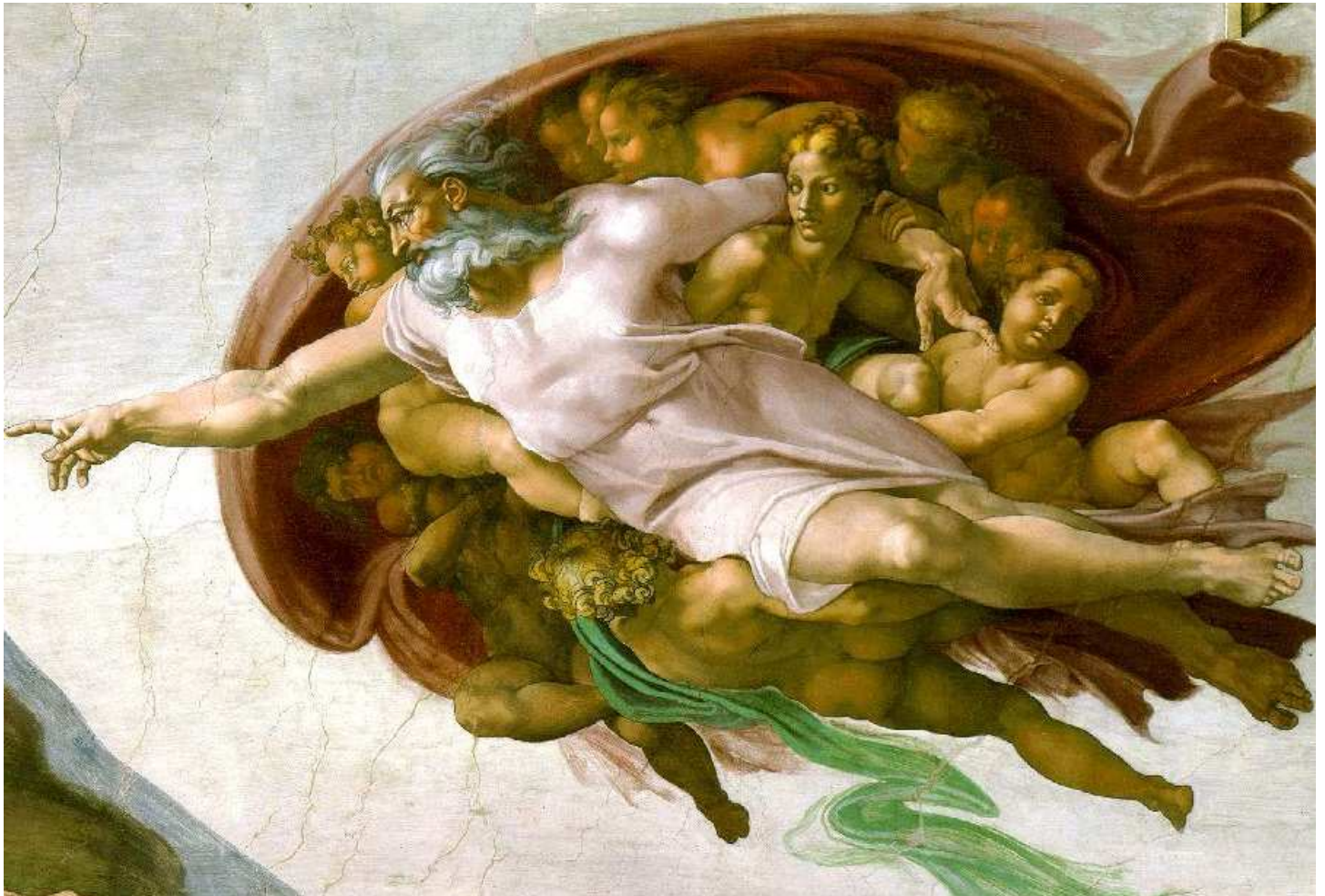


Rays from the Rose Cross



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

May/June 1998—\$5.00

**BETHLEHEM AND RUTH
FREEDOM
MARY MAGDALEN—FROM SINNER TO SAINT
WHAT JESUS SAW FROM THE CROSS**

A CHRISTIAN ESOTERIC MAGAZINE





Illustration for Dante's Paradiso, Gustave Doré

THE EMPYREAN

*In fashion then as of a snow-white rose
Displayed itself to me the saintly host,
Whom Christ in His own blood had made His bride,
But the other host, that flying sees and sings
The glory of Him Who doth enamor it,
And the goodness that created it so noble,
Even as a swarm of bees, that sinks in flowers
One moment, and the next returns again*

*To where its labor is to sweetness turned,
Sank into the great flower, that is adorned
With leaves so many, and thence reascended
To where its love abideth evermore.
Their faces had they all of living flame,
And wings of gold, and all the rest so white
Not snow unto that limit doth attain!*

—Paradiso XXXI, Dante

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*“A Sane Mind,
A Soft Heart,
A Sound Body”*

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FEATURE

Christ and Our Selves



Oil on canvas, 1955, Salvador Dalí (1904-1989), National Gallery of Art, Washington, D.C. The Chester Dale Collection

Sacrament of the Last Supper

I wish a greater knowledge, than to attain
The knowledge of my self; a greater gain
Than to augment my self; a greater treasure
Than to enjoy my self; a greater pleasure
Than to content my self. How slight and vain
Is all self-knowledge, pleasure, treasure, gain:
Unless my better knowledge could retrieve
My Christ; unless my better gain could thrive
In Christ; unless my better wealth grow rich
In Christ; unless my better pleasure pitch

On Christ; or else my knowledge will proclaim
To my own heart how ignorant I am;
Or else my gain, so ill improved, will shame
My trade, and show how much declined I am;
Or else my treasure will but blur my name
With *bankrupt*, and divulge how poor I am;
Or else my pleasures, that so much inflame
My thoughts, will blab how full of sores I am.
Lord, keep me from my self; it's best for me,
Never to own my self, if not in Thee.

—Francis Quarles (1592-1644)

(This poem's spelling has been changed to conform to modern usage—Ed.)

The Soul's Summer

BE IT NORTHERN or Southern Hemisphere, when summer comes it draws people like a magnet through the doors of their senses into the light-drenched, plant-burgeoning outer world. They plan vacations from their vocations, they travel, garden, hike, and play sports. A few may quietly savor the slow fading of multi-hued light from a balmy evening sky as it gives place to chorusing crickets and frogs and the pulsing sparks of fireflies and stars.

The spiritual energy that has given rise to this floodtide of teeming life, the cosmic Christ force, has withdrawn to the World of Life Spirit and one is most prone at this time of year to be content with physical pursuits and pastimes.

But for those of us who have resolved to pursue the high calling of Christ consciousness, there is no off season, no slack time. Our vacation and our vocation tend to converge as one enterprise, as they mutually define what most refreshes the body, engages the mind, enamors the soul, and elevates and liberates the spirit.

Interiorly, our life becomes more focused and composed, regardless of outer vicissitudes and the “thousand natural shocks that flesh is heir to.”

We discover that we can make our own weather; we practice a temperate climate of soul in which a steady generous light illumines and clarifies our affairs because it shines from within.

Perhaps, earnest to do right, to be good, we have inclined to inordinate busyness, leashing our minds to a numbing checklist of chores, impatiently performed because we have felt the claim of all the undone “necessaries” pressing upon us, demanding our immediate attention.



Watercolor, William Blake. *Christ In The House Of Mary & Martha*. V&A Museum, London
“Martha, thou art careful and troubled about many things.”

In time we learn more of the timeless—how to live more fully in the light of the spirit. Then we are less apt to equate mere busyness with making the best use of our time. We consider the plant world. All its members are heliocentric, sun centered—and stationary. The needs of each kind of plant is fully met, right where it is. So too are our souls, instantly and always, prodigally provisioned when we turn toward and stay fixed on the light that is Christ. So centered, we find the right balance between Martha’s myriad outward busyness and Mary’s single-minded absorption in the living Word.

We are fully in the world, yet aspiration and devotion keep the soul turned toward “the one thing needful.” The Mary in us has chosen the “better part,” but the part in us which is Martha’s charge is also vital and must be done, else Mary would waste away. From moment to moment, summer and winter, we seek the light of Christ, that our days may be rightly ordered to His service and that our deeds may, as the fruit of captured light, be harvested to His greater glory. □

MYSTIC LIGHT

Freedom

FREEDOM IS GENERALLY understood to mean exemption from controls and restriction, being able to do what one wants, having a free rein in one's affairs.

The history of ordering human societies shows that freedom is a late comer. Man's fledgling, untutored mind has long made external control of his actions necessary, even as close supervision of children best serves their developmental interests.

As the human spirit gathers wisdom distilled from the experience of many lives, increasing degrees of permissiveness and latitude for self-determination become feasible. Political systems change to accommodate this evolution of human consciousness.

The French Revolution was revolutionary because the entire populace wanted to be free from autocratic rule and to try their hand at self-rule. But they traded unjust monarchy for bloody anarchy and later, their designated liberator and defender of freedom became simply another dictator.

Thus far, the most successful experiment in political freedom has been achieved through the democratic governance of the American republic, which reserves to the people unalienable rights, including not only life, liberty, and the pursuit of happiness, but ten additional rights or guarantees of personal freedom, as enumerated in the Bill of Rights, among which are the freedom of speech, the rights to assembly, privacy, the practice of one's religion, due process, legal representation, and others.

External freedom is the fruit of a people's ethical



Detail, Fresco (c. 1512), Raphael (1483-1520), Stanza d'Eliodoro, Vatican, Rome

The Liberation of St. Peter

The "angel of the Lord" who freed Peter from prison (Acts 12:1-19) is esoterically the angel of the vital body, specifically, the soul body (golden wedding garment), which liberates the higher vehicles from the prison of the physical body.

maturity. Given prematurely, it results in excess, error, and both individual and collective disorder, because, as its abuse teaches, freedom is the product of hard-won human understanding and self-control. Being free to do as one pleases may pose grave dangers. Since an unsupervised child is a threat to itself, a perimeter to contain its activities is set up for its own protection. Its first boundary is its crib. Infant humanity is comparably delimited.

Equating freedom with a catalogue of externally conferred personal rights may well lead to severe self-restriction and isolation, including the suffering incident to self-indulgent living and the solitary confinement of vanity and me-firstism.

There are what may be called negative freedoms. These include demands or expectations that one be free *from* something or someone. While some of these are sane and reasonable, others are self-serving, silly, and corrupting. Freedom from civil violence, vandalism of one's property, and attack from a for-

eign power are fundamental needs that promote a society's peace and security. But freedom from sickness is realistic only if it doesn't mean exemption from the consequences of one's actions, because, in all candor, most illnesses result from an ego's prior actions.

For instance, clairvoyant research has traced much of the current impairment or debility of the physical body to earlier abuse of the life force. Freedom from the weaknesses of old age, ever sought after, if granted, would keep the spirit tightly coiled in its physical instrument, whereas the bodily frailty of old age, as well as debilitating illness, may permit greater soul growth as consciousness detaches from the world of the physical senses and becomes more attuned to supersensible reality.

Positive freedom designates that condition in which one is fully able to do. One is free *for* others. One is liberated from self-consuming egoism. This freedom is not given but earned, attained by conscious work on the inner person. It arises from self-discipline, sacrifice, self-denial, and altruism. Duties and obligations promote the experience of freedom and give it structure.

The juvenile equation of freedom with total absence of regulation or requirement describes an uninhabitable and unbearable condition of chaos. Chaos is ordered by the sounding of spiritual archetypes. It is the trinitarian work of will, wisdom, and activity.

If Old Testament freedom tended to mean freedom *from* God's wrath, from the anticipatory fear and retroflective guilt associated with wrongdoing, the almost inevitable violation of the all-pervading law, New Testament freedom centers in God's love, incarnate in Christ Jesus, whereby the abyss between creature and Creator is bridged by the God made man, Who redeems humanity from servitude to sin and death to dwell in unbroken spirit consciousness. Freedom's promissory note of faith is honored and

redeemed by the Holy Spirit, Who confers gifts that fortify the soul, enlighten the mind, and confirm the Self in its creative liberty in God.

Contemporary misguided freedom seekers, post-Nietzschian deconstructors, whose targets include the meaning of language itself, are seemingly blind to the contradiction involved in their proposing a world that has no intrinsic meaning, only what the individual person arbitrarily assigns it. At the same time they claim for *this* proposition and its language categorical and binding truth!

A toxic strain of the Aquarian impulse, based on this radical relativism, prompts its proponents to support or condone whatever they chose, uninformed by natural and spiritual law. Thus, all religions being equal, none is absolutely binding, and one may espouse one, all, or none, without consequence. The sanctity of life? Life can be taken by the one who has it, since it is their's (the pregnant mother's child, the potential suicide's), not an absolute God's, which, they say, is but

Freedom's promissory note of faith is honored and redeemed by the Holy Spirit, which confers gifts that fortify the soul, enlighten the mind, and confirm the Self in its creative liberty in God.

a human construct.

The exercise of these arrogated and arrogant rights or demanded freedoms assures purgatorial correction and subsequent lives of significantly reduced liberty of body and soul in order to teach the requisite lessons: that freedom and self-will are polar opposites; that willful doing is willing one's undoing; that living unto oneself is living against oneself; that full, positive freedom is only in God, and that one best knows and realizes what one knows by doing all in love, even as did Christ, Who, by abdicating His heavenly throne for the earthly cross, gained a larger measure of freedom for all humanity.

Freedom comes with a price—constant vigilance. It is not a given. To presume it is to venture losing it, for it needs safeguarding, as the ACLU reminds us of our public or political freedom. Even less is psychological or soul freedom a sure thing, to be taken for granted. Its greatest enemy is ignorance,

and its greatest defense is self-knowledge. Nor does self-interest necessarily promote one's best interests.

The fruits of freedom are borne on the tree of knowledge, which grows in the sunlight of faith and is rooted in the soil of humility. These fruits are formed and mature through the daily disciplines of self-restraint and patient continuance in well-doing. Freedom can't be known and maintained until its value is appreciated. Adamic man was not free because they were ignorant. Paradisal life may have been idyllic, but it was not free.

The confusion of independence with freedom is made by adolescents, of whatever age. While the acquisition of the ego first made possible man's self-consciousness and his ability to act from self-determined motives, we must ever remember that, absent God, man and creation cease to be. Thus, while he may advance by degrees in apparent independence, man's competence and autonomy are always relative, predicated, as they must be, on preexisting universal laws sustained by sublime spiritual powers.

To the extent man ceases being an automaton, acting instinctively, as an animal responds to the direct impulsions of its group spirit, to that degree he has introjected divine intelligence, humanized it. He is no less dependent on it. But now its wisdom passes before his mind's eye and illumines his consciousness. Now he is free to act on it or ignore it. In ever greater measure he is in charge of his own destiny and must answer for his actions.

A central paradox of human evolution is that there is no freedom without self-control, which the Old Testament Law was given to promote. The Commandments were not designed to curtail human expression and opportunity but to facilitate them by directing desire energies into constructive channels, while discouraging and penalizing actions injurious to spiritual freedom. The belief that obedience and self-control are inimical to freedom is naive and commonplace. Man's experience of



Oil on canvas, Matthias Stomer (c. 1600-1650), 60 1/4 x 80 1/2 in. Acquired in 1795. Inv. 1363. Louvre, Paris

Pilate Washing His Hands

That Pilate should have to ask "What is truth?" and not be answered, is one with his belief that he could "wash his hands" and be free of the whole Jesus affair. His ignorance must entail difficult personal repercussions, as the law of consequence dictates. Living by the knowledge of this truth helps to set one free.

freedom grows apace with the realization of his God-reliance.

The brazen claim to unassisted achievement cannot long be maintained, in light of contrary evidence, and one will, in time, either recant one's claim and acknowledge the living Creator or devolve on a course of existence woeful to contemplate.

The Lucifers, a "splinter" group of angels, seek to use man's brain and body for their own evolutionarily divergent needs, and they prompt humans to become unduly enamored of self-styled freedom and to think more highly of themselves than is prudent—resulting in self-deception and moral havoc.

Although the Lucifers have contributed to the growth of man's self-consciousness and knowledge, their influence must be tempered by humility and charity.

While the Lucifers tempt to bogus forms of spiritual independence and achievement, another class of supersensible powers, Ahrimanic beings, in the Bible collectively called "the Prince of this world," tempt man's intellect to reject all spiritual realities and to believe solely in the existence of the material dimension.

Ignorance of his spiritual nature, fostered by

Ahriman, drives man to be preoccupied with his physical body and to regard it as the sole source of this his only life, to subscribe to the cult of youth, and to dread the encroachments of physical death, which “ends it all.” So much for independence! With respect to Lucifer, Ahriman, and all other “rulers of the darkness of this world,” who are experienced as forces within our individual persons, Goethe reminds us that “From all the powers that hold the world in chains/ Man frees himself when self-control he gains.”

Humans were born into physical bodies under prohibition: Don’t eat of the Tree of Knowledge of good and evil. But eat we did and eat we will until sufficient knowledge gained from bitter experience shows the *reason* for this injunction. Laws are designed to inform conduct and advance right action, but their effect shall be experienced as restraint until they are interiorized and given personal assent as beneficent guides.

Writing to the Galatians, Paul says, “Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in [this] one word”—love (5:13-14). Addressing the brethren in Asia Minor as “free” beings in Christ, Peter warned them not to use their “liberty for a cloak of maliciousness, but as the servants of God” (1 Peter 2:16).

If we shall know the truth, and the truth shall make us free (John 8:32), obviously knowing truth becomes a vital concern. But, like Pilate, we will get no answer to our inquiries, surely not the right answer, if our ruling thoughts and daily actions are not fully permeable to truth’s transformative power. If our pursuit is but an armchair exercise, a Sunday ritual, or a curious dabbling, we can expect little soul growth. Truth bids us seek it with the same commitment and unity of purpose as Christ Jesus expected from his disciples when he said, “follow me.” For He Himself is the Truth (John 14:6). And he who hears aright will follow, will seek, because no other voice has truth’s authority and essential appeal. Truth always gives as much of itself as we can receive in the right way.

As long as we sin, we shall be unfree, for sin separates us from God; it enslaves us, and puts us in conflict with others. Or, reversing the standard sequence, separation from God is sin. Jesus told the Pharisees they would be free if they continued in

His word, for they would then know the truth. They protested. As children of Abraham, they had never been in bondage to anyone. How then can Jesus make them free? Jesus answered, “Truly, truly I say to you, everyone who commits sin is a slave to sin.” If one objects to this word *slavery*, let him select any prominent negative habit or compulsion (addiction) and state categorically that it can be surrendered, *stopped permanently, now*.

How do we rid ourselves of self, and sin, and

Laws are designed to inform conduct and promote right action, but their effect shall be experienced as restraint until they are interiorized and given personal assent.

fear? We don’t. But God through Christ, in and with us, can. That is why evangelist John Stott calls Christianity a “rescue religion.” “It declares that God has taken the initiative in Jesus Christ to deliver us from our sins. This is the main theme of the Bible”—salvation, liberation from the three principal consequences of sin: alienation, egoism, and human conflict.

There is what some might call the ultimate unfreedom—Death. Not death as the laying down of the body by the Spirit, which then rises to the heaven worlds, nor even that which utterly halts life, but death as either the interminable stagnation of limbo, or, even worse, the hell of endless self-torture.

Physical detention does not negate one’s real freedom, whether in the form of bodily impairment, or imprisonment, such as Peter and Paul experienced. Consider the lot of Christ Jesus, God’s Son. What greater restriction can one conceive than to be nailed to a cross? All His bodily processes, through gradual loss of blood, are brought to near standstill. Notwithstanding excruciating pain, extremities of thirst, difficulty of breathing and retention of consciousness, He maintains such poise and moral grace that He can forgive His persecutors and look after His mother and beloved disciple, and hold



© Greg Olsen

“Christ in the Garden of Gethsemane”

The difficult, for some insuperable, paradox of the Christian faith is that true freedom is gained through the cross of suffering, the crucifixion of the lower nature. Seen from the earthly below, sacrifice is of dubious merit. From above, it “makes whole,” and wholly in God. “When thou art troubled and afflicted, then is the time to merit”—Thomas à Kempis. The Rule? “Not my will, but thine be done.”

onto consciousness until every atom of human flesh has been irradiated by His spirit. Here is the figure of perfect *working freedom*, the assertion of will to commit to a goal that requires staying the course while all that adversarial powers can muster is thrown against that resolve—to no avail. No clearer instance have we that freedom is founded on spiritual will. Christ Jesus demonstrated this holy power of self-abnegating will and then, brace yourself, He tells us to follow Him that we too might be free.

Of the four kingdoms in physical manifestation, only humans can know freedom. Animals are not free because they cannot think. Thinking is a spiritual activity. The prolific writer and Catholic apologist Gilbert Keith Chesterton knows this truth: “There is a liberty that has never been chained. There is a liberty that has made men happy in dungeons...It is the liberty of the mind.” Animals can be undisturbed in their natural element, but until they know conscious choice and can reason, freedom must refer only to unfettered physical movement and natural health uncompromised by environmental degradation.

A key to freedom of the spirit, which is ultimate freedom, is given by the word *service*. The

Rosicrucian Fellowship’s daily devotional prayer addressed to the Father God says, “we thank Thee for the privilege for serving Thee.” Why privilege? Because loving service, through the indwelling of Christ and the gifts of the Holy Spirit, is *the* way we fulfill our divine potential as sons and daughters of God.

Paul urged the Colossians, “Do all things as unto the Lord, for ye serve the Lord Christ” (3:23-24), whose service is perfect freedom, even if one is in prison, where Paul, who called himself “a prisoner of Jesus Christ” (Phil. 1:2, 9), and “the prisoner of the Lord” (Eph. 4:1), wrote several of his epistles. He knows that “where the spirit of the Lord is, there is liberty” (II Cor. 3:17). And he urges his fellow Christians to “Stand fast therefore in

the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Gal. 5:1), which designates the effect of all human laws. No outward observance or conformity to manmade law can secure inner liberty.

Would you be free? Follow Christ to the cross. Would you be free? Submit patiently to unjust punishment, for this has God’s approval and was perfected by His Alone Begotten. Would you be free? Make of your life a living sacrifice, for this is our calling, this is the way to beatitude. Of course this advice is foolishness to the worldly wise and a stumbling block to the hard-nosed realist. But then both groups have either made this sense-based life sufficient to their needs, or, in a failure of spiritual nerve, have ceased to believe in any Divinity that would require what to them seems like suicide, not realizing that the *sui* (self) that is “killed” is the body-based, material world-rooted identity, which, like a weed, is choking out awareness of the true Self.

The folly of the cross is accepted and embraced because by it we gain the highest freedom, freedom from ourselves, freedom in God as his beloved Son.

Freedom’s motto is not “me first” but “God first.” Freedom is not the condition in which life waits on our every whim and is at our elbow to dispatch each



© Albert Holtz, OSB

With His 'I'-Staff Moses Raises the Serpent Nature in the Body's Wilderness

"Prior to the dawn of the epoch of the 'I', the serpent still ruled over the human being, for, from below to above, it could become the staff of ancient clairvoyance in his spine. Increasingly, it emerged as the serpent of temptation and doom on the tree of man's being. Beginning with Moses, man could freely grasp the staff of his upright form at the forehead above and thus force the serpent into his service. Henceforth, he could lift the lower elements, given him merely by nature, into consciousness and thereby transform them into spiritual strength. Now, man himself was the Staff of Mercury on which the snake was crucified." Moses' action prefigures that of Christ: "[J]ust as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" —John 3:14.*

"I want." It is more likely to open its supersensible vistas *after* we have ceased to insist on our personal preferences and *after* we have endured long sessions of personal injury, insult and humiliation, allowing God to order our lives according to His will.

Those for whom freedom means the absence of obliging connections to others may well be rehearsing for confinement in that prison without walls, which is the limbo of forlorn egoism. Miserable, they yet think living in God a greater misery, for it means surrendering the fiction of the autonomous self, which for them is tantamount to annihilation. Sad and strange how the mind can fetter as well as free.

Theologian Karl Rahner's elaboration of the last phrase of the Lord's Prayer is "Deliver us from evil—from the evil of centering our lives upon ourselves, in order that we may learn that Thou art the center of all, and that only in Thee can we find freedom worthy of the children of God."

By deliberative thinking and conscientious willing in the service of God man creates the occult staff of freedom whose rudiments were first fashioned by Moses. In this occult staff, the "serpent" force in the physical spine is taken hold of at the head, in the clearly conscious thought element, not permitting any interruption by subconscious or "natural" impulses to this clear consciousness, which forms and maintains what may be called the freedom-axis in the etheric body—man's second, higher spine. As anthroposophist Emil Bock writes,* Moses "led [mankind] into the evolution of consciousness that takes hold of the human being from above to below and makes freedom possible for man, thereby returning divinity to him....The line of freedom, the row of force centers, that develops from the forehead to the heart in the etheric body of man, by the ego's efforts, is none other than the location where the natural and the transformed life bodies, etheric body and life-spirit, permeate each other."

Finally, there can be no ultimate freedom until humans chose to be who they are created to be—Children of God and heirs to the Kingdom of Spirit. Which means what? That many of the earlier construals of freedom are actually forms of captivity, all of which can be grouped under the heading of egoism. It means that one is not truly free until one serves God, only and always, for in the deepest sense, God is our essential being and serving His will is serving and living through the Christ in each of us. □

—C.W.

*Moses: *From the Mysteries of Egypt to the Judges of Israel*, 224 pages, 1986, Inner Traditions International, Rochester, VT

Midsummer and the Risen Christ

THE CHRIST STORY is eventually to be our story, therefore we have a particular interest in tracing it again and again as the changing seasons bring it to mind, and in letting it sink deep down into our hearts, for only that which we think and know in our hearts do we become.

There are different ways of regarding the four cardinal points of the year:

First, we may see them simply as seasonal changes brought about by the various phases of the earth's yearly pilgrimage around the sun.

Second, we may add to our astronomy a little astrology and think of them in terms of the passing of the sun into the cardinal signs of the zodiac, initiating certain activities for the coming quarter year.

Third, we may be chiefly concerned with the religious aspect through the church festivals which come at these cardinal points.

Fourth, we may go a step further and note the correspondence between the recorded lives of the world's great teachers and saviors and the sun's yearly passage through the zodiac.

The true Rosicrucian student is aware of all these various aspects of the seasonal changes, and more. To him the spring and autumn equinoxes and the winter and summer solstices mark turning points in the life of the indwelling planetary Spirit of the earth, the great Christ Spirit which manifested among men for a few years in the body of Jesus of Nazareth. When that body was crucified on Golgotha the Christ Spirit gained access to the earth through the vital body of Jesus and the blood which flowed to the ground. He then took posses-



William Blake (1758-1828), Collection of W. Graham Robertson

The Ascension of Christ

"The Ascension of the 'risen' Christ ray to the Father leave[s] us in the identical position of the apostles when their beloved Teacher went away. We are desolate and sad" (Teachings of an Initiate, p. 98) on the spiritual level. However, the pull of the outer world at this time of the summer solstice is greatest and helps divert us from our sense of spiritual impoverishment.

sion of the earth, infusing it with His aura and enduing it with His life, much as we infuse life into our physical bodies. The earth is now sustained and guided by the Christ life and love.

The great festivals of the Christian church are celebrated at the seasonal points of the year. Christmas at the winter solstice and Easter at the time of the vernal equinox are the two church festivals most widely known. In the fall comes the Feast of the Immaculate Conception, and June 24th is dedicated to John the Baptist. The

Ascension of the Lord is celebrated prior to the summer solstice, or just forty days after Easter. Other religions have had and have their observances at these times. We may give as examples the Passover of the Israelites at the vernal equinox, the Jewish New Year in the fall, and the Roman Saturnalia which was held at about the time of the winter solstice.

The Christian mystic sees a new wave of the Christ Light approach the earth each autumn; greets it as fully born into the earth at Christmas; beholds it rise in splendor at Easter; and witnesses its ascension to the Father at midsummer.

Those who wish to discredit Christianity advance as a criticism that it patterns its holy days on those of the pagan and pre-Christian religions. Critics should know that all religions were pointing to the one religion which was to come, the universal religion of Christ. Therefore it is not strange that earlier religions, as well as Christianity, make their religious year conform to the solar story. Rather, it is a sign of the cosmic wisdom manifested in all true religions.

Orthodox Christianity, it must be said, has materialized this drama of the life of Christ Jesus as given in the Gospels, limiting a universal truth to one historical event. They apply it to Jesus of Nazareth only, in whom they see a personal Savior who suffered once and who takes from the individual the guilt of his sins. The greater significance of the sacrifice of Christ is not taught by them. As a consequence the Christian holy days are to the orthodox Christian but commemorations of certain past events.

The Christian mystic needs a living belief, and to him each year brings new acts in the cosmic drama. He sees a new wave of the Christ Light approach the earth each autumn; greets it as fully born into the earth at Christmas; beholds it rise in splendor at Easter; and witnesses its ascension to the Father at midsummer.

This teaching concerning Christ as the indwelling planetary Spirit seems to be unique to the Western Mystery School of the Rosicrucians. Occultists of other schools recognize the solar origin of the story of Christ Jesus as well as that of other great world teachers, but some of them deny entirely its historicity, alleging that it is just another presentation of what they are pleased to call "the solar myth." In their effort to counteract the effect of the church's teaching regarding the nature of Christ's mission and the personality of Jesus of Nazareth, they go to the opposite extreme. In the Rosicrucian School we find a blending of the two poles of thought.

Let us now consider particularly the summer solstice. This marks the completion of the withdrawal of the Christ Spirit from the aura of the earth to the World of Life Spirit. Just as we leave our physical bodies each night, so the Christ withdraws each year for a season of rest and refreshment. We will quote from an article on "The Midsummer Festival" by M. M., published in this magazine. It gives the description of the ascension to the spiritual realms by one who was privileged to see it on the inner planes:

"How this is accomplished can be learned firsthand by those who have earned this holy privilege. But the experience must always be concealed behind words, because it is impossible to put experience on the superphysical planes into speech. We are trying to describe another dimension of existence which words cannot describe.

"At the Midsummer Festival the hosts of heaven rejoice, for the 'Great Sacrifice' has been accomplished once more. Legions and legions of angelic beings bear Earth's Redeemer to the gates of the World of Life Spirit. He has accomplished the work of speeding up the vibration of the earth, with its inner worlds, just a little more. These angelic beings form group after group according to their status in evolution. Their bodies are luminous and dazzling with the white light of heaven. There are certain ones who form a golden cloud with their radiant bodies, like unto the rays of the sun. In this the Christ is borne on high. At length He steps forth and blesses them. At this the 'Music of the Spheres' bursts forth, and reverberates throughout the worlds. Christ has risen to life more abundant."

At midsummer there is another festival, that of the nature spirits, and we will quote from the same article a description of the joy shown by them on this midsummer night when nature is manifesting her fullness and beauty:

“Those little creatures known as ‘nature spirits’ perform a very wonderful miracle in the great economy of nature, for it is they who furnish the link between the stimulating energy of the sun and the raw material of form. They work under the guidance of higher beings, the angels, who guide the evolution of the plant kingdom. On the Festival night they rejoice too that they also have done their work faithfully so that there may be life more abundant on earth. They reflect on the physical plane the great festival in the higher realms of this Midsummer Night.”

What of the earth and its inhabitants when the Christ Spirit withdraws at midsummer? They are left with “John the Baptist, “to whom June 24th is dedicated. You remember that John the Baptist was the forerunner of Christ. It was said of him: “Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.”

John typifies to us the pre-Christian era, the consciousness that prevailed before Christ took upon Himself the task of purifying the earth’s aura. This is the consciousness that prevails during the summer months, plus that amount of true Christian spirit that has been assimilated and absorbed by the human race.

John said, in comparing himself to the Christ: “He must increase but I must decrease. “Year by year as Christ accomplishes His magic in the earth, its materiality is lessened, the heavy mass is lightened and the “sorrowful star” absorbs a little more of the light of heaven. Each year as He withdraws at midsummer He leaves a little more of Himself in the hearts and minds of men. Gradually “John the Baptist” decreases, as the Christ increases. Midsummer and the months immediately following, then, are a time when we may weigh ourselves and see how much nearer we have come to the Christ ideal than we were a year ago. “It is expedient for you that I go away, “ said Christ. Expedient that there may be an opportunity for the “Christs-in-the-making”



Bartolomé Esteban Murillo (1618-1682). Oil on canvas. Gemaldegalerie, Berlin, Germany.

The Baptism of Christ

The artist captures the stature of the Baptist by having him stand above the Lamb of God. But he who baptizes with lunar water must decrease and defer to Him Who baptizes with the solar fire of the Holy Spirit and Who annually increases after material life reaches its zenith at the summer solstice.

to learn just where they stand and what they are able to do when the Master’s help is withdrawn.

Summer time calls to man to play, to relax, to enjoy nature. Spiritual work is harder at this season than in the winter months—harder but more meritorious. Of what avail is the annual sacrifice of Christ unless it stirs us to action? The measure with which we mete at this season will be the measure that we shall hold out to receive the spiritual impulse in the fall.

Man will not always live under the law of alternation. Summer and winter, day and night, seed time and harvest, light and darkness as we know them at present belong to the Age of the Rainbow, or as we call it, the Aryan Epoch. Always “the old

order changeth, yielding place to the new,” and this present Epoch is to be followed by Christ’s kingdom, the New Galilee, the Sixth Epoch. Something of what this will be is told us in Revelation:

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the gates of it shall not be shut at all by day: for there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”

The New Era is ready when we are, but first we must have built the “house not made with hands,” called in the Rosicrucian terminology the “golden wedding garment” or soul body. This garment of

love and light, woven by continual deeds of loving service, alone will admit us to Christ’s kingdom.

Thus SERVICE is the great lesson of this drama of the four seasons. A new meaning is revealed in the words of Christ Jesus, “I am among you as he who serves.” He calls upon us to follow in His steps, and that we may not be discouraged He extends to His followers the name of friends. “Ye are my friends if ye do whatsoever I command you.” This brings to mind other of His words: “A new commandment give I unto you that ye love one another as I have loved you.” And though nineteen centuries have passed since then, though nations have risen and been brought low, though empires have come into being and sunk into oblivion, this commandment is as new as it was on the day it was given.

Something of the depth and wonder of the Christ love is borne in upon us we meditate year after year upon the revelation given concerning this mystical cosmic drama of the four seasons. □

—Gladys Rivington

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MYSTIC LIGHT

What is Spirituality?

WHAT IS SPIRITUALITY? Is it not time that the word *spirituality* acquire a wider meaning than that which it commonly receives? It is usually restricted to those who are scrupulous in Church attendance, and zealous in the matter of ritual and orthodox creeds.

But both history and experience show that while

given for others. As bread revives the body, so self-sacrificing love quickens and redeems the soul. Yet this simple and Divine truth has been almost completely obscured by materialistic ideas and conceptions. It has been interpreted in terms of savage customs that found their way into the Jewish temple, and turned it into a shambles: the outpouring of blood, the sacrifice of a victim to appease an offended deity. The blood of Christ, the physical

It is a common fallacy which resolves the world into two great classes, the spiritual and the unspiritual, the saved and the lost. The distinction does not exist. The powers of good and evil are at war in every soul.

these institutions may powerfully promote the spiritual mind, they may also narrow and materialize it. Did not the English statesman Gladstone ironically observe that if “There is one proposition which the experience of life burns into my soul, it is this: that man should beware of letting his religion spoil his morality. In a thousand ways—some great, some small, but all subtle—we are daily tempted to that great sin.”

Throughout the ages the voices of prophets and seers have never ceased to be raised in warning against the deadening effect of religious customs and beliefs. For a generation after *The Origin of Species* the gospel of science was called by its enemies the gospel of materialism. Does not the organized Church lie open to the same reproach? There is scarcely a spiritual truth that she has not materialized. Take, for example, the words “This is My body which is given for you.” Here is a great spiritual fact. The broken bread is a symbol of the life

death, is still held by many to be the essence of the Gospel.

It was believed by primitive man that to eat the flesh of a victim was to partake of its qualities. The Roman priest claims the power to change the bread and wine into the actual body and blood of Christ, so that he who receives these physical elements receives Christ. The Mass is declared to be a vicarious sacrifice, which the Priest offers to God “for the sins of the living and the dead.” Those who accept these doctrines can scarcely reproach science with materialism. The spiritual man recognizes in the material universe, and in all forms of religious thought, the outward manifestation of an indwelling life, whose laws are truth and love, and he believes that by acting in conformity with these laws he has life and peace.

1. It is a common fallacy which resolves the world into two great classes, the spiritual and the unspiritual, the saved and the lost. The distinction

does not exist. The powers of good and evil are at war in every soul. None is without some spark of spiritual life; none possesses it in its fullness. All are in the process of being made, some better, some worse. "To be the best is but the fewest faults to have."

How hollow and artificial do our conventional distinctions appear when brought to the test of reality! What congregation of the Elect does not share the common frailties of our nature—its small jealousies, the desire for money, the love of office and applause. Would the world be indeed a better place to live in if it were converted to the type of an average church member?

These are questions that have to be asked and answered. Things are what they are, and badges and labels do not change them. The only thing that matters is the inward life, and the measure in which we overcome the greed and cunning of our animal nature and develop the powers of the spirit.

And if the best are not wholly spiritual, neither are the worst entirely carnal. Hidden by ignorance and greed, or depraved by lust and passion, the spiritual life is there, never wholly extinguished. It is to be found in every stage of growth from infancy to maturity. It exists where it does not obviously appear, as the new-born babe lives ere it comes to the birth. Often it waits but a Divine word to call it forth, or the summons of a high duty. To be able to discover the good in hopeless lives is an attribute of the spiritual mind. The Master possessed this power without measure. His message was of the greatness of human nature rather than of His own greatness. He recognized in every man a child of God, and saw, even in the worst offenders, undeveloped souls, who needed pity and assistance and forgiveness. Where the Pharisees and the town-folk could see only sin in "the woman that was a sinner," He perceived love; "she loved much," and by the power of His own purity and love He drew her from her evil ways, and kindled in her soul an irresistible desire for a higher life. As an electron-sensitive instrument can detect a particle of radium lost in a load of rubbish, so the spiritual mind,



Watercolor, 1906, William Brassey Hole, 1846-1917

Jesus at the house of Simon the Pharisee

"Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little."—Luke 7:47-48

through some mysterious affinity, attracts the Divine element in wasted lives, and kindles it to a flame.

2. The most serious error concerning spirituality is that which associates it with a particular kind of temperament, making it almost entirely a feminine quality. In many Churches the typical saintly type is found amongst the emotional and neurotic. To be easily excited, and quickly moved to contrition or rapture, is taken as a sign of a more spiritual nature. The man of firm and resolute character, however upright and honest, if lacking in emotional susceptibility, is usually classed amongst those who mind earthly things.

It is not to be denied that deficiency of religious feeling may be a serious defect that might ultimately react upon the character, but it is allied too

closely with the physical nature to afford any criterion of saintliness. On the other hand, the holiest and most enduring emotions spring from our moral nature, and always attend the consciousness of a good action done.

The criterion of spirituality has varied with the centuries. The saint of the Middle Ages was the recluse and the ascetic. In the eighteenth century the evangelical revival insisted upon the evidence of intense emotional experience. The Oxford Movement in nineteenth century England taught that the spiritual man was to be known by his observance of the sacraments, and his devotion to Church order and authority.

The twentieth century has struck a different note. It seeks to recover the teaching of the Master by emphasizing the supreme importance of human service. It declares that the one simple test of the spiritual life is self-renunciation in the service of man. "By their fruits ye shall know them." Stress is no longer laid upon emotion or creed, but upon character and conduct. The roots of the spiritual life, as of life itself, are held to be inaccessible to us. It is only possible, therefore, to distinguish between a true and counterfeit experience by the result. The degree in which a religious experience is productive of good works, shows the degree in which it is spiritual and Divine.

Religion in the past was strongly prohibiting. The early Christians, believing that the existing order was speedily to pass away, withdrew as completely as possible from mundane affairs. Hence arose the fatal distinction between the Church and the world. But no longer are worldly offices and occupations regarded as external to the spiritual life, rather as the sphere in which it is to operate and manifest itself. The dominant idea today is not the emptiness of the world, but the grandeur of its opportunities. It is realized that all service is Divine service, and that the best preparation for another world is to make a worthy use of this one.

With the spiritual man the sense of the Eternal has transfigured the things of time. He sees that "the life is more than meat," and uses all his worldly success to promote a nobler and fuller life for himself and others.

3. Growth in spirituality depends not only upon

service, but also upon consecration. By consecration is meant acting from a high principle, obedience to duty, singleness of purpose. "If thine eye be single, thy whole body shall be full of light." A spiritually-minded person does not concern him-

Buddha taught that the performance of right conduct for the sake of attaining Heaven, or avoiding Hell, was amongst the first fetters of worldliness which must be broken by him who would enter on the holy path.

self about external rewards: he desires only to live at his best. His good deeds are not done to be seen of men. Neither censure nor applause can deflect him from his course. To *be* rather than to *seem* is the ruling motive of his life. If an act is right it must be done, though the heavens should fall and crush him. To the worldly mind the important question is self-interest and expediency: How will this or that act affect my position and prospects. Such thoughts are alien from the spiritual man. The only thing that he dreads is to live in dishonesty and wrongdoing. His mind is fixed upon the deed itself, and in its own truth and beauty he finds his motive and compelling power. He asks for no higher reward than the joy of a duty faithfully done. He is content to know that the deed is right, and that though oblivion should cover him it will live again in lives which he has helped to make better.

Five hundred years before Christ the Buddha taught that the performance of right conduct for the sake of attaining Heaven, or avoiding Hell, was amongst the first fetters of worldliness which must be broken by him who would enter on the holy path. Few things are so demoralizing as to fasten the eyes upon reward rather than upon the nature of the act. Children should be taught to do right because it is right, to love truth for its own sake, and that nothing is to be feared more than to sully the soul with a lie. "We needs must love the

highest when we see it.” To show us the highest, to give us power to behold it, is the chief part of our spiritual education. The suffering of life may be well worthwhile if only through its discipline our eyes are opened to behold the beauty of truth and goodness.

4. The crowning result of spirituality is unity, the existence of love and peace among the faithful of every creed. All good men are of one religion—the religion of the Spirit. When we live at our highest we find ourselves in harmony with the best that we see in our fellow men, and in union with the Eternal that enfolds our separate lives. To escape from the limits of the personal and share the life of the whole has ever been the aspiration of the spiritual mind: “That they all may be one, as Thou, Father, art in Me, and I in Thee”; “I live, yet not I.”

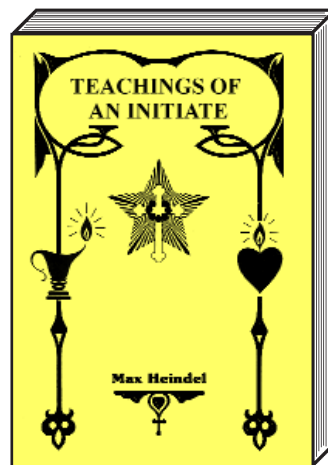
Division and strife are referred to by the Apostle as a proof of disobedience to the indwelling Spirit. “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal...for whereas there is among you envying, and strife, and divisions, are ye not carnal...?” For one says, “I am of Paul, and another I am of Apollos.” But, he adds, the spiritual man possesses all things: “Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s” (1 Cor. 3). In other words, those who live in the Spirit are partakers of a larger life, which connects them with one another, and with God. Their separation and remoteness are only in appearance. They are like scattered islands which push their heads above the enfolding sea, whose foundations meet in the depths below.

The Fellowship of the Spirit is something more vital than dogma or creed. A true instinct tells us that we are not complete in ourselves and impels us to reach out towards the Over-Soul, in union with which we find a larger, richer and more satisfying life. To the spiritual man there comes, therefore, a wider outlook; his hopes and interests are no longer bounded by the earthlife. He lives and has his being in the Eternal, and lies open every moment to thoughts and inspiration from higher worlds. □

—H. Lefroy Yorke

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Noah and His Wonderful Ark

EVERY PASSAGE in the Bible has many interpretations, for the book was written as the key to all things and not merely as the explanation of a single mystery. For instance, when we study that part of it which takes up the story of Noah's Ark, we are dealing with a twelvefold allegory. Many of the Bible's mysteries are as yet unknown to even the most advanced students, and it will not be understood in its fullness until man's mind reaches cosmic proportions.

The Bible is a sealed book, and it will remain sealed until man himself by the purification of his bodies and the balancing of his mind has given the sword of his spirit the power to cut the Gordian Knot, which the lay brother must spend years and perhaps lives trying to untie.

True occult work is not secret; no one is forbidden to study and master the laws of Nature. But until we have prepared ourselves by service and altruism, we are unable to comprehend the grandeur, purity, and justice of the Universal Plan.

The Bible is a sealed book for the same reason that the student can see nothing beyond the extended physical world or in the sacred books unless he has evolved eyes within himself with which to see and appreciate hidden realities. Ingersoll was perfectly correct when he said, "An honest God is the noblest work of man." For while God is unchanged by our concepts of Him, still to us He is limited by our own ideals, and the mysteries in His sacred books are veiled from the eyes of him who looks only with the physical sense.

Now let us turn to the book of Genesis, which



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

Going out from the Ark

Noah, personifying the mind, goes forth from the ark of the Ego into material manifestation, taking with him his three bipolar lower bodies (his sons and their wives) and the animals, which represent the lower faculties he carries with him from life to life and transmutes into soul power.

contains the story of the Ark and the Flood, and read the sixth, seventh, eighth, and ninth chapters. If the student will read these before he goes on with this article, it may make some of the points clearer.

First, let us consider the Flood. In every religion of the world we find reference to this, and all agree approximately as to the time when it occurred. The student of comparative religions will of course remember the great flood that sank the last of the continent of Atlantis about nine thousand years B.C. All earlier floods covered only a part of the earth, and the searcher is forced to look elsewhere for the Great Flood or Oblivion that is spoken of in the Bible. We find that the ancient word used for flood does not mean water necessarily but rather oblivion.

One of the great laws of Nature is that of periodicity—in other words, the law of action and repose. We know that it is necessary for man to go to sleep every night to make up for his great expenditure of energy during the daytime. We know that every giving forth must be balanced by a taking in. It is the same with the universe as it is with man. There comes a time when the world must rest after each great day of manifestation. This is called the Night of the Gods. At this time all of the planets and suns return into the universal All. We can see this process taking place in the great nebulae in the sky. It is then that God, the Creator, ceases to manifest for a certain length of time before again sending out globes on which the development of man may proceed. It is then that Noah, representing the God of our solar system, and his three sons, who represent the threefold trinity, the Father, Son, and Holy Spirit, float over Oblivion, carrying with them the germs of all created things which have been drawn back into the Infinite.

When the worlds are sent out again, these beings are drawn to the globes to whose rate of vibration they are attuned. The process is the same as that used by the Ego, which contains within it the seed atoms of the lower bodies. The Ego and the spiritual substance with which it is clothed constitute the Ark; the three sons of Noah are the seed atoms of the lower bodies, and their wives are the negative poles of these atoms. Noah is the mind. The Ark with the seed atoms floats in mind stuff before the descent of the atoms again into matter through rebirth. In Masonic stories there is mentioned a cable tow that connects the Ark with the earth. This the student knows to be the silver cord, which connects the spirit and the body.

We know that spirit cannot die. The animals which are driven into the Ark represent the life of all the kingdoms that is withdrawn into God and remains there until planes of consciousness are



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

Noah's Offering

On the altar of his purified body, where burns the spirit fire enkindled by his own thoughts and actions, Noah sacrifices his lower passions and emotions. God covenants with Noah, tokened by the rainbow, whose three primary colors—blue of the spirit, yellow of the mind, and red of the body—generating all other colors, represent the trinity in man: the Father, Son, and Holy Spirit.

evolved for it to manifest upon.

Then again the story of the Ark is the story of the Ego building the bodies which when completed will give him consciousness on all planes of nature. The three sons of Noah are the three lower bodies. In order for man to function on any plane of nature he must have a body attuned to that plane. The loss of consciousness means that the vehicle which attunes the spirit to that plane has been withdrawn. When the three lower bodies have been built, the Ego always has a vehicle of expression and never loses consciousness on any plane of nature.

The animals in the Ark thus represent the various powers in man that are carried with him from life to life in the living ark of his own being. The one window in the Ark represents the spiritual eye through which the higher man watches the bodies below him.

When the world (the bodies) again comes into being, the Ark comes to rest on the top of Mt. Ararat. This is the head of man, or the high place

in the body. There in the frontal sinus the Ego takes its place, and the forces coming down from it again people the body.

When the dove, the messenger, brings the sprig of acacia back to the higher man, then he knows that the lower bodies have come to life again, and that it will be possible to come down from the Ark and labor with them. It shows that the higher ideals and the transmuted animal forces can again go to all parts of the earth and proceed with their work.

The first thing that Noah did when he left the Ark was to build an altar unto the Lord, and upon this altar he built a fire, and upon this altar he made sacrifices to God. Each of us who would follow in his footsteps must do the same. The altar that he built to God was his own purified body, and before it he and all of his children bowed. The fire upon the altar was the spirit fire within himself which he had kindled by his own actions and thoughts. The sacrifice that he made upon that altar was that of the lower passions and emotions of his life.

Then the rainbow appeared in the sky, and the promise was made by the Almighty to Noah that as long as that bow remained there would never be another flood. This is a wonderful allegory, especially when we remember that the rainbow is made of the three primary colors: the blue of the spirit, the yellow of the mind, and the red of the body. These are the colors of the trinity in man: the Father, Son, and Holy Spirit.

As long as these three principles are balanced in man, forming in their combinations all the other colors, there will never be another Oblivion. While the heart, the mind, and the body are united all is well. But if even one of those colors disappears, darkness falls over the Ego in whose temple that mistake is made. The threefold path that leads to God is yet one path. If you love with all your being and allow your mind or body to go unused, you are taking your rainbow from the sky. If you know all things and have not love, you have gained nothing.



Oil on canvas, Victoria Alexander-Randolph

The dove of peace returns in a rainbow of colors emanating from the sun.

If you have both knowledge and love and yet the action of daily working with the hands and body is neglected, there is nothing gained.

In this rainbow we see the threefold silver cord, and when it is broken the body is dead. Death is the result of crystallization, when the body becomes too heavy to be carried by the spirit. Then it is discarded and another taken. It is the same with the thoughts and emotions. They must be high and ethereal, yet ever practical. If they are not, the rainbow is broken and the oblivion of discord and uncertainty surrounds the Ego and makes the path of life much harder than it would otherwise be.

Analogy is the key that unlocks many secrets. In worlds and individuals nature works in the same way. As it is with the smallest, so it is with the greatest. If we want to be the ones to rise above the flood of oblivion and in the ark of our own souls float over chaos, it will be necessary for us to build this ark as nature builds the great cosmic ark, namely, by the lifting of consciousness and the perfecting of ever higher vehicles of expression. This is done by daily living the life of service, thoughtfulness and love, each in an equal measure, and always with the one ideal of keeping alight the altar fire of God. □

—Manley P. Hall

Bethlehem and Ruth

BETHLEHEM WAS and is the Arcadia of the promised land, the site of pastoral life in the midst of Judea.* The stories of David's childhood in Bethlehem's meadows and of the shepherds to whom the angels appeared during the night of Christmas have a mood that must be connected instinctively with the name of Bethlehem. For even today, the loveliness of the place is mirrored in the special beauty, friendliness and cheerfulness of the people living there. And the prophecy of Micah, which designated Bethlehem as the birthplace of the Messiah (Mic. 5:2), must have been based on age-old convictions of the people and sages that he who brings paradise back to mankind would have to be born at the site where the last reflection of the lost paradise remained alive.

The name of this locality points to another side of its secret. Bethlehem means 'house of bread.' It probably has this name for outward reasons as well, for it is situated on an island of fertility in the midst of a rocky desert lacking any vegetation. But above all, the name Bethlehem has religious and historical connotations. More than through any external conditions, the place is given its soul and character by means of the spiritual secret holding sway there, of the grain of seed and the ears of wheat.

Traditional theology has also called attention to the importance of the wheat field and the threshing floor as symbols and stages of the gods' activity in



Watercolor, 1910, Harold Copping, 1863-1932

Ruth and Naomi

Refusing to leave her mother-in-law, Naomi, Ruth has a prophetic intuition of her destiny and vows: "whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God"—Ruth 1:16.

the religious and cultic life of pre-Israelite Palestine. Theology pointed out that the Canaanite holy high places were in many instances identical with the elevated threshing-floors of the villages in question, or were at least designated as 'threshing-floors' in a figurative sense. At some Palestinian cultic sites, Baal-Adonis can actually be called the 'deity of the threshing-floor'. Repeatedly, at important points within the Old Testament, we

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come across the mention of threshing-floors that must be considered in this sense as high-lying cultic sites. Gideon received his mission in a revelation on the threshing-floor of Ophrah; David acquired Araunah's threshing-floor in order to construct the temple there. In like manner, Ruth, the gleaner of ears of corn, came to the threshing-floor of Boaz to present herself to him as maid-servant and bride. The image of Boaz's threshing-floor permits us to behold the sanctuary as through a veil from where Bethlehem has its name.

Again, a comparison in Greek spiritual life will help. In Eleusis, the Greeks had a mystery-site, which was ensouled by the secret and fragrance of the grain of seed and the ears of wheat. There too, the external wondrous wheat fields at the coast of the blue Bay of Salamis, to which the holy processional path led all the way from Athens, was only a veil for deeper levels of existence. Men sensed the earth-mother Demeter there, feeling embedded in her lap, and beheld her in the statues that represented her with the ear of wheat in her hand. If Eleusis had not been a special source and centre of life-giving ethereal forces, a place where the goddess Natura revealed herself, people would not have built a temple there to Demeter.

Bethlehem is the Eleusis of the promised land. And if it was possible to sense a trace of paradise there for long ages, this was connected with the fact that here also a source and centre of ethereal forces existed, giving experience of the earth as the great mother of all life and, at the same time, as the guardian of the cosmic condition. The divine of the cosmos in woman, the lofty secret of the virginal mother, held sway there as well as in Eleusis.

Eleusis has the mood of Messianic expectancy in common with Bethlehem. The Greek name, Eleusis, means the same thing as the Latin word, *adventus*, 'the arrival.' At the place of the womb of the great mother, people looked longingly forward to the birth of the cosmic son. The festival of the Eleusinians was held annually as a preparation for the coming of the divine saviour. The secret of death and life was beheld in the scenes of the mystery plays. The lament of Demeter-Ceres over the loss of her daughter Persephone alternated with the jubilation over her return. Concealed behind this rhythmic alternation, and part of the deeper levels



Woodcut, 1511, Albrecht Durer (1471-1528), private collection

St. Jerome in his Study

The Greek Septuagint was translated by St. Jerome into the Vulgate (Latin) version of the Bible in a cell in Bethlehem. The crucifix, hourglass, and style of hat are anachronisms. Jerome had noted the existence of the Adonis cult in Bethlehem as it centered around the death and resurrection of a seed of grain.

of the mystery, were the death and resurrection of Dionysus, as the Greeks called the being of Osiris or Adonis. A subdued form of the Osiris secret was experienced there. Above, in heaven, the god dies; when will he be reborn on earth? The simplest and yet most archetypal concentration of all the mysteries of Eleusis was represented in the grain of seed, which, when it is sown, dies; that it may sprout and grow and arise again. This is why the goddess was depicted with an ear of corn in her hand.

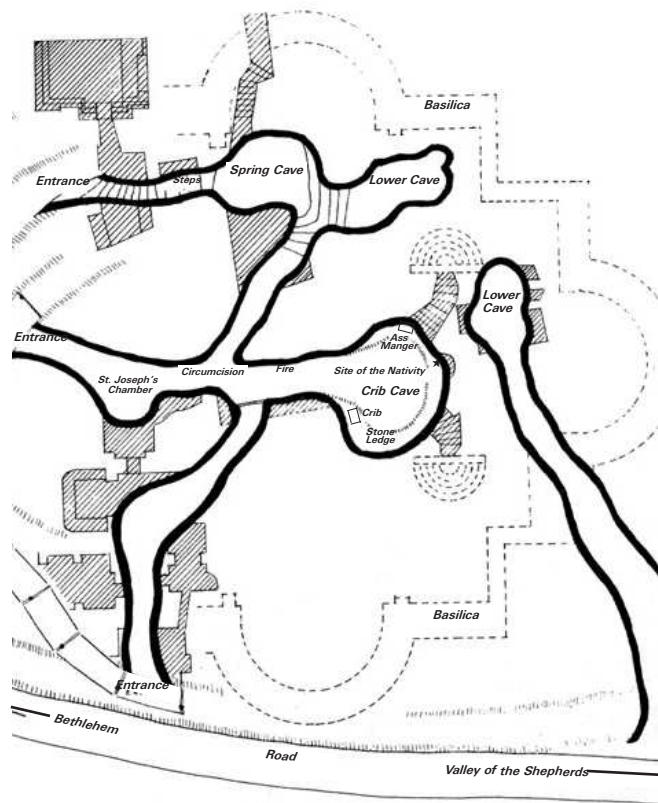
Bethlehem, the house of bread, has also had its Eleusinians. It was the site of an especially important, although quietly concealed Adonis-mystery sanctuary. We find definite traditions concerning this in early Christian times. It was believed that in order to desecrate Christian sanctuaries, the Roman Caesars, particularly Hadrian, had established Mithra grottoes and Adonis temples in many caves at the identical location. In reality, what really hap-

pened was probably that at the site where the most profound events of the Old and New Testaments occurred, Canaanite cultic centers had already existed earlier and were subsequently reestablished by the Caesars opposed to Christianity. If we know how to read the imaginative language of the ancient holy Scriptures, the Book of Ruth, for example, is a particularly clear indication of the religious-historical past of Bethlehem.

Let us first trace the reports from the early Christian era. St Jerome, who himself chose Bethlehem as his domicile and, in the immediate vicinity of the grotto of the birth of Jesus, pursued his theological studies for forty long years, verified that between the rule of Hadrian and Constantine, a Tammuz-Adonis cult was practiced in the same rocky grotto where the crib of the Jesus infant had stood: "Bethlehem, which is now ours, the most exalted place on earth...was overshadowed by a holy grove of Tammuz, who is identical with Adonis: and in the cave, where the Christ-child once whimpered, the dirges over the beloved of Venus resounded."

The commentaries recorded in reference to the book of the prophet Ezekiel allow us to perceive that the Church fathers possessed a clear conception of the cults which, accordingly, were also practiced in Bethlehem. For Ezekiel speaks (8:14) of the Tammuz cult, which, at that time, when the people of Israel were in the Babylonian exile, took place in the temple at Jerusalem. St Jerome states: "According to a heathen sage, Adonis, the beloved of Venus, the supremely handsome youth, was slain and then called back to life in the month of June. Therefore, in his honor, the people annually celebrated a festival, where he was first mourned as dead by the women and then praised in song as having newly arisen alive...The sequence of the death and resurrection of Adonis, the mourning and the jubilation, was interpreted in the following way. The first has its correspondence in the grain of seed which dies in the earth's ground; the second relates to the sprouting crops in which the resurrection of the perished grain of seed becomes evident.

Some time before Jerome, Origen expressed something quite similar: "Year after year, the people celebrate commemorative festivals there,



R. Larson

Cave of the Nativity—Bethlehem

The site of the Nativity is attested to by an unbroken tradition dating back to the 2nd century. The above plan is a suggested reconstruction based on Anne Catherine Emmerich's clairvoyant descriptions in her Life of Mary. The basilica, erected by Constantine over the cave in the 4th century, and still in use, is one of the oldest churches in the world. The grottoes were, before and after, the site of the Tammuz-Adonis cult.

where the god is first mourned as having died, then is praised with jubilation as having risen from the dead...They say that Adonis is a symbol of the fruits of the fields, which are in the condition of mourning when they are sown, but which are resurrected and fill man with jubilation when they sprout and grow."

Such cults, quite closely resembling those of the Eleusinians, must be pictured as the hidden secret of Bethlehem as early as the period when Joshua led the people into the country. The mystery site of Bethlehem was probably one of those that knew how to guard against Phoenician decadence and with which the leaders of Israel could therefore associate. But most likely it was cultivated in a humble obscurity and did not emerge even so far as did the mystery centre of Gibeon. We must also picture the Bethlehem cult as being enveloped in

the paradisaal Demeter atmosphere of the locality.

Later, destiny brought it about that the now abandoned grotto, in which the Adonis cult had been celebrated in the past, was used as a shelter for cattle. Thus it became the birthplace of the Jesus child. And in the same cave a century later, those who could not comprehend that prophecy and expectation were superseded by fulfillment, renewed the ritual cult which had been but an expression of the Eleusinian longing of pre-Christian humanity....

Israel's history had already touched upon the area of Bethlehem when Jacob returned with his people from Mesopotamia. Eleven sons had been born to him in Babylonia, although only one by Rachel whom he loved with all his heart. Now, at the threshold of the house of his father, where he had arrived, Rachel was to become a mother for the second time. But sudden grief clouded the joyous celebration: Rachel sealed the birth of her son with the sacrifice of her own life. This took place in Bethlehem. To this day, close by the gates of the little town, Rachel's grave is revered by Muslims and Jews alike.

Rachel had been like a reflection and embodiment of the eternal in woman. At the well in Babylonia, she had appeared like a goddess in human form to Jacob; hence his servitude of over a decade was only for the purpose of becoming united with her. Her death in Bethlehem also stood like a symbolic sign in Israel's history. When, on the holy high place of Bethlehem, Rachel raised her voice in a cry of pain, the reason was not the pain of birth but a portentous vision of humanity's future. The prophet Jeremiah said: "A cry is heard from on high, lamentation and bitter weeping: Rachel is weeping for her children; she refuses to be comforted for they have died." (Jer. 31:15 *Bock*). Rachel's cry of pain is a first, moving Adonaic lamentation. The eternal element of femininity and the paradisaal youth and beauty of gods must die in mankind. The death of Rachel at the site where the mother of life was experienced and revered was in itself a prophecy and an apocalyptic event. In Rachel, Demeter, the great mother, becomes the *mater dolorosa*, the mother of sorrows, whose soul is pierced by a sword.

Following this, the Israelites had to undergo dif-

ficult and serious paths of destiny. The element of joy and beauty became increasingly alien to them. The people had to relinquish the secret of the eternal in woman and, for the purpose of the ego-consciousness of thinking, which it was their task to develop, had to assume an increasingly masculine character. Israel actually became something like a nation of the eternal element of masculinity. But it travelled through the wasteland of sternness and severity to be able to approach the trial of Messianic fulfillment on the other side.

The Bible allows one of the most beautiful presentiments of future salvation to shine forth from the history of the people by leading us a second time to Bethlehem in the Book of Ruth. The folk with the element of eternal masculinity are gently touched by the rays of the early dawn emanating from the secret of the virginal mother that is newly being revealed. The Moabite woman, Ruth, bore a tinge of the element of eternal femininity into the soul of the people. What died in Rachel seemed to revive anew.

At the time of the judges, when the story of Ruth took place, Bethlehem especially must have withdrawn into quiet seclusion. The larger city of Jerusalem, located nearby, must have had all the attention, since it closed itself off from the Israelites in stubborn hostility. In addition, as the Bible relates, there came a time of famine in the land. In the House of Bread, there was a lack of bread. Had Demeter ceased to bestow her gifts?

It was not a startling event that came to pass because of the famine in Bethlehem. A man and a woman with their two sons migrated to the land of Moab, east of the Jordan. In the foreign country, the two sons took Moabites as wives. Some time went by, and then, as destiny would have it, the three male members of the family died one after the other. Naomi, the mother, decided to return to Bethlehem, where the famine had in the meantime come to an end. She left it to the decision of her daughters-in-law, who had both remained childless, whether to stay in the land of the Moabites and enter into a new marriage. One of them remained, but in the soul of the other, a wondrous, instinctive conviction blossomed forth. It was Ruth, whose pure sensitivity became a perceptual organ for the Israelite mission and future, and for

the spirit who hovered over these people.

At the moment when she faced the decision, she experienced a reality in comparison to which the affiliation with her own people paled completely. She spoke, “Your people shall be my people, and your God my God.” Just as did Rahab in Jericho, Ruth, with the sensitivity of her soul, perceived that the divine being, whom Israel served, was on its way to the earth. And she felt herself irresistibly called upon to belong with those who had the task of preparing a place and an abode on earth for this divine being. Thus she moved to Bethlehem with Naomi.

Here, she breathed the atmosphere of the pure, maternal element of the cosmos to which her soul was able to respond with a wonderful echo. We see Ruth striding across the cornfields of Bethlehem as a gleaner of ears of corn. This scene is one of those in the Bible which is most filled with an aroma of soul, and is most lastingly engraved in the hearts of those who have seen it in a picture or have had it described to them in their childhood. The earthy fragrance of ripe wheat wafts from this image; only the scent of Christmas cooking, remembered from childhood, in which a Bethlehem secret is concealed as well, can measure up to it. When Ruth rose and stood erect, the ears of corn in her hands which she had gathered from the ground, was it not as if the goddess, who in Eleusis was represented with the ears of wheat, had herself taken on human form?

The sense for fathoming the Messianic future of Israel, which had caused Ruth to follow Naomi to Bethlehem, must have found a wonderful affirmation and fulfillment in Bethlehem. Did not the being of the Messiah, the Christ, of whom Ruth had said, “Your God is my God”—the true Osiris-Adonis, drawn close to the as yet pure Adonis mysteries of this locality—hover over the ripe corn of the threshing-floor, as it had earlier soared over the fire and steam of Sinai? If Ruth was willing to give herself to Boaz as a maid-servant and adorned as a bride, did not the devotion and willingness to serve that she felt in regard to the approaching



Oil on canvas, 1828. Julius Schnorr von Carolsfeld. National Gallery, London

Ruth Gleaning in the Fields of Boaz

Ruth is the Mary-figure of the Old Testament. In her, Demeter-Ceres became Mary. On the threshing-floor of Boaz, within the confines of the sanctuary (crib cave), she became the wife of Boaz and the mother of the Messianic lineage of David.

divine being speak in her attitude? In her pure soul, Ruth must truly have experienced ‘Eleusis,’ the coming, the Advent of Christ and her affinity to this secret.

Ruth is the Mary-figure of the Old Testament. In her, Demeter-Ceres became Mary. What Mary later said to the angel, “Behold, I am the handmaid of the Lord; let it be to me according to your word” (Lk. 1:38), was something that already passed through Ruth’s soul. Thus, on the threshing-floor of Boaz, within the confines of the sanctuary, she became the wife of Boaz and the mother of the Messianic lineage of David. Invisibly, in soul form, the crown of the *mater gloriosa*, the mother rich in revelation, wove itself around her head.

When, a thousand years later, at the same place, Mary became the mother of the Jesus child in the grotto of Adonis, the secret of Rachel and Ruth became one in her. She became both the *mater dolorosa* and *mater gloriosa*. The death and resurrection of the eternal-in-woman, the virginal, maternal element of the cosmos, took on human form in Mary and thus became a seed for the soul-future of humanity. □

MAX HEINDEL'S MESSAGE

Prayer

IN ONE PLACE the Bible directs us to pray without ceasing, in another Christ repudiates the practice, saying that we should not imitate those who believe they are heard for their many words. There can, of course, be no contradiction between the words of Christ and those of his disciples, and we must therefore reconstruct our ideas of prayer in such a manner that we may pray always and yet without voluminous verbal or mental expression. Emerson said:

Although your knees were never bent,
To heaven your hourly prayers are sent.
And be they formed for good or ill,
Be they registered and answered still.

In other words, every act is a prayer, which, under the Law of Cause and Effect, brings to us adequate results. We get exactly what we want, expression in words is not necessary; but sustained action along a certain line indicates what we wish, even if we ourselves do not realize it, and in time, longer or shorter, according to the intensity of our desire, there comes that which we have thus prayed for. The things thus gained or achieved may not be what we really and consciously want; in fact, sometimes we may get something we would far sooner be without, something that is a curse and a scourge, but the prayer-act has brought them to us and we must keep them until we can legitimately get rid of them.

If we throw a stone into the air the act is not complete until the reaction has carried the stone back to the earth. In that case the effect follows the

An Address Given in the Pro-Ecclesia by Max. Heindel



Oil on canvas, Gunning King

Man with the Muck Rake

Ora et labora, work and pray, is enjoined on those who would be active participants in both the spiritual and the material worlds. The nature of one's consciousness in any activity will determine its value for him, irrespective of the activity itself. Prayer can sanctify all our deeds, however lowly they may appear to others. The subject of this painting has transferred all his energies to his menial task, oblivious of the presence of the angel who would crown him with the dignity that is his by spiritual birthright, a dignity which imbues the deeds of all who stay in touch with their heavenly Father through prayer.

cause so speedily that it is not difficult to connect the two. But if we wind the spring of an alarm clock, the power is stored up in the spring until a certain mechanism releases it. Then comes the effect, the ringing of a bell, and though we may

© Babby's Annual

have been sleeping the sleep of forgetfulness, the reaction or unwinding of the spring took place just the same. Similarly, acts which we have forgotten will some time or another produce their results regardless; and thus the prayer of action is answered.

But there is the true mystic prayer, the prayer where we meet God face to face, as Elijah met Him. Not in the tumult of the world, the wind, the earthquake or the fire, but when all is still the soundless voice speaks to us from within. But the silence which is required for this experience is not a mere silence of words. There is not even the inward pictures which usually pass before us in meditation. Nor are there thoughts, but our whole being resembles a calm crystal-clear lake. In it Deity mirrors Himself, and we experience the unity which makes communication unnecessary, either by words or in any other way, for we feel all God feels. He is nearer than hands and feet.

The Christ taught us to say "Our Father who art in Heaven," etc. That prayer is the most sublime

which can be given utterance in words, but this prayer of which I am speaking may at the moment of union give itself utterance in the one unspoken word, "Father." The devotee, when he is truly in the mood of prayer, never gets any farther. He makes no requests, for what is the use; has he not the promise, "God is my Shepherd, I shall not want?" Has he not been told "To seek first the Kingdom of Heaven, and all other things shall be added"? But his attitude can perhaps best be understood if we take the simile of a faithful dog looking with dumb devotion into its master's face, its whole soul pouring itself out through its eyes in love. Likewise, only, of course, with much greater intensity, does the true mystic look to the God within and pour himself or herself out in voiceless adoration. In this way we may pray without ceasing inwardly, while we work as zealous servants in the world without. For let us always remember that it is not intended that we should dream our lives away, but while we pray to God within, we must also work for God without. □

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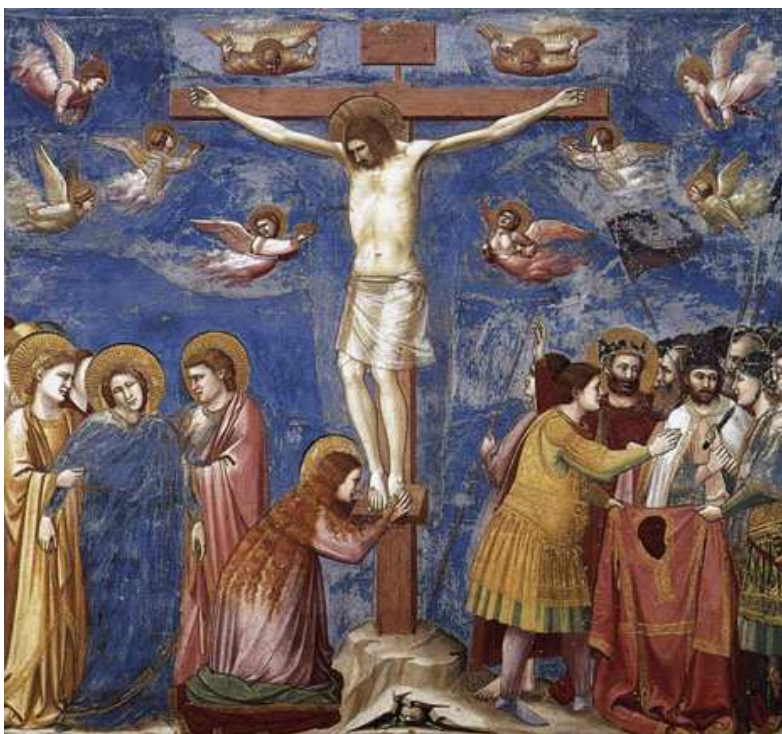
READERS' QUESTIONS

The Reason for Christ's Violent Death; Is There a Last Day? Immortality of the Physical Body?

QUESTION: Could not the mission of Christ have been accomplished without such a drastic method as the crucifixion?

Answer: It could, of course, have been accomplished without the specific method of crucifixion, but it was an absolute necessity that the blood should flow. There are various grades of teachers and they require different conditions for the accomplishment of their task. Some teachers, like Moses and the Buddha, come to a nation and help it to a certain point, they themselves growing thereby; and both of the teachers mentioned attained to the point in their own development where their bodies became luminous. We hear how the face of Moses shone so that it became necessary for him to use a veil. The Buddha became luminous at the time of his death.

The Christ attained the stage of luminosity at the time of His transfiguration, and it is very significant that the most important part of His work, His suffering and death, took place after the event of the transfiguration. And while it became necessary for Moses, Elijah, Buddha and other previous teachers to be born in a physical body again and again, in order to bear the sins of their people, the Christ has only appeared once in a physical body and will not need again to take upon Himself such an instrument. For when the spirit leaves the body in the natural way it takes along certain impurities as it slowly withdraws



Fresco (1304-06), Giotto di Bondone. Cappella Scrovegni (Arena Chapel), Padua

Christ on the Cross

The blood of Christ Jesus, received in the chalice of the earth (here via angelic aid), effects a regeneration of its physical, vital and desire bodies.

from the congealing blood. Even in such a pure body as the body of Jesus, there were impurities, and the violent death which caused the blood to run liberated the Ego of Christ from the blood with a quick wrench, leaving behind whatever impurity there may have been, so that the Christ emerged from the body of Jesus unsullied and without the tie of destiny usually attendant on life in the dense body.

On the same principle it is a fact that although at the present time we have wars that are to be regretted from the mere human standpoint, it is nevertheless

a fact which is patent to the occultist that these wars have cleansed the blood of the race considerably, so that gradually humanity is becoming less and less passionate and more and more spiritual. Also we may say that in this fact lies the redeeming feature of the slaughter of animals. When humanity went through the animal stage it had no red passion-filled blood as our animals have; we were not as highly evolved. The animals of today, though behind us in evolution, are on a higher spiral and while we now are suffering under the law of consequence because of having to overcome our passions in our own strength, the animals are being helped and held in check by their group spirits. And when they reach the human stage in the Jupiter Period, they will be a higher humanity, free from the passions which have made this world such a sorrowful place. Thus nature always transmutes whatever evil we may commit into a higher good.

Answering the question, we may therefore say that in the case of Christ the violent death was necessary because it enabled the Christ Spirit to withdraw from the body of Jesus without retaining any of the impurities attached to that merely human vehicle.

The “Last Day”

Question: What is the Rosicrucian teaching regarding the Last Day? Is there to be a last day of judgment at which time the sheep will be separated from the goats?

Answer: There will be no “last day” in the orthodox Biblical sense. At the end of the Vulcan Period, however, all manifestation will go back into chaos for the great cosmic night, but this cannot in reality be spoken of as a day of judgment, because all life will then be quiescent. Each of the World Periods and also each of the Epochs in our present Earth Period constitutes a minor cosmic day. The end of such a cosmic day may be truly spoken of as a day of judgment, but certainly not the last day, because there never will be a last day. Evolution is forever going forward, and there will be forever a succession of such events.

The judgment which takes place at the end of such a cosmic day is automatically determined by the amount of progress made by each ego during his previous evolution, and which therefore desig-

nates the plane of nature on which he naturally belongs. If he has made much progress during his preceding life or lives, then he is eligible to proceed to one of the higher planes and to be one of the pioneers when the next cosmic day begins. But, vice versa, if he has made little progress or even gone backwards, then he is fated temporarily to sojourn on one of the lower planes and to occupy a minor position in the next cosmic day.

Immortality of the Physical Body?

Question: Certain metaphysical sects are teaching that it is possible to overcome death while still in the physical body. Do the Rosicrucians believe this?

Answer: No, the Rosicrucians do not believe that immortality will be attained in a physical body. They do teach, however, that man will conquer death, but it will be in the vital body instead of the physical. The upper vital body, composed of the light and reflecting ethers, is spoken of as the soul body. All humanity is developing this at the present time through the influence of the Christ vibrations. In the Sixth Epoch this body will be perfected so that man will function in it as easily as he now functions in his physical body. The soul body is not subject to death, and therefore man will then have conquered death inasmuch as his consciousness will be continuous on the lower planes instead of being periodically interrupted by physical death as it is at present.

This does not mean, however, that man in the Sixth Epoch will not possess a physical body, because the field of operation of this Epoch will still be on Globe D of the Earth Period and in the physical region. Man at that time will possess a physical body, which will be sloughed off from time to time and new ones acquired; but his consciousness will be continuous both on the etheric and physical planes because he will then possess both etheric and physical vision. Therefore at this time man will have conquered death by virtue of the fact that his consciousness will be continuous, although his physical bodies will still be subject to death. At a later stage in evolution when the physical body has been permanently discarded, he will of course have carried the process of conquering death to a still higher stage. □

The Lord's Prayer

P RAYER MAY BE said to be an opening up of a channel along which the divine Life and Light may flow into the Spirit, in the same way that the turning of a switch opens the way for the electric current to flow from the power-house into our house. Faith in prayer is like the energy which turns the switch. Without muscular force we cannot turn the switch to obtain physical light, and without faith we cannot pray in such a manner as to secure spiritual illumination. If we pray for worldly ends, for that which is contrary to the law of love and universal good, our prayers will prove as unavailing as a glass switch in an electric circuit. Glass is a non-conductor, a bar to the electric power, and selfish prayers are, likewise, bars to divine purposes and must therefore remain unanswered. To pray to a purpose we must pray aright, and in the Lord's Prayer we have a most wonderful pattern, for it caters to the needs of man as no other formula could do. Within a few short sentences it encompasses all the complexities of the relationship of God to man.

To understand this sublime prayer properly and be able to render it understandingly and efficiently, let us recall that:

The Father is the highest Initiate of the Saturn Period.

The Son is the highest Initiate of the Sun Period.

The Holy Spirit is the highest Initiate of the Moon Period.

The Divine Spirit and the dense body of man started their evolution in the Saturn Period and are therefore under the special care of the Father.

The Life Spirit and the vital body started their evolution in the Sun Period and are consequently



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Right prayer, which opens the channels between the threefold spirit and the threefold body, brings heavenly benediction.

the particular charges of the Son.

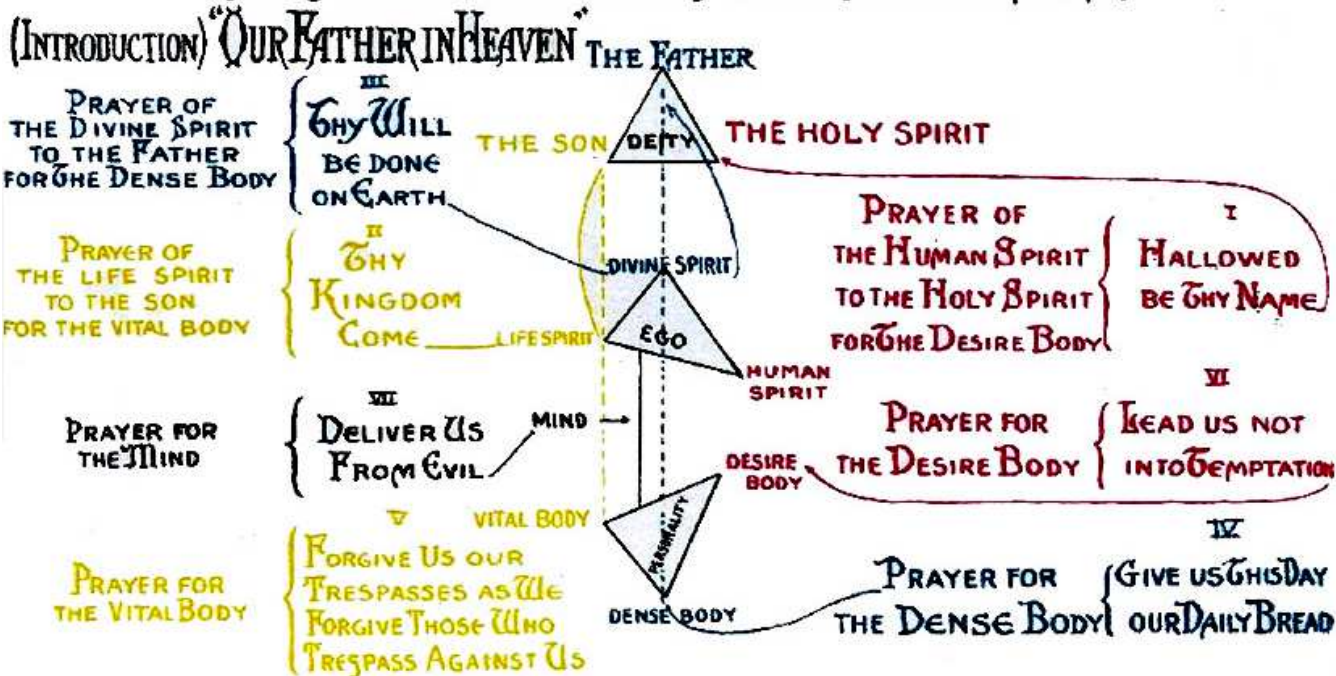
The Human Spirit and the desire body commenced to evolve in the Moon Period and are therefore the special wards of the Holy Spirit.

The Mind was added in the Earth Period and is not cared for by other or outside beings, but is to be subdued by man himself, without any outside assistance.

In the Lord's Prayer there are seven prayers; or rather, there are three sets of two prayers and one single supplication. Each of the three sets has reference to the needs of one of the aspects of the threefold Spirit and its counterpart in the threefold body. The opening sentence, *Our Father Who art in Heaven*, is merely as the address upon an envelope.

THE LORD'S PRAYER

showing how it fully meets the needs of all the seven human principles



The diagram on the following page shows the relation between the Trinity, the threefold Spirit, the threefold body and the Mind, each aspect of the Spirit being connected by a line with the prayer specifically suited to its counterpart in the threefold body and addressed to its guardian aspect in the Trinity.

The Human Spirit lifts itself upon the wings of devotion to its parent aspect in the Holy Trinity and intones the opening incantation, "Hallowed be Thy Name." The Life Spirit raises itself upon pinions of love and addresses the fount of its being, The Son, "Thy Kingdom come." The Divine Spirit soars with superior insight to the fountainhead, The Father, whence it sprang at the dawn of time, and manifests its confidence in that all-embracing Intelligence in the words, "Thy Will be done."

Having thus reached the Throne of Grace, the threefold Spirit in man prefers its requests concerning the personality, the threefold body.

The Divine Spirit prays to the Father for its counterpart, the dense body, "Give us our daily bread." The Life Spirit prays to the Son for its counterpart, the vital body, "Forgive us our trespasses we forgive those who trespass against us."

The Human Spirit utters the supplication for the desire body in the words, "Lead us not into temptation."

Then all join in a concerted appeal concerning the Mind, "Deliver us from evil."

The addition, "For thine is the kingdom, and the power and the glory, forever, Amen," was not given by Christ, but is very appropriate as the parting adoration of the threefold Spirit as it closes its direct address to the Deity.

Looking at the foregoing explanation from the analytical standpoint, we find that there are three religious teachings to be given to man in helping him to attain to perfection. One is the Religion of the Holy Spirit; the next is the Religion of the Son; and the last is the Religion of the Father. Under the regime of the Holy Spirit the human race was divided into nations and peoples segregated by their adherence to one group from fellowship with other nations. Each group was further cut off from the rest because of speaking another language. They were all put under certain laws and were taught to reverence the name of their God. One people worshiped him as Iao, another as Tao, others as Bel. Everywhere the name of the

Lawgiver was holy. The method of segregation had the advantage that the Race Spirit-in-chief, Jehovah, could use one people to punish another who had transgressed His law, but it has the disadvantage that it fosters egotism and separates humanity in a manner detrimental to universal good.

It is an axiomatic truth that what does not benefit all cannot really benefit any. Therefore, ways and means must be found to reunite the scattered nations and weld them into one universal Brotherhood. That is to be the work of the Religion of the Son—Christianity. The warring of nations is fostered by the Race Spirit, but the Christian Religion will eventually unite them, cause them to beat their swords into ploughshares and bring peace and good will on Earth when the kingdom of the Son has superseded the tribes and races.

A yet higher religious teaching, the religion of The Father, is to unite mankind still closer. In the Kingdom of the Son there will be a universal Brotherhood of separate individuals having varying interests, but ready to give and take through love, sinking individual preferences for the common good. But when the religion of the Father becomes a fact in life, the self will be entirely submerged in a common purpose, a single will. The Will of God will then be done on Earth as it is in Heaven, where there is neither me nor thee, but where God is All and in All.

In the meantime a certain work has to be performed by the threefold Spirit upon the threefold body, to spiritualize it and extract the threefold soul. The dense body is but an instrument, but a most valuable one, to be cared for and prized as a mechanic cares for and prizes a valuable tool. We hold firmly before our mental vision that we are not the body, any more than the mechanic is identical with his tools, or the carpenter one with his structures. That is plainly evident when we consider that our body is a constantly changing aggregation of cells, while we keep our “I”-density amid and despite all changes—which would be impossible if we were identical with our dense body.

“Give us our daily bread,” says the fourth prayer. Most people eat too much, and for them an occasional fast may be good, but fasting is unnecessary for those who do not feast, but live the sim-

ple life from day to day. When the body is overfed, the Spirit may be ever so willing, but the flesh will be correspondingly weak. Therefore, when a young Spirit gains ascendancy, it seeks to overcome the lower nature by fasting, tortures, etc., as best exemplified in Hindu Yogis who emaciate the body, causing the limbs to wither, etc., that the Spirit may shine. That is a mistake as much subversive of true spiritual growth as is the habit of overeating. As said, where a man can control his appetite and feed his body on pure food he need not fast, but may give to his body its daily bread.

The vital body is the storehouse of the panorama of our life. Our sins and the wrong we have suffered at the hand of others are there inscribed. Hence the fifth prayer, “Forgive us our trespasses as we forgive those who have trespassed against us,” enunciates the needs of the vital body. Be it noted that this prayer teaches the doctrine of the remission of sins, in the words, “forgive us,” and the Law of Consequence in the words, “as we forgive,” making our attitude to others the measure of our emancipation.

“Lead us not into temptation” is the prayer for the desire body, which is the storehouse of energy, and furnishes incentive to action through desire. An Oriental maxim says, “Kill out desire,” and the Orientals furnish good examples of the indolence resultant upon the attempt to do that. “Kill out your temper” is the foolish admonition sometimes given those who lose their temper. Desire or temper is a valuable asset, too valuable to be stunted or killed. The man without desire is like steel devoid of temper—of no account. In Revelation, while the six churches are praised, the seventh is utterly anathematized for being “neither hot nor cold,” a wishy-washy community.

“The greater the sinner, the greater the saint,” is a true adage, for it takes energy to sin and when that energy is turned in the right direction, it is as much of a power for good as previously it was for evil. A man may be good because he cannot summon up sufficient energy to be bad; then he is so good that he is good for nothing. While we are weak our desire nature masters us and may lead us into temptation, but as we learn to control our desire nature, our temper may guide us in harmony

with the laws of God and man.

Desire is the great tempter of mankind. It is the great incentive to all action, and in so far as the actions subserve the purposes of the Spirit, it is good; but where the desire is for something degrading, something that debases the nature, it is indeed proper that we pray not to be led into temptation.

Love, wealth, power, and fame: These are the four great motives of human action. Desire for one or more of these is the motive for all that man does or leaves undone. The great Leaders learn thereby. They are necessary, and the aspirant may safely continue to use them as motives for action, but he must transmute them into something higher. He must overcome with nobler aspirations the selfish love which seeks the ownership of another body, and all desires for wealth, power, and fame for narrow and personal reasons.

The love for which he must long is that only which is of the soul and embraces all beings, high and low, increasing in proportion to the needs of the recipient; the wealth, that which consists solely of abundance of opportunities to serve his fellow men; the power, that alone which makes for the upliftment of humanity; the fame, none save that which increases his ability to spread the good news, that all who suffer may thus quickly find solace for the heart's grief.

The guiding power which directs this energy of the desire nature is the Mind, hence the seventh prayer, "Deliver us from evil," is made with regard to the mind.

The animals follow desire blindly and commit no sin. To them there is no evil; that only comes to our cognition by and through the discriminating mind which enables man to see various courses of action and to choose. If he chooses to act in harmony with universal good, he cultivates virtue; if the contrary, he becomes tainted with vice. It should be noted that the much vaunted "innocence" of a child is not by any means virtue. The child has not yet been tempted and tried, therefore

THE ANSWERED PRAYER

Romans 8:26

I prayed for strength, and then I lost awhile
All sense of nearness, human and divine;
The love I leaned on failed and pierced my heart;
The hands I clung to loosed themselves from mine;
But while I swayed, weak, trembling, and alone,
The everlasting arms upheld my own.

I prayed for light; the sun went down in clouds,
The moon was darkened by a misty doubt,
The stars of heaven were dimmed by earthly fears,
And all my little candle flames burned out;
But while I sat in shadow, wrapped in night,
The face of Christ made all the darkness bright.

I prayed for peace, and dreamed of restful ease,
A slumber drugged from pain, a hushed repose;
Above my head the skies were black with storm,
And fiercer grew the onslaught of my foes;
But while the battle raged, and wild winds blew,
I heard His voice, and perfect peace I knew.

I thank Thee, Lord, Thou wert too wise to heed
My feeble prayers, and answer as I sought,
Since these rich gifts Thy bounty has bestowed
Have brought me more than I had asked or thought;
Giver of good, so answer each request
With Thine own giving, better than my best.

—Annie Johnson Flint

it is innocent. In time, temptations from the desire nature will come to test its courage, and it depends upon the control of the mind over desire whether it will stand for the right or fall by the wayside.

If the mind is strong enough to "deliver us from evil" desires, we have become virtuous, which is a positive quality, and even if we fall for a time before we realize our wrong, we acquire virtue as soon as we repent and reform. We exchange negative innocence for the positive quality of virtue.

Thus does the Lord's Prayer cover the various parts of the human constitution and enunciate the need for them all, showing the marvelous wisdom laid down in that simple formula. □

—Max Heindel

ASTROLOGY

The Sacred Signs of the Zodiac Part 2

LEO MARKS the fifth milestone on the journey through matter, and the first descent of the Divine Spark into the world of form. This sign signifies a period of involution on the astral plane wherein strong desire works in the lower nature through passion, instinct, appetite, and animal affection. It is the period of the involutory development of the astral nature of the soul. In the Rosicrucian terminology Leo corresponds to the region known as the Higher Desire World, or First Heaven. Leo symbolizes the burning heart

of the Father; it is also the heart of our solar system, the heart of man, etc. It is the dynamo, the eternal pumping station of man, and of the universe. Leo, the lion, is a symbol of power in manifestation and of might, strength, and courage, as forces of the lower quaternary. Leo, the sun, is king of all that it surveys; Leo, the lion, is king of the beasts in a purely literal sense as well as the beasts symbolizing the lower desires and emotions of man. It is possible for a symbol to mean two entirely different and opposing things. Leo, therefore, may symbolize the evil spirit stalking as a lion to devour its prey, or it may signify the all-



Fresco, late 18th century, Central dome, Rila Monastery, Bulgaria

Christ Pantocrator and the Zodiac

The enthroned Christ sits in glory within a series of concentric images: the twelve traditional symbols of the zodiac and their names; angels and archangels associated with each sign; depiction of biblical events; and surrounding these circles a host of saints.

conquering Christ, the Lion of the Tribe of Judah.

The lion has magnanimity and it also has ferocity. In its magnanimity it represents the great Christ Spirit; in its ferocity it signifies the bestial nature, or the devil. "Behold the Lion of the Tribe of Judah, the root of David hath prevailed" (Rev. 5:5). Leo is a symbol of the Son of God manifesting in matter. It is the second of the fire signs representing Spirit (the Father). The great spiritual Intelligences, or Hierarchies, ruling over the sign Leo are the Lords of Flame. Max Heindel informs us that the first three creative Hierarchies, the Seraphim, Cherubim, and Lords of Flame, have

also withdrawn from this sphere of activity, leaving seven actually working with humanity at the present time.

VIRGO is a symbol of the sixth stage of the wheel of life. This sign signifies the completion of the process of involution resulting in the one perfect matrix of matter fully permeated and informed by spirit and ready to bring forth the qualities of the Christ in the many souls during the coming six phases of evolution. Virgo is symbolic of the Virgin Mary, who represents this matrix of matter in which manifestation takes place. Matter is the feminine receptive principle over which the

fiery Spirit (Leo) elevates itself, and what is born of this union is spirit and matter in one, Libra, spirit and matter in equilibrium. This is the secret of the immaculate conception. The man Jesus (Libra) was born from the union of Joseph (Leo) and Mary (Virgo). Mary

the virgin also signifies the purified lower nature which has become fit to give birth to the Christ child within each and every soul.

The immaculate conception can and will become an actual experience with each of us when the lower nature becomes sufficiently purified to permit the Higher Self to take command. The sign Virgo signifies the descent of the Ego into the lower region of the Desire World and it is on this plane that the veil of matter corresponding to the desire body is completed. It is Virgo, the celestial virgin, who brings forth, as Mother Matter (*mater*), all things during evolution. Virgo, the sixth sign, signifies the completion of a period of activity which is involution. It is the six days of creation related in Genesis. Symbolism of Virgo includes the wheat ear, which is the Bread of Life, to be gained only through immaculate purity. Christ fed the multitude on loaves (Virgo), and fishes (Pisces). The Lords of Wisdom are the guardians of the constellation Virgo, the highest

group of spiritual Being now active in the cosmic drama of life. The number six signifies accomplishment of growth or purpose; it is the number which limits and serves to usher in the seventh creative period, that of balance.

LIBRA is the seventh guidepost on the journey of the Spirit through matter. This sign is ruled over by the Lords of Individuality. Seven is the perfect number and signifies the consummation of the involutionary arc. It is the beginning and the ending of a cycle. "In six days the Lord made heaven and earth and rested on the seventh." In Libra the balance of spirit and matter is reached, equilibrium

between involution and evolution. This is the middle line of the circle on which spirit and matter are equilibrated in man.

Libra marks the time in human development when the individual Spirit incarnated in and took complete charge of the body, or physical form,

thereby truly becoming man. It is what distinguishes the human from the animal, each human form having its own indwelling spirit, in contrast to the group spirit ruling an entire species of animals. The Ego was born in man at the autumnal equinox, when the sun entered the sign Libra. Born in a stable amongst the animals of the lower desires and emotions, this Divine Spark was destined to conquer the beasts of the lower nature, and when the sun progresses to Capricorn at the winter solstice, the Christ Child is born and is in complete command of the animalistic nature. Hear the prophesy of Isaiah (2:6): "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a Little Child shall lead them."

Jesus (Son of Man) born in Libra, is symbolic of the Higher Self, or Ego, born in the human form, but imperfectly manifest until redemption is accomplished and it is permanently emancipated

Libra (autumnal equinox) signifies the birth of spirit in matter (earth); Capricorn signifies the birth of the Christ Child; and Aries symbolizes the final crucifixion and resurrection, or complete liberation from matter, at the vernal equinox.

from its lower nature. This stage marks the beginning of the New Testament in which is told the story of Christ Jesus. Two thousand years ago the pioneers of the human life wave reached the nadir of materiality and it was then that the Son of Man was born to be the light and salvation of all men, to lead them through the succeeding stages of evolution until the Christ Child be born within all humanity in the Capricorn period.

The Old Testament is chiefly a story concerning the involutory arc and only when the sign Libra is reached does the New Testament begin with the story of the birth and evolution of Jesus (man). Libra (autumnal equinox) signifies the birth of spirit in matter (earth); Capricorn signifies the birth of the Christ Child; and Aries symbolizes the final crucifixion and resurrection, or complete liberation from matter, at the vernal equinox. The symbology of Libra is the setting of the physical sun, as it were, and the rising of the spiritual. The story of Jesus prefigures the story of individual mankind. What He accomplished is the task that lies before each one of us. The celestial man is nothing but a beautiful possibility as long as he is not tested. Innocence cannot be virtue, nor simplicity merit. Man is only that which he has conquered. He is therefore led into the wilderness to be tried and tempted.

SCORPIO is the eighth period of the cycle of life. The number eight signifies the entrance into a new stage or condition of manifestation. This stage is one in which the desire nature is predominant. It represents the lower Desire World, or the region of purgatory on the evolutionary arc, just as Virgo is symbolical of this same region on the involutory arc. Scorpio signifies the mental, emotional, procreative function; this is the multiplying function which gives us to rebirth, and so Scorpio becomes the sign of the “fall into generation” on the physical plane. This is the stage or period in which humanity is now working. It is the sign of form, the Lords of Form being the Hierarchies or Great Intelligences in charge of this special period. The human form is destined to reach perfection during this stage.

Scorpio is symbolical of the wilderness into which man is led to be tempted of the Devil (the



From *Miroir de l'humaine salvation*, MS 139, folio 14v. Musée Condé, Chantilly

The Temptation of Christ

The three instances of Christ's temptation described in the Gospels are depicted in this medieval picture. Scorpio energies are the zodiacal focus of degeneration, death and regeneration.

Lucifer Spirits who dwell on the planet Mars, ruler of Scorpio). These Martian Spirits are the source of the lower desires and animalistic passions. Scorpio symbolizes the organs of generation in activity, in contrast to the symbolism of Virgo (virginity). This is an age, or stage, of sex and the object lesson to be learned here is sex control (not birth control). The lower side of Scorpio is symbolized by the Scorpion, or worm of the dust. When man has wallowed in the muck and mire of animal appetites until he is ready to surrender all, then the real Self within speaks and begins to lead him out of this sphere of temptation. Then the symbol of Scorpio becomes the eagle, who soars above the lower desires and emotions.

Scorpio, the tempter, is called the sign of death as well as of life; for he who falls for temptation goes down in the law of “dust unto dust.” But he who overcomes looks to the sign of the new life. Like the serpent, stripping its skin, he appears as newly born. He who is victorious in Scorpio begins to fight with his own higher nature and desire.

The next sign, SAGITTARIUS, symbolizes the

effort of man to rise above the lower animalistic nature. The Higher Self, seated on the horse (intelligence) destroys, with the arrow of the Spirit, the lower qualities, thus enabling the lower consciousness to rise to the higher mind. Sagittarius, half horse, half man, signifies the change of consciousness from the lower desires to that of the higher mind. It is the stage, or department of life, in which the lower mind is perfected through evolution and therefore "dies." The group of Hierarchies in charge of this constellation are the Lords of Mind, of which the Father is the highest Initiate. It is the ninth period of the cycle of life. Sagittarius corresponds to the First Heaven, or the higher region of the Desire World on the evolutionary arc, just as the sign Leo signified the same region on the involutory arc.

CAPRICORN is the tenth guide post on the path of the neophyte. What he saw in Sagittarius with the eye of the Spirit, he must now try to reach with the foot of action. He must use all the will power and energy at his command to reach that goal. It is the story of the three wise men who, seeing the star in the East, followed it to the place of the birth of the Christ Child. Capricorn, the goat, climbs the mountain, higher and higher, more and more difficult, ever lonelier; it is the man who must seek to realize the vision he has seen. This sign symbolizes the higher mind which is attained by the Ego climbing the mount of aspiration, and by transmutation of the lower mind. The Indian Capricorn is an elephant arising from water; it is the higher mental nature (elephant) arising from the lower nature; the higher mind born of the astro-mental nature (lower waters). When the lower nature is perfected the higher mind is born into the consciousness.

On the evolutionary arc CAPRICORN corresponds to the region of Concrete Thought where the souls of humanity ascend from the lower nature and put on immortality. It is the gateway through which souls ascend and are born into the spiritual planes, in contrast to the opposite sign Cancer, which is the gateway to the material world. Capricorn represents the top of the mountain, the spiritual heights to which the aspirant has climbed. It is the sign of the birth of the Christ Child. All world Saviors have been born when the Sun was in

Capricorn, at the winter solstice, because it is then that the rays of the physical sun are at their lowest ebb and the spiritual rays are at their flood. This sign marks the time when the Great Christ Spirit was born within the man Jesus and it was the beginning of His three years of ministry, because the last three signs of the zodiac (Capricorn, Aquarius, and Pisces) are the signs of service. The Great Spiritual Intelligences who rule over the sign Capricorn are the Archangels, of which the Christ is the highest Initiate. When the Sun by precession has passed through this sign, the majority, or at least the pioneers, of humanity will have the great Christ Spirit born within themselves. Then we shall know Him because we shall be like Him.

AQUARIUS, the eleventh stage on the journey through life is the sign of the Initiate. But he who has scaled the mountain top of spirituality dares not remain estranged from humanity and the world. He who keeps the treasures of the Spirit to himself breaks the law. Therefore, in the sign Aquarius is the symbol of the Waterbearer, the man who pauses and falls on his knees to pour out the pitcher full of living water (spirit) into the valley below. It is here that the Christ delivered His Sermon on the Mount, the mount signifying the spiritual heights to which He had attained, and also the mount of the higher (divine) mind.

Aquarius symbolizes the highest vehicle of the Spirit as the container of Truth (water), which issues from the fountain of the divine reality. It signifies the regenerated and perfected man who may now re-enter the gates of Paradise which are unlocked by the key of purity. Aquarius is the Sign of the streams of living water flowing from His most inward part. In this light do we understand the vision of St. John in Revelation 22:1: "And he showed me a pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

Aquarius symbolizes the arterial and venous systems of blood circulating throughout the human anatomy, which are the source of physical life. This sign is also symbolic of the white serpent of evolution elevated over the black serpent of involution, signifying the victory of spirit over matter. Aquarius corresponds to the region of Abstract Thought on the evolutionary arc, in contrast to the

sign Gemini on the involutory arc. The Angels are associated with the constellation Aquarius and their highest initiate is Jehovah.

PISCES is the twelfth period of the cycle of life and is the final stage of evolution in this great circle of manifestation. This plane corresponds to the World of Life Spirit on the evolutionary arc just as we saw that Taurus signified this region on the downward journey. Our own human life wave is helping to direct the activities of this period so that we too shall evolve into spiritual intelligences and constitute a creative hierarchy in the true sense.

The symbol of Pisces is the two fishes, the personality and the individuality, and at the close of the cycle, the lower self (Jesus) becomes one with the Higher Self (Christ), or the redeemed souls become one with the Redeemer. The fish symbol was used in early Christianity; on catacomb lamps are two fishes, one swallowing the other. The keyword of Pisces is complete renunciation; love and deep compassion characterize the nature of the candidate in this sign. Two souls (fishes) have finished their journey and are swimming out of the mouth of that pure river of the water of life, bound together by a cord of pure love, returning to the Ocean of Spirit to become united again with Divinity.

The crucifixion in matter is complete, the ram has now become the Lamb, meek and lowly. Returning to the sign Aries at the vernal equinox, the ego achieves final resurrection, or the complete liberation from matter.

This is the story of Milton's Paradise Lost and Paradise Regained. It is the story of each and all of us, the journey of the human life wave around the Circle of Existence. The Prodigal Son now returns to his Father's mansion where he is eagerly awaited by gloriously illumined hosts of heaven and receives the greeting so beautifully expressed by



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

David, the Psalmist—Adoration

The Old Testament practice of sacrificing lambs was supplanted by the cosmic sacrifice of the Lamb of God. David is inspired by the God of the Ten Commandments to praise His justice and mercy. A scribe records the the song of thanksgiving.

the Brother of the Third Degree, “All hail our new born brother.”

We would like to leave with the reader the thought and assurance that no matter how deep we may descend in this dimension of materiality and crystallization, if we will but call on the Spirit within, Who has ever been the guiding light on our cyclic journey, He will gladly respond to our summons and lead us onward and upward to the shores of supernal light.

A passage in the Rosicrucian Temple Service states that “the Bible has been given to the Western World by the Recording Angels; and if we seek the light we shall find it there.” Here is a an upbeaming ray of light from King David’s Psalms (chapter 40:1-3): “I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my route. And He hath put a new song in my mouth; even praise unto our God: many shall see it and fear, and shall trust in the Lord.” □

—C.R. Bryan

Virgo and the Sixth House

VIRGO IS ONE of the Mercurial signs. Mercury was the messenger of the gods, and it is therefore little wonder that Virgo is the House of Service. It is also Mercury's exaltation sign where his influence is most pronounced. On the longest and darkest night of the year, at the winter solstice, the Celestial Virgin stands upon the eastern horizon at midnight. At that time the Sun commences its new circuit and begins to mount upward towards the vernal equinox, giving its life for the purpose of saving humanity from the hunger, darkness, and cold that would inevitably ensue were it to stay in southern latitude all the time. The Sun is said to be born of the Celestial Virgin, and the sign Virgo stands as the most sublime symbol of service as well as of divine motherhood, for the greatest service that can be rendered to humanity is the giving of birth to a new Sun each year to be the savior of the world.

Mercury in Virgo or in the sixth house well aspected always shows one who is faithful unto the end. No matter what responsibility may be put upon him he will always acquit himself well. And even when Mercury is in the sixth house and unaspected, there is always a desire to serve, to help somebody.

You will remember that the Christ said, "He that would be the greatest among you, let him be the servant of all." Therefore Mercury in Virgo or the sixth house is really one of the most beneficial positions that anyone can have; not perhaps so far as earthly treasure is concerned. but for those who love to lay up treasure in heaven, where moth and



Painting (c. 1470), Sandro Botticelli (1445-1510), Isabella Steuart Gardner Museum, Boston

Madonna with Child and Angel (Madonna of the Eucharist)

The virgin mother of Jesus is depicted with the Virgo symbol of fruitfulness, spikes of grain, which are emerging from clusters of grapes, associated with the opposite sign Pisces. Prefigured are the spiritual fruits harvested from Christ Jesus' body and blood which shall be the bread and wine of salvation.

rust do not corrupt, this is a splendid position.

Jupiter and Venus in the sixth house or Virgo also have the benevolent tendency to serve others regardless of self. The Sun stimulates growth and it is fortunate for the growth of the character and the soul if he is in Virgo or the sixth house, always provided of course that he is well aspected, for in the final analysis there is no better fortune that could happen to anyone in the world than to be a real servant. Compared with this privilege, riches or even comfort are dross.

Saturn is the planet of obstruction, and naturally

he has the tendency in Virgo or the sixth house, as elsewhere, to obstruct in whatever line he works. Therefore when in these positions he suppresses all the energy that otherwise might be expressed in service; he makes the person selfish in the very highest degree. Mercury in his exaltation sign, Virgo, expresses service. This is the only place in the zodiac where an unaspected Mercury signifies something definite. The cold hand of Saturn by conjunction or square is the only power that can squelch it here. Saturn's influence is particularly pronounced of course if Mercury is otherwise negatively aspected.

The keyword of Mars is Dynamic Energy. Therefore when he is posited in Virgo or the sixth house, he will naturally make the native do something. Virgo people are rather active in youth, but there comes with age a tendency to take things easy. This of course would be effectually counteracted by the presence of a well aspected Mars in Virgo or in the sixth house. The unaspected influence of Jupiter or Venus in Virgo or the sixth house might result in the native only dreaming about what he

wanted to do to serve humanity if conditions were favorable, or what he intended to do at some later day. But Mars would always bring action, he never dreams; he does. If he is adversely aspected in these positions, of course it may not be service that will be rendered for the good of others, but it may result in evil agitation as demagoguery, visionary gossip, talebearing, or stirring up strife.

It is a well-known fact that a machine wears out and gradually deteriorates by use and service. How soon it does this depends upon how well it was built in the first place, and how much service or abuse it has had during the time it has been in use. The body is like a machine, and naturally when it has been in service for a number of years or for a certain time, the defects in it show forth. Therefore the house of service, the sixth house, is also the house of health or ill health.

As the Sun of Life passes the meridian and

begins to throw its shadows towards the east, we find in the Virgo people a tendency toward corpulence of body, particularly of that part ruled by Virgo, namely, the abdomen. They neglect to take exercise, and naturally on this account a sluggish condition of the intestines may set in which retains the poisons in the body, robs life of its joys, and makes them indifferent. In this fact lies the greatest danger to the Virgo people. Once they get into the rut of sickness they actually enjoy poor health; they love to talk over their symptoms with other people, and they resent any thought or suggestion given to them that they are not sick or that they can get well.



The presence of Saturn in Virgo or the sixth house accentuates this tendency in the very highest degree, and therefore it is an almost infallible sign that the native will have or be subject to illness, the nature of this disease being denoted by the aspect and the afflicting planets.

The Sun brings light and life wherever it is except in the sixth house and to some extent in the twelfth. The sixth house seems to rob the Sun of every ray of light and

to make the native subject to disease with a resistance that is almost like the effect of Saturn, unless other configurations in the horoscope enable the native to shake off this influence. When this is the case, the Sun in Virgo or the sixth house gives great ability in chemistry and the preparation of health foods, and makes the person a capable nurse or healer.

Mars in Virgo or the sixth house renders the person liable to operations where sharp instruments are used; also to fevers. As the Moon is an indicator of health for a woman, it is worse in a female nativity to have the Moon in the sixth house than the Sun. Conversely in a male nativity it is worse to have the Sun there than the Moon. In order to deal successfully with Virgo people when they have once become subject to disease and to get them out of it at all, it is necessary to be firm almost to the verge of cruelty.

Though one may seem cruel in enforcing upon them the regime that is necessary to bring them away from themselves, this is really the greatest kindness that can be shown, for once these people are in the grip of sickness, they stubbornly refuse to let go; they will resort to the most cunning, even childish schemes to excite sympathy, particularly from strangers, and they will resent any effort to show them that they are not helpless invalids. At the very slightest suggestion of a hopeful nature they sometimes lose their temper in the most unwarranted manner. But when at last they are given the deaf ear by everybody, when people who are in their immediate environment can be persuaded to show them no sympathy, then they may come to themselves. They need a shock to bring them out and away from their condition; and until they get that they never can be cured.

Virgo people who have the mental balance to resist the tendency towards being sick and enjoying being sick make the most excellent nurses one can imagine. They are also splendid housekeepers, although they are rather peculiar in their tastes. It is really wonderful how the symbology of the signs is brought out in the different kinds of people born under them. Take for instance the sign Leo: the people who are born under this sign always want to be noted; they are aggressive and want to attract attention everywhere they go. They aim to be leaders, never followers.

Virgo, on the other hand, has the very opposite character; for while the lion is naturally bold and masterful, the virgin is naturally timid and shrinking. Similarly, the people who are born under Virgo are always afraid to be noticed; they shrink from the public eye; they are timid and afraid. But the lion is bloodthirsty and cruel, and there are no more cruel people than the Leos. On the other hand a maiden is tender and sympathetic. So are the people who are born under Virgo. That is why they make such splendid nurses, if they can keep from taking on the conditions of the patient. The Virgo people never can bear to see bloodshed or to touch dead things. They feel bodily injury to others more than harm done to themselves, and are in fact well described by the word "chickenhearted." □

—Max Heindel

The Message Of The Stars

By Max and Augusta Foss Heindel



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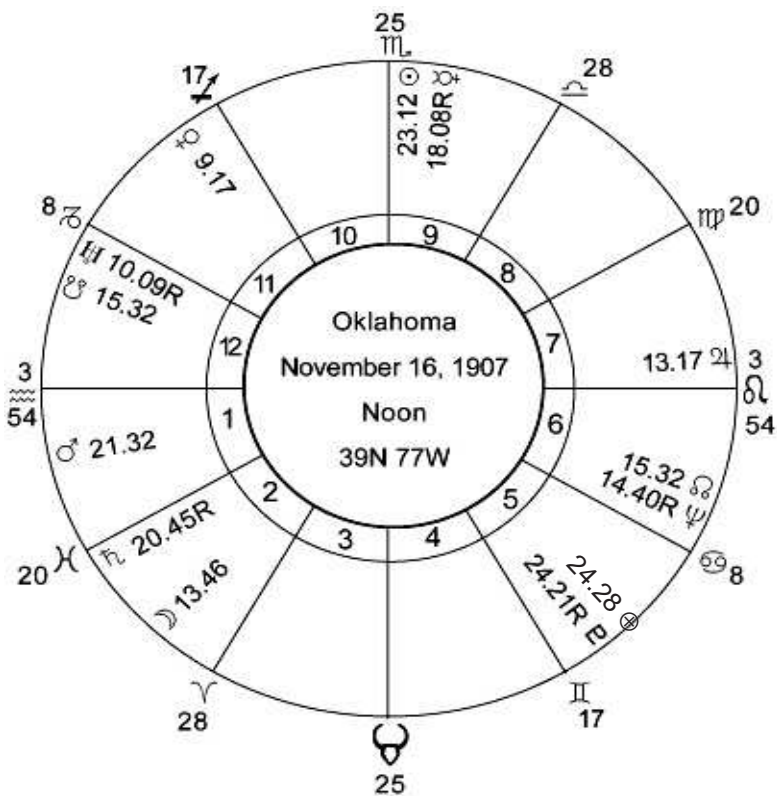
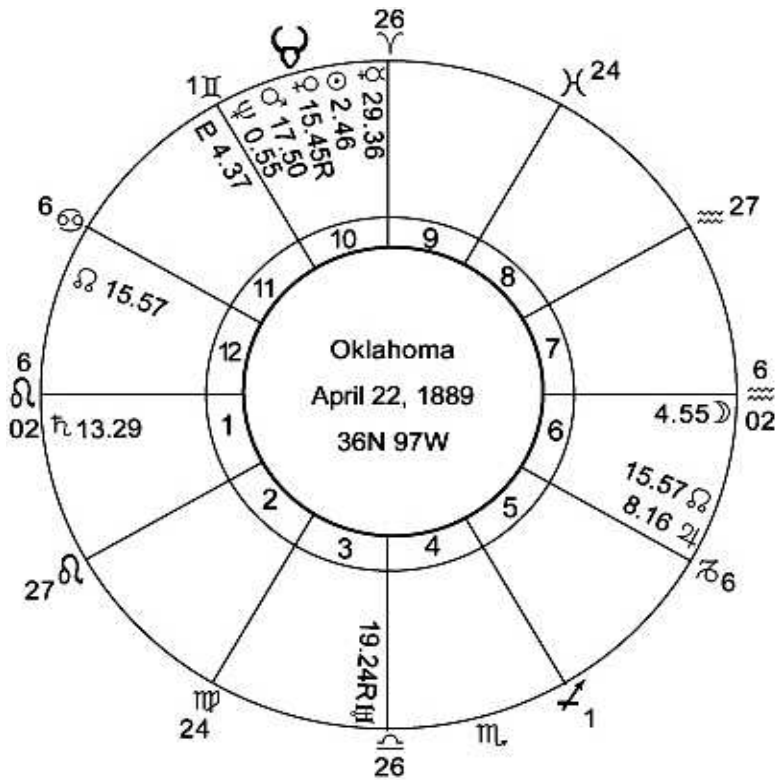
ASTROLOGY

The State with Two Birthdays

OF COURSE, Oklahoma's official birthday is November 16, 1907, when it joined the Union. But the other one, celebrated more, is April 22, 1889, called The Run, or The Opening, when an area presently comprising six counties was opened with a cannon's blast at noon, and multitudes dashed west to stake their claims. That event has been responsible for the state's nickname, the Sooner State: those rushing in to get the most and/or best land sought to get there sooner than others.

The chart for that event has Mercury of the mental attitude in Aries, dominating the map. Aries tends to be impatient; in the last degree extremely so. The Moon of activity in Aquarius denotes interest in freedom; the lunar orb is also in the 11th sign in the U.S. natus: the Sooners were like the archetypal Americans who came over in quest of that same precious possession.

Venus of values is in practical Taurus; in this sign it is interested in just that. The Moon's last transit was over Jupiter of opportunity: it was the settlers' ambition to seize the unique opportunity of acquiring a great deal of land. They would also be creating destiny: it is the nodes that deal with destiny¹ and their cycle takes about 18-1/2 years. Accordingly, we find that in the 1889 chart the nodes are in very close conjunction with their location in the 1907 map



18-1/2 years later.

Also in that 1907 natus the Moon's previous transit was over Saturn of law in Pisces of restrictions: the land rush of 1889 had opened up only a small part of Oklahoma. 1907 ended that restriction. Noteworthy also is that in the 1889 chart the Moon is in the first decan: it was the beginning of something. By contrast, that of 1907 is in the second decan: the process of statehood had already been under way.

If Oklahoma's celestial birth certificate (the 1907 map) were that of a person, one would conclude it to be that of an advanced ego, for it is highly integrated.² It has a Ring of no less than six orbs: Moon, Mercury, Mars, Saturn, Uranus, and Pluto, thereby bringing more than half the planets closely together, to say nothing of other ties. Fixed signs on all the angles, with the rulers of three of them (Moon, Mars, Saturn) involved in the Ring, is another source of strength. So are two Grand Trines: just one in a chart is a relative rarity. One is in fire (Moon, Venus, Jupiter), the other in water (Sun, Mercury, Saturn, Pluto). The latter is extra strong since it involves four orbs, three of which are retrograde,³ and one of these, Pluto, is extra influential due to its close conjunction to the Part of Fortune. The Grand Trine in fire imparts active energy; the one in water provides energies of a spiritual/psychic nature.⁴

Admittedly, Grand Trines can be dangerous.⁵ The way to make sure a Grand Trine develops constructively is by hard work. That's where the T-square comes in: Moon, Uranus, Neptune are in cardinal signs, a plethora of power. In addition, Mars in the last house "cannot be lazy."⁶ Speaking of energy and power, Oklahoma once was the nation's top oil producer and currently is the third largest source of natural gas. In this connection it must be noted that mining is also one of its principal sources of income. Why? All these materials (oil, gas, ores) have underground origin. Pluto is ruler of the lower regions and earth's depths,⁷ and also natural ruler of the 8th house of destiny.⁸ Truly what's under the earth has greatly affected the Sooner State's destiny.

Its motto is *labor omnia vincit*—labor conquers all.⁹ To conquer the way the 46th state does, is to

regenerate: Virgo, sign of labor, is on the 8th cusp of regeneration; the degree's meaning, very fittingly: "An exceptional capacity for creating a greater promise."¹⁰ It's been said that "no man is strong unless he bears within his character antitheses strongly marked."¹¹ And as noted above, Oklahoma's natus has a fiery and watery Grand Trine, truly "antitheses strongly marked." Brawn works best when reinforced with spirit.

Neptune is the 1907 map's strongest member: the only one in either dignity or exalted, part of the Ring and T-square, and by dint of being in a cardinal sign, the water Grand Trine's most powerful member, even if it does not make the chart's closest major planetary aspect (to the Moon). And Neptune dissolves barriers.¹²

Uranus, lord of the chart, "rules civil rights."¹³ Oklahoma not only has had one of the nation's most outstanding civil rights records, but in "the Statuary Hall of Fame" in the national Capitol, both of its statues are memorials to nonwhites: Sequoyah, "inventor" of a syllabery (like an alphabet but based on the sound of syllables) of the Cherokee language, and Will Rogers, beloved American humorist, who was a Cherokee.¹⁴

Saturn, co-ruler of Aquarius and hence of the chart, is also the Cosmic Teacher and orb of history. Oklahoma's history undeniably has valuable lessons for the nation—and the world. □

—A Probationer

The 4/22/1889 chart is a Johndro map based on *World Book Encyclopedia*, Vol 14, p. 732.

The 11/16/1907 chart is from *Horoscopes of the U.S. States & Cities*, Carolyn R. Dodson, p. 131

1 *An Astrologer Looks at Murder*, Barbara H. Watters, pp. 2, 26, 29.

2 *The Astrology of Human Relationships*, Sakoian and Asher, p. 40.

3 Retrograde planets in a constructive chart can be a source of strength. *The Way of Astrology*, Ivy M. Goldstein-Jacobson, p. 49.

4 *A Spiritual Approach to Astrology*, Myrna Lofthus, p. 263.

5 Barbara H. Watters, *op. cit.*, p. 31.

6 *All Over the Earth Astrologically*, Ivy M. Goldstein-Jacobson, p. 81.

7 *Pluto*, Fritz Brunhubner, p. 4.

8 *Astrology: A Cosmic Science*, Isabel M. Hickey, p. 60.

9 "Blessed is he who has found his work; let him ask no other blessing."—Thomas Carlyle

10 *The Sabian Symbols*, Marc Edmund Jones, p. 318.

11 Quoted in *Strength to Love*, Martin Luther King, p. 1.

12 *A to Z Horscope maker and Delineator*, Llewellyn George, p. 562.

13 *Sex and the Outer Planets*, Barbara H. Watters, p. 95.

14 *Oklahoma*, Edwin C. McReynolds, Alice Marriott, Estelle Faulconer, p. 67.

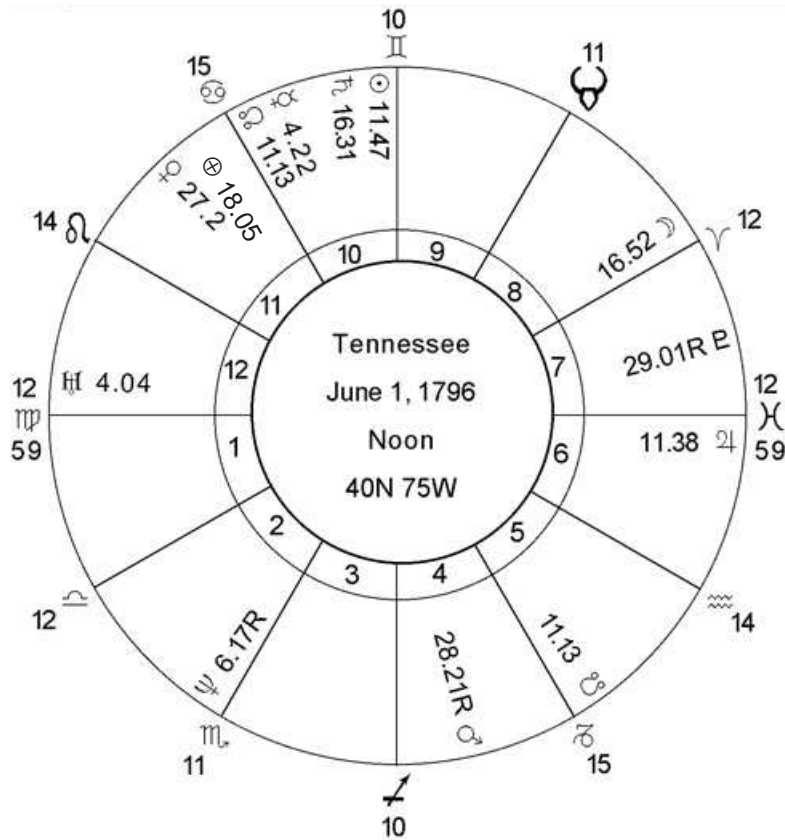
Where America Really Began: Tennessee Turns Two Hundred and Two

DID AMERICA BEGIN at Jamestown in 1607? At Plymouth Rock in 1620? Or Philadelphia in 1776? How about Tennessee 1772?

Yes, four years before the Declaration of Independence, in eastern Tennessee's beautiful hills, some sturdy settlers formed a *Witenagemot*, a legislative body, creating the very first body politic anywhere in the New World based on European culture and ideals, controlled by [immigrant] Europeans, yet having absolutely no ties whatsoever to the Old World. Wasn't that a pretty accurate foreshadowing of what America was to be all about?

That spirit of independence has greatly influenced Tennessee ever since. It joined the Union in 1796. Uranus is the planet closest to the Ascendant, sextile Mercury and Neptune and part of a T-square with the Sun and Jupiter.

Dominating the chart is Saturn. The Sun is closer to the M.C., but since it is in this area in all U.S. state charts, this is of minimal meaning. Saturn is strong in its own house, where it is ambitious, hard-working, and given to climb.¹ In Gemini it is well-placed, tending to put a break on the bent to scatter energy. The square to Jupiter, since the latter is in its own sign, does not bode ill. The ponderous planet is ruler of the Ascendant's decanate and co-ruler of the sixth house of work; its overall impact is augmented due to its location in a critical degree.



The sixth cusp is in a middle degree of a fixed sign. Intense Pluto is in that sector, in the sign's last degree which tends to extremes: undeniably, we have here a strong sixth sector. (Technically Jupiter is also in this house, but so close to the seventh house's cusp that its major influence falls therein.

What's the point in mentioning all the above? Tennessee is not a lazy state. Moreover, dogs that bark don't bite; those who really work are not given to be loquacious. Mountaineers are traditionally reserved; the part of Tennessee settled first was the mountainous East, and its influence has been strong.

Tennessee's natus abundantly reflects a virtuous

non-waste of words. (See Matthew 12:36.) Gemini, the sign holding the Sun and M.C., is indeed the logo of communication, but Saturn therein is restrictive. Mercury is the planet of communication, but here it is located in Cancer, the sign of the crab, a voiceless animal. It is sextile Uranus in cautious Virgo, in the 12th house of restrictions, trine Neptune, natural ruler thereof, which is in repressive Scorpio. And this sign on the cusp of the third house of communication, conjunct a critical degree. The third cusp's degree symbol: "An embassy ball."² Who attends such gatherings? Diplomats. Who weighs his words most carefully? A diplomat!

Self-reliant individualism, hard work, few words—but there's much more on Tennessee's plus side. Like its nickname, Volunteer State, acquired during the last century due to its outstanding response to government appeals during the Mexican War of 1846-48. The sobriquet is indeed well deserved. The Part of Fortune helps locate what's vital in a chart; here, it is closest Venus of affection in the 11th house of idealism, in the Cancer decanate of Pisces, sign of its exaltation.³ Not to be overlooked is the fact that Cancer is the maternal sign. Is there any earthly love stronger than that of a mother? And Venus' degree symbol: "A modern Pocahontas."⁴

Who was Pocahontas? This 17th century Indian princess was a volunteer of sorts: she risked her life to plead for that of John Smith. Let it also be noted that Venus is the apex of a Finger of God configuration along with Mars and Pluto: Venus' love, the motive behind volunteering, is greatly energized and intensified.

Mars and Pluto are both retrograde. Planets in this condition don't act according to norm, and it is not "according to norm" to give freely, gladly, by way of volunteering.

Jupiter stands out as the only cosmic body in its own sign, whose natives are described as capable of being "veritable angels of mercy."⁵ Jupiter here is extra potent, being in the 12th degree of a sign, which is endowed with optimal energy.⁶ Truly, "love is strong as death" (Song of Solomon 8:6).

Tennessee's Ascendant degree is described as "power."⁷ And at the chart's base, Mars is in a

degree of "persistent endeavor,"⁸ which also denotes strength. So does the fact that all the retrogrades are in the bottom half.⁹ Its idealism is especially strong: Neptune is sextile Uranus, in mutual reception with power-packed Pluto, in quintile-of-special-gifts with Mars.

Tennessee was commended above for the manner in which it earned the name Volunteer State. But more needs to be said about this. There is a higher type of volunteering than simply responding to appeals, and that is acting on one's initiative. Tennesseans did exactly that. More of its people moved into Texas before it became a state than from any other part of the country. When Texas eventually became a part of the Union the U.S. also obtained all its vast lands to the west of the Lone Star State. What would this country be today if it did not possess that region? Incidentally, those lands were all added to the U.S. during the administration of a citizen of Tennessee, James K. Polk.¹⁰

Two years after Tennessee's bicentennial, may the story behind the origin of the nickname "Volunteer State" inspire this nation and its people to volunteer for causes that are worthy.¹¹ □

—A Probationer

1 *American Astrology Digest* 1975, page 46.

2 *The Sabian Symbols*, Marc Edmund Jones, page 191.

3 The Part of Fortune in the 11th house can denote the "reformer of ...spiritual values" *The Lunation Cycle*, Dane Rudhyar, page 92.

4 Marc Edmund Jones, op. cit., page 266. *Pocahontas*, the widely publicized 1995 film by that name, is a fictionalized version of the girl's life. See *Life*, July 1995, on a page without number.

5 *The Message of the Stars*, Max Heindel, page 292.

6 *Man and His World*, Bruno and Louise Huber, page 23.

7 Marc Edmund Jones, op. cit., page 312.

8 *The Astrology of Personality*, Dane Rudhyar, page 369.

9 *The Essentials of Astrological Analysis*, Marc Edmund Jones, pages 269-273.

10 Tennessee has been good for the U.S. Its Sun strengthens the U.S. Uranus of freedom and its Saturn helps restrain the U.S. Mars. Tennessee's Mercury, North Node and Part of Fortune add their benevolent vibrations to the U.S. second house of material resources; its benefic Venus is closely conjunct Mercury, ruler of the U.S. Ascendant.

11 Yes, Tennessee did secede from the Union during the Civil War, but only after very earnest effort to stay neutral failed. It was the last state to leave the Union; thousands of its men fought with the North; most of Tennessee was occupied by the Union during most of the war; it was the first state to rejoin. While the war was still raging, it provided the U.S. Vice-President who at war's end became President, Andrew Johnson. For fascinating "mystical" comments on the significance of some of this, see *Astrology: the Space Age Science*, Joseph E. Goodavage, pages 186, 187.

Mary Magdalene

The following text has been excerpted intact from the book by A.G. Sertillanges, **What Jesus Saw from the Cross**, published and copyright in 1996 by Sophia Institute Press, Box 5284, Manchester, NH 03108, (1-800-888-9344). It is reproduced here by permission. A review of **What Jesus Saw from the Cross** appears in the book review section of this issue of the **Rays**. Accompanying the text are three watercolors produced by J. James Tissot, part of a series of 365 paintings of New Testament incidents, first exhibited in Paris in 1895, after Tissot had spent ten years in Palestine becoming familiar with the culture and researching his subject. His aim was thoroughly devout: "To be moved directly by the life of the Master, passing through the same places, looking at the same scenes." Tissot desired to portray Jesus as he appeared in his own day, in authentic clothing and in an environment faithfully rendered. His images are marked by vivid realism and erudition.

THESE COMPASSIONATE souls [at the foot of the Cross], at once daughters, friends, and—to some extent also—mothers, are there and weeping bitterly. They strive with their glance to give courage to the Master, and invite Him to share His human weakness with them. At the same time, by confessing Him to be their God and Redeemer, they call down a grace upon themselves: their reward is the commission to tend His burial. Already this body is theirs. One of their number has embalmed it in advance, and soon all will go hastening before the Sabbath dawns to buy spices, that they may envelop in sweet odors the stony couch of Jesus.

And where is she, she who embalmed her Savior in advance, she who anticipated her sisters and poured the first spikenard, provided the first shroud—her own hair—to wrap around the feet that she



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

Sorrowful Mother (*Mater Dolorosa*)

Mary Magdalene embraces the foot of her Lord's cross as she earlier embraced and anointed his feet. Now the blood of her crucified Redeemer anoints her submitted form and blesses her loving grief.

had bathed in sweet smelling oil and in her tears?

We cannot conceive her otherwise than as prostrate at the foot of the Cross, embracing it with her arms, making herself one with it, and welcoming the blood that flows from it, bedewing her head. In art she will always be depicted thus, unless it be as supporting the blessed Virgin in her moments of direst agony.



Gouache, J. James Tissot (1836-1902), Brooklyn Museum of Art

Mary Magdalene's Box of Very Precious Ointment

She says nothing; what words could express what she feels? She is not even thinking, not even suffering; it is Jesus who thinks and suffers in her. She dares not speak of the oppression in her heart, for she has no heart of her own. In her breast she feels the great palpitations which fitfully convulse the breast of the Martyr. She has no more blood, for the blood of Jesus is flowing; she has no more will, for she has surrendered it to His. For her also "it is consummated," and now she can only weep.

Mary stands at the foot of the Cross; but Magdalene has not this obligation. Magdalene is not the Co-Redemptress; she is only a loving and suffering soul, plunged in the sorrow of her Beloved and striving to equal His with her own. The scene which took place in Simon's house is re-enacted, but now its significance is apparent, for there is none of the outward glory that before had veiled it.

What a deed that was, and what amazement it aroused in those who failed to perceive its heart-rending symbolism! The meal is in full progress, the Master is in deep conversation with His host, when—availing herself, it is true, of a recognized custom, but one surely forbidden for a sinful

woman! —she enters the room carrying a precious vessel. She places herself behind Jesus, who is reclining at the table in the oriental fashion, and there, alone with her love, ignoring the crowd that watches her, she begins to bathe the head of the guest with spikenard and to anoint His feet with scents. Then letting down the tresses of her hair, she wipes from the sacred feet her perfume and her tears with them.

Perhaps we can understand her action and what impelled her to so bold a deed. She has been raised up from her unworthy life. Her "seven devils" have fled, leaving her with the soul of a child, save that it is

more ardent and filled with a boundless understanding. Through Jesus she has at last come to know true happiness. Through Him she has learned not to desecrate love, and the love in her, now cleansed from defilement, wells up the stronger because it has so many mad follies to redeem.

After her blatant sins, must she not show a blatant sorrow? Having in all else braved the eyes of the world, she will brave them now in humility, in greatness of soul, and in faith. So magnificent will she be in her role that she will become a symbol of spiritual resurrection, a patroness of repentant sinners.

But there is another motive that decides her. Jesus is going to die, and she knows it; the intuition of one who loves has revealed to her what is hidden from nearly all others. At the tomb of Lazarus the attitude of Jesus' enemies did not escape her. She who then said confidently, "If Thou hadst been here, my brother would not have died," might now have said at the foot of the Cross, "Had it not been for me, had I not forced Your tender love, perhaps You, my adorable Master, perhaps You might not have died!"

Yet she realizes that for this death there are

wider reasons. She may have provided the occasion, but what of the cause? Jesus is the victim, not only of the Jewish leaders, not only of the friends by granting whose requests He called down upon Himself the anger of His enemies. Jesus is the victim of all human souls.

Yes, Jesus is the victim of every human soul in the measure of the sins of each. This is a further anguish for Magdalene. What horror overcomes her at the thought of her sins! What a sense of her eternal responsibility! It is for her sins that Jesus is paying the price, and if her love comes to her all bleeding, will she not go out to meet it?

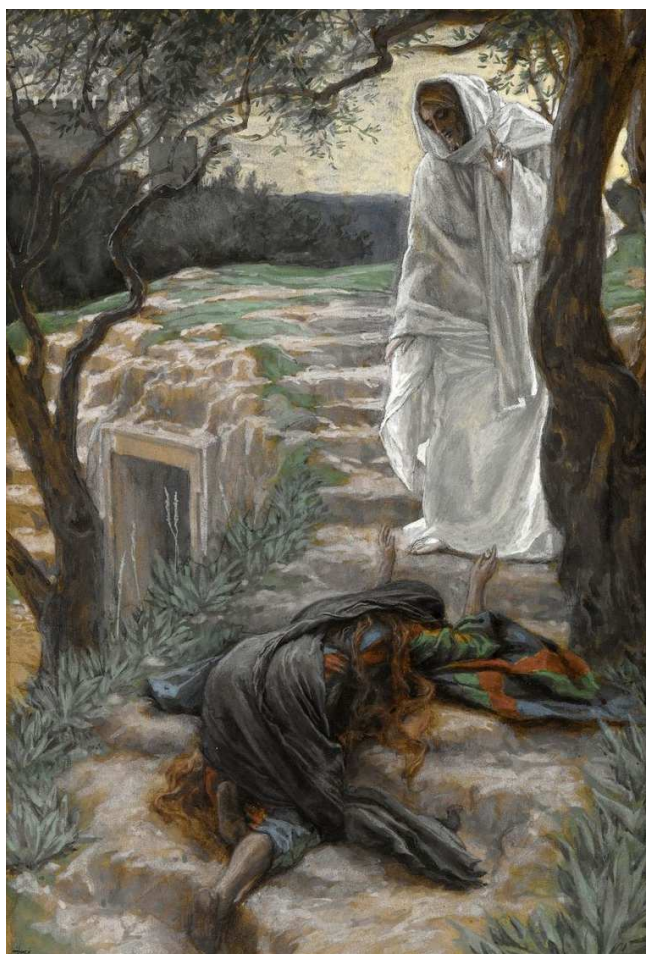
And so she makes her entry into the Passion. She anticipates events; she joins Jesus in His knowledge of what is to come, although His knowledge is eternal; she submits; she humbles herself; she weeps; she gives thanks—and between the two is a sort of secret complicity, of which Jesus gives only a hint for the instruction of His host: “She hath done what she could: she is come beforehand to anoint my body for the burial.”

And as a result the perfume poured out there will embalm the world, as the Body risen from the tomb will fill it. As Jesus says, “Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her.”

The house of Simon that day was like the ante-room of the new sepulcher which is set apart for funeral anointings, and the heart of Mary Magdalene, after that of the Blessed Virgin, was the first tomb. Magdalene mourns Jesus in advance; she mourns Him as one would a newborn baby. For her He is newly born, having just been born in her.

And her vessel? What of the vessel of fine alabaster with the slender neck? She breaks it, for it must serve no other use. Not even for Him will it serve again, for He will die. If only she might cast it into the sepulcher! In the tombs of Canaan we frequently find vessels and other objects broken in homage to the dead.

But since He is to die, and to die for her, will she remain behind? She cannot imitate the Hindu spouse who mounts the funeral pyre of her lord, to mingle her ashes with his. But she does better: by penance, by a total self-surrender, she buries her-



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

Touch Me Not (Noli me tangere)

Upon hearing her name spoken by the risen Saviour, Mary is moved to the very depths of her soul. Seized by joy she flings herself down, thinking to resume her old place at the feet of Jesus and to embrace them as she had done on Calvary.

self as she has buried her Lord, and she submits to death in Him.

At the foot of the Cross she renews her gift, and it is herself, more than her tears and her heart's blood, that she pours at the feet of her suffering Beloved.

At one time she had sat at His feet to hear His words; this was her “part” which was not taken away from her. She rose from His feet only to anoint them in the house of Simon. Now she embraces those feet on the Cross. Tomorrow she will cast herself at those feet again. She cannot leave them, for there she recognizes her own place; there she can give vent to her passion of humility and love. Magdalene is ever prostrate, ever lowly, because love has taken hold of her, and her own life is no more. □

Mary Magdalene— From Sinner to Saint

The following text is drawn from the out of print book, *The Gospel in Art*, by Edward Albert Bailey (Pilgrim Press, 1916, Boston), in which the author describes a painting depicting Mary Magdalene as she is often traditionally shown in her “reformed” later life. Because the Gospel of St. John records that Mary was the first person to see Christ after His resurrection and was directed by Him to take to the brethren the news of His approaching Ascension, she is called in the Catholic liturgy the “Apostle of the Apostles.”

THIS PICTURE [to the right] is based on a late legend that identifies Mary Magdalene with Mary of Bethany. When the persecution mentioned in Acts 8:1 arose, their enemies put Mary, Martha and Lazarus in an open boat, without oar, sail, rudder or provisions, expecting that they would speedily perish. But a kindly Providence blew them the whole length of the Mediterranean to Marseilles in France. They were rudely treated by the pagans at first, but Mary preached to them with such wondrous effect that Christianity was securely planted among them and Lazarus became the first Bishop of Marseilles.

Mary thereupon retired to the wilderness, where she did penance for thirty years, and though never seen by mortals was nourished by angels and visions. It happened that a holy hermit wandered into the neighborhood of her cell just in time to see her soul carried to heaven by angels. In the thirteenth century her supposed remains were discovered at St. Maximin, a little village twenty miles north of Toulon. Thereafter her fame became extraordinary in southern France. A convent to her memory was erected on the traditional scene of her penance—a wild spot between Toulon and



Painting, 1508, Timoteo Viti (or Vite), 1469-1523. Palazzo Ducale, Urbino

Magdalene in the Desert

Legend relates that she from whom Christ Jesus cast out seven devils lived the ascetic life of an eremite for thirty years. She is here shown with an alabaster vase, symbol of her deed of love, a stone representing the punishment for adultery from which she was rescued, a book, emblematic of her devotion to contemplation, and a scourge, representing penance.

Marseilles—which survived till the beginning of the French Revolution, when it and its treasures of relics were destroyed. The church of the Madeleine, erected to her memory in Paris, is one of the finest shrines in Europe and the most costly memorial to her in the world.

Mary Magdalene is the type and patron saint of the repentant sinner. Pictures like this of Viti first became popular in the sixteenth century and were at the height of favor in the seventeenth. Mary is always distinguished from the other saints by her alabaster vase, symbol of her deed of love, though she may have also a book to show her devotion to contemplation, a crucifix as an emblem of faith, a skull for mortality and a scourge for penance. Viti gives us the vase and the book. He pictures for us the cave in the rocks that for thirty years was her home.

Mary is clad in a long robe, crimson [in the original] in token of Jesus' statement that "she loved much." Her hair is quite unbound—as the Magdalene's hair always is for no reason but tradition—and in this case it reaches to her feet beneath her mantle. Her hands are closed in prayer. Her pose and the look upon her face speak of meditation. She has an appearance almost of girlish innocence.

It is hard to identify her with the passionate Mary of Scripture, or with the fiery preacher who converted the city of Marseilles. Surely her long penance has accomplished more than the salvation of her soul; it has transformed her very nature, put out the fires of youth, extinguished desire itself and left a pensive saint who waits in patience for whatever visions of bliss God may vouchsafe her.

This is a conception of sainthood quite foreign to our thinking but very much in vogue in the middle age—as it is today in some parts of the world. Asceticism has always had its votaries. The great Indian epics that date a thousand years before Christ show us forests filled with hermits, who by their austerities were able to work miracles and even to control the gods.

The Jews of our Lord's time had their sect of the Essenes in the region of the Dead Sea. Asceticism became a passion in the early Christian centuries, so that the desert cliffs of Judea were honeycombed with caves by the tens of thousands, and the Thebaïd in Egypt reckoned its hermits by the hundred thousand. Sometimes the austerities took unbelievable forms; as when St. Simeon Stylites lived for thirty-seven years on the top of a pillar a yard square, his neck loaded with an iron chain, his lips moving in continual prayer, his body wasted

with continual fasting. The fame of his sanctity brought crowds to see him from the ends of the earth and made many converts.

The history of sainthood throughout the middle age is filled with similar examples. Such a life was thought to atone for the sins of the past; and privations and bodily sufferings were meritorious in the sight of God and often brought a direct vision of Him. It is no wonder that the logic of such beliefs should lead Mary to an anchorite's cell. As her body had been the home of seven demons, so now, purified by self-mortification, it should be the abode of angels. As she had sinned beyond others in the days of her youth, so beyond others should her declining years bear witness to the genuineness of her repentance. There is both logic and poetic justice here. Granted only the views of life that the middle age held and we could think of Mary in no other terms.

But has this picture any message for us?—for us pampered children of the steam-heated house, the full table and the upholstered church? for us who are so tolerant of other men's beliefs and sins that we have snuffed out hell and given the sinner a college education? Do we believe that sin is deadly and must be atoned for by somebody? That the love that cannot immolate itself is worthless? That the plucking out of an eye may fill the whole body with light?

Certainly we may hold these beliefs—indeed we should hold them. But it will do no good to snuff out hell unless we strenuously win heaven. No atonement for sin was ever made by self-flagellation, but rather by trying to live the Christ-life. Self-sacrifice for its own sake is suicide, but losing one's life for Christ's sake and the gospel's is finding it.

The nobly ascetic life is not necessarily a life of privations, but rather a life surcharged with positive interests. Given the dominance of an imperious ideal, all the lusts of the flesh and the pride of life will shrivel and die. Christ never denied himself—he was too busy; and the modern Christian can do no better than follow his Lord. We must therefore look upon Viti's picture as an allegory, or at best a half-truth that needs to be subsumed in a larger vision. □

BOOK REVIEWS

What Jesus Saw from the Cross

IT IS AN INTREPID SPIRIT who would venture to look at the world through the eyes of Christ Jesus at the time of His Passion, and A.C. Sertillanges does just that in his book *What Jesus Saw from the Cross* (Sophia Institute Press, Box 5284, Manchester, NH 03108 1-800-888-9344). The author was a Dominican priest, gifted teacher, and prolific scholar. The original French version was first translated in 1948; the 1996 edition has adopted standard modern English usage and corrected some textual infelicities.

No other book known to this reviewer brings alive the religious, historical, and cultural ethos of Christianity's genesis in such "whole cloth." Baptized by a spirit of loving piety, enflamed by religious ardor, and informed by a deep but unobtrusive knowledge, Sertillanges' vision fashions a seamless garment woven of physical panorama, biography as soul portrait, and extended meditation. The style is expository, yet enamored, at times near rhapsodic. One can discern the influence of Sertillanges' Thomistic scholarship in a text that highlights the multilayered metaphysical nature of Christ's actions, teachings, and person. The following is an example:

*The Son of Man is come to adopt man,
and He takes as His own all the burdens of His
sons. His pain is not His own; it is the pain of*



Gouach, 1886-1894, J. James Tissot, Brooklyn Museum of Art

What Our Saviour Saw from the Cross

the whole world. He will overcome our pain by suffering it as by dying He will conquer death. He clings to our sorrow more closely than it embraces us, and by His compassion extracts from it all its bitterness.

The vision extends by imaginative retrospection over the entire past life of Jesus and his forebears and also projects forward to the Ascension. Poetically and poignantly, all the actors in the Passiontide drama are evoked and characterized, always in the merciful beholding of Him from Whom any deceit or viciousness could but elicit fathomless forgiveness.

The reader is first introduced to the actual

physical layout of Jerusalem as seen from Golgotha, from proximate to distant features. Jesus sees the Gate of Ephraim, only eighty yards distant, the Temple, at a quarter of a mile, and the Mount of Olives. In viewing the hill called Zion, Jesus inwardly recapitulates Israel's history and characterizes the highly contradictory nature of its people:

A people at once fearless, turbulent, restless, violent, and weak; a nation of idealists and a nation of rebels; a nation of merchants and priests, of small moneylenders and heroes; a people enslaved and kingly; creatures of routine, yet pioneers of new lands; realists, yet in quest of an Eden; narrow and world-wide; sordid, yet protectors of the poor; mean, yet superhumanly proud; prophetic, yet killing the prophets; venerating their oracles, yet slaying those who uttered them; faithless in the name of an inflexible faith in their destiny; many times friends to their slaughterers and slaughterers of their friends: such are the people of Israel.

Sertillanges show how Jesus is bodily the fulfillment of Old Testament longing and prophecy: "At the two extremities of that genealogical tree whose fruit is the cross, there stand David and Jesus, the type and the fulfillment, the sacrifice foretold and the sacrifice accomplished. That which the joyous Psalmist announces in exultation, Christ fulfills in pain."

A chapter is devoted to the Savior's *Father's House*, the old Temple, the first of three. There follows a chapter on the *Upper Room*, the site of the Last Supper and Pentecost, where the Paraclete, the Holy Spirit of truth and resurrection, first comes. Then, before our mind's eye, Gethsemane on the *Mount of Olives* is introduced. We are there to witness the one time in His life when Jesus asked for the help of men and did not receive it, as His three chosen disciples sleep and He is identified with an infamous kiss.

We meet *Passersby*: Simon, who bears Christ's cross; Veronica, who wipes the blood and sweat from His face; the paschal celebrants, indifferent, curious, or crassly jocular. Deeply moving studies of Mary Magdalene (see the article beginning on page 46) and His Mother are presented. Then come His enemies, "in ascending order of guilt: the soldiers, the crowd, Pilate and Herod, the Jewish leaders, Judas." We enter into the inner beings of these persons, no less than Jesus' friends. *His Tomb* and *Heaven* are the book's last two chapters.

In the penultimate chapter, the author remarks on the "symbolic beauty of the circumstance that the tomb of Jesus was only a few paces from His Cross. Suffering and death are but two aspects of the same thing; the one lays us low, and the other completes the work of destruction. Yet through Jesus they both raise us up, and our joint ascension presents the three stages of the Cross, the tomb, and Heaven."

Let not the reader think this book is a rehash of old material. It is vital and irresistibly absorbing in its lived nowness, for it has been

QUESTIONS

As a soldier,
Wilt thou kill me?
As an employee,
Dost thou serve me?
As a farmer,
Dost thou cultivate me?
As an owner,
Dost thou possess me?
As a seeker,
Dost thou look for me?
As a juror,
Wilt thou judge me?
As a taker,
Dost thou have me?
As an actor,
Canst thou play me?
As a teacher,
Canst thou impart me?
As a lover,
Canst thou suffer me?
As a loner,
Wilt thou commune with me?
As a son of God
Wilt thou I-identify me?

—George Weaver

consecrated in the heart's reverent contemplation. While the text creates moments of sublimity, the author does not shy from the sordid and wincing details of brutality and pain.

In an era where the Gospel "stories" seem remote and even irrelevant to many, *What Jesus Saw from the Cross* bridges both this historical/cultural gulf, as well the gap that often separates academic theology and the everyday experience of lay Christians. □

Carl Swan

Vegetarianism—Terms, Types, and Myths

A VEGETARIAN
A “STRICT” VEGETARIAN
AN OVO-LACTO VEGETARIAN
A LACTO-VEGETARIAN
A POLLO VEGETARIAN
A PESCO VEGETARIAN
VEGAN



U.S. Department of Health & Human Services

EACH OF THE ABOVE terms describes a vegetarian, so why the different names? A vegetarian is a person who doesn't eat meat, right?

Well, sort of. In fact, we use several different names to describe people who have a meatless diet. That's because the distinctions between vegetarians begin right after saying that a vegetarian diet doesn't include meat.

Why the different terms? Largely, it helps those of us who haven't learned the benefits of a vegetarian diet avoid offending our friends who have by serving inappropriate foods to someone who is a vegan as opposed to a ovo-lacto vegetarian. Plus, just as those who do eat meat can have vastly different diets, so do those who choose, for a variety of reasons, not to eat meat

So, what do these terms mean?

OVO-LACTO VEGETARIAN. This refers to someone who doesn't eat meat—no beef, pork, lamb, poultry, or fish—but who does choose to eat some animal products. An ovo-lacto vegetarian eats eggs (ovo), milk, and cheese (lacto) and possibly bee products such as honey.

LACTO VEGETARIAN. This is the next step in “strictness,” because lacto vegetarians have elimi-

nated eggs from their diet.

VEGAN. This is what we think of when we say a “strict” vegetarian. A vegan does not eat meat or meat products. In our society, that's easier said than done. For example, if you go to a fast food restaurant and order a hamburger and take out the meat, you still haven't avoided all animal products. Most fast food restaurants use buns made with lard—an animal fat.

PESCO AND POLLO VEGETARIAN. A pesco vegetarian is someone who eats only fish, and a pollo vegetarian is someone who eats only chicken. The problem is both of these terms violate the basic definition of vegetarian which means a diet devoid of meat. A “pesco-pollo vegetarian” is more descriptive of people who have eliminated red meat from their diets for health reasons.

WHY BECOME A VEGETARIAN?

There are probably as many reasons to adopt a vegetarian diet as there are people.

Some people abstain from eating meat for religious reasons. For example, Jains and some



Buddhists and Hindus believe that the killing and eating of animals violates the ethical precept of *ahimsa* or nonviolence. Other people adopt a vegetarian diet for environmental reasons: Because raising fruits, vegetables, and grains requires less land, water, and food than to raise livestock. Still others adopt a vegetarian diet because of concerns about the way livestock is raised and treated. Most chickens, pigs, and veal calves are raised in closed quarters with chemical additives in their feed.

Each of these reasons provide motivation for people to adopt a vegetarian diet. They also foster myths about what type of person decides to become a vegetarian. These stereotypes include blanket statements such as: All vegetarians are animal-rights activists; Vegetarians are leftover hippies from the 60's; or Most vegetarians are women. The fact is, vegetarians stretch across the entire spectrum of society: from ex-Beetle Paul McCartney and his wife and children to Mr. Rogers of Mr. Roger's Neighborhood to world-class bodybuilder Andreas Cahling. The only statement that has any merit is that "most vegetarians are women." This is true—the majority of vegetarians are women.

THE HEALTH ADVANTAGE

The common thread between all vegetarians is that they enjoy significant health benefits because of their diet. Vegetarians have much lower risks for society's most prevalent and deadly diseases, including heart disease, cancer, and diabetes. They tend to have lower blood pressure and less chance of developing osteoporosis.

THE BENEFITS OF A VEGGIE DIET

Members of the Seventh Day Adventist Church are often called "the healthiest people in America." They are generally vegetarians. Here are some statistics from studies done on members of the Seventh Day Adventist Church.

Male Seventh Day Adventist lives 8.9 years longer than the average American male, and Adventist females live 7.5 years longer than the average female.

Church members have lower incidence of breast, prostate, pancreatic, bladder, and ovarian cancer than the general population.

Vegan Adventists have an expected coronary heart disease rate that is only 12 percent of that experienced by the general population.

The vegetarian diet practiced by Seventh Day Adventists provides a number of substantial benefits. We must point out, though, that while whole grains, fresh fruits, and vegetables play a key role in the diet of church members, they also advocate a number of other healthful practices, such as avoiding smoking, alcohol, and processed sugar, as well as exercising regularly.

Most fruits, vegetables, and grains are low in fat, contributing to the vegetarian's low-fat diet. Usually, the fat in fruits and vegetables is unsaturated, which maintains healthier levels of fat in the blood stream. Also, plants do not contain cholesterol.

A vegetarian suffers much less from overweight and obesity than the average person. This is because fruit and vegetables contain less calories. For example, an entire honeydew melon or half a cantaloupe has the same calories as 1 teaspoon of sugar. Two honeydew melons have as many calories as 1 gram of fat. Because fruits and vegetables tend to be low calorie, vegetarians can consume more food, by weight, without risking excessive weight gain.

Finally, a vegetarian diet may provide added

protection against cancer. A number of recent research studies have identified plant chemicals, called phytochemicals, that appear to have the ability to either repair damaged cells or prevent pre-cancerous damage from occurring in the first place. For example, an enzyme found in oranges may prevent breast cancer. Another found in soybeans may help neutralize cancerous cells.

Seeing the benefits of a vegetarian diet and then actually making the necessary dietary changes are two different things. Some people can make the switch overnight. Most people make the change by eliminating certain foods gradually.

Over the years, a number of myths have surrounded vegetarian diets and those who adopt them. Most of these are misconceptions. What are some of these vegetarian myths and what is the reality? Let's see:

MYTH #1. All vegetarians are animal rights activists.

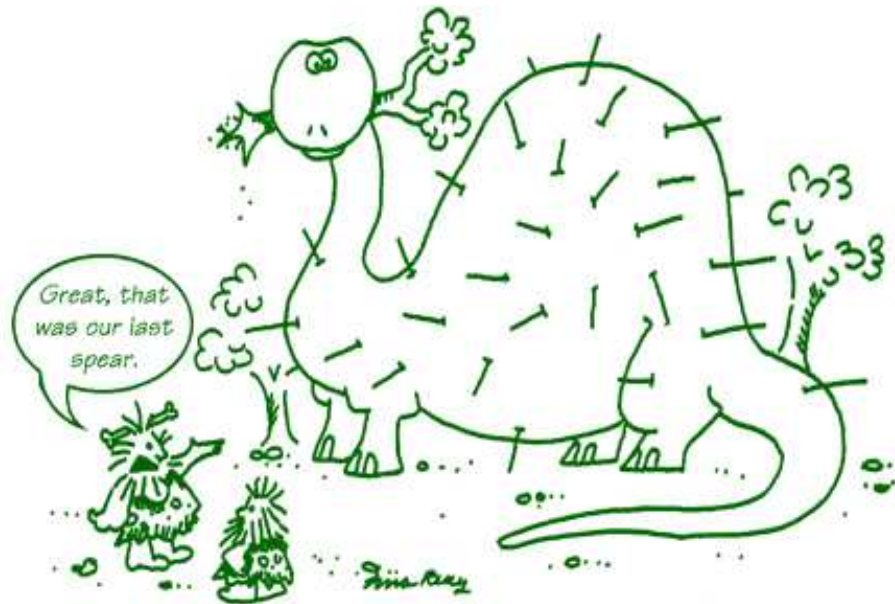
Research shows that most people adopt a vegetarian diet for the health benefits. The second most cited reason is animal rights. Even the people who mentioned animal rights say that health is the number one reason they follow a vegetarian diet.

MYTH #2. Vegetarians don't get enough protein.

There was a time when nutritionists and dietitians even said this—but no longer. Now we know that vegetarians get plenty of protein. What they don't get is the excessive amount of protein found in the typical modern diet. If you eat a variety of fruits, vegetables, grains, and legumes, then getting enough protein is not an issue.

MYTH #3. Vegetarians don't get enough calcium.

This myth is applied, in particular, to vegans—vegetarians who have eliminated meat and milk products from their diets. Somehow, the notion got started that the only good source of calcium is milk and cheese.



The First Vegetarians

Granted, milk does have a good supply of calcium, but so do many vegetables—especially green, leafy veggies. The truth is, vegetarians suffer less from osteoporosis (a deficiency of calcium that leads to weak bones) because the body assimilates the calcium they eat more easily during digestion.

MYTH #4. Vegetarian diets aren't balanced, so vegetarians are risking their health for their principles.

First of all, a vegetarian diet isn't out of balance. It has a good proportion of complex carbohydrates, protein, and fat—the three macronutrients that are the cornerstone of any diet. Plus, vegetarian food sources (plants) tend to be higher sources of most of the micronutrients. Another way to look at it is this: The average meat eater consumes one or fewer servings of vegetables a day and no servings of fruit. If a meat eater does eat a vegetable, chances are it's a fried potato. "Out of balance" depends on your perspective.

MYTH #5. A vegetarian diet is all right for an adult, but kids need meat to develop properly.

This misguided notion assumes that protein from plants isn't as good as protein from meat. The truth is, protein is protein. It is all made from amino acids. Children need 10 essential amino acids to grow and develop properly. These amino acids are as readily available in plants as they are in meat. □

—Partners

HEALING

Curing vs. Healing

AS THE GREAT majority of people do not make a distinction between curing and healing, it may be well to explain the difference, which is primarily one of cooperation or the lack thereof.*

One person may undertake to “cure” another by massage or drugs; the patient in either of these cases is passive as the clay that is being molded by the potter. There is no doubt that under such treatment trouble may disappear and the person be made well, but this is only a temporary relief; he has not received the proper appreciation of the underlying cause of his disease. He does not understand that the illness was a consequence of breaking the laws of nature, and is therefore very liable to go and do the same things over again with the result that his malady returns.

A “cure” is a physical process. Healing is radically different; there the sufferer is always required to cooperate both spiritually and physically with the healer.

To make this clear we can do no better than view the life and work of our great Leader, the Christ. When people came to Him to be healed they did not expect a physical treatment, but knew that relief would be given through the power of the Spirit. They had unlimited confidence in Him, and that this was essential we see from the incidents recorded in the thirteenth chapter of Matthew where He is said to have gone among the people with whom Jesus, the original owner of the body [now being used by Christ], had dwelt in early

*This article comes from Max Heindel's book, **Occult Principles of Health and Healing**, pages 99-101.*



Oil on canvas (detail), Carl Bloch (1834-1890). Chapel at Frederiksborg Castle, Denmark

The Healing of the Blind Bartameus

Active cooperation with the healer is a requisite for real healing.

youth. They saw only the outward man: “Is this not Jesus, the son of Joseph; are not his brethren with us?” They believed that nothing great could come out of Nazareth, and according to their faith it was done unto them, for we read that “He did not many mighty works there because of their unbelief.”

But faith without works is dead, and in every case where Christ healed anyone, this person had to do something; he had to cooperate actively with the great Healer before his cure could be accomplished. He said, “Stretch forth thy hand,” and when the man did so the hand was healed; to another, “Take up thy bed and walk,” and when he did so the malady disappeared; to the blind, “Go and bathe in the pool of Siloam”; to the leper, “Show thyself to the Priest, offer your gifts,” etc.

In every case there was active cooperation upon the part of the one to be healed, which helped the Healer. They were simple requirements, but such as they were they had to be complied with, so that the spirit of obedience could aid the Healer's work.

When Naaman came to Elijah and thought that this prophet was going to come out with a great show of magic and ceremony to dispel the leprosy spots from his body, he was doomed to disappointment. And when the prophet sent word to him, "Go and wash seven times in the river Jordan," he was enraged to the point of crying out, "Have we not great rivers in Assyria and why should I go and wash in the Jordan? What nonsense!" He lacked the spirit of submission which is absolutely necessary in order that the work may be done, and it is safe to say that had he persisted he would not have received the healing of his malady.

Neither would any of those who were healed by the Christ have been affected unless they had obeyed and had done as they were bidden. This is a law of Nature that is absolutely sure. It is disobedience that brings disease. Obedience, no matter whether that involves washing in the Jordan or stretching forth a hand, shows a change of mind, and the man is therefore in a position to receive the healing balm which may come through the Christ, or through a healer of one kind or another as the case may be. Primarily, in all cases, the healing force comes from our Heavenly Father, Who is the Great Physician.

These are the three great factors in healing: first, the power, from our Father in Heaven; next, the healer; and third, the obedient mind of the patient upon which the power of the Father can act through the healer in such a way as to dispel all bodily ills.

Let us now understand that the whole universe is pervaded with the power of the Father, always available to cure all ills of whatever nature. That is the great certainty.

The healer is the focus, the vehicle through which the power is infused into the patient's body. If he is a proper instrument, consecrated, harmonious, really and truly in tune with the Infinite, there is no limit to the wonderful works of the Father which may be performed through him when opportunity presents a patient of a properly recep-



F.W.W. Topham, 1838-1924

She Waited on Naaman's Wife

Displaying the active faith initially lacking in Naaman, the arrogant Assyrian captain who wanted Elijah to cure his leprosy, the maid of Naaman's despairing wife said, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." (2 Kings 5:3).

tive and obedient mind. □

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:

May.....5—11—18—25
 June.....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.

America's First Lady Doctor

DID YOU know that when America was young, there were no

lady doctors? Women kept house, brought up children, worked on farms, as teachers, seamstresses—but not doctors! That was only supposed to be for men. Until, that is, a girl was born in England in 1821 who wanted to be a doctor!

Her name was Elizabeth. She had a very strict upbringing along with her eight brothers and sisters. In a way, she was different from them, and most children: she always wanted to do something important and difficult, at least stay busy. She enjoyed nursing her sister Marion when she was sick, but she didn't coddle her.

Her father owned a factory in Bristol, a big city, but it burned down. So he had to make a fresh start. This he decided to do in America. So, when Elizabeth was 11, the family sailed for New York. But in 1837 bad times came and Elizabeth's father lost his business.

Again he had to make a fresh start; the family moved to Cincinnati. But Mr. Blackwell could not stand the strain of it all and died. The big question



Elizabeth Blackwell

now was, how would the family survive? Elizabeth, almost 18 now, and her older sisters, Anna and Marion, decided to earn money by starting a school for girls in their home. However, when their brothers began earning well, these boys insisted it be closed. But Elizabeth just had to continue doing something useful, so she took a teaching job in Kentucky.

Summers, of course, there was no school, so she came home. But she couldn't just idly sit around, she had to be doing something useful. So she took care of a sick lady, who told her she wished there were lady doctors. "Why don't you study medicine?" she asked Elizabeth one day.

The idea thrilled her! But ladies weren't supposed to be doctors, her friends told her. But that only made her all the more eager to become one!

Of course she'd need money to attend medical school so she went back to teaching to earn some. This time it was in Asheville, North Carolina, for a minister who ran a girls' school. He at one time had been a doctor, and was kind enough to teach Elizabeth some things that would greatly help her if she should ever be admitted to medical school. No girl ever had, and Elizabeth knew it.

Oil on canvas, Elizabeth Smith Miller, Hobart and William Smith Colleges

The English humor magazine Punch published a set of verses (printed below) on Elizabeth Blackwell's historic achievement. It shows the attitude toward the role and place of women in society at that time:

Not always is the warrior male,
Nor masculine the sailor,
We all know Zaragossa's tale,
We've all heard "Billy Taylor";
But far a nobler heroine, she
Who won the palm of knowledge
And took a Medical Degree,
By study at her College.

They talk about the gentler sex
Mankind in sickness tending
And o'er the patient's couch their necks
Solicitously bending;
But what avails solicitude
In fever or in phthisic,
If lovely woman's not imbued
With one idea of physic?

Young ladies all, of every clime,
Especially of Britain,
Who wholly occupy your time
In novels or in knitting,
Whose highest skill is but to play,
Sing, dance, or French to clack well,
Reflect on the example, pray,
Of excellent Miss Blackwell!

Think, if you had a brother ill,
A husband, or a lover
And could prescribe the draught or pill
Whereby he might recover;

How much more useful this would be
Oh, sister, wife, or daughter!
Than merely handing him beef-tea,
Gruel, or toast-and-water.

Ye bachelors about to wed
In youth's unthinking heyday,
Who look upon a furnish'd head
As horrid for a lady,
Who'd call a female doctor "blue";
You'd spare your sneers, I rather
Think, my young fellows, if you knew
What physic costs a father!

How much more blessed were married life
To men of small condition,
If every one could have his wife
For family physician;
His nursery kept from ailments free,
By proper regulation,
And for advice his only fee
A thankful salutation.

For Doctrix Blackwell—that's the way
To dub in rightful gender—
In her profession, ever may
Prosperity attend her!
"Punch" a gold-handled parasol
Suggests for presentation
To one so well deserving all
Esteem and admiration.

Next she spent a year teaching in Charleston, South Carolina, for the brother of her employer in Asheville. She also studied medicine under him. He told her the best medical schools in America were in Philadelphia, so that's where she headed!

She was not admitted. Male medical students would not be comfortable with a woman in their midst, she was told. Also, she should dress like a man and go to Paris, France, try to get admitted there, or give up her idea.

She wrote to many medical schools in this country, and they all turned her down, except one, Geneva

College in upstate New York. She had a hard time finding a boarding house that would take her; also many students and faculty tried to get rid of her.

But she persisted. After some time she was advised to get some actual practice of what she'd learned. So, it was back to Philadelphia, to the Blockley Almhouse, a place where very poor people and criminals could get medical help. The place was run-down and crowded; the other workers there were rude and unfriendly; the food was awful; the way patients were being treated was even worse: when they had high temperatures, the

nurses poured cold water on them!

Elizabeth was very glad when the time finally came for her to return to Geneva College; almost everyone treated her much better now. There were also many interesting things going on, like lectures by famous people. One of these was Dr. William A. Alcott, member of a much celebrated family, who shocked almost everybody by saying that meat was not good for food and that people should eat fresh fruits and vegetables. Elizabeth was fascinated; it made good sense to her!

When she got her diploma, the whole town was excited that there was a young woman in the 1849 graduating class; this was the first time such a thing had happened! Three months later it was off to Paris, France, to continue her medical studies, but she was not accepted; American diplomas were not recognized in France.

So Elizabeth entered instead a big hospital as a nursing apprentice. The hours were long; she had to share a room with 15 noisy and mischievous girls. She felt very homesick. But that wasn't the worst of it. There was an accident. While treating an infant, a little of the medicine she was using squirted into her eye. At first she thought nothing of it, but by night it was swollen; next morning she couldn't even open it. Her whole body was feverish; eventually she lost the vision in that eye.

But not the greater vision for her life—to become a regular, practicing doctor, though with just one eye she could never become a surgeon. She continued her studies in London, England, and then, two years after she had set out for France, she was back in America, ready to open a regular practice in New York City.

She would hardly have done better in other parts of the country, but this city most certainly was not ready for a lady physician. People looked on her as though she were a criminal or fool; landlords wouldn't rent her a place. When she finally found one, she was not allowed to use her front parlor as an office, nor put a sign in the window that she was a physician. But Dr. Blackwell, who had overcome so many great obstacles before, wasn't going to give up now. She went to a very famous newspaper editor, Mr. Horace Greeley, and got him to write a nice little article about her in his paper.

Patients started coming now, but Dr. Blackwell still felt isolated because other doctors were shunning her. So, she offered her services to a dispensary. But its head physician told her, "Start your own!" "I will," she quickly replied—and meant it!

She called a ladies' meeting in her home, received contributions, and eventually did open her own dispensary, in one of the very poorest sections of town. After a week's wait, people started drifting in. And Dr. Blackwell didn't just treat her patients; she opened her heart and life to them. One young girl, Kitty, not quite eight, whom she had first met in an orphanage, she adopted and raised as though she were her own daughter. She later became a valued assistant, along with her own sister Emily, who got two years of medical training in Scotland.

Dr. Elizabeth Blackwell was especially glad for this help for she was again dreaming a great dream. She wanted a hospital with a medical school just for women. And she planned to make it better than all the ones already in existence, because it was going to put the great emphasis on prevention, not treatment. Her dream was fulfilled.

Even better still, perhaps, young ladies now began to be freely admitted by many medical institutions of learning in America. The whole world was watching all this, and taking the hint. Dr. Blackwell helped the idea of ladies in medicine along by traveling in many lands and writing numerous books and articles. Despite all her very hard work, she reached the age of 89 and had the great joy of seeing that her efforts had not been in vain.

And do you know why! Because it had all been in behalf of truth. And if you were to travel to Kilmun, Scotland, and view the little stone on her grave, you would find a great message:

"It is only when we have learned to recognize that God's law for the human body is as sacred as—nay, is one with—God's law for the human soul, that we shall begin to understand the religion of the heart."

(Adult readers might be interested that this great pioneer entered this incarnation under the New Age sign Aquarius: February 3, 1821.) □

—Dr. Paul Freiwirth

