spirit of exact science, which slew and buried as religious superstitions our Cherubim and Seraphim, is now the presiding genius which gives them back to us upon a scientific basis. Not only do we believe because others have seen and testify to the existence of another order of being besides the human, but the scientific method applied to the invisible worlds demands their existence. For the vast framework of the Universe is held up by beings of varying power, and the forces of Nature are personified or ensouled by gods and goddesses.

The God of our Fathers is not an unreachable and lonely Sovereign, but is surrounded by glorious bands of angels and archangels, the agents of His Will, the enactors of His Laws, and mediators between Himself and humanity. Our Cherubim and Seraphim are restored to us; we may pray again to St. Gabriel or St. Michael, or any of the Four Angels who verily hold up the four corners of the earth.

We may sleep again with the thought of bright angels watching round our bed; we may sit in the woodland and know that lithe and tender little forms slip by us on the breeze, or dance on the green sward "the mad dance of the fairy ring"; or



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Illustration by Ethelwynne M. Quail for Geoffrey Hodson's *The Kingdom of the Gods*, 1955

A Lord of the Tree Ferns

we may see, like the pure-hearted poet, "a child upon a cloud," who will pipe to us of pure and happy things.

At once we go back to our nursery tales of witches, fairies and magicians, and spiritual science tells us we may believe in them again. For the old, old science of Magic, of which religious ritual is one form, deals with our relationship with the angelic or demoniacal orders, because the two lines of evolution are interdependent. The characteristic of the non-humans is that they are not moral, and more or less the blindly obedient enactors of a greater Will. It is possible for man to bring some of the lesser spirits under the control of his will, and also to invoke the aid of the greater ones, or, on the other hand, he can himself become their tool or plaything. □

—Dorothy M. Codd

MAX HEINDEL'S MESSAGE



Spiritual Stock-Taking During the Holy Season

not balance accounts and take stock of his assets and liabilities every year? Surely we would feel that he deserved to fail because of this neglect to follow ordinary business methods.

If we realize the value of system and the benefit of constantly knowing clearly how we stand with respect to our material affairs, we ought also to pursue the same safe methods regarding our spiritual affairs. Nay, we should be much more circumspect in the conduct of the heavenly matters than in worldly matters, for our material prosperity is but a watch in the night compared to the eternal welfare of the spirit.

We are nearing the winter solstice, which is the beginning of a new year from the spiritual point of view, and we are looking forward to the new outpouring of love from our Father in Heaven through the Christ Child. This, therefore, is a good time to take stock and ask ourselves how we have spent the love offerings of last year, how we have exerted ourselves to gather treasure in heaven. And we shall experience great profit if we approach this stock-taking in the proper spirit and at the most auspicious time, for there is a time to sow and a time to reap, and for everything under the sun there is a time when it may be done with greater chance of success than at any other season.

The stars are the heavenly time markers. From them come the forces which influence us through life. On Holy Night, between the 24th and 25th of December, at midnight, in the place where you live, you will find that retrospection and the resolutions engendered by it for the new year will be most effective.

At Mt. Ecclesia and the various Study Centers a Midnight Service is held on Holy Night, and students attending such services are thereby debarred from the midnight self-communion. Others may be unable to hold it at that time for other reasons. For these any of the late evening or early morning hours will serve nearly as well. But let us all unite on that night in a concerted spiritual effort of aspiration; and let each student not only pray for his individual soul growth in the coming year, but let all unite in a prayer for the collective growth of our movement. The workers at Headquarters also request your helpful thoughts.

If we all put our shoulders to the wheel at this time, we may be sure of an unusual individual and collective blessing and a spiritually prosperous year. □

CHRIST LIKENED the aspiring souls of His time to stewards who had received a certain number of talents from their lord and were supposed to go into trade with them that they might increase the capital entrusted to their care. We understand from this parable that all who aspire to serve Him are required likewise to use their God-given talents in such a manner that they show a gain in soul growth when in due season they are called upon to give an account of their stewardship.

This accounting, so far as the majority of mankind is concerned, is put off till the Reaper has closed the ledger of life and they find themselves in Purgatory to receive the result of the things done in the body, whether they be good or ill.

But what would we think of a businessman who pursued such a reckless method of conducting his affairs? Would we not feel that he was steering straight for the rock of bankruptcy if he did

READERS' QUESTIONS

Forgiveness of Sin; the Ego after Death; Helping the Dead; Esoteric Meaning of Judas



QUESTION: *The Christian Church states that we are “under grace” through the good offices of Christ, Who has made the “vicarious atonement” for us, and Who has paid the penalty of our sins, provided we will accept Him as our Savior and as the propitiation for those sins. How do you reconcile this with the Rosicrucian doctrine of Christ?*

Answer: We are under grace only to the extent that Christ by coming to earth and becoming its indwelling Planetary Spirit has purified the earth's psychic atmosphere and rejuvenated the planet with the spiritual impulses which He sends out from its center. This makes it possible for us to reform our characters, blot out our own sins, and progress in our evolution, when otherwise we could not have escaped from our sins and would have begun to retrogress. This help, spoken of as the “vicarious atonement,” constitutes a cosmic loan, so to speak, from Christ, our great Elder Brother, who thus becomes, in a very real sense, our Savior, although He personally does not take away our individual sins. This help may be considered as grace, because it was a gracious act for Christ to take upon Himself the cramping, painful conditions of earth in order to render us this assistance. It is not, however, in the nature of a gift. It is only a loan. It must be repaid, and the means whereby it is to be paid are service to humans and to the lifewaves which follow us, namely, the animal, plant, and mineral kingdoms. But we must pay to the uttermost. There is no grace in heaven or earth which can set aside the ultimate operation of

this law, but we are given time. In other words, a time loan has been made to us. It is analogous to the method employed by the businessman who wishes to go into business but who does not have the necessary capital. A friend loans it to him, and he proceeds with his business and makes a success of it; whereas if he had had no friend to make him the loan, he must necessarily have remained in a lower position.

Question: *I am told that after death the ego must remain near the body or is tied to it until it is disintegrated. Does this mean that the ego has to remain until even the bones have decomposed? This might occupy hundreds or even thousands of years under certain conditions.*

Answer: No. The ego is tied to the body only so long as its residual animal magnetism remains. This is a property of the vital body, which disintegrates synchronously with the physical body. The animal magnetism resides principally in the fleshy tissues and not in the mineral constituents of the bones. Therefore, when the fleshy tissues have disintegrated, there is ordinarily no magnetism remaining in the bones to hold the ego back. Cremation gives an advantage in that it releases the ego at once.

Question: *My only brother died last November and must now find himself in one of the lowest regions of the desire world. Would you advise me to let him know that by a simple effort of the will he can prevent the matter of the desire body from forming itself into concentric layers, as it were, the coarser*

matter on the outside and the finer within. I mean to say that by an effort of will he could make matter of the seven regions of the desire world which form his desire body come to the surface of the said desire body and by this means he would be able to contact at once all the seven regions of the desire world, instead of only the lowest, or lower, regions. There is, I believe, no serious objection to this use of the will power?

Answer: This question refers to the fact that when death has taken place and man finds himself in the desire world the magnetic powers of the seed atom are spent, the archetype is dissolving, and therefore the centrifugal force of repulsion forces the desire stuff outward toward the periphery of the desire body. The matter belonging to the lowest regions is thrown off first by the process of purgation, which cleanses the man from all the evil acts of his life. This action takes place by the same natural law working in the higher realms of morality as that which in the physical world causes a sun to throw off matter which then becomes planets. To interfere with that law would be disastrous to any human being, even supposing that it were possible, which it is not.

It is different with the Initiate who enters the desire world during life. Then the seed atom of the desire body forms a natural center of attraction, or gravitation, which holds the desire stuff in his vehicle to the accustomed lines. Moreover, everyone who performs the scientific exercises given in the Mystery Schools is constantly purging his desire body of the coarser matter so that even at death he is not amenable in the same degree to the actions of the centrifugal force of repulsion as those who have not had this training. So it is useless to attempt to help your brother in that manner.

But there is another way in which we may help someone near and dear to us, provided we have his co-operation, and to make this clear it is necessary to mention first that the coarser the desire stuff the more tenacious is its hold upon man. Therefore expurgation by the force of repulsion causes great pain, and that is what we feel in the purgatorial experience. If we were perfectly willing to let go and acknowledge our faults when the pictures of them appeared in the life panorama, instead of try-

ing to make excuses for ourselves, or to be stirred anew by the anger and hate of the past, then it would involve much less pain to eradicate it from our desire body. If this fact can be impressed on one whom we are anxious to help, if we can get him or her in the state of mind where they are will-

Judas Iscariot represents the treacherous lower self, composed of the four lower vehicles, which, through their lack of spiritual vision, demand gratification at the expense of true spiritual development.

ing to acknowledge the wrongs and mistakes from the very bottom of their hearts, then the process of purgation will be both shorter and less painful. Consequently they will rise to the higher regions, where the forces of attraction hold sway, in a much shorter time than would otherwise be the case.

The same result can also be accomplished by prayer, for kind thoughts, thoughts of upliftment and helpfulness, have the same effect upon those who are out of the body, as kind words and helpful acts have on those who live in this world.

Question: What does Judas Iscariot stand for symbolically?

Answer: Judas Iscariot represents the treacherous lower self, composed of the four lower vehicles, which, through their lack of spiritual vision, demand gratification at the expense of true spiritual development. The passionate desire body in conjunction with the self-seeking mind are the leaders in this conspiracy. The vital body, the seat of the sex energy and impulses, is also frequently an accomplice, and the cells of the physical body also stand in the background and demand their dole of sensual indulgence. Each of these vehicles stands ready to betray the Christ within, the soul body, and its higher counterpart, the Life Spirit. □

WESTERN WISDOM BIBLE STUDY

Individualization of Man

CHRIST CAME to prepare the way for the emancipation of humanity from the guidance of the differentiating Race and Family Spirit, and to unite the whole human family in one Universal Brotherhood.

He taught that “Abraham’s seed” referred to the bodies only, and called their attention to the fact that before Abraham lived (the) “I”—the Ego—was in existence. The threefold individual Spirit had its being before all Tribes and Races and it will remain when they have passed away and even the memory of them is no more. The threefold Spirit in man, the Ego, is the God within, whom the personal, bodily man must learn to follow. Therefore did Christ say that to be His disciple, a man must forsake all that he had. His teaching points to the emancipation of the God within. He calls upon man to exercise his prerogative as an individual and rise above family, tribe, and nation. Not that he is to disregard kin and country. He must fulfill all duties, but he is to cease identifying himself with part and must recognize an equal kinship with all the world. That is the ideal given to mankind by the Christ.

Under the rule of the Race Spirit, the nation, tribe, or family was considered first, the individual last. The family must be kept intact. If any man died without leaving offspring to perpetuate his name, his brethren must “carry seed” to the widow that there might be no dying out (Deut. 25:5-10). Marrying out of the family was regarded with horror in the earliest times. A member of one tribe could not become connected with another without



The Ingeborg Psalter (1213), Musée Condé, Chantilly

Abraham and the Angels

By tradition, the three angels visiting Abram symbolize the divine Trinity. Esoterically, they designate the threefold Spirit, the Ego, which the “father” of the Hebrew people was the first to individualize, or receive into his “household.” Abram, descendent of Noah’s son Shem and progenitor of Israel, covenants with God and is thereafter called Abraham.

losing caste in his own. It was not an easy matter to become a member of another family.

All these customs resulted from the working of the Race and Tribal Spirit in the common blood. To admit as a member one in whom that common blood did not flow would have caused “confusion of caste.” The closer the inbreeding, the greater the power of the Race Spirit, and the stronger the ties that bound the individual to the tribe, because the

vital force of the man is in his blood. Memory is intimately connected with the blood, which is the highest expression of the vital body.

The brain and nervous system are the highest expressions of the desire body. They call up pictures of the outside world. But in mental image-making, i.e., imagination, the blood brings the material for the pictures; therefore, when the thought is active the blood flows to the head. When the same unmixed strain of blood flows in the veins of a family for generations, the same mental pictures made by great-grandfather, grandfather, and father are reproduced in the son by the Family Spirit which lived in the hemoglobin of the blood. He sees himself as the continuation of a long line of ancestors who live in him. He sees all the events of the past lives of the family as though he had been present, therefore he does not realize himself as an Ego. He is not simply "David," but "the son of Abraham"; not "Joseph," but "the son of David."

By means of this common blood men are said to have lived for many generations, because through their blood their descendants had access to the Memory of Nature, in which the records of the lives of their ancestors were preserved. That is why, in the fifth chapter of Genesis, it is stated that the patriarchs did not personally attain to such great age, but they lived in the consciousness of their descendants, who saw the lives of their ancestors as if they had lived them. After the expiration of the period stated, the descendants did not think of themselves as Adam or Methuselah. Memory of those ancestors faded and so it is said that they died.

The earlier Races would not have dared to disobey the injunction issued by the tribal God not to marry outside of the tribe, nor had they any inclination to do so, for they had no mind of their own.

The original Semites were the first to evolve Will, and they at once married the daughters of men of other tribes, frustrating temporarily the design of their Race Spirit and being promptly ejected as evildoers who had "gone a whoring after strange gods," thereby rendering themselves unfit to give the "seed" for the seven Races of our present Aryan Epoch. The Original Semites were, for the time being, the last Race that the Race Spirit

cared to keep separate.

Later, man was given free will. The time had come when he was to be prepared for individualization. The former "common" consciousness, the involuntary clairvoyance or second-sight which constantly held before a tribesman the pictures of his ancestors' lives and caused him to feel most closely identified with the tribe or family, was to be replaced for a time by a strictly individual consciousness confined to the material world, so as to break up the nations into individuals, that the Brotherhood of Man regardless of exterior circumstances may become a fact. This is on the same principle that if we have a number of buildings and wish to make them into one large structure, it is necessary to break them up into separate bricks. Only then can the large building be constructed.

In order to accomplish this separation of nations into individuals, laws were given which prohibited endogamy or marriage in the family and henceforth incestuous marriages gradually came to be regarded with horror. Strange blood had thus been introduced into all families of the Earth and it has gradually wiped out the involuntary clairvoyance which promoted the clannish feeling and segregated humanity into groups. Altruism is superseding patriotism, and loyalty to the family is disappearing in consequence of the mixture of blood.

The Human Spirit is individualized, an Ego, it is evolving free will and responsibility. It is drawn to birth by the irresistible Law of Consequence, so that it is beyond the power of the Race, Community, or Family Spirit to keep it from returning at the present stage of human development, and by the admixture of strange blood, by intermarriage of the individuals of different tribes or nations, the leaders of man are gradually helping him to oust the Family, Tribal, or National Spirit from the blood; but with it has necessarily gone the involuntary clairvoyance which was due to its working in the blood, whereby it fostered the family traditions in its charges; and so we see that also in the case of man a faculty was destroyed by the mixture of blood. That loss was a gain, however, for it has concentrated man's energy on the material world and he is better able to master its lessons than if he were still distracted by the visions of the

higher realms.

For aforementioned reasons, intertribal and later international, marriages came gradually to be regarded as desirable and preferable to close intermarriages.

As man progressed through these stages and gradually lost touch with the inner world, he sorrowed over the loss and longed for a return of the "inner" vision. But by degrees he forgot, and the material world gradually loomed up before his mind as the only reality, until at last he has come to scout the idea that such inner worlds exist and to regard a belief in them as foolish superstition.

The four causes contributing to this condition were:

(1) The clearing of the foggy atmosphere of the Atlantean continent.

(2) The indrawing of the vital body, so that a point at the root of the nose corresponds to a similar point in the vital body.

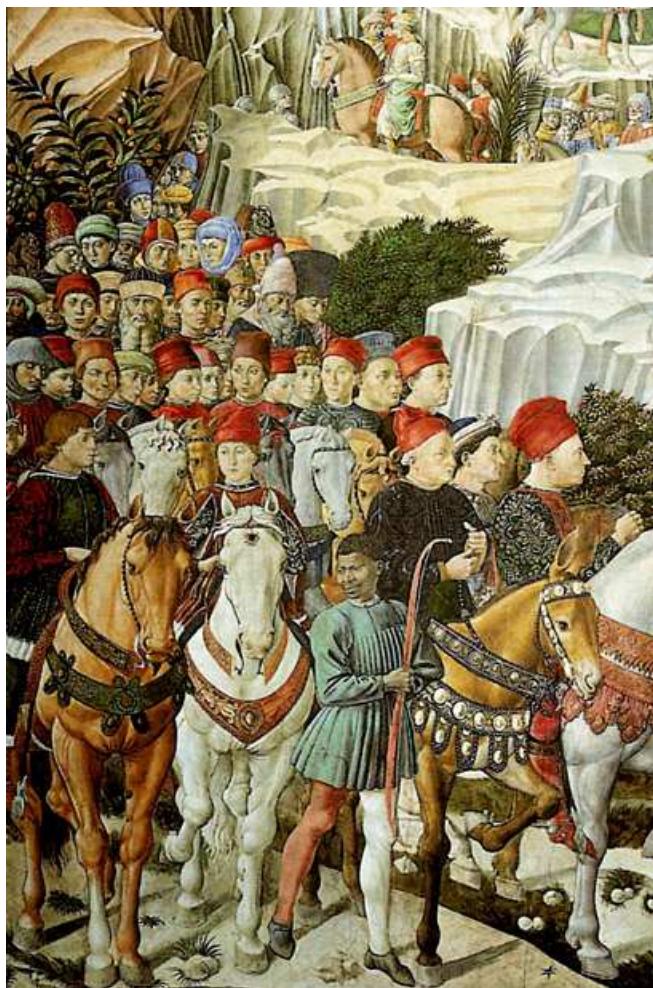
(3) The elimination of inbreeding and the substitution therefore of marriages outside the family and tribe.

(4) The use of intoxicants.

The Race Spirits still exist in and work with man, but the more advanced the nation, the more freedom is given the individual. In countries where people are most fettered, the Race Spirit is strongest. The more a man is in harmony with the law of Love, and the higher his ideals, the more he frees himself from the Spirit of the race.

When seen by the spiritual vision the Race Spirit appears like a cloud brooding over a country, and it is breathed into the lungs of the people with every breath they take. In it they live, move, and have their being, as a matter of actual fact. Through this process they become imbued with the national fellow feeling known as "patriotism," which is so powerfully stirring in time of war that all feel wrought up about a certain matter and are ready to sacrifice everything for their country.

America has no Race Spirit as yet. It is the melting pot wherein the various nations are being amalgamated to arouse a universal sentiment which will make all move as one in any matter. This new race is beginning to appear, however. You may know them by their long arms and limbs, their lithe bodies, their long and somewhat narrow heads,



Detail, Benozzo Gozzoli (1420-1497), Chapel of the Magi, Palazzo Medici-Riccardi, Florence

Journey of the Three Kings

Fittingly, the bearer of Him Who came to save mankind and unite all peoples under one God, is honored by representatives of the three great races who as one acclaim Him Lord.

high crowns, and almost rectangular foreheads.

Christ came to reunite the separated races in bonds of peace and good will, wherein all will willingly and consciously follow the law of Love. The present Christianity is not even a shadow of the true religion of Christ. That will remain in abeyance until all race feeling shall have been overcome.

In the Sixth Epoch there will be but one Universal Brotherhood, under the Leadership of the Returned Christ, but the day and the hour no man knows, for it is not fixed, but depends upon how soon a sufficient number of people shall have commenced to live the life of Fellowship and Love, which is to be the hallmark of the new dispensation. □

—Max Heindel

The Common Signs

Introduction

GEMINI, SAGITTARIUS, Virgo, and Pisces are called common signs; their intrinsic nature is best expressed by the keyword, flexibility.

The forces working through the cardinal signs impinge upon the dense body and stir it into action. The influences of the fixed signs rouse the desire nature, giving stamina and persistence in action. The power of the common signs is mental and spiritual; it gives purpose to action and incentive to nobility of life.

Therefore people influenced by stellar forces focused principally through cardinal signs are the workers of the world; not the toilers, but executives, who accomplish things industrially, and who bring into concrete existence great schemes (or small) of value to the world's work.

People ruled by the forces of fixed signs have the insight to plan improvements, also the patience and persistence to work them out in detail. They are therefore inventors who originate the ideas later practically applied by people of cardinal signs.

People of the fixed class lack ability to make their inventions commercially usable, a task for which the cardinal class is eminently fitted. Thus these two classes work hand in hand, and between them they have transformed the wilderness of the world to a condition of comparative comfort. Their efforts toward improvement are continually carried on, and in time the primitive desert will be made to bloom like a rose.

As material success depends on ability to cope with material conditions, the cardinal class is particularly fortunate, for it is the chief executive factor in the world's work and reaps a ready reward thereby. The fixed class is not so prominently

before the public. It labors in laboratories and works experimentally to complete the processes and perfect the models which are later used in manufacture. Therefore its members also are potent factors in life, and share the material and financial success of the cardinal class.

The common class is a sharp contrast. Forces focused through common signs are mental; therefore people ruled by them are averse to strenuous physical action, which is the forte of the cardinal class. They labor only when lashed by the whip of necessity. They are also incapable of the slow but sustained effort put forth by the fixed class and are easily discouraged by obstacles. Thus they are leaners and not lifters. Toilers who do the bidding of the inventive and executive classes are recruited from people ruled by common signs.

There is one sphere, however, where people with common signs shine, according to their ability to think. Being averse to work they have created a vantage ground where they may reap the benefits of the toil of others, and of their inventive faculties and executive skill. To do this they become promoters who bring inventor and manufacturer together, agents who mediate between buyer and seller, peddlers, venders and all other middlemen who go between producer and consumer and live on a commission; also literary men who devote their talent to the written word belong to the class actuated by the lower phases of the force in the common signs.

The cardinal class is active, the common is restless; the fixed class is rigid, the common is flexible. Unstable as reeds in the wind, those of the common class are swayed hither and thither; nothing appeals to them permanently; they desire nothing

as much as change. No matter how well placed, they can seldom resist the lure of an opening in another city, the farther away the better. Therefore the old maxim, "A rolling stone gathers no moss," applies particularly to this class, for their roving habits usually keep them poor. They spend as fast as they earn, or faster. Thus these people drift upon the sea of life, propelled by the currents of circumstances. Outside conditions dominate them, as they lack stamina to assert their own individuality.

The foregoing is true of the great majority who are under the rule and influence of common signs. They respond to the lower phase simply because the higher side is too high for all but a very few at our present stage of development. Those who

Three symbols of the fixed signs are also bestial, violent, and virulent: Taurus, the Bull; Leo, the Lion, and Scorpio, the Scorpion. The human figure of Aquarius, the Waterbearer, shows us the ideal towards which this class must strive. Instead of fighting, preying upon, or poisoning others in the struggle for existence, they must learn to become humane, to be friends instead of foes to all.

In contradistinction to the cardinal or fixed signs, the common signs are all double. Two of them are human: Gemini, the Twins, and Virgo, the Virgin; the third, Sagittarius, the Centaur, is partly human; and only the fourth symbol, Pisces, the Fishes, is taken from the lower kingdom. None are violent, however, but intensely moral, intellectual, and spiritual symbols.

Sagittarius, the Centaur, shows us man rising above the animal stage, audaciously aiming at the stars, and the opposite symbol of the heavenly Twins tells its story of universal brotherhood. The band between the Fishes shows us the unity of life which pervades the separate forms in even the lowest species; and the celestial Virgin, clasping the immac-

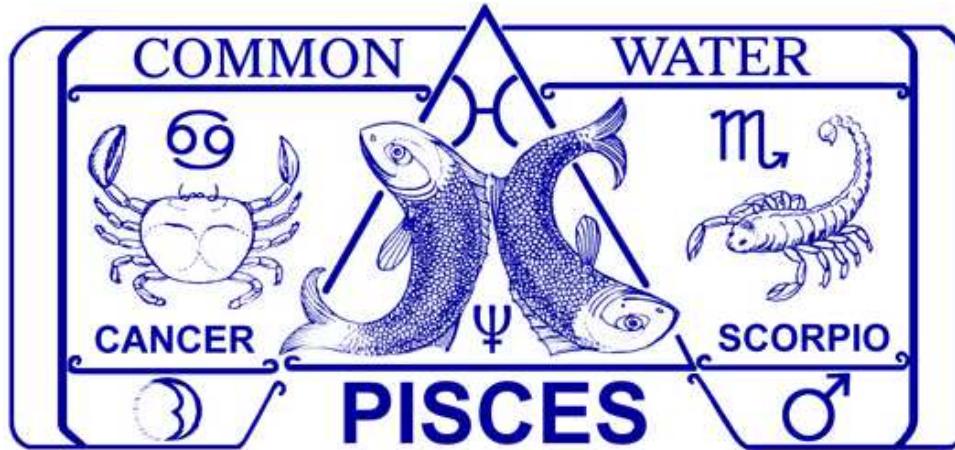
ulately conceived babe to her breast is a type of purity, love, and service equalled nowhere else.

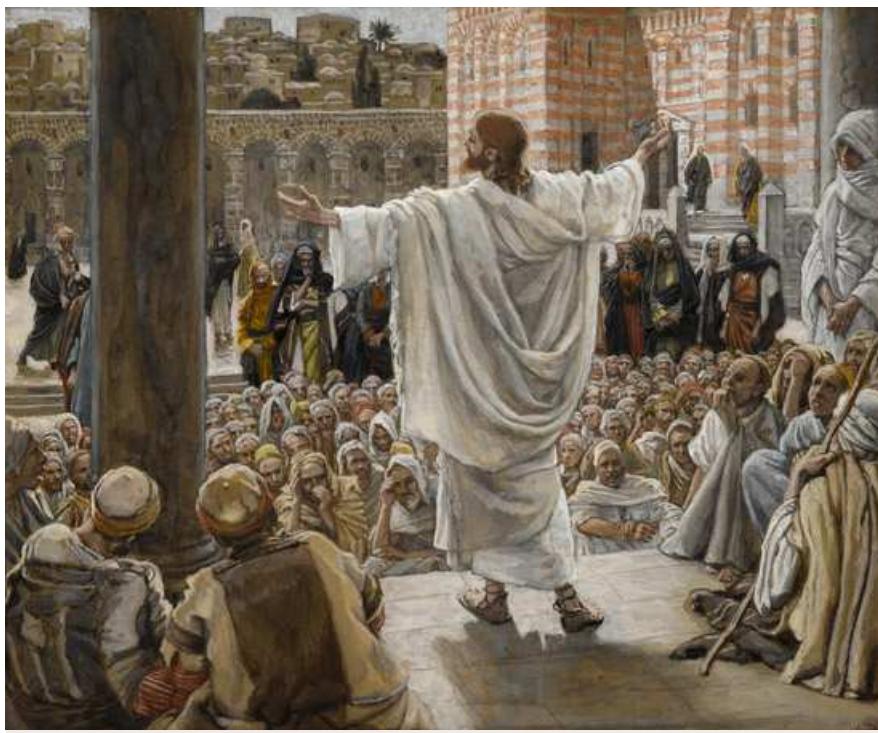
The principal fault of the common signs is restlessness. The double nature revealed in their symbols impels them hither and thither; therefore the third and ninth signs, Gemini and Sagittarius, are correlated to that most unstable and restless element of the human constitution, the mind, which also wants to travel. The symbol of the twelfth sign, the Fishes, is likewise an apt type of aimless wandering, and as this is contrary to the law of life, it brings the penalty of sorrow and suffering ascribed to the twelfth house.

The ideal towards which the class ruled by the common ray must strive is, therefore, expressed by the sixth sign, Divine Parenthood, and the sixth house, Service. Greater love hath no man than that he lay down his life for his friends, said Christ. He

make a success in the world because prodded by the cardinal and fixed influences often sneer at these unfortunates, call them indolent and good-for-nothing. But were *they* bereft of the cardinal or fixed energy which goads them to action and placed under the common ray, they would soon realize its lack of power and learn compassion for those who must so live all their lives.

What, then, is the lesson these people have to learn? Zodiac means "a circle of animals." The symbols of three of the cardinal signs are animalistic: Aries, the Ram; Cancer, the Crab; and Capricorn, the Goat. The fourth represents the ideal towards which this class must strive—namely Libra, the Scales. None need poise so much as those under the impulsive influence of the cardinal ray; therefore the Balance was set in heaven to direct their aspirations.





Watercolor, James J. Tissot (1836-1902), Brooklyn Museum

Jerusalem, Jerusalem!

Standing in Solomon's Porch, Jesus has the town beneath Him, and Mount Zion rising above the western porch. On the right is the southern side of the Temple buildings. As the sun draws toward the west, Jesus foresees that the city will before long in her turn desert Him, and He mourns over its approaching fate. The above is one of a series of 356 watercolors by the artist on the life of Christ.

also felt that yearning, parental love when He stretched out His arms over Jerusalem and said: Oh, how oft would I have gathered you to my bosom as a hen gathers her chicks under her wings! Love grows by voluntary service, and the more we aim to serve others, the more readily we shall cultivate the highest of all human qualities.

Upon observation it will be found that there are two distinct subclasses ruled by the common ray. One, composed of younger souls, has not yet found its bearing in the world; they drift about upon the sea of life without energy or ambition, and are buffeted by the waves of adversity for the purpose of awakening them to a sense of responsibility and forcing them to take part in the world's work. In time they will graduate into the cardinal and fixed classes, driven by inner ambition instead of by outside coercion.

The other subclass has graduated from the industrial school of material life, and is preparing itself for spiritual work. It is thus in a transition

stage, out of tune with the finite and not yet in tune with the Infinite. We may realize their plight in a measure when we observe a youth in the years between boyhood and manhood; awkward, a laughing stock for boys and men alike, every word he utters provokes a sneer or a patronizing smile because of the changing voice. His ideas being too great for acceptance by younger companions and too visionary for older heads. He is an anomaly, and his nature becomes hypersensitive on account of the attitude of those around him.

Likewise the child-man who is about to graduate from the material world to work in the spiritual realms is out of place under the policy of our common life. He aims the bow of Sagittarius at the stars, but is weighted down to earth by the animal nature. The might of mind is great if we use it

practically. Edison earned a crown of spiritual glory by lighting our streets and thus discouraging crime. Morse, Marconi and Bell have soothed the souls of millions by bringing good news of a loved one suffering thousands of miles away. Once they dreamed of these things, but they did not stop at dreaming; they worked to realize their dreams.

The class ruled by the common signs is too prone to talk of "luck"; but as Lucifer says to Faust:

"How closely 'luck' is linked to merit,
Does never to the fool occur;
Had he the wise man's Stone, I swear it,
The stone had no philosopher!"

Astrology ought to impress the older subclass with the fact that merit is the basis of success in any line, material or spiritual; that study and dreams alone will never raise us above the present condition; but that when by service we lift others, we also elevate our own status in life and evolution. □

—Max Heindel

ASTROLOGY

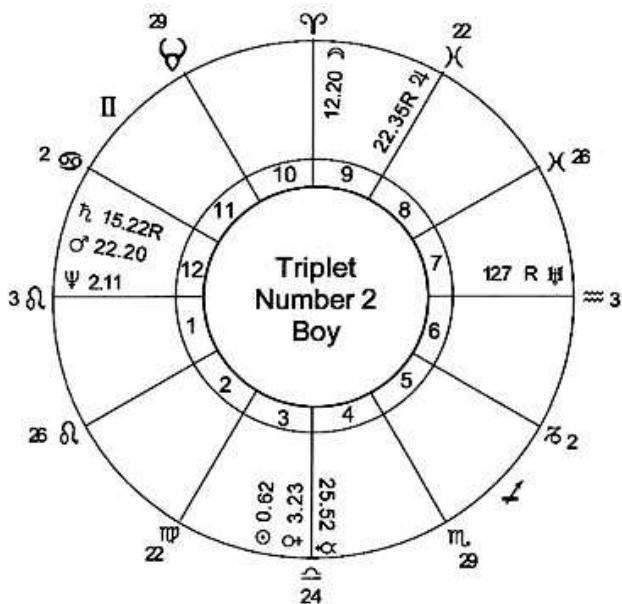
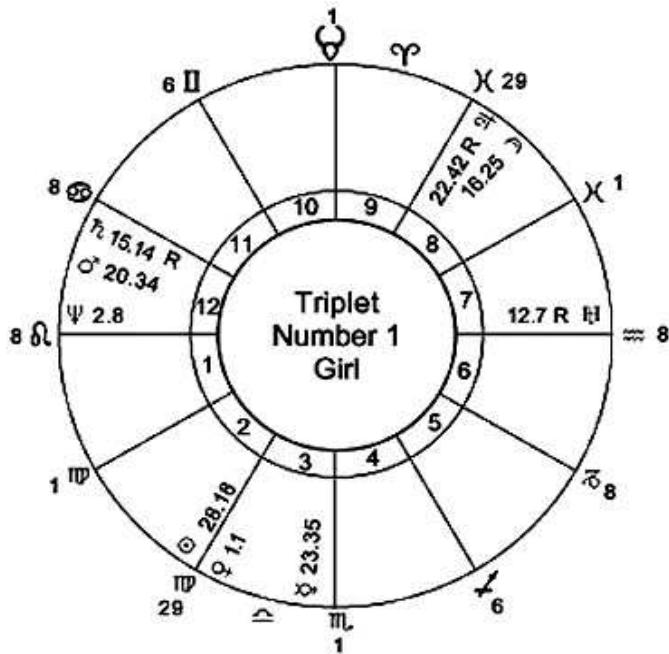
Tardy Triplets— Occult Reason of Human Misfits

AT THE VERY FIRST glance at these horoscopes it is evident that there is something wrong, or something strange about these Triplets; for one would naturally expect to see the lowest degree of a sign rising at the time when the first was born, and then the other two ought to be born with gradually ascending degrees. But here it is different. Leo 8 is rising when the first one is born and then Leo 3 for the second, and Leo 5 for the third.

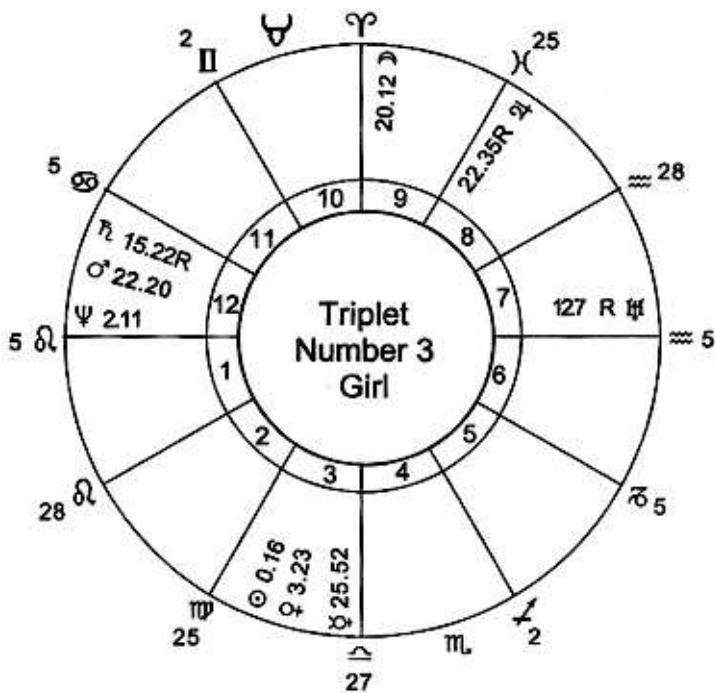
This gives a first impression that whoever calculated these figures must have made a serious mistake, for if they are right, the first triplet must have been born about twenty-four hours in advance of the other two, which would be a rather unusual occurrence, to say the least.

The mystery deepens when we look at the Moon in the horoscope of Triplet No. 1, and compare it with the place of the Moon in the horoscopes of Triplets Nos. 2 and 3. In the two latter figures the Moon is 26 degrees in advance of its place in No. 1, and it would require at least two days to travel that distance. Thus it is evident that if the figure of Triplet No. 1 is correct, it must have been born about two days previous to Triplets Nos. 2 and 3; an almost unbelievable condition. Nevertheless, such is the fact.

Triplet No. 1 was born on September 22nd, 1915, at 1:50 AM. Triplet No. 2 was born September 24, 1915, at 1:15 AM, and Triplet No. 3 was born ten minutes later. Thus the figures as they are here shown are astronomically correct and as a result there is a considerable difference in



the horoscopes. No. 1 has all fixed signs on the angles, while the others have a mixture of fixed and Cardinal signs. No. 1 has Aries and Libra



intercepted in the third and ninth houses. No. 2 has Cancer and Capricorn intercepted in the sixth and twelfth houses. No. 3 has Taurus and Scorpio intercepted in the fourth and tenth houses.

This will make a very considerable difference in the lives of these children, for when signs are intercepted with planets therein, effects that would otherwise be signified, remain to a great extent latent. Thus No. 2 will escape much of the enmity and jealousy signified by Saturn and Mars in Cancer in the twelfth house, which configuration is prominent in the horoscope of No. 3. This third Triplet will feel that evil effect much more heavily than her brother. Nos. 2 and 3 are musical prodigies, on account of the Sun, Venus, and Mercury in the sign of voice, Libra. Sun and Venus sextile Neptune. These two planets also sextile Neptune in the horoscope of No. 1, but as Venus and Mercury are intercepted, Triplet No. 1 will not be able to express this faculty as well as her brother and sister.

The position and aspect of the Moon was particularly affected by the delay of two days in the case of Triplets Nos. 2 and 3 and this makes a very great difference in the lives of these three Triplets, for in No. 1 the Moon is trine to Saturn and Mars, but in Nos. 2 and 3 it is square to Saturn. This will make No. 1, who has the trine, very diplomatic in rela-

tion to her environment, while Nos. 2 and 3 will be more blunt and outspoken. Thus No. 1 may discuss a certain subject and her remarks will be quite well received, but if No. 2 says the same thing in other words, offense will be taken, and yet because of the interception of Saturn he will not create as much of a stir as No. 3, who will provoke the secret enmity of people with whom she comes in contact; they will oppose her on principle. The trine of the Moon and Saturn, will make No. 1 popular and successful. She will advance in the world, but she will work hard for it; it is not unmerited favoritism that brings her to the front. Nos. 2 and 3, however, may work just as hard but will have no particular success, to speak of, and this also will be just, for they will be much more selfish and loath to oblige others than No. 1.

In two other departments of life the difference of sex will be determining factors in the way these aspects of the Moon affect our Triplets. Namely: In health and in marriage. The Moon is the significator of health in the horoscope of a woman, regulating the menstrual flow, etc., while the Sun is the significator of health for a man. On the other hand, in the department of marriage, the feminine Moon signifies the marriage partner of a man, while the masculine Sun is the significator of the husband for a woman. Thus, in the present horoscopes, the square of Saturn to the Moon indicates that the boy, Triplet No. 2, will have great difficulty in marriage, and most of his troubles will come from that source if he enters into a union. The same aspects in the horoscope of Triplet No. 3, who is a girl, has nothing to do with marriage but will affect the health very seriously, causing indigestion, headaches and also trouble with the menstrual flow. No. 1, the early Triplet, will be exceedingly benefited by the trine of the Moon to Saturn in her horoscope as far as health and digestion goes.

The delay of two days also changed the aspect of the Moon to Uranus, these two planets being sextile in horoscope Nos. 2 and 3. This will make the two latter Triplets much more intuitional and inspirational than No. 1. Probably they will develop the faculty to psychometrize and in the

case of the boy, he is sure to become an electrical expert on that account.

It has not been our purpose to give a regular reading of these horoscopes, but only to illustrate the difference that has resulted from the unusual delay in the case of the second and third triplet. This might easily have been much greater, for supposing No. 1 to have been born six, twelve, or eighteen hours earlier than her brother and sister, or thirty, thirty-six, or forty-two hours, then the house position would have been entirely changed and the lives of these three children would have been entirely dissimilar. Yet even the difference of sex of Nos. 2 and 3 will give them an experience that varies from each other, as partly shown in our delineation. But there is something else to be said in this connection, from the occult point of view, something that should have the attention of physicians, for it has a bearing upon the lives of children which is not at all understood, though very, very far-reaching.

We all agree that it would be absolutely wrong if a physician hurried someone across the threshold when he was about to die. A physician caught doing such an act would be ostracized by the profession, his business would be ruined, and probably he would be indicted for murder. Yet it is in no way different from what the physician does when he hurries the birth of a child, for it should be understood that no one can kill life. The physician who gives a dying man an overdose of morphine, for instance, would only be hurrying him from this into the next world, as the obstetrician who uses instruments or drugs hurries the spirit from the invisible world into our present abiding place.

When we understand that the chemical composition of the atmosphere changes with every single minute; that the planetary vibrations which prevail at this moment, will not be duplicated for 25,868 years, (the time it takes the sun to go around the Zodiac by precession of the equinox); that this mixture charged with the planetary vibrations peculiar to the moment when the child draws its first complete breath, automatically stamps every atom of the child's sensitive body and impresses the horoscope on each one, so in all after years the child will respond to the Ray of Mars, Sun, or any

other planet which was in a certain position when it was so stamped; then we may see a reason for the fact that certain people do not seem to fit into their environments. They were hurried into the world, under a planetary vibration that was not at all intended for them.

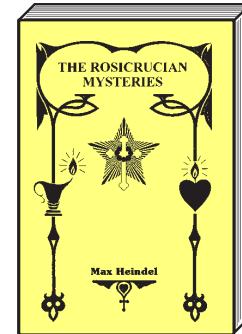
In the case of these triplets, Mrs. Lundstead, the mother, was attended by her aunt, who acted as nurse and midwife. She let nature take its course. If this method were followed by the regular professional obstetricians, there would be fewer misfits in the world. Some day, when we learn the law and keep it in our hearts, we shall know how to give true help and save suffering. □

—Max Heindel

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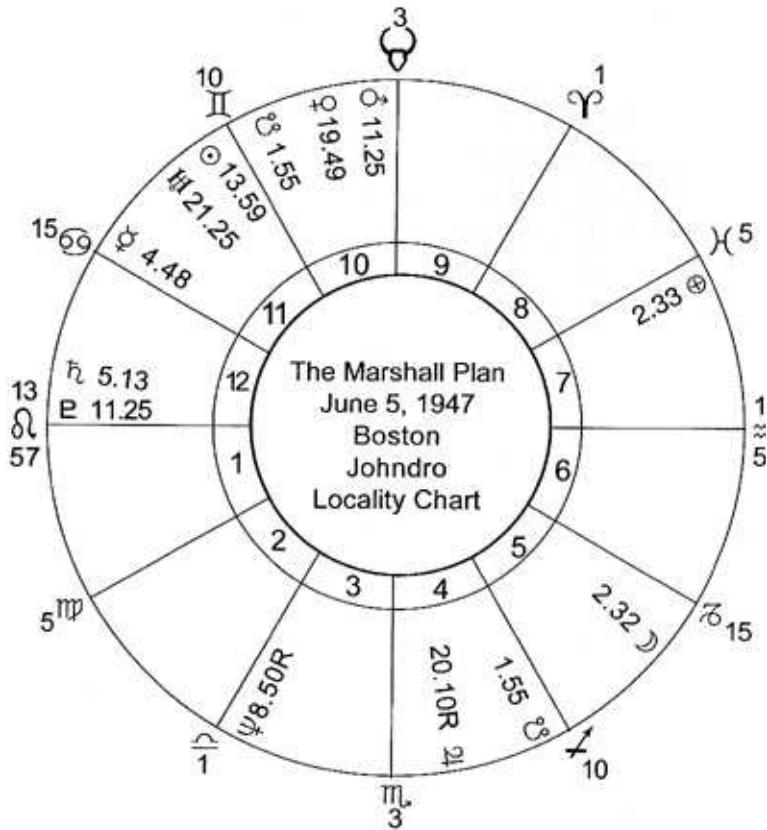
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ASTROLOGY

America at its Best—The Marshall Plan's Semi-Centennial

IT MAY WELL have been the world's most important university commencement address ever. For the speaker, Secretary of State George C. Marshall, did not so much dwell on the upcoming commencement of new chapters in his youthful listeners' lives, as the need for America to help start a new chapter in Western Europe. Twenty-five months after the end of World War II in that area, he discussed at "the most famous university in the most powerful county"¹ how to hasten its economic post-war recovery, which until then had seemed unable to get off the ground.

In a chart for the occasion, the lunar orb's previous transit had been over Jupiter: his plan was motivated by generosity. "The American spirit has always expressed itself in a willingness to help the suffering."² The 8th cusp deals with motivation. Its degree is one of "a special genius for philanthropy."³ The 12th cusp concerns "hidden sustainment," and here it is one of "satiety."⁴ This truly marked the U.S. at the time, for in the immediate post-war era it produced over half the world's goods, standing at an unprecedented economic pinnacle never before attained by any nation in recorded history. The chart's Locomotive pattern (all planets within 240 degrees) bespeaks of the plan's powerful activation, all the more with the Capricornian (hence ambitious) Moon being the "trailing" planet and energetic Mars, closest the M.C., the "cutting" orb.⁵



Fiery Mars' dominant position points to another reason for the European Recovery Plan (ERP)—to give its official name—war. The Cold War had begun, and there was widespread fear that a weak Western Europe would fall under communist sway.⁶ Pluto is also a planet of war,⁷ and as the orb closest the Ascendant, it confirms Mars' message. For good measure, in comparing this chart with that of the U.S., we find that the closest tie is this map's Uranus of freedom with the U.S. Mars of war: the Marshall Plan most definitely was an integral part of the U.S.'s effort to safeguard Western Europe's freedom during the ongoing East-West struggle, one for supreme power—the Ascendant's logo, Leo the lion, is one of power.

Mercury of mental focus is in the 11th house of ideals and in the sign of Cancer, that of home. Though this undertaking obviously had in it much idealism, yet it was not entirely altruistic. It was generally recognized at the time that if Western Europe were to be "lost," survival would be difficult for America, the home base for resistance to communist aggression. All the more so since China at the time was in the process of "going communist," as it was to do officially on October 1, 1949, with the "fall" of Peking, presently known as Beijing.

Neptune in the 3rd house of the lower/practical mind points to the imaginative nature of the enterprise; there was absolutely no precedent for it whatsoever. Neptune's degree fittingly is one of "consummate insight in planning the course of events."⁸

The very practical side of this idealistically conceived undertaking is confirmed by Venus of values in the eminently practical, down-to-earth sign Taurus, along with Mars. It helps greatly if one's values (Venus) and course of action (Mars) are harmoniously aligned.

As the Sun is central in our Solar system, so it is in the chart relevant to its most basic nature. Its location in Gemini, sign of relationships, and house of idealism, is self-explanatory and correct. So is its conjunction with Uranus, extra strong because not only in the house of which the latter is natural ruler, but also in its own Aquarian decan. Uranus is the planet of brotherhood, hence cooperation, and the ERP envisaged not only cooperation between the U.S. and Western Europe, but the European countries themselves were obliged to assist each other while receiving American aid!

The material aid furnished by the U.S. was produced in the U.S., thus boosting the American economy. Intra-European cooperation was to help bring down centuries-old barriers and rivalries. No doubt the outstanding example of this was the brand-new Franco-German spirit of harmony, all of which played a major role in saving Western Europe as America's ally from communist control. We note Venus in its own sign and the 10th house of destiny, in a degree of "efficiency in controlling events."⁹ Has America, or any other nation for that matter, ever achieved so much with so relatively

little? Surely, therefore, the Marshall Plan in more ways even than one, can be said to be America at its best!

But alas, things earthly have a way of being less than perfect. The ERP is no exception. The dominant orb, Mars, points to the key of the shortcoming. The fiery orb is in the very material sign Taurus, yet ruler of the very spiritual 9th house of the higher mind. It is afflicted by a quincunx from Neptune and square from Pluto, those highly spiritual bodies to which the masses of mankind have not yet learned to respond constructively.¹⁰ Mars is also in a nonagen, a minor restrictive aspect of 40 degrees, with Uranus.¹¹ Obviously, the great lack is of a spiritual nature. Out of the ERP has developed the American foreign aid program, which undoubtedly has achieved much good, but because the U.S., by precept and example, has failed to convey the great spiritual ideals upon which it was founded, some recipients have "grown lazy and dependent on the U.S. dole."¹² And, it should be noted, example has a more potent impact than precept. As someone said, "Your actions speak so loud, I can't hear what you're saying." And the great Albert Schweitzer, asked to list the three great principles of child training, replied, "Example, example, example." It also is and ever will be the very best principle in influencing other nations.

According to *Time*, June 5, 1995, page 20, Japan leads the world in foreign aid ("gross aid") with the U.S. a close second; as "percentage of GNP," Denmark, Norway, and Sweden lead, with Japan in 17th and the U.S. in 21st place. □

—a Probationer

1. *The Christian Science Monitor*, June 9, 1985, page 18.

2. *The Christian Science Monitor*, May 26, 1995, page 20.

3. *The Sabian Symbols*, Marc Edmund Jones, page 305.

4. *Op. Cit.*, page 254.

5. For information on the "cutting" and "trailing" planets, see *Predictive Astrology*, Frances Sakonian and Louis Acker, chapter 10.

6. Eastern Europe was invited to join, but under orders from Moscow it refused.

7. Mars symbolizes overt warfare, Pluto the covert, subversive kind.

8. Marc Edmund Jones, *op. cit.*, page 158.

9. *Op. Cit.*, page 198.

10. *Astrology*, E. Parker, page 121; Alan Oken's *Complete Astrology*, Alan Oken, page 224.

11. *A Spiritual Approach to Astrology*, Myrna Lofthus, page 249 ff.

12. *Newsweek*, May 29, 1995, page 50.

RELIGION AND ART

William Blake and The Trying of Job

AS A BOOK of the canonical Bible, Job is unique. It focuses on the mind of its subject, in depth. It has been described as the first recorded psychological study and is often cited in academic courses as the first instance of existentialism in literature.

The subject of Job is both timeless and peculiarly modern in that it seeks to discover the *why* of events. And invariably, humans are most likely to demand that events account for themselves when they are the agents of suffering.

Suffering may involve hurt to one's physical person, the impairment of health or bodily function, the loss of vitality and the enduring of pain. A soul-delving "why?" is not typically aroused by injury or by acute illness. One has been clumsy, inadvertent, or distracted and thus breaks a bone, bruises tissue, or punctures the flesh. One catches a "bug" and is incapacitated for a longer or shorter time. A chronic illness, long and imperceptible in forming, particularly in the advanced stages when it consumes the consciousness and time of the sick person, has more potential for galvanizing the mind to seek some causal explanation. Loss of property may have unsettling, disorienting effects. Dire and long-term misfortune may induce bitterness, despair, and even prompt death-wishes.

Suffering is the special province of Saturn (Satan) and it is Satan who boasts that God's righteous son Job is pious only because he is prospering. It is easy, the Adversary says, to be good when one is materially thriving. Remove the material benefits, the wealth



Watercolor, William Blake (1759-1827), Plate 1 from *Illustrations of the Book of Job*, the Butts Set (1805-06 and 1821-27), Pierpont Morgan Library, New York City

Job and His Family

Job and his family at the narrative's beginning. In the margins of the engraved version of this image Blake has written: "The letter killeth, the spirit giveth life." Accordingly, the sun is setting, the moon is rising. Job's book is open to the letter of scripture. The children are kneeling dutifully around the parents, spirits quelled. The foreground lambs are asleep.

and health of God's servant, and He will see a different Job. So claims the sinister one in the forecourt of heaven.

God agrees to the testing. Why? Our well-being is to be based not on what we have, but on who we are and on Who we recognize as our life's Source. Which means that we must possess faith and knowledge: knowledge that persists in the presence of what purports to be contrary evidence; faith that sustains us when the testimony of our eyes and thoughts leave us feeling persecuted, misunderstood, or forgotten.

The Old Testament God is transcendent, past knowing. Why should, how could, one presume to know the mind of the One Who is Creator of the Universe? If the High Priest, but one from the entire nation of God's chosen, is permitted to commune with Jehovah once a year, where does that leave the rest of Israel? Busy in the courtyard burning up their

sins and washing away their impurities.

Job does not lack for sympathizers and diagnosticians. Sympathy for another's misfortune assumes that their condition warrants pity, calls for a fellowship of condolence and grieving. In its riper forms, this response may well undermine the sufferer's distress by suggesting that either it is unjustified or that it is exclusively pathetic; that is, it has no redeeming value. The diagnostician accepts the malady as a given and wants to propose strategies of palliation, even delivery from the negative state. But what is a malady to the world may be a symptom incident to transformation and spiritual renewal, a step toward becoming better by getting worse.

Job proves no easy prey for the Adversary. Neither the loss of property nor the catastrophic death of his children evokes a turning against God: "Naked I came out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (1:21). Job's response is nothing short of heroic.

But then Satan strikes closer to home—Job's own body is smote with boils. His wife sees his wretched state and herself goads him to "curse God and die." Job yet holds onto his integrity: "We receive good at the hand of God, and shall we not receive evil?" (2:12) These indeed are admirable words and evince great strength of character.

Now, however, come the witnesses to Job's misfortune and misery. This is more than he can bear. His own friends' distress at his plight fans the embers of his self-pity and sense of injustice into a blaze of bitterness and invective: "After this opened Job his mouth, and cursed his day" (3:1 ff). Is it not curious the effect that well-meaning sympathy can have on our self-pity? We have an audience, allies, fomenters even, whose presence encourages a display. And outrage is a show of strength, albeit negative, a standing up for ourselves, impotent though we be.

Job's friends *cum* therapists give him doses of philosophy, theology, and psychology. He elicits some commiseration and receives some condemnation. He gets both because he wants a sufficient reason for his



Watercolor, William Blake (1759-1827), Plate 1 from *Illustrations of the Book of Job*, the Butts Set (1805-06 and 1821-27), Pierpont Morgan Library, New York City

Job Is Rebuked by His Friends

At this point in the narrative Job continues to feel unjustly beset by tribulation. Blake has depicted his three interlocutors as strongly accusative.

predicament, to have answered not "Why?" but "Why me?" Suffering and catastrophe are all about us in the world, but until they visit us personally, we, necessarily, are more or less detached from them. But what purpose do they serve? They show and serve the cosmic law of cause and effect. They serve the one who is the subject of their occurrence. They serve to hurt and hound one out of complaisance and dull-wittedness, or to direct one away from the better to the best. They serve to reveal God's wisdom and goodness. They teach acceptance, humility, optimism, and ultimately, thanksgiving.

Implicit in that last word is the insight of William Blake into the Job ordeal, and the English mystical poet and visionary artist details this insight in a masterful way that makes his illustrations a canticle not simply to God's justice, but His love, and the harmony of His creation.

At the outset, Job is pictured in his prosperity, but he has been merely the *recipient* of the earth's and God's bounty. He has not penetrated creation with his spirit and given forth of his person with knowledge that manifests the grace of his God. Job has been industrious and in another age might have been a civically-responsible burgher or a modern capitalist

whose charitable donations are prompted by knowing they are tax deductible.

The intellectual observation that what the Lord gives the Lord can take away is light years from the living experience of this reality. One becomes a different person upon experiencing the soul-centered truth that material poverty and physical plenty are two poles of one condition which is extrinsic to spiritual integrity, and until one can meet all worldly vicissitudes with patience and equanimity, indeed, with unfailing good nature, one is yet spiritually green and needs further ripening.

Job's response to his misfortune is typical and predictable. Expressed in contemporary terms: "I will not consent to this suffering until you can convince me that it is warranted or merited. And, quite frankly, I don't think that is possible." The resistance, the anger and nonacceptance of a negative condition are *part of* what we suffer. They preexist and have, in a sense, invited it. While founded in one's prior acts, present difficult circumstances invite us to become accomplished sufferers, tutoring us for future prospering. Moreover, they may have no karmic cause that is being neutralized but could be either a voluntary service to assume the suffering of another or the experience of transition (described as growing pains) to a new mode of consciousness.

The genius of William Blake pictorially translates Job's soul pilgrimage in strongly evocative images. First we see him as a pious father and successful business man, then shocked by the devastating loss of first property, then children, then health. His affliction is nearly absolute. His desolation is unqualified.

The book of Job describes what each human encounters in the course of his evolution—the experience of ultimate crisis. One can reach a point of darkness and despair where he may say "better not to have been than to be, better nothingness than this something worse than nothing." The consciousness that contracts to and is fixed at this existential ground zero makes of the Job character a prototypic human in a dark phase of initiatory becoming—where one is bereft of all that seems of value and not an iota of



Watercolor, William Blake (1759-1827), Plate 1 from *Illustrations of the Book of Job*, the Butts Set (1805-06 and 1821-27), Pierpont Morgan Library, New York City

Then the Lord answered Job out of the Whirlwind

After Job and his advisors vent their views, the Spirit of God, borne on a prePentecostal wind, opens the divine perspective.

redeeming grace seems even a theoretical possibility. This state of affairs, this state of mind, is just that—a static thought, a saturnian straight jacket which the soul knows most acutely when it tries to resist its perceived condition, to "get out of it."

What then does one do? In a sense, one doesn't do. From this poor but sufficient strategy comes the phrase "the patience of Job": Know what you experience, allow it. Let it be. Allow also that you are not identical with what you experience. This too shall pass and you shall emerge from this compression, this claustrophobic dark cocoon of hopelessness, your paralysis of grief.

It is said at the book's outset that Job was perfect. So is it said of a baby. It is also said that he was upright. So too are trees. A strong wind will prove if the tree is sufficiently deep-rooted (in Job's case, grounded in God) and flexible to bend in the strong winds (of adversity) and remain standing.

Finally, all moralizing about suffering must fall silent in the experience of it and one gets to prove the worth of what one knows. Well-meaning explanations may even ring hollow and seem to have no value other than as fleeting distractions from one's misery: "Ye are all physicians of no value" (13:4). At this

nadir of consciousness one says, “I am a burden to myself.” With this realization does one consciously take up the cross, for it is not just the physical body. It is all the jarring intersections of a finite, fractured world, the crossing of the desire and etheric currents which make possible consciousness itself. Our crosses are congenital. Our acceptance and the deliberate bearing of them is voluntary.

For a period of time Job persists in asserting his righteousness. His misery is “not for any injustice in mine hand” (16:17). “I cry aloud of wrong” (19:7). He is ready to suffer privation, but the degree of his affliction is disproportionate to any possible transgression. “Oh that my grief were thoroughly weighed, and my calamity laid in the balances together” (6:2). Finally, “These three men ceased to answer Job, because he was righteous in his own eyes” (32:1).

Our righteousness is not our ticket to a trouble-free life. God is not bought by our good deeds. One comes to a place where no worldly wisdom is wise enough, no well-meaning counsel sufficient explanation for one’s enigmatic suffering. One can but say that it is. And in so saying, a new kind of unadorned truth can emerge. One may now begin to relent, and in time, will fully capitulate, ceasing to hold on to even a ragged shred of protested righteousness. Matters subtly or even suddenly change, for one has modified what is experienced because the experiencer has himself changed. This is how locks are broken, bars bent, walls felled, doors thrust wide open and light comes to illumine dark places.

Eventually, Job can admit, as if he were a former Pharisee, “I put on righteousness, and it clothed me” (29:14), not as an intrinsic part of his identity, but as an accoutrement, as body insignia, religious chevrons. Finally, when he and his friends are talked out, more vulnerable to incursions by the Spirit of Truth, the Lord answers Job out of the whirlwind. He sets the proper perspective on matters: “Where wast thou when I laid the foundations of the earth? declare if thou have understanding....Canst thou bind the sweet



Watercolor, William Blake (1759-1827), Plate 1 from *Illustrations of the Book of Job*, the Butts Set (1805-06 and 1821-27), Pierpont Morgan Library, New York City

The Vision of Christ

By titling the engraved version of this image, “I have heard thee with the hearing of the Ear but now my Eye seeth thee”, coupled with other quotes from the New Testament written in the engraving’s margins, including “He that seeth me hath seen the Father”, Blake suggests that Job, as integrated Ego (male-female), has an initiatory vision of the preincarnate Christ.

influences of Pleiades or loose the bands of Orion?...Doth the hawk fly by thy wisdom?...Doth the eagle mount up at thy command?” (39, 40)

Job comes to a kind of epiphany and can say, “Behold, I am vile: what shall I answer thee? I will lay mine hand upon my mouth” (40:4). Here is wisdom: stop talking to myself and start listening to God. Following upon what one hears comes healing. After the self-loathing is remorse. There is none righteous, no, not one. Now can God’s glory be seen as truly devastating to the blind pride of self-conceived worth. “I abhor myself, and repent in dust and ashes.” Now Job does not *suffer* in dust and ashes but *repents*; that is, changes his mind. “And the Lord turned the captivity of Job” and gave him “twice as much as he had before” (42:10). Now what he has is different from what he had before—more, but less. The material extent of his estate has increased, but he values it less. What is now most precious is a true knowledge of God and a humble valuation of himself (his righteousness was as dust). Now God is all his song.

Old Testament man suffered, as it were, alone, heroically, not yet having the example, strength, and

aid of the One foretold by Isaiah—the Man of sorrows, acquainted with grief, in Whose mouth was no guile, Who was led as a lamb to the slaughter, Himself spotless and without blemish. Job was no reprobate. Nor was he fickle in his faith. But we all have our limit, at least we do if we must suffer without apparent cause. Christ's sacrifice gives *all* suffering cause. In fact, it becomes the Christian saint's answer to prayer, that he might suffer for Christ, knowing that it is for the release from His earthly incarceration and God's greater glory. Job had not this cause and reached his limit, as Satan predicted. But his was "ignorant suffering." When God finally enlightened him, Job had a change of self-perception, a change of heart, and again proved himself one of God's faithful.

So how does Blake represent Job's transformation to a ennobled spirit and an enlightened mind? He and his family (esoterically all his creative faculties) are attuned and in concert, praising creation and lauding the Creator. At the outset, unused talents, creation-affirming spiritual instruments, were hanging on the tree of life, unused. Suffering awakened Job to their existence, as the energy posited in his worldly possessions and the comfort and complaisance they engender, was released and redirected to activate spiritual principles and awaken latent powers.

Blake's Job becomes a kind of Christian Apollo. The music of the spheres is refigured in the family of man's microcosmic faculties, and he becomes himself a hymn, a paean to the Master Musician Whose Word tunes and turns the heavens.

In an antitype to the first design in Blake's series of twenty-one engravings, true prayer now replaces its travesty. The melodious etheric instruments are taken down from the tree of life and the enforced, suffocating piety of the first illustration changes to authentic enthusiasm as all the participants assume active attitudes (Job now is literally "upright"!) and praise the Lord. Job has passed through rational materialism to an understanding of the spirit of God within himself. The material church, with its divisive



Watercolor, William Blake (1759-1827), Plate 1 from *Illustrations of the Book of Job*, the Butts Set (1805-06 and 1821-27), Pierpont Morgan Library, New York City

Job and His Family Restored to Prosperity

Spiritually enlightened and materially blessed, Job now worships God in active thanksgiving, not in creed-constrained piety. The family of lambs is correspondingly awakened, the church is gone, along with the sin-convicting book of law, spiritual faculties "make music," and the sun also rises.

creeds and pall of laws, is gone. The luminaries have reversed their positions. The setting sun now rises. The moon of the old dispensation now sets.

Job's new life-giving faith in God's wisdom and goodness now constitutes his health and his inestimable and incorruptible wealth, for it is the earnest of Christ, as the personing of God's love dwelling in him, bringing light and rightness to all places and processes in creation.

Satan's test becomes Job's blessing. God uses the Adversary as the bearer of gifts to Job. Strange mode of delivery, you say, and a ghastly wrapping to a goodly treasure. As the world sees it, yes. In Christian terms, one dies with Christ to share in his victorious eternal life. One becomes intimate with suffering that the spirit's mettle may be fired to infrangible strength and indued with a brightness that dispels all forms of mental darkness. In time, one is rendered completely impervious to all of life's reversals and mutations. Then the soul lives uninterruptedly in the Spirit's sun. □

—C. W.

The Tyrant State

AMERICA'S democratic experiment has been remarkably successful. Constitutional democracy in the United States has survived a civil war, a great depression, and two world wars. Our nation has assimilated into the mainstream of American life generations of immigrants—many fleeing poverty and oppression in their native lands. We have made tremendous strides towards overcoming a tragic legacy of slavery and racial segregation. We have secured safer conditions for working people and a meaningful social safety net for the most disadvantaged among us. We have demonstrated that citizens of different religious faiths can live and work together in peace and mutual respect. America's economic prosperity has made our nation the envy of the world. Oppressed peoples around the globe look to our Declaration of Independence for inspiration and our Constitution as a model of free government. In the great ideological struggles of the twentieth cen-

This article was one of five papers in a Symposium entitled The End of Democracy? The Judicial Usurpation of Politics, which appeared in the November 1996 issue of First Things and is reprinted here with permission of the magazine's editors. The gravity of current practices and the student's call to not merely expound but to practice what he knows in his community, is the editorial reasoning for presenting this article. Moreover, we believe that the frequent reference to the Pope as a voice in the current moral wilderness is warranted, since no other public figure carries the moral authority and spiritual integrity by which a principled position on contemporary life-threatening issues can be measured and judged. Propounding freedom of choice does not mean we have no recourse in addressing deficiencies in our collective life. Sincerely held truth must enter the public sphere to inform policy. Robert P. George is Associate Professor of Politics at Princeton University and author, most recently, of Making Men Moral: Civil Liberties and Public Morality.



Attributed to Sandro Filipepi, called Botticelli, Florentine (1446-1510), Oil on Canvas, 19-1/2 x 14 in (50 x 36 cm), Fondation Abegg, Riggisberg, Bern, Switzerland, Inv. No. 14.52.67

St. Thomas Aquinas

Among his voluminous writings, this foremost of nonbiblical Christian apologists and philosophers distinguished between levels of duly constituted authority and the allegiance due them: Obedience to God takes precedence over all civil and mundane laws when their mandates conflict with divine rule.

tury, American ideals of personal, political, and economic freedom have triumphed over fascist and communist tyranny. Two cheers for American democracy! Why not three?

In his encyclical *Evangelium Vitae* (1995), Pope John Paul II reminds us that “fundamentally democracy is a ‘system’ and as such is a means and not an end. Its ‘moral value’ is not automatic, but depends on conformity to the moral law to which it, like every other form of human behavior, must be subject.” This doctrine of the necessary confor-

mity of civil law to moral truth long predates the rise of modern democracy. It is present in both Plato and Aristotle, and was given careful, systematic expression by St. Thomas Aquinas. It has been a central feature of the tradition of papal social teaching. As applied to modern democracy, the idea is that the moral legitimacy of a law or public pol-

would not only fail in its duty; its decrees would be wholly lacking in binding force.”

These are no mere sectarian teachings. Belief that laws and the regimes that make and enforce them must be evaluated by reference to universal standards of justice is shared by people of different faiths and of no particular faith. It is the premise of any serious conception of human rights. And few people who are serious about human rights are naive enough to believe that democratic institutions can never be used to violate human rights. Indeed, a central justification for judicial review of legislation is to provide a check against the possibility that more democratically responsive institutions of government will disregard constitutional guarantees and tread upon people’s fundamental rights.

One of the saddest lessons of American history, however, is that courts exercising the power to invalidate legislation as unconstitutional can themselves trample upon fundamental rights, and, indeed, can do so precisely in the name of protecting such rights. This happened, for example, when the Supreme Court of the United States, in a ruling that helped to precipitate the Civil War, held in *Dred Scott v. Sandford* that blacks were noncitizens—and, for all practical purposes, nonpersons—possessed of no rights that white people must respect. In our own time, the Supreme Court, in *Roe v. Wade*, struck down the abortion laws of all fifty states, effectively wiping out all legal protection of unborn human beings against being killed upon the request of their mothers. Most recently, federal courts of appeal for the Second and Ninth Circuits—the latter court relying explicitly on the abortion jurisprudence of *Roe* and its progeny—have invalidated laws prohibiting physician-assisted suicide in New York and California.

icy cannot be established merely by showing that it was put into place through the workings of democratic institutions.

It is true, as the Pope affirms, that democracy is uniquely valuable because it embodies more fully than any alternative system the principle of the fundamental moral equality of citizens. For this reason, the Pope says that the “almost universal consensus with regard to the value of democracy...is to be considered a positive ‘sign of the times,’ as the Church’s magisterium has frequently noted.” Nevertheless, even a democratic regime may compromise its legitimacy and forfeit its right to the allegiance of its citizens.

This happens when the institutions of a democracy are manipulated so that “‘right’ ceases to be such because it is no longer firmly founded on the inviolable dignity of the person....In this way, democracy, contradicting its own principles, effectively moves towards a form of totalitarianism.” In such an event, democratic institutions become mechanisms of injustice and oppression, thus defying the moral law to which they, like all human institutions and actions, are subject. As Pope John XXIII wrote in his encyclical *Pacem in Terris* (1963), “Any government which refused to recognize human rights, or acted in violation of them,

A familiar and important argument against the “judicial activism” on display in these cases is that such decisions constitute the judicial usurpation of legislative authority. This argument highlights the antidemocratic character of the decisions. It prescinds, however, from the substance of the moral questions involved—the rightness or wrongness of slavery or legalized abortion and euthanasia as a matter of public policy. Justice Antonin Scalia, per-

haps the leading exponent of this criticism, emphasizes the purely procedural quality of the argument by declaring abortion, for example, to be a matter entirely outside the purview of constitutional law and, therefore, beyond the jurisdiction of courts.

In criticizing *Roe*, Scalia argues that the Constitution, properly interpreted, leaves the people of the states free to legislate against abortion. In a noteworthy address at the Gregorian Pontifical University in Rome, however, he recently declared that by the same token, “if the people want abor-

the Pope calls a “tyrant state” when its law exposes the weakest and most vulnerable members of the community—those most in need of the law’s protection—to private lethal violence or other forms of oppression. The dark irony of American constitutional democracy is that our judges—whose special responsibility it is to preserve the core democratic principle of equality before the law—are the ones whose edicts have betrayed this principle. When considered in light of the substantive moral basis of democratic governance, *Roe v. Wade* and similar decisions stand out as “undemocratic” in a far more radical sense than the one Justice Scalia has in mind.

If the moral law is anything like what Christians and Jews have long supposed it to be, then there are profoundly important respects in which the institutions of American democracy—particularly the courts—have made themselves its enemy. Mary Ann Glendon has observed that the abortion license manufactured in *Roe* and upheld in *Planned Parenthood v. Casey* is more sweeping than that of any other democratic nation on the face of the earth. “No other democracy,” she remarks, “is so careless of the value of human life.”

Predictably, the legalization of abortion is paving the way to assisted suicide and euthanasia. The decisions of the Second and Ninth Circuit Courts will give the Supreme Court an opportunity to declare that the right “to define one’s own concept of existence, of meaning, the universe, and the mystery of human life,” to which it appealed in upholding the abortion license in *Casey*, includes the right to kill yourself, to a physician’s assistance in killing yourself, and to someone else’s “substituted judgment” that you should be killed when you are too infirm to decide for yourself.

What are serious Jews, Christians, and other pro-life citizens to say about such laws and the institutions that bring them into being? In *Evangelium Vitae*, John Paul II teaches that “laws which authorize and promote abortion and euthanasia are radically opposed not only to the good of the individual but also to the common good; as such they are completely lacking in juridical validity.” The Pope is not here making a claim about the technical status of such laws within the legal systems of the

Any regime, including a democratic one, degenerates into what the Pope calls a “tyrant state” when its law exposes the weakest and most vulnerable members of the community—those most in need of the law’s protection—to private lethal violence or other forms of oppression.

tion, the state should permit abortion in a democracy.” While the Justice made clear his own preference for pro-life public policies, he argued that in itself democracy is neutral as between competing positions on issues such as abortion and euthanasia. “I do not know how you can argue on the basis of democratic theory,” he said, “that the government has a moral obligation to do something that is opposed by the people.”

Responding to a questioner who raised the issue of the rights of minorities, Scalia declared that “the whole theory of democracy, my dear fellow, is that the majority rules; that is the whole theory of it. You protect minorities only because the majority determines that there are certain minority positions that deserve protection.” The Pope’s argument in *Evangelium Vitae*, by contrast, highlights the sense in which the abandonment of the unborn to abortion and the infirm to euthanasia betrays the substantive principle of equal worth and dignity that is the moral linchpin of democracy. Any regime, including a democratic one, degenerates into what

countries that have them. He is, rather, concerned with their moral force, that is to say, their capacity

We are, the Pope says, in the midst of a great conflict between “the culture of life” and “the culture of death”: “We are all involved and we all share in it, with the inescapable responsibility of choosing to be unconditionally pro-life.”

objectively to bind the conscience of citizens. “A civil law authorizing abortion or euthanasia,” he declares, “ceases by that very fact to be a true, morally binding law.”

Abortion and euthanasia are crimes which no human law can claim to legitimize. There is no obligation in conscience to obey such laws; instead there is a *grave and clear obligation to oppose them by conscientious objection.*

Plainly, the Pope’s teaching is a firm rebuke to those who claim to be “personally opposed” to abortion and euthanasia but who act to advance these evils in the public sphere. “In the case of an intrinsically unjust law, such as a law permitting abortion or euthanasia,” the Pope says, “it is...never licit to obey it, or to take part in a propaganda campaign in favor of such a law, or vote for it.” But the Pope’s call for disobedience and conscientious objection goes beyond even the condemnation of the craven “personally opposed, but pro-choice” position. His teaching is directed not merely to those who would join the ranks of Mario Cuomo, Bill Clinton, and Father Robert Drinan, but to all of us. We are, the Pope says, in the midst of a great conflict between “the culture of life” and “the culture of death”: “We are all involved and we all share in it, with the inescapable responsibility of choosing to be unconditionally pro-life.”

When *Evangelium Vitae* was issued, the Pope’s warning that ours is becoming a “culture of death” grabbed the headlines—and rightly so. An equally important aspect of his teaching, however, received

less publicity. This was the Pope’s call for all of us to “live the Gospel of Life.” The Pope emphasizes again and again that this is a call to action. All of us must give witness to the sanctity of human life, not merely by personally refraining from abortion and euthanasia, but by working in various spheres—including the political sphere—to overcome these “crimes against life” and create a new “culture of life.”

For some, this will mean making financial sacrifices to support the pro-life cause in its various dimensions. For others, it will mean volunteering to assist in the critical work of pro-life pregnancy centers and hospices. For still others, it will mean working in the educational, legal, and political realms to reverse the judicial decisions and legislative and executive acts that have ushered in the “culture of death.” For all who believe in a God of love, justice, and mercy, it will mean constant prayer not only for the victims of the “culture of death,” but also for those who are joined in the great struggle on their behalf, and, indeed, for those misguided souls who by political action or by personal involvement in the killing of the unborn or infirm, have made themselves their oppressors.

To all who work in shaping public policy, the Pope directs a special plea to make a concern for the health of the family “the basis and driving force of all social policies.” In this vein, he says, it is essential to resist “the trivialization of sexuality,” which is “among the principal factors which has led to contempt for new life.” Moreover, the Pope calls for greater support for adoption as a true pro-life alternative to abortion. Here, one is reminded of the profound witness of Mother Teresa at the National Prayer Breakfast in February of 1994: “Please do not kill the child. I want the child. Please give me the child. I am willing to accept any child who would be aborted.”

Those of us who would resist the culture of death must join our voices with hers. For us, and the society we must strive to create, there can be no such thing as an “unwanted” child. Does the Pope not, however, call for even more? How are we to understand his teaching that resistance to the “culture of death” demands “disobedience” and even “conscientious objection” to unjust laws? Laws that authorize the

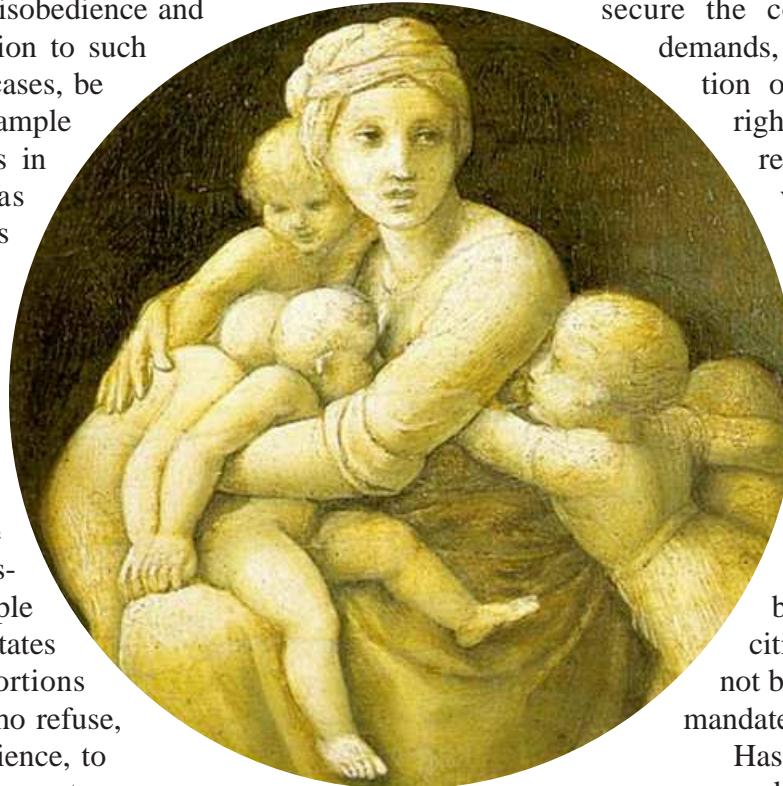
killing of the unborn or infirm are permissive in form. They license and sometimes encourage private killing, but do not positively command it. (This is what enables supporters of abortion to describe themselves as “pro-choice.” Of course, by this logic, so were supporters of antebellum laws that permitted slavery, yet required no one to own slaves or to demand return of fugitive slaves.) Therefore, disobedience and conscientious objection to such laws must, in most cases, be indirect. A good example is that of physicians in United States overseas military hospitals who announced their refusal to perform elective abortions when President Clinton issued an executive order lifting the ban on these abortions in such hospitals. Another example is that of citizens of states which pay for abortions with public funds who refuse, as a matter of conscience, to remit to state government a portion of their taxes corresponding to the percentage of the state budget that goes to abortion funding. Yet another example is that of nonviolent protesters at abortion clinics who defy unjust restrictions of their freedom of speech in order to plead the case for the unborn to women contemplating abortion.

In upholding the abortion license in the *Casey* decision, a plurality opinion of Justices Souter, O’Connor and Kennedy called upon pro-life Americans to stop their resistance to legalized abortion and accept “a common mandate rooted in the Constitution.” For reasons the Pope makes clear, this is a proposition that Catholics and other pro-life Americans cannot accept. The doctrine of

the necessary conformity of civil law to moral truth imposes on conscientious citizens of a regime that authorizes the killing of the unborn and infirm a clear obligation of resistance. It is not merely that the claim of these justices to have found a proabortion “mandate” in the Constitution is manifestly ludicrous. The value of constitutional democracy lies ultimately in its capacity to serve and secure the common good, which demands, above all, the protection of fundamental human rights. If the Constitution really did abandon the vulnerable to private acts of lethal violence, and, indeed, positively disempowered citizens from working through the democratic process to correct these injustices, then it would utterly lack the capacity to bind the consciences of citizens. Our duty would not be to “accept a common mandate,” but to resist.

Has the regime of American democracy forfeited its legitimacy? One way of avoiding an affirmative answer to this question is to observe that the judicial decisions at issue are gross misin-

terpretations of the Constitution. They are examples of what Justice Byron White, dissenting in *Roe v. Wade*, called the “exercise of raw judicial power.” At the same time, however, these decisions have consistently been acquiesced in by the legislative and executive branches of government. Congress has not defied the Supreme Court, as it ultimately did in *Dred Scott*. And, although not every President has actively abetted the culture of death—as President Clinton did, for example, in issuing a series of pro-abortion executive orders and vetoing the congressional ban on partial birth



Tempera and oil on wood panel, detail of the predella of *The Baglioni Altarpiece*, Raphael (1483-1520), Picture Gallery, Vatican, Rome; inv. 40331

Charity

“Please do not kill the child. I want the child. Please give me the child. I am willing to accept any child who would be aborted.”—Mother Teresa

abortions, no recent President has worked steadily to ensure, by judicial appointments and other actions, that anti-life judicial decisions are reversed.

To say that the worst abuses of human rights have come from the least democratic branch of government—the judiciary—is true, but of increasingly questionable relevance to the crisis of democratic legitimacy brought on by judicial action in the cause of abortion and euthanasia. In practice, the American scheme of constitutional democracy invests the courts with ultimate authority to decide what the Constitution is to mean. Judicial action and appointments can, and sometimes do, become major issues in national elections. The refusal of the courts over more than twenty-three years to reverse *Roe v. Wade* must, then, be accounted a failure of American democracy.

The judicial movement toward euthanasia makes it plain that the hour is late. The “culture of death” is well-advanced in our nation. As the Pope says, “given such a grave situation, we need now more

than ever to have the courage to look the truth in the eye and to call things by their proper names, without yielding to convenient compromises or to the temptation of self-deception.” Let us, therefore, speak plainly: The courts, sometimes abetted by, and almost always acquiesced in, federal and state executives and legislators, have imposed upon the nation immoral policies that pro-life Americans cannot, in conscience, accept. Since the legitimacy of institutions of governance—be they democratic or otherwise—depends ultimately on their capacity and willingness to preserve and promote the common good by, above all, protecting fundamental human rights, the failure of the institutions of American democracy to fulfill their responsibilities has created what is truly a crisis. People of good will—of whatever religious faith—who are prepared to consider seriously the Pope’s teaching in *Evangelium Vitae* cannot now avoid asking themselves, soberly and unblinkingly, whether our regime is becoming the democratic “tyrant state” about which he warns. □

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The Shroud of Turin— Holy Hoax?

IN THE ANNALS of iconography, the Shroud of Turin is unique. If it is authentic, it is not only a self-portrait of unparalleled verisimilitude, its “brush” or instrument of execution was the creator’s entire physical person, or more correctly, the force exerted by the vital body in a kind of corporeal sunburst when it dispersed in the equivalent of an atomic fissioning. The materials of the Shroud’s composition would be elements of the creator’s very body and blood, making it at once relic, icon, holy grail, and even permanent eucharist, containing both the flesh and blood of the One it images. Unique indeed! Assuming it is the burial cloth of Christ Jesus.

The Shroud is named after the French town where it was verifiably deposited and publically proclaimed in 1528. But reference to it is first made in John’s Gospel, where Peter and the Evangelist see it in the empty sepulcher on Resurrection Sunday. It was secreted away and then appeared (436) in the basilica of St. Mary of the Blachernae in Constantinople. A French bishop (Arcelphus), in his pilgrimage to Jerusalem in 640, mentions kissing the *sudarium Domini* (the Lord’s burial cloth). Venerable Bede refers to the Shroud in the eighth century. By 1204 it was back in Constantinople and seen by the Crusader Robert de Clari at the Blachernae. It was subsequently stolen and later appears in the Cathedral of St. Etienne, where it was venerated until 1349, at which time a fire broke out and the Shroud disappeared, to reappear in the hands of Count Geoffroy de Charny, who deposited it in Lirey and then reclaimed it when allegations of its spurious nature were made, the claim being that it was a painter’s



Courtesy of the Shroud Center, 18351 Beach Blvd. Suite B, Huntington Beach, CA 92648

Positive of the negative image of a man’s head enigmatically projected on the Shroud of Turin. The horizontal slashes through the lower chin and top of the head are creases in the cloth. A large water mark (from extinguishing a fire) extends down toward the head, whose entire upper dome shows wounds from a crown of thorns. The nasal septum is broken.

fabrication. That allegation has persisted to the present day. The Shroud’s continued change of custody and location concluded finally in Turin.

This yellow linen cloth shows the dusky image of a man with marks on his head that believers maintain was produced by a crown of thorns, lacerations on his back and legs, stigmata on his hands and feet, and a severe wound on his right side. These and other markings serve as the basis for a detailed recreation of each stage of Christ Jesus’ Passion, as minutely and persuasively documented by Dr. Pierre Barbet, a French surgeon, in his book *A Doctor at Calvary* (Roman Catholic Books, Harrison, NY, 1953).

The Shroud has been subjected to a wide array

of sophisticated scientific analyses, including NASA instruments, X-ray replications to mimic the Shroud's effects. While a team of radiocarbon experts in 1988 assigned, with 95 percent certainty, a date of 1260 to 1390 to the Shroud, there are cogent reasons why that result is dubious. First, carbon-dating is fallible, and it is entirely theoretical; results can no more be proved than disproved (unless one plans to conduct a controlled test for a few thousand years). Its accuracy is subject to environmental, climactic, and contamination factors, among others, and even when used for age attribution in geologic time, it is seldom relied upon as the sole indicium.

Secondly, only about two square centimeters from the Shroud's 14-foot length were tested, since Church authorities will not allow this unique relic to be significantly damaged. That small area could easily have been from medieval repairs to the Shroud, not the original cloth. There are good statistical reasons why large samples are required for reliable testing, and those samples were not available for the radio-testing of the Shroud.

Thirdly, the Shroud was subjected to a well-documented fire in 1532. Recent research on similar cloth independently known to be about 2,000 years old and subjected in the laboratory to thermal conditions such as those experienced by the Shroud has demonstrated that erroneous carbon-dating results are obtained. The error was of the same magnitude as the time difference between the radiocarbon date of the Shroud and the time of Christ. Moreover, a microscopic layer of bacteria and fungi on the Shroud casts further doubt on the carbon-dating.

Fourthly, as many as 170 points of congruity have been identified between the facial image on the Shroud and copies dating back as far as the seventh century.

Fifthly, nothing and no one have yet unequivocally explained how the image was produced. (While iron oxide, a pigment known in the Middle Ages, is plentiful on the Shroud, it does not explain the formation of the image.)

Sixthly, there is no known artist of the Middle Ages who arguably had the detailed anatomical knowledge and artistic technique to produce the

image on the Shroud. Of all known painters prior to the 18th century, only Leonardo da Vinci had the combination of anatomical expertise and knowledge of the *sfumato* technique which resembles the appearance of the image; however, Leonardo was not yet born.

This alleged fabricator, a *deus ex machina* for the skeptics, must needs be a prodigy of artistic talent, medical expertise and near magical powers to: (a) emerge momentarily from total obscurity, create the Shroud (but no other works), and just as suddenly disappear again into total obscurity; (b) create a negative, holographic image on cloth while his contemporaries were painting two-dimensional, stilted, iconic figures on hard surfaces, such as wood or plaster; (c) come up with a large piece of cloth of a type and weave used in Palestine at the time of Christ; (d) contaminate the cloth with ancient pollen from plants known to be indigenous to Palestine at the time of Christ; (e) put the nail punctures through the wrists (as the Romans did) rather than through the palms (as all other medieval artists mistakenly did); (f) depict the figure nude, which was strictly forbidden by the Church during the Middle Ages; (g) find a way to make the blood images penetrate the cloth and leave organic traces, but prevent the body images from doing so; (h) be conversant with blood clotting and serum transfusion, at a time when it was thought that blood circulated through the body once and was then excreted; (i) depict a negative image, an unimaginable conception before the invention of photography, one, moreover that correctly shows, as if reflected in a mirror, the spear wound on the figure's *left* side; and (j) create the image without leaving brush marks, paint, or absorption on the fibers—a feat which has never been repeated, save possibly for the images left by the intense blasts of radiation produced by the atomic bombing of Japan in World War II.

Thus, to dismiss the Shroud as medieval fails to consider all the other, extrinsic evidence of which the foregoing is but a sampling. It is for this reason that Dr. August Accetta, an Orange County (California) gynecologist, believes, as he reported to the *Los Angeles Times* (January 25, 1997) that "the public is being misinformed" about the

Shroud. At his own expense, Accetta has opened the Shroud Center of Southern California, consisting of an exhibition space and nonprofit research center. Trained as a chemist, the physician is also conducting his own research using nuclear medicine techniques. Though at the outset he too was skeptical of the Shroud flap, after personal investigation he became a believer.

What would be the effect of categorically proving or disproving the authenticity of the Shroud? Probably little more than what it has already produced. Believers need no Shroud to anchor their faith, because that is based on evidence *not* seen. And most disbelievers will persist until they change from within, for those convinced against their will remain unpersuaded. As Abraham says to the cruel master Dives, who, suffering in hell for his sins and realizing the error of his ways, wants to warn his brothers, "They have Moses and the prophets, and if they can't hear them, neither will they be persuaded though one rose from the dead."

But the Shroud does provide fascinating material from the perspective of Christian anthropology: It serves as an explicit visual gloss on the Passion, vividly impressing on the viewer the actuality of physical torture and the graphic way in which it was administered, contradicting some traditionally held notions; for instance, that Christ Jesus wore a full cap of thorns, or that nails were driven into His wrists, not the palms of his hands, or that he hung almost completely borne up by those two nails, since his feet, through which one spike was driven, were not supported by a wooden block and gave no leverage because his knees were bent.

More mysteriously, the production of the image on the cloth seems to give weight to the contention by some occult writers that upon His death, the highly charged chemical components of Christ Jesus' body, normally held in place by an act of will and by the help of both Essene adepts and nonhuman agencies, underwent, upon the departure of His Spirit, a species of spontaneous immolation or natural holocaust, dispersing in a powerful radiation of centrifugal force, impregnating the linen with atomic traces superimposed upon the blood and serum already assimilated by the Shroud's fiber.

Shroud Mysteries

Why is the image like a faint "negative" and when reversed becomes a startling positive?

Why does image enhancement by NASA computers achieve a 3-dimensional effect, a correlation of proximity of corpse to body, a non-duplicated laboratory phenomenon?

Why is science unable to employ a technique to duplicate the faint scorched image?

Why call it a painting when 150,000 hours of research, including X-ray fluorescence and microchemistry, proves no pigment or other medium was "used" to create the image?

How account for the logical placement of nails, the precision of the lance thrust, *rigor mortis*, and skeletal data, both internal and external?

Why, from the thousands of crucifixions before and after Christ, are there no other shrouds, and no records of any victim mocked as royalty with a crown of thorns?

Why do so many depictions of Jesus' face in early eastern church art and of a 695 A.D. coin have so many precise details as if meticulously copied from the Shroud?

Are the 58 pollens on the cloth, most found in Jerusalem and environs, a mere coincidence?

Whatever be the final scientific consensus, a sympathetic viewer cannot but be impressed by this image of resident Divinity, the Face of which shows "such serene and astounding and adorable majesty." Speaking about the Shroud in 1936, Pius XI might be said to best articulate the believer's point of view: "There is still much mystery surrounding this sacred object; but it is certainly sacred as perhaps no other thing is sacred: and assuredly (one can say this is an acknowledged fact, even apart from all ideas of faith or of Christian piety), it is certainly not a human work." □

Christ Legends and The Christian Year

SELMA LAGERLOF (1858-1940) was the first woman to win the Nobel Prize for literature. As a child she suffered what was apparently a form of infantile paralysis, which required that she have special care throughout her childhood. Unable to participate in the usual children's activities, she read continuously and spent many hours with her grandmother, who told her fairy stories which stirred her imagination in the most wonderful way.

As she grew older, Lagerlöf lost the magical sense for life that these stories created in her, though her talent as a writer was established with the publication of her first novel. Other works followed. While in the Holy Land doing research for her novel *Jerusalem*, the buried memories of her grandmother's stories were recalled, together with the sense of wonder they had originally evoked. The result of this evocation was the work for which the Swedish author is most widely known, *Christ Legends and Other Stories*, which appeared in 1904. A new English translation of *Christ Legends* by Velma Swanston Howard, with illustrations by Ronald Heuninck, is available (Floris Books, Edinburgh, 1993).

All twelve of the stories make reference to Christian themes, nine of them taking place around the time Jesus was living. The stories, though based on legends the author heard while in the Near East, read as if she conceived and were expressing them for the first time.

The lead story, "Holy Night," is the only one Lagerlöf remembers her grandmother telling. It captures the mood and flow of the others. Like many



Ronald Heuninck's illustration for the *Christ Legends* story "Our Lord and Saint Peter."

of those that follow, it involves the conversion of a hard-hearted man, a Scrooge type, whose unlikely act of charity opens his eyes to the miraculous in life. Because he was touched to be merciful, "he saw what he had not seen before." The grandmother concludes her tale with a sigh, "What that shepherd saw, we might also see.... You must remember this, for it is as true, as true as that I see you and you see me. It is not revealed by the light of lamps or candles, and it does not depend upon sun and moon; but what is needed is that we have such eyes as can see God's glory."

God's glory is revealed in startling original and unlikely ways in these stories. In the "Emperor's Vision," the aged Augustus, who is privileged to see

the heavens opened up on Holy Night, takes it as a divine ratification of his own semi-divinity. A sibyl whose prophetic services he sought sets him straight as she directs the emperor's eyes to the reason for this heavenly adulation and adoration. "Hail, Caesar!" cried the sibyl in a burst of scornful laughter, pointing to the lowly stable and the Child on a bundle of straw, "There is the god who shall be worshiped on Capitol Hill."

Several stories are written from the nonhuman perspective. "In the Flight into Egypt," a palm tree is the main "character." In "Robin Redbreast," it is a bird. The longest story, "Saint Veronica," describes the curative properties of the kerchief bearing Jesus' image in His own blood. And the "Sacred Flame," set in the time of the Renaissance, narrates a bizarre journey whose trying circumstances make a holy man out of a hellion.

At the end of each of these stories the reader is likely to be lifted right out of the commonplace, suddenly weightless with gentle amazement, an unsummoned smile come to face like sun quickly cleared from a dark cloud, a warmth and wonder welling up in the heart, and a spontaneous gratitude for the gift that can produce such magical effects as Langerlöf's artistry achieves. Oh, yes, these stories are also for children, who know a good story when they hear (read) it.

Stories for the Christian Year (Macmillan Publishing Company, New York, NY, 1992) is a very different but equally satisfying book. We descend from the eternal present of true "fiction" to the contemporary present statistical fact, where the wonders of human and divine nature often seem to be displaced by the wonders of technology, where consumerism and commercialism cheapen and obscure the saving graces of quiet and simplicity, wherein the spiritual influences of the Christian Year can work with transforming effect on the human soul.

The commendable aim of this book is to redirect our thinking, to educate an awareness of seasonal rhythms as they can condition and give meaning to our actions and inner life. Each "story" is told by a different author and relates to a specific "feast" or observance indicated by the Christian calendar. For the catholic (universal) church, the Christian year is divided into two parts, roughly equal in time. The

first half, from Advent to Ascension (end of November to early June) relates the narrative of Jesus' birth, life, death and resurrection. The second half tells the stories of Pentecost, Trinity, the Communion of Saints, and the Kingship of Christ, among others. The editor of this book, Eugene Peterson, a minister and prolific writer, like all contributors to this volume, is a member of the Chrysostom Society, a group of Christian writers who gather once a year to share their craft. In this book their craft is shared with a larger public.

Often in the form of creative autobiography, the writers apply their minds and talents to a "story" which bears upon the "stories of the Christian year, stories that define God as revealed in the Lord Jesus Christ." Their intent is to reinvigorate their understanding of the Christian year by relating it to day-to-day living, as experienced through the observance of Annunciation, Transfiguration, Holy Saturday, All Souls, Lent and other Christian calendar times.

As Peterson writes in the book's introduction, "The stories that we tell of our Lord provoke stories that we tell ourselves as men and women who experience our Lord. For every Christ story there is a Christian story, for Christ lives and continues to live in us, and the life comes out in story form."

Because calendar time is now highly secular, consisting mostly of holidays rather than holy days (Memorial, President's, New Year's, Independence, Veterans, Thanksgiving), the large and easy interior rhythms of a year that moves from the circumstantial plane of birth, life, death, and resurrection, on to the associative soul plane of obedience, faith, and blessing, have been lost in the driven, hectic cascade of sales days, tax deadlines, school openings and closings, election days, and inventories.

With this book the editor and his fellow writers have sought to bring renewal and immediate relevance to the Christian Year. They narrate their personal stories lived in the light of the paradigm "story" set forth in the Gospels. "They are, as Peterson expresses it, "stories that define and shape our beginnings and ends, our living and dying, our rebirths and blessings—and behind and in it all, the story of our God, revealed in our Lord Jesus Christ."

Because they are personal, person-defining, these twenty-four stories differ enormously in how they

Winter Solstice

EVERYWHERE

The first bird of the year
Has sung a valentine
Tuned to the last winter star:

In cold shrill voice
The first loves of spring,
Leafless as the blooming
Of jasmine.

The stars' intervals
Lead in the first winds,
Open the first buds,
Hold the first pauses

That wait for hope,
Expectant of music,
Foreknowing leaves unfold,
Faithful to heart's beat.

The green winter stars
Of thistle and scabious
Open in slow cadence
Of the tall sweet flower;

The first light of dawn
On the heart's desolate stone
Will reveal a mountain
In a blue sky shining,

Each star is answering
Another, and the sun,
That bridegroom, kind once again,
Northward to me returning.

—Kathleen Raine

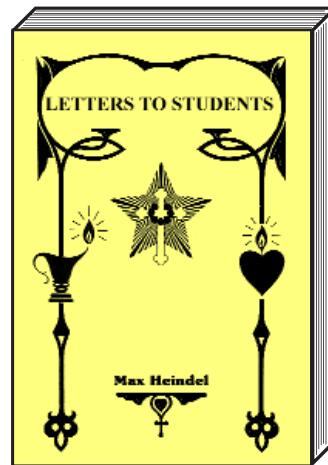
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relate to the principle(s) implicit in the calendar prototype. Reading *The Christian Year* reminds us in a satisfying and instructive way that each year, and each day in each year, has reference to *anno Domini*, a year of our Lord. It takes its point of departure from Him and it encounters Him throughout the duration of its cycle, for He has Christened time itself, being with us always, in time, to the end of time. □

—C. W.

Letters To Students

By Max Heindel



This book contains the direct personal communications of Max Heindel with students of the Rosicrucian Fellowship from Christmas 1910 to January 1919. These ninety-seven letters, written in the intimate, earnest tone of a teacher and friend, make inspiring and instructive reading.

Contents include:

Christ and His Second Coming

Heart Development and Initiation

Spiritual Teachers—True and False

The Christ Spirit and the Spiritual Panacea

Increasing the Life of the Archetype

Unnatural Means of Attainment

“Lost Souls” and Stragglers

The Vital Body of Jesus

Please order on page 64

237 Pages. Paper

Published by The Rosicrucian Fellowship

Pills, Capsules, and Cell Salts

PT. BARNUM, the well-known circus man who had such varied experiences in the drawing of crowds to his entertainments, made the statement, "A sucker is born every minute." And surely we may believe he was right when we see how many are ready to follow anything which is brilliantly advertised, ready to follow the faker who pays fabulous prices to his advertising agent to "put it over" on the public.

The advertising columns of our newspapers and health magazines are at present flooded with glaring advertising of cell salts, said to contain vitamins extracted from vegetables and every kind of thing that grows under the ground and above it, claiming that they are the extracted life essence and that they are a sure cure for anemia, tuberculosis, heart trouble, cancer, and every other known disease which may be found in the medical dictionary.

These supposed life-saving salts are sold at from one dollar to two dollars per box, one or two dozen pills or capsules in a box. Some are put up in powder form. The claim is made that they contain all of the twelve salts necessary to the human body. They are put up in individual packages labeled calcium, sulphur, iron, iodine, and so forth. Some are selling these salts according to the horoscope of the patient, stating that each sign of the zodiac corresponds to a particular kind of cell salt. These drugless medicines are supposed to restore that mineral which is

We reprint here companion pieces by Max (Chapel talk, 1914) and Augusta (Rays, 1931) Heindel, each, in part, devoted to the subject of cell salts, each with its distinctive tone and emphasis. As always, the reader may, and ultimately must, draw his own conclusions on the merits of what he reads.

lacking in the human body.

But who, pray, can tell what the patient's body is really in need of? Only one thing truly is needed by everyone of us, and that is a great big dose of will power and common sense. Humanity is principally in need of the proper food in the right quantity. Many may be able to tell you all about the human body, they may be able to name its parts and organs and describe their functions, and they may have passed through colleges and have doctor's degrees; but when they sit down to a table, how much better off as to the food they eat are they, with all their knowledge, than the man who digs in the street? They, like the ditchdigger, will usually eat that which their desire nature craves. The quantity is also determined by their desires, and is usually about twice as much as is necessary to keep the body in good condition. It may well be said that man "digs his grave with his teeth."

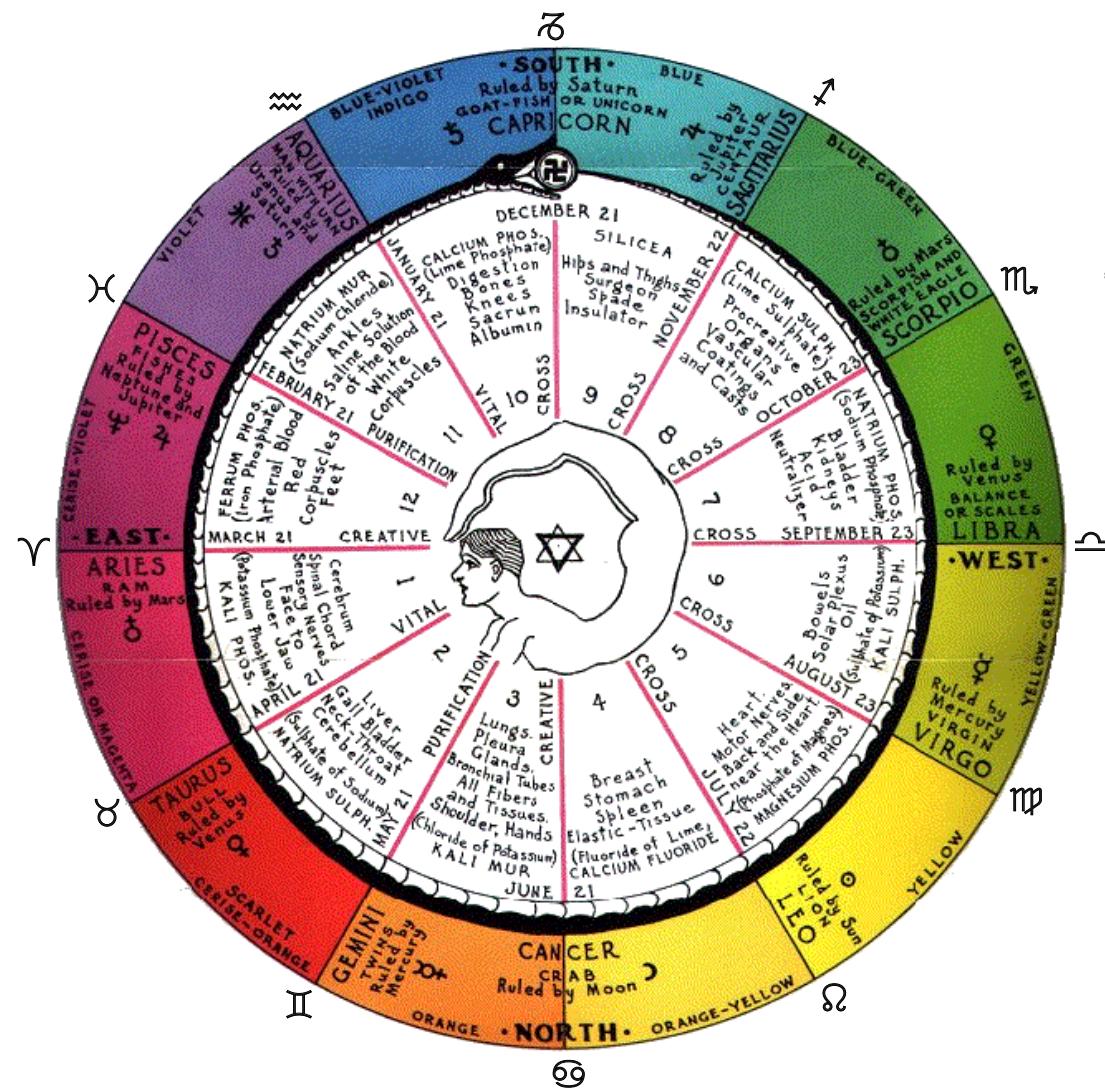
When such a man begins to suffer, he is ready to spend his dollars for the cell salts which he thinks will help him to counteract the acid condition of his stomach and intestines. Four out of every five people are afflicted more or less with this weakness, which is at the root of many ailments. If we stop to reason, we realize that no one can tell us the condition of the minerals in our body unless he takes a drop of blood and analyzes it; therefore how can we expect to buy knowledge about this from a total stranger who is perhaps hundreds of miles away? Who should judge but ourselves where we are breaking the laws of nature? Are we eating so much that we are wearing out our digestive apparatus? Have we been bolting our food,

thereby robbing it of the digestive fluids which are released by mastication and which must be worked into the food in the mouth? Have we been drinking too much water with our food, which has caused hyperacidity? Or is our trouble caused by abnormal stimulation? No one but ourselves can give the answers to these questions.

But now since the damage is done, what shall we do to repair it? **WHAT SHALL WE EAT?** Within these four little words lies the whole solution. The old saying that a man is what he eats is partly true. The physical body is the habitation of the God within, and if this God is to be comfortable, he must have a clean air. How carefully man wishes to build a house, how carefully he cures, and all the better he chooses so that the house would choose the best materials for the human temple, would it not be!

Now let us consider the following question: If through lack of will power or of judgment we have weakened our earthly temple, how shall we go about repairing it? If we are suffering from an excessive amount of acid, then we must make a

ASTRO-CHEMICO-PHYSIOLOGICAL CHART



The cardinal, fixed, and mutable signs are respectively called the creative, vital, and purification crosses.

study of the values of foods to find out which are acid-forming and which are acid-binding, and we must try to balance them. The orange is one of nature's most valuable gifts, for it is rich in alkaline salts, which counteract acidosis and help to stimulate peristaltic action.

Next comes the beautiful rich tomato, which is filled with so much juice. This is also rich in acid-binding elements, and can be safely fed even to infants. To counteract acidity in the system a liberal amount of foods that are rich in alkaline elements is recommended, such as green lima beans, string beans, carrots, celery, spinach, parsley, green

peppers, lettuce, and chard. In the line of fruit, dried figs, prunes, pineapple, apples, and blueberries are beneficial.

Excessive drinking with meals, especially stimulating drinks, is harmful. Ice water is always harmful. Stimulating drinks excite the gastric cells and force them to overwork in order to eliminate the liquid before the bulky matter can be taken care of. Another fault in eating is the use of an excessive amount of bread and potatoes, especially white bread. These are causes of acidosis. All excess of acid produced must be carried off through the kidneys. Consider these small organs through which a constant stream of poisonous fluids is flowing. How long do you think a metal box would last if powerful poisons were constantly flowing through it? Then how can we expect these small organs to do the impossible? How can we expect the soft flesh and muscles of the human body to continue to resist such onslaughts for fifty, sixty, or seventy years? It can not be done successfully, but that is what man in his selfish ignorance expects of nature.

To sum up this whole problem of health, we would affirm that if man desires to be happy, healthy, and wise, he must learn how to become master of his own temple. To become a master builder he must learn to choose and use only the best and most lasting material, and then the Spirit that dwells within the temple will be comfortable, and the path of evolution will be shortened. □

—Augusta Foss Heindel

Live Food and the Sacred Fire

THERE ARE TWELVE SALTS in the body.

They are very vital and represent the twelve signs of the zodiac. These salts are required for the building of the body. They are not mineral salts as generally supposed, but are vegetable. The mineral has no vital body, and it is only by way of the vital body that assimilation is made, therefore we have to obtain these salts from the vegetable kingdom.

Doctors claim that they do this in compounding their remedies, but they are not aware that the fire used in the process drives out and destroys the vital body of the plant just as cremation treats our body and leaves only the mineral parts. Therefore, if we

desire to renew the supply of any salt in our body, we must obtain it from the uncooked plant. To the sick this is the way that it should be administered.

But we must not jump to the conclusion that every one should live on raw plant life. At our present stage of evolution there are very few who can do so. You and I, living as we do among so many materialistic vibrations, must take care not to raise the vibration of our bodies too rapidly, for we have to continue to labor among these other conditions, and must have a body fitted for the work, but let us keep the thought of higher vibration with us always.

There is in the skull at the base of the brain a fire. It burns continually in the medulla, and like the fire on the altar of the Tabernacle is of divine origin. This fire emits a singing sound like the buzz of a bee, which is the keynote of the individual, and like the keynote of the archetype it builds in and cements together that mass of cells known as our body. This fire burns high or low, clear or dim, according to how we feed it.

There is fire in everything in nature except the mineral kingdom. That has no vital body and therefore no avenue for the ingress of the life spirit, the fire. We replenish this sacred fire partly from the life force from the sun entering the vital body through the etheric counterpart of the spleen and proceeding from there to the solar plexus where it is colored and then carried upward through the blood. We also feed this fire from the living fire we absorb from the uncooked food which we eat and assimilate.

The work in our bodies, the activity of our organs, is brought about by spirits other than the Ego working in us. The Ego works only in the blood, but these others spirits work upon us through the Planetary Spirit, according to the part of the body under the control of any particular planet. Some of the spirits who work upon us are our so-called dead friends. In the Region of Concrete Thought they learn body building, and they work upon our bodies to perfect them. Also from the Desire World come certain spirits spoken of by the Persians as the *izzards*. They are very numerous. They intelligently select the nutriment from the food and build the body as needed. □

—Max Heindel

HEALING

Effects of the Aura on Health

IN MOST CASES of sickness the trouble is with the finer invisible vehicles, namely, the vital, desire, and mental bodies which compose the aura. The better we understand those bodies, the better we shall be able to cooperate with the forces of Nature in bringing about a healing.

The vital or etheric body absorbs the solar fluid or vital force, which is distributed through the physical body, reviving it and restoring harmony to the cell life which breaks down under the onslaught of thoughts and feelings, as well as movements. The excess force radiates from the body, carrying with it disease germs and certain impurities.

The desire body envelops the physical and vital bodies. It reflects the quality of the thoughts, and may become an aid or a hindrance to health. If the thoughts and feelings are of a high and ennobling order, the desire body responds in clear and pure colors with a rhythmic motion. This motion indicates normal functioning of the currents of the desire body. The vital body is then better able to specialize the vital fluid.

On the other hand, thoughts and emotions of a destructive nature cause disturbances in the aura, resulting in low vibratory conditions which cause more wear and tear than the vital body can withstand. Thus the health suffers.

It is the part of wisdom to cultivate a spirit of optimism and to direct the thoughts and feelings along constructive and altruistic lines in order that the aura may become a power to save and to preserve—not to hinder and destroy. □



Bernard Chazé

Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30 (7:30 when Daylight time is in effect) and in the Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign on the following dates:

November.....	5—11—18—25
December.....	2—9—15—22—29

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on Divine Love and Healing.

FOR CHILDREN

Rex and Zendah in



APERFECTLY BLACK, solid wall of rock met the gaze of Rex and Zendah, when they approached the entrance to the Land of the Bull. It rose straight and smooth, and as far as they could see there was not a crack anywhere.

At the height of about six feet from the ground there was a band of carving; little figures, birds, and animals such as you see on the old temples that are discovered in the deserts of Egypt.

The figures were carved, and raised slightly above the surface of the wall, and the whole of the background was set with a beautiful blue stone to show them off.

In front of the wall the ground was sandy, and so dry that it flew up in clouds with each step you took.

They had been told that the Gate of the Bull was concealed, and hard to find, so they began to examine every bit of the wall in front of them. Suddenly Zendah stumbled on something in the ground.

They pushed back the sand with their hands, and found a large square slab of stone with a ring of copper in the middle. Just below the ring was a hollow cut in the stone. Rex took hold of the ring and gave it a tug, but could not move it a bit. Then Zendah tried; but she could not move it either!

Suddenly she remembered—"Why Rex, we have to put that blue powder which was given us by Hermes into that queer-shaped hollow, and place the jewels of the Scorpion-Eagle and the Water Carrier on the two horns, and that of the Lion below—then wait and see what happens."

They looked in the scroll of Hermes to be quite certain that this was the right thing to do, then Zendah knelt down and placed the powder in the hollow, arranging the jewels in the proper order. The minute they were all in place, a swirl of smoke rushed up from the powder, and the earth shook so violently that Rex fell down on one side of the stone and Zendah on the other.

On getting up they found themselves at the side of an opening in the ground, with the stone standing upright on one side like the lid of a box. The Jewels lay in a row in front, all ready for them to pick up again.

The opening was the beginning of a stone stairway, and they at once guessed it to be the entrance.

Down the broad stairs they went, until they reached the bottom where they saw an archway with a stone door, on which was a knocker like a bull's head. Rex gave two raps, and a voice challenged them:

"Who comes there?"

"Rex and Zendah."

"The Password?" again demanded the voice.

"Strength."

The door opened backward, so that they had to step on it to enter. They saw that the Guardian of the gate was a big figure with a helmet like a bull's head. Such a queer-looking person!

At the entrance stood a sturdy woman. She was dressed in a thin white robe with a blue belt; a large flat collar of blue stones completely covered her shoulders. A band of copper held her dark brown hair in place, and this had a horned ornament in front.

"Welcome," she said, "to the Land of the Bull. May our friendship endure as our foundations are strong and lasting." Stepping to one side she waved them toward the entrance where stood a chariot, drawn by two white oxen with wreaths of flowers on their horns. When the children had stepped in, she herself stood in front, and drove the chariot.

The roads were broad and smooth, well made in every way. They did not travel fast, but that gave them time to look around. The first part of the land through which they drove was country; everywhere they saw men and women busy plowing and planting. All looked strong and sturdy, most of them had splendid heads of hair and large dark brown eyes.

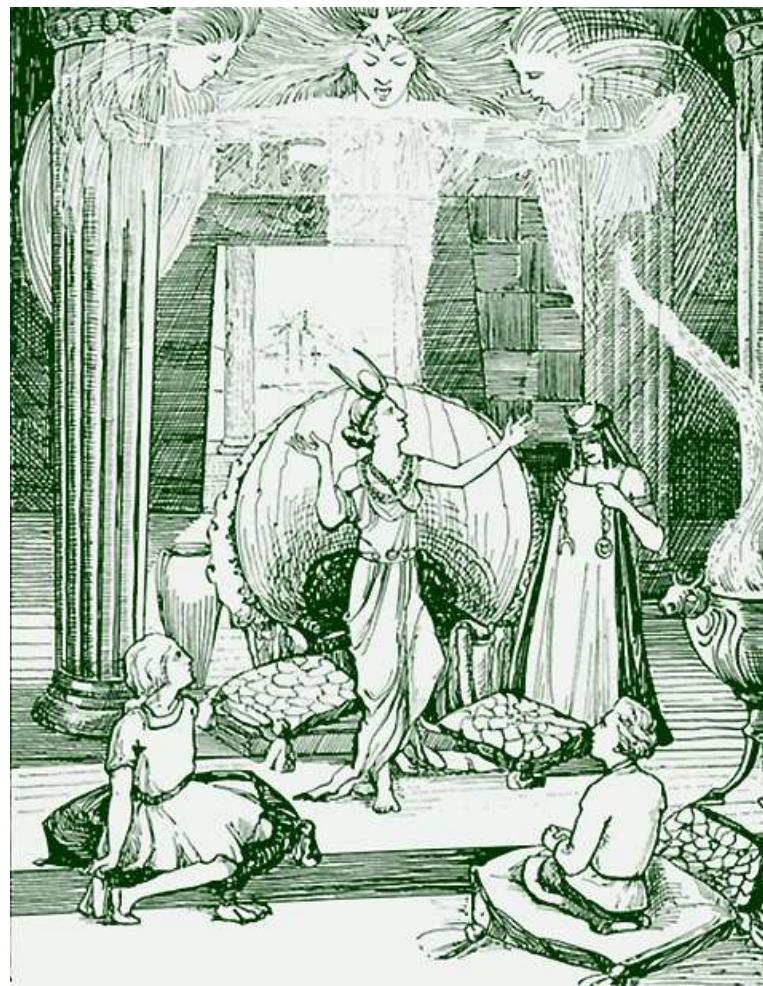
Everyone was singing at his work, and where many were in one field quite a concert was to be heard. Seeds were coming up in some places, and there did not seem to be a vacant piece of land anywhere.

Further on, they saw men planning new roads and cutting the foundations of houses. These were strong and well arranged; the walls were enormously thick and made with huge blocks of stone. They looked as if they would last forever when they were finished.

Where these houses were inhabited, the children noticed that each one had a small field, and that a cow or a bull was nibbling the grass or lying down basking in the Sun. In fact there were as many cattle in this land as there were horses in the Land of the Archer.

Soon they came to the City of the Bull. It was exactly square, a high and massive wall on each side, and entrances that faced north, south, east, and west. The chariot drew up by the north entrance, and they followed their guide on foot through the town. The streets were filled with people; and how busy they all were! There seemed to be every kind of thing you can imagine for sale. Merchants from every part of the world were either trying to sell their own goods or bargaining with the owners of the shops for theirs.

In some places there were all sorts of good



things to eat in the windows; they made one feel hungry only just to look at them. The children stood entranced before the jewelers' stalls, for they had never seen so many gold ornaments, nor so many beautiful gems all in one place. Zendah wanted to buy some to take home, only they found they had no money in their "star clothes."

It was difficult to drag themselves away, there were so many things to see; but at last they came to the centre of the market place, where stood the chief building of the land. There was a fountain at each corner, raised on the backs of four marble bulls; for this great building, like all the city, was a perfect square. The entrance porch was guarded by men with helmets like the one at the gate. Their short tunics were blue and their shields white, with a black bull as the crest.

Rex and Zendah felt sure that this palace could not be moved easily, it was as solid and as still as the palace of Hermes was moving and airy.

Once inside they could not help noticing the floors in the halls and the corridors, for they were the most beautiful part of the building; every one was of a different design and all made of stones in various shapes and colours.

Azure-blue curtains were flung back to allow them to enter the great hall, the roof of which was painted to look like the sky with many stars. All around were immense pillars with painted figures like those on the wall at the gate.

The throne was carved with standing bulls for its arms, and above, in the wall behind, was a large window shaped like a crescent. A woman who sat on the throne, smiled at them, and they soon saw that she was Queen Venus, although she looked so different that they did not recognize her at first.

Her robe was wrapped round and round her, in so many folds that she was almost hidden by them; but her arms and neck were bare. She wore a magnificent collar of blue enamel with hanging chains of emeralds, and on her head was a crown made of a thick band of copper with two curved horns, between which hung a shining circle of silver.

It was now evening, for night had come on while they travelled to the palace, and soon the full Moon shone through the window just over the Queen's head.

As it did so an organ at the end of the hall began to play softly, and a choir of voices chanted a song of greeting that gradually grew louder and louder, until there was a final burst of music. It was in the moment of silence which followed that Rex and Zendah saw the figure, with a star on his forehead, of the fourth great Angel, resembling those they had seen in the other lands, only this angel had blue wings.

The curtains were then drawn back and a procession of pages carrying copper trays entered.

It was the Festival of the Offerings of the Earth; these were silks and seeds, bowls of violets, gold and silver ornaments—everything beautiful that you can imagine—and last of all, bowls of gold and silver coins. Merchants of all races and colors

gave their greetings. Master builders brought their plans, and all the time the voices sang the song of the Plenty of the Earth. Each page as he entered with the gifts took his stand either to the right or to the left of the throne, until they were all in their places.

Last of all Rex and Zendah found they were expected to stand before the throne too. They felt rather shy, for they had no gift to offer.

Queen Venus smiled and said:

"We do not expect visitors to bring gifts; instead we give them something to take away with them. You have noticed how in this land there is plenty of everything that gives comfort and beauty.

Here is the magic purse that will never be empty so long as you give something of its contents away to others who need it, every time you spend some of the money on yourself. It will give wealth, Rex, but spend wisely. To you, Zendah, I grant the gift of song, a gift more precious than gold."

Touching the child's throat with a little wand tipped with violets, she placed a string of emeralds round her neck. Zendah felt a queer swelling in her throat, just as though she must sing!

Venus nodded and gave the sign to the musicians, and before she knew what she was doing, Zendah found herself singing alone. How Rex stared, for he had never heard her sing at all before. When she had finished her song, Queen Venus made them a sign and they both ran up the steps of her throne, and she put her arms around them and kissed them.

"Now sit down on the cushions in front while I send you to the next gate."

The organ sounded a slow, swelling chord and again the voices sang some words the children did not understand, joined at the end by Queen Venus herself.

The lights vanished and down and down they seemed to go into the Earth—a sudden noise like the shutting of a door—and they found, with the fourth earthquake, they were once more outside the Gate of the Bull. (Continued) □

—Esme Swainson



