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THE STAR-CROSS

A religious treatise by
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This treatise is most respectfully dedicated
to the high and low clergy, to the chief-
rabbis and rabbis of the Churches, to the
worldly powers and secular authorities,
and to the lay-believers

by the author.

Introduction.

The war of emblems is fiercely raging in our age. Every formation or community begins and ends its life with some emblem. Countries can be distinguished by their coats of arms and by their flags, and similarly village-clubs cannot exist without a symbol of their own. The religious significance of these emblems is evident, since they owe their origin to the religion, to the faith and to the respective conception of the world. Among the oldest emblems we find the "Mogen Dovid", i.e. shield of David, which was the emblem of the Jewish people in the Old Covenant, and is still its emblem in our days. It is interpreted in the prophecies relating to the star of Jacob. In the ages before the birth of Christ the swastika or hooked cross was the favourite emblem of the most ancient heathen peoples, and this emblem has been chosen in our days by the German people, and has been introduced everywhere in Germany. The communistic movement in Soviet-Russia has chosen for its symbol the five-pointed star. The members of the Hungarian Socialistic Party have pinned the arrowcross on their breasts. But who could enumerate all the innumerable emblems? There are more than we would find in Siebenmacher's "Manual of Escutcheons". The universal emblem of Christianity is the cross, which appears on the hands and the breasts and also on the flags of the followers of social unions and formations in manifold variations. The Scripture is also speaking of the sign of the son of man, which will appear in heaven on judgment-day, when the judge of the world, passing sentence over the living and the dead, will arrive in the last days for the great judgment. Though the apostles do not foretell what this sign will be, the holy fathers suspect and assume that it will be the cross, but they

are also unable to make a statement for certain. Therefore perhaps it may be of no little interest to give expression to some thoughts concerning the significance of these emblems, in order to understand better the influence they are exercising on the development of our mental and spiritual life, and the part they are playing in it.

In the present essay of ours we are particularly interested in the interpretation and the relations of the cross and the "Mogen Dovid", as - in consequence of the publicity given by daily newspapers and the activity of political and social unions - these two emblems are nowadays in the foreground of public interest to a much larger extent than they used to be, and because special attention is paid to-day to these emblems, respectively their significance. No doubt, this turn has been caused by certain spiritual incitements, and these emblems are indicating various changes and apparitions in the spiritual world, very much like the wanderings of the constellations on the sky. There were ages when the study of the constellations enabled eminent astrologers to draw conclusions and to prophesy regarding the fate of men, whilst to-day meteorological bureaus are preparing their weather-forecasts with their help. Similarly it is possible to cast some light on the changes of spiritual life, by studying the position held by these religious emblems in the human society, the more so, as the books of revelation are rendering us assistance in this respect.

Chapter I. The "Mogen Dovid".

In a copy /No. 7 of the year 1927/ of a Hungarian periodical serving the protection of good morals, the "Magyar "Társadalom" /Society/ magazine, we find the following paragraph on this emblem: "The sign that is called the shield of

David, is the emblem of the Old Covenant, and as such an one the generally well known ornament of the churches of the Old Covenant, by which it has been passed on as a tradition to the Israelitic houses of prayers. Viewed geometrically, it is a regular encircled hexagon, composed of two equilateral triangles, the summit of one triangle pointing upwards, the summit of the other downwards. The triangle - viewed alone - is the simplest geometrical figure and the initial figure of all other figures, and can, therefore, easily be made the emblem of perfection. The shape of this simple geometrical figure can also be found in the liturgy of Christianity, this being particularly rich in symbolic deeds and figures, and, in this respect, the lawful and worthy heir of the Old Covenant.

The triangle that stands upwards and into which an eye has been drawn, is namely the symbol of divine omniscience, and in particular the symbol of the Father, who sees and hears everything, knows the present, the past and the future, before whom no deed, no emotion, no thought remains hidden, because He is the examiner of hearts and kidneys. On the other hand the triangle with its summit pointing downwards, is faultlessly represented on the crosswood, the two arms of the Saviour nailed thereon and the horizontal part of the cross forming together the shape of a perfect triangle, the summit of which pierces the heart of our Lord Jesus. Accordingly not only the Old Covenant, but also the New Covenant is perfectly symbolized in the "Mogen Dovid", or with other words, not only God Father, but also God Son, and like a constellation, it appropriately represents the Messiah to be born, the King of the Jews.

Before the birth of Christ this emblem was widely known to be the sign of the King of the Jews, and its fame had even

reached the distant provinces of the pagans, so that the oriental wise men directly stepped up to King Herod with the following greeting: "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." Of this star the interpretation says: "God indeed showed a star to the wise men, who - in recollection of Balaam's prophecy - were waiting for the star as the sign of the Saviour, and by His mercy caused them inwardly to follow the star. Because He who led them there, also caused them to set out; and He who outwardly by a star caused them to set out, also taught their souls inwardly. Balaam was the first to use the expression in his prophecy: "A Star will come out of Jacob." According to the interpretation, this star refers to David, but also to Jesus, which expression the holy writers were in the habit of applying with reference to the Messias. Still to-day the six-pointed star, the Mogen Dovid, is radiating as the sign of the Messias born above those small natal scenes of Bethlehem, that are usually exhibited at the occasion of Christmas in Catholic churches all over the world. In the Book of Revelation the Saviour is identifying Himself with this star: "I, Jesus,....I am the root and the offspring of David, the bright morning star." With this star began the new day, the radiating beautiful day of Christianity. He, the offspring, who descended from David, was the flower and the crown of His kin, because through Him David's offspring became spiritual. Therefore the Son of God promises Himself as the greatest reward to those who keep His commandments unto the end, as it is also written: "And he that overcometh..... as I received of my Father, and I will give him the morning star."

The Prince of the Apostles is also referring to this

star, when he writes: "And this voice which came from heaven we heard...whereunto ye do well that ye take heed...until the day dawn, and the day star arise in your hearts." That means, while clearness is slowly and gradually arising in us, we come to know the truth more thoroughly, and the morning star, i.e. the light of the world, Christ, will, more and more, enlighten our hearts with His instructions, and warm us with His love.

This is the course of this bright star, which appeared for the first time in Jacob's dreams, then soared high up to heaven, and showed the wise men from the orient the right path, until it settled down in the holy doctrines of Christianity, and will appear on the breasts of all blessed as the most illustrious medal of gallantry. And how miraculous! Satanism, i.e. Communism, is drawing the same sign on its red flag, where instead of the six-pointed star they use the five-pointed star, because they will not add the sixth point before Antichrist is born. So, just as the cross is shining radiantly on the heaven of the purest doctrine, it is reflected in the cinders of the most sinister and antisocial false doctrines, in the roguish souls of conspirators below and above the surface. But this sign is also on the hand of every human being, because in the shape of the M.M., i.e. memento mori furrows, we carry one of the triangles engraved in the palms of our hands, and whenever men shake hands, the two clasping palms will form the emblem of the six-pointed star, the "Mogen David".

Chapter II. The sign of the son of man.

"And then will appear the sign of the son of man in the heaven, and then all the nations of the earth will cry, and will behold the son of man approaching in the clouds of heaven with great glory and might", writes the evangelist, speaking

of the signs preceding judgment-day. One thing is certain, namely that great events in the human society and in the great nature as well will precede the second arrival of our Lord Christ. Just as the great universe merged into deep mourning when the Saviour of the world was struggling in death-agony at Golgotha, nature will show its most brilliant splendour when the divine Judge will appear to pass sentence over the living and the dead. Among the symptoms of these extraordinary events, mention is also made of the sign of the Son of man, which will forebode the arrival of our Lord Christ.

But what shall this sign be? The apostle does not speak of it. Therefore, we cannot know, what this sign will look like, what its shape will be. According to the explanations of the saint fathers, this sign will be the cross. The Holy Mother Church is thus singing of it in her psalms. This was the sign of Christ's humiliation, and this will be the sign of His glorification and His dominance, because by it He gained His victory over His enemies and death. The apostle is describing this fact as follows: "He humbled himself, and became obedient unto death, even the death of the cross". By the nations of the earth, however, the godless are meant, who, seeing the cross, will repent of their sins, but their repentance will come too late. They will be tormented by the thought to have nailed the Lord to the cross.

As in this case the Church cannot make any statement with absolute certainty, this theme remains an open question for musings, and the religious feelings are free to meditate upon the sign of the Son of man, and to search for relations

which are necessarily and logically existing between the simple sign and the sublime instructions of the Saviour and the deeds of men. Among the pagans the cross assumed the task of the gallows, this was the gibbet to which the scoundrels, who were condemned to death, were crucified. On this pitiful rack our Lord Christ wanted to redeem mankind. The structure of the cross is a most simple one, it is namely derived from the rectangular composition of a horizontal and a vertical beam. It can be represented by two lines cutting one another rectangularly, and will thus serve as well to signify a star, as a hexagon or any polygon might do. In this sense, the cross can be called Jesus's star, just as the hexagon David's star, in spite of the cross being essentially plainer than a hexagon. As the symbol of simplicity and submissiveness, it will suit particularly well our Lord Christ, truly reflecting the submissiveness, the modesty and the unpretentiousness of Christ's soul, the infinite familiarity and apparent poverty of His instructions, on account of which the wise men of the world are despising Him and jeering at Him.

As Instructor and Saviour Christ made His appearance in this world amidst the poorest outer circumstances. He chose His mother and His foster-father out of the despised common people. He is born in a stable, brought up in a workshop, nobody knows anything about Him, and but for extraordinary apparitions, nobody would think of a God ~~is~~ wandering amongst men. The truest and most typical characteristic of this faith of Christ is the cross, which moreover expresses the sufferings which the Son of man has taken upon Himself, and which every one of His followers will have to take upon himself. Therefore, he who is distinguishing himself

by the sign of the cross, should be aware of the circumstance that he has stepped upon the path of submissiveness and surrinderings.

Chapter III.

The morphology of the cross.

We may come to comprehend the interpretation and the significance of the cross, if we first get better acquainted with its origin and its structure. At the first look, the cross is the composition of two straight lines cutting each other rectangularly. According to geometrical theories, however, a line is originated by the movement of a point. If, therefore, we look at the cross as being composed of four lines meeting in one point, the cross might just as well come into being on a plain, if that certain point begins to move in four opposite directions at the same time, and continues to move up to a desired distance. In case of this genetical description the rays of the cross have the same starting point, their ~~starting~~ terminating points, however, are not determined, i.e. they are in the infinite. Thus the elements of the cross are the point and the line, both of which are geometrical elements; it will, however, never acquire a definite shape, because its shafts reach into the infinite. The cross originated by the point is, however, but a hypothetical conception, because in the practice it has always been composed by lines, and that even in those ages when the cross was used for a gibbet. One shaft of the cross was dug in the earth, and raised high up with the person sentenced to death who was nailed or tied to the cross, and thus the hapless victim perished. In that quality the longer shaft of the cross was directed vertically against the sky, whilst the shorter shaft occupied a horizontal position in the height.

This is still the position of the cross in our days, in this position it can be seen on churches and holy places, and when we are making the sign of the cross. In oblique position it can only be seen on the top of the holy Hungarian crown; it is due to an accident that it came into this position. The cross the one shaft of which is longer than the other, is called the Latin cross, whereas the cross which has shafts of equal length, is called the Greek cross; this shape corresponds better with the mathematical origin.

The Latin as well as the Greek version of the cross are the simplest and most frequent forms of the meeting of two lines, and, for this reason, can be observed often and everywhere in the nature. The most imposing event in this respect is the meeting of the horizon and the ecliptic, the sun cutting the horizon rectangularly twice a day, and we can say without exaggeration that nature, this glorious nature, is making the sign of the cross twice a day, namely at sunrise and at sunset. Not seldom the sign of the cross appears also in the northern lights, and pictures are even shown at schools, on which pictures the ~~polar cross~~ center of the polar cross is encircled by a bright halo. Our beloved Christmas tree is growing in the shape of the cross, and if we look at the forked cross, then we will observe that all trees are growing similarly, raising their branches towards heaven for a prayer, as though they were arms of human beings. And the dry twigs which have fallen to the earth, are lying pell-mell beneath the trees, reminding men of the cross everywhere. The crossing of

roads, the cutting and the deletion of interests and calculations, and thus every movement will remind us of the symbol of Christ.

The shape of man is developing in the sign of the perfect cross, the human body with its arms spread representing the complete cross, and, therefore, man can also be called the living and moving cross. We may even go farther and say that the human body is the true reason and origin of the cross, because the cross or the ^{living} human body could only be nailed to such a cross carved of wood. And for the very reason that man is the living and moving cross, the cross will appear ^{so often} in the actions and movements of man. When we rise from our beds in the morning, or return to our beds at night for rest, we are always forming together with our resting-places the sign of the cross, be it deliberately, be it unintentionally. This is how the man of higher education rares with his desk, the tradesman with his joiner's bench, the shopkeeper with his counter, the housewife with her kitchen-table, the priest with his altar, etc. Cross-shaped are also the tools of man, hammer, ~~the~~ drill, scythe, spade, airplane, etc. The scales are also cross-shaped, and will not show the true value, unless merchandise and weights have been brought ~~into~~ most painstakingly into exact balance, and the arms of the scales are forming the sign of a faultless cross. The writing man will lift his penholder before he begins to write, and he will put it down after having finished his writing, and is thus making the sign of the cross unintentionally and necessarily each and every time he is writing. May every written word be originated in the

sign of the conscious cross, may it bear the consciousness of the making of the sign of the cross; in that case the press of man would not commit sins so great and so frequent. And as the writer writes with his pen, the banker fares with his pencil, the painter with his brush.

The chief characteristic of the cross is the unchanging straightness ~~and unlimitedness~~ of the direction of its rays, their unlimitedness, because we may draw in our imagination the cross up to any distance, the shape of the cross will not undergo any change; this is the nature of the cross.

Chapter IV.

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The classification of the cross.

The appearance of the cross is just as frequent and constant, as its significance is profound. The idea, which the cross intends to represent, belongs to the most sublime and holiest conceptions. How plain and simple a geometrical figure the cross may be, the more perfect and exalted is the influence it is exercising on the physical and spiritual life of man. The horizontal and the vertical lines are namely bearing the marks of the whole human life in its entirety, as man spends half of his life in horizontal, and half of his life in vertical position, just as the day is made up in half by the night and in half by the daylight, displaying the lapse of time in the harmoniously changing tides of darkness and light. Man rests and reposes at night; to rest truly and really, is only possible in prostrate, i.e. horizontal position. We can, however, attend to our work only in vertical position, and, therefore, we are compelled to get up in the morning, and to lie down in the evening,

or with other words, to adopt a position in the direction of the horizontal line. The horizontal line is the illustration of the position of man's origin, of his conception and of his birth, an illustration connected with movement when man awakes to live, until this movement is calming down at the termination of life on the stiffening human body in the motionless and rigid direction of the horizontal line. This line is the symbol of the Father, who is the originating reason of every creature, and consequently also of man, and as such hidden in the night of invisibility, to whom darkness is like bright day to us mortal beings, and who is calling by name the existing and the non existing alike. Therefore the Scripture says of the Father, that no son of man has seen Him. It is the benevolent heavenly Father who sees to it that we find rest every night in our soft and warm beds, who will rock His children on His knees, until they peacefully fall asleep, granting them pleasant rest at night, quiet dreams and kisses sweet like honey. It is He who, at the end of our lives, will let us pass away calmly, will close our weary eyes for sleep, and will quietly and unperceivably watch over our mortal corpse.

The vertical line on the contrary is the symbol of the active, working man, who enters the service of his creative tasks in this sign. For this reason we must see in the vertical line of the cross simultaneously and principally the symbol of the second person of divinity, God Son, the Redeemer, because He has gained salvation for man, and created the conditions for his spiritual life. Just as the horizontal line characterises excellently and perfectly the productive and creative God, the vertical line characterises with similar perfection the actively working God, who will put at the disposal of every

man the conditions necessary for life in adequate quantity: material and mercy. So, when we ^{justly} said that it is the Father who is granting our weary bodies the daily as well as the eternal sleep, we are certainly not mistaken either in stating that it is God Son who is stirring us up every morning from our refreshing sleep, and is bidding us to attend to our daily work; and it is He, who will awake us also in our tombs for eternal life on the last day, as Jesus himself said: "He that believeth in me, though he were dead, yet shall he live for ever, and I shall raise him again at the last day." Accordingly it is the Son who gives us our daily bread and the bread of eternal life. He is the actively working divinity, who revealed himself as such on the cross, when, stiffening in the direction of the vertical line, He painfully died for us.

Consequently the cross is the distinguished symbol of the Father and the Son alike, both constituent parts bearing the common marks of ~~the~~ infinity and divinity. In the change of the directions, however, we may perceive the separate scope of influence of the two divine persons, i.e. their individual personalities. Whenever we mark ourselves with the sign of the cross, or perceive its indication in the movements of men and in the nature, we are receiving hints that no other road has been given to man to create and to acquire but the road of the cross.

This interpretation is of universal validity, because it refers without exception to every man, and nobody can evade it. This statement can also easily be verified by the fact that nobody is in the position to leave this road, or to change it, because if baptising means to provide somebody with the sign of the cross, every man without exception is realising

the cross daily in innumerable cases, situations and movements, with other words is being baptised. Because if, according to the instruction of the apostle, the Jews were baptised when they passed through the sea, other people are baptised when they cross the road, the meadow or the village. In this sense every man without exception is baptised through his movements by nature in innumerable cases, and when the sacrament of baptism is ritually bestowed upon man, the above natural state is officially and publicly made known by this act. It is necessary to declare and to endorse this, because it causes men great difficulties to discover this simple truth by themselves, just as in the case of the other truth that every man is mortal. As evident as this reality may be, there are many who will but get aware of this fact when on their death-bed, and are otherwise definitely convinced that they will never die, and are voicing their conviction particularly when intoxicated. And just as in general most men are living unconscious of the importance of the cross, they are not better off with regard to other important ^{spiritual} ~~mental~~ affairs. So for instance there is no trace whatever in the man of our days ⁱⁿ and his mode of thinking of the influence of the Word, namely that that speech, that Logos, by which everything that is and exists has come into being, is the second divine person, ~~which~~ who became man, and who enlightens every man coming to live in this world; that from the very first moment God puts the first stammering word upon the lips of a child, the source of the Word begins to spring. If men saw the divine Word in each other's mouths and sought for it, life would appear in a different light the very moment, and sermons would not only be delivered upon holidays from pulpits, but every whisper that men would whisper

into each other's ears would be holy, and every complot would instantaneously disappear from the surrace and from beneath the suriace of the earth. Neither our Christians nor our Jews are conscious of the extraordinary dignity that we are gods, otherwise they would not continually make friends with the devil, i.e. with the opponent, but would endeavour to make better preparations for the high honours which, according to the Scripture, are awaiting us, so that we might be able to judge the angels and the twelve nations of Israel. All these matters, however, depend on the knowledge of the cross and are in close contact with the same, this knowledge being the Alpha and the Omega of the sublime science of spirituality. The Saviour says that even a saint is sinning seventyseven times a day; so we can say per analogiam that even heathens are making the sign of the cross, and going and doing the cross, or with other words baptising themselves seventyseven times a day, i.e. very often.

If this is really so, and the statements correspond with the reality, the curious reader may justly ask, where the Holy Ghost is appearing in the sign of the cross. This is a very logical question; but for the very reason that the previous statements are correct, it is not difficult to give a reply to this question, as the spirit of the third divine person is also manifestly radiating from the cross, because if the two lines were differently shaped, the combination and the crossing of the two lines would be different too, i.e. the result would be a new formation, a new figure. Similarly the Holy Ghost, who is descending from the Father and the Son, is an individual personality, though in substance one and the same. As stiff, straight and unbreakable these two lines are and the direction

of the four straight beams, which suffer no interruption anywhere, whatever the surroundings and the circumstances might be, as clearly the unalterable straightness is indicating the constancy and firmness of the acts of procreation, acquisition and derence. This is proved by the words of the Scripture, according to which the Father did not show partiality, not even, in favour of His own son, though the son begged his Father most pitifully: "If it be possible, let this cup pass from me." This shows the unalterable natural and moral law: the value of ~~the~~ existence, the justice of acquisition and possession, the beauty, the charm and the pleasure of derence. Everything however that violates the law, is offending the emblem of the cross, and will be punished for the violation without fail. Thus the sign of the cross is symbolising with clear plainness and natural subtlety the Father, the Son and the Holy Ghost, and this in strict correspondence with the doctrine of the church, according to which the Father is existing by Himself, the Son is born out of the Father, and the Holy Ghost is descending from both. This corresponds also with the ars sacra, which is representing the Holy Ghost in the shape of the dove; this tame bird with its wings spread is reflecting the sign of the complete cross.

Chapter V.

The doctrine of the significance of the star.

Rich and inexhaustible as the doctrine of the sign of the cross is, from which the sources of living waters are actually springing, and which doctrine is the basis of a whole philosophical system, namely of the system that dominates alone all the other systems and is provided with the privilege of eternal validity; similarly the shield of David, i. e. the

six-pointed star is giving ample material for meditation, as the shield of David is not only the sign of the Old Covenant, but as exact a symbol of the Trinity as the cross, since one triangle represents the Father, the other the Son, and the combination of both the Holy Ghost. Besides this general significance, owing to which it was the forerunner of the cross, it contains also a more hidden doctrine, namely that the cross is comprised in the hexagon, i.e. the New Covenant in the Old Covenant, which, by the way, is the natural consequence of the basic significance. "This is absurd!", say the unbelieving, since the Old Covenant has been granted earlier than the New Covenant, consequently the former could not contain the latter. Whereas the following statements prove to what extent the cross was indeed comprised formaliter and virtualiter in the hexagon.

1. As a geometrical figure, the hexagon is a regular and symmetrical plain-form, which is divided by two diagonals into two equal and congruent parts. The diagonals are cutting one another rectangularly, and are thus representing the shape of a perfect cross. According to the rules of geometry the cross can therefore lawfully and justly maintain its place in the hexagon at any time, and does maintain it. There is no necessity, however, to apply for help to the realistic science, when we have other proofs in abundance.

2. In the promised land of Canaan, that is flowing with milk and honey, the people of Israel fell into idolatry in consequence of their opulence. Therefore the master over life and death ordered a great slaughter among the people. The Lord, however, wanted to spare those who grieved at the loathsome things that were happening in Jerusalem, and wept over them.

Therefore He ordered the saving angel to write the letter "Tau" on the front of every gentle and pure believer, in order that the killing angel might thus recognise those whom he had to spare and to grant life. The ancient shape of the letter "Tau", however, was the cross, as it is still the case in our days, and so already in the time of the Old Covenant the cross was the sign of redemption, life and deliverance. It was the sign of the cross which brought deliverance to the Jews at the time of their subjugation by the Egyptians, when they owed their escape from the killing angel to the sign of the cross. At that time namely the Lord ordered in preparation of His passover the Easter rites, according to which the threshold and the door-posts had to be stricken with the blood of the killed lamb, and these bloody stains also determined the sign of the cross.

3. When God's punishing hand smote the Jews, who were sinning in the desert, and when He sent fiery serpents among them, their leader Moses put a serpent of brass upon a pole that he who beheld it, might be cured by the cross that was adorned with the serpent.

4. At the occasion of the rite of circumcision, the ceremony by which the reception among God's people is executed, the sign is also appearing at the culmination of the ceremony, and we may remark that, if we abstain from giving the material a symbolic explanation, it is of no difference whatever, by what material and by what means the cross is executed.

5. The most capable Pharisee of the Israelites, their Saul, whom we call Paul, declared with reference to the physical sons of Abraham clearly and excluding any doubt: "All our fathers passed through the sea, and were all baptized unto Moses in

the cloud and in the sea." This means, however, that the crowd of the Jews formed with the sea the figure of the cross, which will always happen with any man, whenever he crosses a part of the space.

6. In the explanations of the church we read that, in compliance with the form of presenting offerings, the camp of Israel was cross-shaped, and went against its enemies with four flags. Similarly we too are victorious over our opponents under the sign of the holy cross. Thus the cross, which could be seen on the shape of the camp as well as on the shape of the flag, was partly the symbol of deliverance, and partly the symbol of victory, and this already at the time of the Old Covenant.

7. On the pages of the Old Covenant we can rather frequently behold the shape of the cross, and even Christianity, because, according to the instructions of the church, everything which our Lord Christ brought with Him, and with which He benefitted us, is symbolically implied in the Old Covenant. This fact is expressed by the apostle as follows: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." There is but one doctrine, as there is but one author, Christ. The same divine person was acting in the Old Covenant as in the New Covenant, and this fact has also been clearly revealed by these words: "And did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." Therefore the church teaches that Christianity is nothing else but the development, the improvement, ~~as~~ the continuation and the achievement of the religious

system of the Jews, which our Lord Christ is expressing with His own words as follows: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." As however in the Old Covenant only the Father appears tangibly, and of the two other divine persons we can but recognise indistinct outlines like a sort of foreboding, God Son makes His appearance in the New Covenant amongst men in a palpable shape, whilst the two other persons are only acting from heavenly distances through the Word. We may, therefore, say that the Old Covenant is the revelation of the Father, and the New Covenant that of the Son, but only in the outward appearance, because inwardly both covenants are the unanimous and miraculous creations of the complete Trinity.

With reference to this, the church teaches that for approximately two thousand years the realm of God was entrusted to the people of Israel alone, but gradually it had to get extended over all peoples. Thus the holy religion was first founded in a family, then in a kin, later in a whole people, until at last it became the religion of all peoples, i.e. it developed gradually, as everything that has to be constant on this earth. In its substance it was the same holy religion, the same creed for the salvation of everything, but this creed appeared in various states and gradings, and in a more and more wide-spread development. These gradings are usually called the revelation of the Patriarchs, the revelation of Moses, resp. the Christian revelation. In short, Jewry as a religion, and Christianity are developments of one and the same creed according to the age. In the most condensed form: Christianity and Jewry are one and the same religious system.

Consequently, just as Jewry is comprised in Christianity, because all its instructions have merged in the latter, Christianity is in the same measure comprised in Jewry, by which it has been cast in its whole body.

This fact, by the way, is being incessantly realised in the physical development of man, because not only the child is comprised in the mother, but every descendent of the child, as the Lord says of Rebecca: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels." And when the Scripture says of matrimony that two will be in one body, we may say with regard to the Lord's above words that there will be several nations in one body. Thus Christianity in Jewry came to be one soul in one religion. This truth we find commented upon by the church as follows: "The Old Covenant was only gradually transformed into the New Covenant, in order to indicate that the latter is not in contradiction with the first, and that the Old Covenant is comprised in the New Covenant in a more perfect form."

In consideration of these instructions we may say, ^{was} that the cross ~~is~~ comprised in the Mogen David, just as the New Covenant in the Old Covenant, until Christianity trespassed the narrow boundaries set by the hexagon of the Old Covenant.

Chapter VI.

The Star-Cross.

The very important fact that Christianity has been born in the Jewry, is perfectly illustrated in the star-cross. In this figure the cross trespasses namely the Jewish hexagon, and the beams of the cross commence their journey to the four quarters of the world. The first stage of this historical event commences with the beginning of our Lord Christ's public

activity, when He makes the following declaration: "And other sheep I have, which are not of this fold." Herewith He expressed His vocation as Saviour and the scope of His activity, which was not merely restricted in favour of those who were Jews bodily, but pertained also to the care of heathens, i.e. to all the other nations and peoples. He puts the seal on this destination by openly commanding His pupils: "Go ye therefore, and teach all nations." And when in compliance with this commandment His pupils made their first steps outside of the Jewish country towards the countries and the souls of pagan peoples, the cross broke through the closed hedge of the Jewish star, and began to pursue the road in the direction of the infinity of spiritual life. Christianity then began its free career, as man begins his independent life, when he is taken out of the womb of his mother, and put in his cradle. The union of the Jewish star and the cross was thus ordered in substance by our Lord Christ Himself, which union we, who are late descendants, are able to execute but outwardly by combining the emblems. In this illustration and conception the star-cross is the holy and invulnerable symbol of the unity of the Christian-Jewish religious system, which is by no means influenced by the external circumstance that the early childhood and the youth of this religion is called Jewry, or israelitic or mosaic religion respectively. Namely Christ had the right and the power to unite these religions, because, according to the decrees and declarations of the Father, He was the Lord and the angel of the Old Covenant as well as of the New Covenant. The true conclusions which can be drawn from these facts, and which are easily visible in the culmination of the two stars, i. e. their constellation, are the following:

1. Just as before the time of Christ Christianity was comprised in Jewry, Jewry was also nailed to the cross-wood together with Christ, and since that time the Jewry follows the cross, ie. Christianity, like a shadow follows the body. Because the dispersion of the Jewry among the peoples, the so-called golo, does not mean anything but that the Jewry in itself is not capable to live in a self-governed state, and can exist among Christian nations but as a migrating people. The great efforts of cionism, the protection resp. the persecution of the statesmen of the great powers are in vain, the Jewry is the least tolerated by its own brother-nation, the Arabs, which people is descending from Ismael, the brother of Isaac, and which people is in the closest kinship with the Jewry as far as consanguinity is concerned. The brother-nation of the Jews is the fiercest foe of the Jewry. Thus after Christ the Jewry has been nailed to the cross, and there is no human power that could take it down from there. They might be driven from one country to the other, they will always stay among Christians, and are unable to do otherwise.

2. And it does not even make its appearance modestly at the foot of the cross, as the Roman mercenary, or the Virgin Mother wailing in her grief, but exalted up there in the height, where the Saviour Himself suffered. For this reason we can see everywhere the repetition of the amazing fact that, in spite of their exceedingly small percentage, the Jews are able to acquire influence and power in ~~the~~ commercial as well as in spiritual professions, and this with incredible speed and in exceeding numbers so that the Christian peoples, jealous of the power of the Jews, were compelled to avail themselves of measures of violence, when the boiling-point reached 80

degrees in order to be able to restore the social balance of the shaken scales. By these remarkable and striking facts, on which race-biologists, statisticians, politicians and newspapermen have been writing voluminous books, the Lord's words, which can be read in the prophecies of Moses, are splendidly verified: "They /i.e. the Jews/ have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I /i.e. the Lord/ will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation." Namely the Jews believed the heathens as idolaters foolish, and insusceptible to the divine mercy, and they still believe that of the gentiles, i.e. the non-Jewish peoples, and consequently of the Christians too. Similarly the apostle calls the heathens a foolish nation, and according to him all those are heathens who have no law, i.e. who do not acknowledge the books of divine revelation as an obliging law, a Tora, but think it sufficient to see in them but the Bible or the Testaments. According to the explanation of the church and of life, the above quoted words mean that God in His anger detested and cast away the Jews, and withdrew His mercy, because they worshipped Him with vain idols and superstitious divine services. Therefore the Lord chose the heathens to be His people, by raising them out of paganism into Christianity, and by entrusting them with the care of the books of revelation, and the sacrifice, without diminishing, however, the contrast between the Jews and the other nations emphasized in the prophecy of Moses. The Jews, however, He cast away, by letting them merge into unbelief, where, according to

the expression used in the Book of Revelation, they became the synagogue of Satan. As concerning the gospel, the Jews are enemies for the sake of the pagans; but as touching the election, they are beloved for the fathers' sakes. And to-day this competition is in such an advanced stage that the policy of the whole world begins to crystallise around these two conceptions, i.e. the nationalistic and the communistic idea, the Christians and the pagans, who are joining them, rallying around the nationalistic, the Jews and those Christians, who are inclined to join the Jews, rallying around the communistic idea.

3. In spite of the striking abundance of material goods, which almost caused the physical sons of Israel to dream of world-domination, sufferings, affliction, grief, and the aching wounds of the nostalgia of homeless rovers have been their lot. Therefore they are showing enmity, and are angry and upset about the Christians who have been less fortunate, and are secretly striving to exterminate the Christians, and wherever they succeed in seizing the power, they are pursuing their plans frankly, by availing themselves of artful tricks, the ultimate aim of which is to revolutionise the world, because their worried conscience is unable to bear the gentle and suffering look of the great dead of the cross and His reconciliatory prayer: "Father, forgive them, for they know not what they do." And we can behold the faithful description of this typical mental trait in the hexagon exalted on the cross, the intricate pattern of which reappears in the martyr-crown of thorns. And combined with the cross this emblem can frequently be seen in the ornaments of the church, just as the symbols of the

Old and New Covenant are combined in the star-cross.

Chapter VII.

The contrasts.

A passage of the revelation points out that not only in the nature, but also in the moral order of the world, the contrasts are working according to certain laws. If at all anywhere, the secret of the contrasts can exceedingly well be studied in the star-cross. Not only the hexagon and the cross are in opposition to each other, but also their components with reference to each other. Though the summit of one triangle of the star is pointing upwards, and the other downwards, they closely belong together. The directions of the two beams composing the cross are so contrarious that they do not even meet in the infinite, and yet they closely belong together. And though the symbolic value of the six-pointed star and the star-cross is one and the same, as both are likewise indicating the one God of Trinity, yet, with regard to one another, they are operating like contrasts, the sign of the Old Covenant being a closed plain-figure, the sign of the New Covenant, however, an open figure, the rays of which are stretching in the infinite. The first is enclosing a certain area of space, a limited territory from all sides hermetically, whilst the latter is penetrating the whole infinite space. Both signs possess different shapes, and yet they are made up by components of equal value, and consequently totally contrarious to one another, and yet their relation is inseparable. These contrasts we may group under two points of view.

1. Just as the lines and the figures are outspoken contrasts, the meaning hidden in the contrasts, the thoughts, ideas and Words represented by the figures are likewise worthy of attention.

This twofold contrast is remarkably and clearly reflected in the peoples characterized by these signs, namely in the Jewry and the Christianity, which in our days has found its final issue in the denominations Arian and Jewish, all men living in accordance with the law of the Old Covenant being considered Jews, and all the other peoples and nations Arians. The new words, however, have not deleted, but on the contrary repeatedly and expressly sealed the eternal contrast, which was already expressed by the Old Covenant, when it used the terms Jews and pagans, respectively my people and not my people. The New Covenant expressed the same contrast by the "jehudi ve jivoni", i.e. by the naming and the confrontation of Jews and Greeks, all nations existing at the time of Christ being called Greeks, irrespective of their religious and ethnological /erroneously people are speaking of racial/ distinctions. At that time Greek culture was spread over the whole known world, and consequently covered the conception of paganism completely and appropriately. And just as people of that time fared with the Greek culture, so do people of our days fare with the German culture, i.e. with the Arian conception. Thus the lapse of thousands of years has only changed the words, but not the unalterable facts of the soul.

2. And if we examine these secrets from this point of view, we may say that it was in vain that the pagans have turned Christians, with regard to the Jewry the mutual contrast has remained. This circumstance is obviously verified by facts so that there is no need whatever for any particular evidence, and therefore we only wish to mention that, compared to the past, the proportions of the present contrarious currents have been considerably strengthened and broadened, and have already seized the minds of almost the whole human society. And even if this

were the only reason, Christians and Jews would do well to seek in these symptoms God's intentions and desires. The more so, because these contrasts seem to be just as unsurmountable, as the unity into which they belong is inseparable, and therefore mutual appeasement can only be administered by the strength of the divine law, which is also inspired by the nature. According to the doctrine of the signs and the symbols, this is not an impossible task, because as beautiful and harmonic and sublimely united even in their contrasts these symbols are, as surely we are bound to discover this unity and conformity in the ideas. Let the great contrast which began with the slogan "Away from Rome", and has ended in our days with the fact "Back to Rome", be an example to you! And we are the witnesses of this spiritual miracle. Like that somehow we have to imagine the solution of the great contrasts between Jewry and Christianity, respectively between Jewry and paganism, resp. the Arian peoples.

Here we have to emphasize particularly that only one obstacle is balking ~~the solution~~ a reasonable solution, namely human deficiency, which can and will develop these contrasts into enmity. As a consequence conceptions, which otherwise belong to the most innocent ones, will get confused, just as the human tongues were confused because of the Babylonian haughtiness, and men will be unable to understand one another without the help of God's law. If, however, we do not let ~~obscure~~ the supernatural and subtle purity of the sentiments of our souls be obscured by the clamour of various propaganda and advertisement, but continue ~~to~~ revere, to know and to do the Law, then we shall be able to distinguish the conceptions to our own benefit, which in the obscurity of our

passions might get inextricably and indiscernably entangled. By the way let us mention that the physics have proved that contrasts are attracting each other, and the aesthetics are teaching: "contraria iuxta se posita magis magisque elucescunt", i.e. contrasts placed beside one another will clear up the picture more and more. So we see that the contrasts are playing important parts in the physical as well as in the moral world, and for this reason it is a great sin to deprive them of their natural and divine parts, and to allot their parts to the enmity, which has never been able to clarify conceptions, and will for ever be unable to do so, but has covered and polluted everything with the blood of innocent people. Love and every other virtue is born in the contrasts and flourishes in it, whilst enmities and all sins are engendered by hatred. Therefore, when we have to experience to-day that hatred between peoples and nations has been incredibly increased, we may, no doubt, state that the contrasts have got entangled and mingled with the destructive circles of inimical currents. And as due to the activity of propaganda the fire of hatred between the nations is being stirred, this proves beyond any doubt that the question of the solution of the contrasts has slipped ^{down} from the acceptable foundation of morality.

The lawfulness of the ^{contrasts} ~~sanctions~~, however, cannot be justified better than by the sanctions and punishments connected therewith, which have been brought by the Lord of the Law against the violators of this law. Because divinity, working with the tools of fate, is mercilessly punishing everybody who is violating the divine law of contrasts, be he a Jew or a Christian, Arian or non-Arian. The grades of these punishments are as follows: 1. The sinking back into paganism. 2. Mass-

follies originated by mass-glorifications, which find their continuation in universal and endless slaughter. 3. Fire falling from heaven and devouring the blasphemers of mankind. 4. The casting into the pool of fire and sulphur.

The first punishment is contained in the following words: "Satan shall be loosed out of his prison, and shall go out to deceive the nations", and to lead them back into paganism.

The second grade has been described by our Lord Christ Himself by the following words: " And ye shall hear of wars and rumours of wars,.....for nation shall rise against nation, and kingdom against kingdom,.....for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved."

Of the third grade of punishment is written in the book of law: " And I will plead against him /i.e. the violator of the divine law/ with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone", and they shall know that I am the Lord. And it will take seven days to bury the dead, and to cleanse the land of the carcasses of the violators who have been devoured by fire.

The paragraph of the fourth grade reads as follows: The violators of the law will come up to the earth, and - continues the Revelation - "they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

The paragraph of the 4th grade is the following: The violaters of the law "went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

As to the beast, we need but briefly mention that it is not necessary to think of a tiger or some other wild beast, because the phraseology of the Scripture determines with this word those men and peoples that have been deprived of their faith, the divine virtue and the laws of the revelation, and are worshipping their own wits and sensuality. And a false prophet is everybody, who consciously or unconsciously contributes with words, in writing, or with deeds in degrading, diminishing or altering the revealed and consequently divine truths.

Chapter VIII.

The Sons of the Cross.

If we continue to investigate the secrets of the contrasts with the help of the revelation and the instructions of life, we come to such understanding which will facilitate and vouchsafe the right judgment and guiding of these intricate mental symptoms. In course of the meditations examined hitherto, the brightness of the starcross has cast light on the great contrast, which has existed from the beginning between God's two peoples, i.e. the Jews and the pagans, resp. the Christians, and which has broadened in our days, and has become, as it were, acute. As however the ~~xxx~~ components of the starcross are in contrast with eachother, so thesex contrasts must also exist within the community of each symbolized people. According to the

revelation this contrast is implied in the circumstance that the Jewish people, once the beloved and chosen people of God, has lost its selectness, has merged into unbelief, i.e. paganism, and in punishment thereof has been dispersed among the nations. The minds of the incredulous people were often warned of this turn of fate in their religious life by the prophecies of Moses and the prophets, and because of the crimes of the Jewish people this turn has actually taken place, and has lasted for these two thousand years. The contrast appearing in the lives of the pagans, however, is implied in the fact that, in order to remedy the faithlessness of the Jews, they have been raised out of paganism to become God's chosen children, and the spiritual sons of Abraham, but they too will lose their selectness if they do not take care of themselves, and pay heed to the divine truths, but, sneering at their apparent simplicity and unpretentiousness, prefer to merge into the worship of understanding and sensuality, because in that case they are sure to sink back into paganism, and this state will be much worse and much more horrible than the original paganism. The church is describing this fact, resp. this possibility with the following words: "Only a very small part of the Jewish people accepted the Saviour and Christendom. The great mass of the Jewish people rejected the Saviour, and so lost its home together with its religion and its official divine worship as laid down in the Old Covenant, and therewith merged into faithlessness. Therefore the pagan nations have been rendered worthy to be accepted in the Holy Mother Church at the first arrival of Christ. At the end of time, however, the opposite will take place, and only a few of the nations will remain faithful to Christ, whilst the whole nation of Israel will acknowledge its Messias and its God, and will join the Holy Mother Church.

The Scripture is mentioning this coming fact and eventuality at other instances too. The prophet is describing the fact of conversion in particularly alluring colours, when saying: " And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." And again: "The chastisements that will be sent before the judgment of the world, will particularly fall upon the pagans who have turned Christians, because with the lapse of time faith will become entirely extinguished amongst them, whereas the Jewish people will then already be converted." The church is pointing at this course of decline, resp. conversion with the following words: "We might be baptized, and yet we might fall back into paganism, into a state when we forget God, idolatrise creatures , and pursue the road of evil."

This is the great contrast between the Jew and the heathen, resp. within the community of the Christian peoples, at which are also pointing the emblems pending over their fates. These symptoms have by now become so vital and dominating that they have diverted our attention from those smaller contrasts, which become apparent in the Jewry as well as in the Christianity in the various religious strifes. Besides, we can also watch the game of the contrasts in the names of the twofold people. We have to enlarge upon this, because the settlement of the contrasts also depends on the correct and exact determination of names. In one of its decisions the Hungarian Supreme Court stated that the Jewish people was not a race, but a religious community. In strict contrast to this,

the predominant general conception and determination to-day is that the Jewish people is not a religious community, but a race. Where is the truth? In connection herewith, the Jewish law has determined the name "Christian", by stating that everybody who is baptized, is a Christian, whilst everybody who has been born a Jew, is a Jew. This law is not referring to the word "heathen", because apparently there are no heathens among us. There have been and will be many disputes about these simple names, whereas the light of the emblems is called upon to solve these problems. As to the determination of these words, it is very queer that, though officially and scientifically the Jews are looked upon as a race, yet the word "Christian" is applied to indicate the racial contrasts, in spite of the fact that this word has never and nowhere been used to indicate a race, but a religion. Therefore, when talking of racial contrasts, we cannot speak of Jews and of Christians, but of Jews and Hungarians, or Germans. If, however, we use the word "Christian" as a contrast to the Jewish people, we herewith express that great contrast, which has existed between the Jewish people and all the other Christian resp. pagan peoples from the beginning. In this case we are identifying Christians and pagans, as far as this serves to make plain the contrast to the Jews. Considering, at last, the above doctrine of the church, according to which, though baptized, we can still be pagans, and that by the circumstances of birth the name "Jew" is not correctly determined either, we must say that the determinations of the worldly law do not satisfy the postulations of logic, i.e. they are granting philosophy no safe supports. We, therefore, have to apply to the divine law if we want to obtain exact definitions. In this respect the apostle of the heathens gave a precise reply already in the beginning,

when he wrote his letter to the Romans, in which the following words - well worthy of attention - are to be found: "For when the Gentiles, which have not the law, do by nature the things contained in the law, which shew the work of the law written in their hearts..." What shall we, however, understand by law? The apostle who wrote this determination, is thinking not only here, but in every chapter of his letters, of the law of Moses to be more precise, the so-called Tora, which in itself is sufficient to draw a line of separation between the two creeds. On the strength of this conception and this apostolic discrimination, all those are Jews who are observing the divine law, i.e. the Tora, who are deeming and accepting the decrees of the Law as binding, and are setting up the law of the Tora in the center of their worship. This is far from meaning that the natural law is bad, and that only the Tora is good, but it means that, in accordance with God's desire, the natural law has to be sanctified by the revealed divine law, because otherwise natural law alone is not in the position to keep human deficiencies within limits desirable for the welfare of mankind, since in its merely natural state human nature will become unrestrained and prone to excess.

Considering this determination a basis, we have to say that consequently the Christians are also heathens, if they do not deem the paragraphs of the Old Covenant laws to be binding. To this argument we might say that 1./ that spiritual image which is speaking of the paganism of the Christians, or pagan Christians, is not an impossibility, and therefore not absurd, because the Scripture is distinguishing from the beginning between Christians who were pagans, and such who were Jews; 2./ that, following the directions of Christ, the church is teaching us how to conceive spiritually the Law of

the Old Covenant, and to fulfil it, without falling into the slavery of the senseless letter. Thus the above quoted apostolic statement is also valid in the elevated atmosphere of the New Covenant. Still brighter light is cast upon this contrast by the interpretation and ethymology of the word "pagan", which does not cover exactly the meaning of the words "goj", "gens", resp. "ethnos" in the original Hebrew, Latin, resp. Greek text. They mean as much as nation, or people, whilst the word "pagan" basically denominates a provincial man, a villager, who has not yet come to know the divine law. There have been and still are many people from rural districts, who are serving the law better than many townspeople, because unbelief has always been spreading easier in towns, whilst the rural districts have always been bringing forth more devout men. Also in our days the view which doubts, or even denies the obliging power of the Law, is particularly experienced in town. Therefore the contrast which we endeavour to express by the words Jew and pagan, should, according to the meaning of the original text, be more correctly expressed by the denominations "Jew and person belonging to some other nation", resp. "Jewish and nationality".

We are getting still nearer the clarification of the contrast if we interpret the word "Jew", which simply means: believer. The Jewish verb "jehudo" means: to praise, to glorify, to believe God. From this word has been derived the proper name "Juda", and the related form "Jehit", the original ancestor of the Hungarian word "hit" /creed/. All those, therefore, who are believing in the moral order of the world, which God wishes to regulate by a special book of laws, are Jews, even if they might be heathens i.e. from rural districts. He who does not believe, however, in the order of the world

regulated by the book of laws, despises this book, and is constructing a special moral codex for his own purpose, is without faith, a heathen, a nationalist, a goj, even if he be baptized every day. That's why the church is postulating together with Christ the faith, by saying: "He who believes, and gets baptized.... And what does the denomination "Christian" mean? If we consider this word as being derived from the word "christianus", then its meaning is: follower, believer of Christ, somebody who is christened. If, however, we derive it from the cross, then it means as much as provided with the cross. The latter view is more general than the former, and in this sense Paul is also saying of the Jews that they have all been christened. In this sense every man is a Christian. And what does the word "Arian" mean? The word "arya" of the Sanskrit language means as much as: faithful, faithful to his creed, belonging to faithful believers, whilst the word "anarya" means faithless. From these facts it becomes evident that the words "Jewish", "Christian" and "Arian" are determining one and the same conception in different languages, and consequently the words "Jewish" and "Arian" are firstly not expressing any contrast, and are secondly covering religious conceptions, and bearing this meaning, cannot be used logically for the determination of "racial" distinctions.

Thus we come to learn from the basic meaning of these words that not even in themselves do they express any contrast, and the less do they mean strife and enmity, but they do mean close unity and homogeneousness, as for instance day and night, when the noisy work of the day must calm down into the tranquillity of the night, and the gloominess of the night must brighten up into the joyful light of the day.

Similarly the Christians will have to merge in the faithfulness to the law of the Jews, and the rigid isolation of the Jews will have to get melted in the blissful warmth of Christianity. And this mental progress will instantaneously be concluded, as soon as the peoples concerned will become fully aware of the meaning of their own names. So we come to learn that those Christians who acknowledge the divine revelation as a Law, i.e. Tora, might be called Jewish Christians, whilst those who disregard the Law of the Word, and rely merely upon human laws in arranging their lives, might be called heathen Christians. We might also mention that the Hebrew word "tora" and the Hungarian word "törvény" /law/ are identical words, derived from the same root.

By these determinations, but also by the spirit of the revelations it becomes evident that Christianity in itself does not represent any contrast with regard to Jewry, but is only that what it has been from the beginning, ~~namely~~ namely Jewish people and heathen people, resp. Jewish people and the belonging to other nations, as it is drastically justified by the Jewish laws of our days. In a consequent manner the whole text of the Scripture distinguishes from a religious point of view only between two peoples, the first being God's, the other, on the contrary, not being God's people; the text is ~~always~~ always speaking of "my people", resp. "not my people". The words Jewish and heathen, resp. Jewish and Greek express exactly the same as the denominations Jewish and Aryan of our days. There is though an obscure allusion in the scripture - and even this only in the Old Testament - with regard to a people, which the Lord will rear for Himself, and which He will mark by a new name. This prophecy has been fulfilled by the name: Christian. Yet, although the name is new, the substance

is not new, but has remained the old, i.e. refers to the pious people keeping the law, the gentle mass of believers, who are Christians only by name, because they are Jews by the nature of things.

When at last the Holy Ghost declares on our behalves that any wall of separation between the Jews and the heathens has been broken down by Christ's redemptory work, He is herewith not only informing us that Jews and heathens, when converted, may unite in Christendom, but also telling us that all those contrasts, which separated the peoples from one another because of their religious principles, have ceased to exist. Because, if the mentioned wall of separation would be broken down only in the fact of the conversion, the discrimination would be senseless, as the Jewish, resp. pagan character would then also completely cease to exist. These, however, continue to exist! Whenever a Jew is converted, general conviction will say of him: in spite of all he remains a Jew. In exactly the same way a converted heathen continues to be a heathen. All this is in no contradiction to the essential substance of conversion, and therefore the mentioned wall of separation had to be broken down even if the two adversaries, called Jewry and heathendom, were to continue their existence. This declaration only means that every faith possesses the same sins and virtues, that in every creed we can only be saved by the merits of Christ, because without any exception every man can become blessed but by His work of redemption, irrespective of the man knowing of Christ's existence, or not, which is natural and obvious, because if there is no God besides our God, then another God can save man neither. To make a long story short, we men are all without exception sons of the cross, because without exception we have all been originated, and can only be generated by the crossing of sexes.

Chapter IX.

Heathen Christians.

After having discussed the contrast exhibited by the Jewish star, we must also speak of the contrast hidden in the cross. This contrast comprises the Christians as well as the heathens, because they represent together the contrast with regard to Jewry. But we must also contract these two conceptions, because in doing so, we are able to express the Christian contrast in itself. Just as Jewry is made up by a twofold contrast, due to God's verdict this is also the case with Christianity. This contrast has also been made visible by the Church by stating that the nations elevated to Christianity were pagan nations, and that the same nations will sink back into the depths of paganism. Naturally, this development will not be the result of a sudden change, but that of a slow decline, and will thus ensue almost imperceptibly, as the approach of spring, or the arrival of the other seasons. At times, however, foreboding signs become visible again and again, until the end, the verdict appears suddenly like a lightning, a deluge, or the sign of the Son of man. Those who are watching the constellations of spiritual life with live faith and open eyes, will easily learn to understand that God's words will be fulfilled. This great contrast can clearly be perceived in Christ's words, when He speaks to His ~~pupils~~ disciples: "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on..." As these things happened in Jerusalem, and were contrived by the Jews, it is evident *that* Christ is in this case speaking of the paganism of the Jews,

or with other words, of pagan Jews, indicating herewith that even the chosen people can merge is the godlessness of paganism. The Scripture even mentions that His disciples did not understand what He said, because the word was hidden before them. Lest we should be equally senseless, it is imperative that we know the word, which comprises the process forming heathens out of Christians, just as we know the word, which announced the same process with regard to the Jews. Thus we are able to follow the traces of the conquests made by pagan elements in the Christianity, and also the traces of the decline of faith, which is in close connection with the former process. Let us, therefore, cast a quick glance ~~at~~ the role played by these pagan elements in the Christianity. The most important of these are to be found in the neglect of the revelation as Law /Tora/, because from the aforesaid it has become clear to every believer that this is the discriminative point and the line of separation between the two conceptions of life, as the words of the apostle quoted above express that he who lives in accordance with the Law of the Word, is a Jew, i.e. a believer, a Christian, whilst he who lives in accordance with the laws of nature, without taking heed of the divine law, is a heathen. For this reason not only the Old Testament has lost its validity and its value in the eyes of many Christians, but also the New Testament seems to be but a pious lecture, and not a severe law. This fact most strikingly proves the pagan nature of the Christian peoples, which are instinctively attracted to the natural laws, and not to the divine laws. For this reason our pagan temper is quite willing to perform the formalities of worship, to ~~even~~ ^{render} allegiance to its ceremonies and its pomp, but the more rigidly does it shrink back from the acceptance

of the Law of the Word which is the core and the essential part of worship. And yet the Church is teaching clearly enough that the sacrifice is not cast away in the words of the prophet, but only put behind the main thing, which is the observance of the law, and of which the sacrifice too is but a supplementary part.

The fundamental condition of Christianity is the same, which may already be concluded alone by the determination of the conception love. According to that definition, love means the fulfillment of the law; how can we, therefore, do right by the foremost commandment of Christianity, without fulfilling the law? And how shall he fulfil the law, who has no idea of it, or even despises it?! By no means do we deny that love is existing among pagans, but this is not that love which the New Covenant demands by the mouth of the apostle, and which must be the fulfillment of the law, because this is the only way by which natural love can rise to a supernatural level. Extraordinarily interesting spiritual experience may be made by anybody, who attempts to investigate and to test the binding power of the Law among Christians. Here is a description of the symptoms experienced: 1./ At the introduction the Law is spoken of with great deference; 2./ in course of the discussion conceptional particularities and oddities will quickly turn up, and these will greatly vary according to the individual character; 3./ when we get to points which concern personal interests, the respective part of the decree is judged, contemptuously regarded upon, and dropped; 4./ the Book of Law is cast away in its entirety; 5./ the person preaching the Law is despised and refused, which - varying according to the custom of the respective epoch - has always been the source of the death of every martyr.

Ordinarily people are defending themselves against the Law, by saying that the Law is not necessary for salvation. Of course, one can be saved at the gibbet by a last repentant sigh, yet the Law has not been given only on behalf of salvation in the next world, but also with a view of arranging human life on this earth. One thing is certain, without the divine Law, the Law of the Word, mankind is afflicted on this earth by immense catastrophies.

This disregard of the Law, which is a logical consequence of the heathen nature of the Christian peoples, has effected that Christianity is being infiltrated by other heathen habits. Such are for instance mendicancy and the collecting of charitable gifts, as one kind of relief work for the poor, though the Old Testament as well as the New, i.e. the Tora and the Gospel, forbid mendicancy and that anybody should suffer want. Consequently there should not be any mendicants or people suffering want in the Christian society. Here, however, pious souls are founding upon mendicancy as source of income and independent order, which possesses the monopoly of mendicancy. Nothing is more natural than the fact that under such circumstances the poor are facing a chanceless fate, and that impoverishment among the Christian circles can but be increased, the logical consequence of which is that Jewry is getting richer and richer. All this is originated by Christian disregard, resp. miscomprehension of the Law. This economical decline, which the heathen-natured Christians can only attempt to prevent by measures of violence, is causing partly the practice of total celibacy, or that of getting married very late. According to the Tora this custom is an unknown conception, because the prescriptions of the Law make it compulsory for every true and faithful believer

to get married. Such early marriages were the strongest dam against any sexual abuse or debauch, and made of the people of the Old Covenant a strong-blooded nation. This decree of the Law being, however, out of force among Christians, celibacy has spread, and with it the barter of girls, prostitution, female unemployment, forbidden operations, one-child-system and other similar diseases of human society, against which the best-meaning female movements and even state-laws have proved ineffective. Nor will they have full success, until the divine Law of the Word and its respective decrees will be restored in the Christian world, those decrees which demand that he who has once seduced a woman, should take her as his wife, and should never be allowed to send her away, irrespective of her social standing, her fortune or any given promise. The child-sustenance verdicts of our days are but the modest remedies of a charlatan against these pagan customs of the Christians.

As to the financial question, this is an outspokenly piquant detail of the Christian life of our days. The Old Testamental part of the Law of the Word namely forbids strictly the collection of interests, be it on money, or on products, or on any other material lent. The Tora of the New Covenant extends this prohibition even upon the principal, when saying: "And lend, hoping for nothing again." And this law has been given by the Saviour Himself. The people of the Old Covenant, looking seriously upon this law, does not collect any interest from its fellow-believers, but only from those belonging to some other people. In that way they are founding their banks, in which due to the interests paid by the Christian peoples the principals are enormously swelled. And then the Christians are wondering where the Jews are taking from those horrible

sums of money to finance their huge enterprises. Yet the reply is easily given: from the interests and the work of the Christians. Following this example, the Christians and even dioceses are opening their own banks, which are based on the pagan custom and principle of collecting interests, and are thus exposing their fellow-believers to the course of impoverishment, which is in strict contradiction to the spirit and the letter of the Old as well as the New Tora, the interest being the typical product of the pagan mentality. Only the state, at the most, should be allowed to charge interests resp. some *lucrum camerae*-like small percentage for the tear and wear, metal coins and paper money are suffering in the traffic, because the state - being the only source of money - is not concerned by this decree, which concerns only the commercial transactions between men. In this respect the principle of the interestless money is exceedingly holy and salutary, inasmuch as it is in complete harmony with the interpretation of work as given in the revelation. According to the divine law the leading principle of work is: work, because your celestial Father is working too! In contrast hereto the pagan conception is striving for food, garment, and other material goods, though these would turn up at their time anyway, as every other detail of growth. The Law of the Word characterizes this activity by saying that the nations, i.e. the pagan nations which are living without the divine law, are working for the big fire. A Christian, however, feels joy and is greatly honoured, if he can join the celestial Father in His daily work, and he will seek only God's country, i.e. the Law by his actions. In spite of all this, this principle does not exclude the circulation of money, but puts it back on its original position and destination of its natural and easy handling,

just as it lifted woman out of the sensual slavery of paganism to the sacred heights of the vocation of motherhood, thus revealing again the law of the contrasts, which is so typical for this twin covenant. The Tora of the Old Covenant knew the letter of divorce, which Moses permitted because of the stone-heartedness of the Jews, but it executed inexorably the law of interestless money. The Tora of the New Covenant, on the contrary, mercilessly cancels the letter of divorce, but because of the stone-heartedness of the Christians, it has conceded to the collecting of interests, and has introduced and sanctified the bill of exchange. Thus the religious life has developed to the detriment of the Christians.

From the characteristic features of work, rooted in the pagan conception and differing from the revelation, we may logically derive the other pagan trait of the Christians, which has brought forth in production the relation of servitude. According to the prescriptions of the Law of the Word, it is forbidden to engage Jews, i.e. believers and consequently also Christians in relations of servitude, and if somebody's bad luck drove him into servitude despite this law, his relatives were bound to ransom him. Moreover, every seventh year and in years of jubilees every servant had to be set free. According to God's intentions, production in the human society was not to be determined by the relation of master and servant, but by relation of collaborators, as is appropriately shown by God's following declaration:

"The land and everything is mine, for ye are but sojourners with me." For this reason, and according to the example given by God in His chosen people, Christians must not seize either land for ever and irrevocably, but only for fifty years. And this holy will, leaning on God's Tora, expelled from the human

society every kind of labour-trouble, strike and unemployment, securing the safe and untroubled course of production, and erasing the principle of everlasting possession, which, in view of the free and unbound traffic of this earth, is but an imaginary phrase. That's why the Jews, i.e. the people of the Tora, are still demonstrating in our days a characteristic trait, which has also roused great dissatisfaction among Christians often enough, that trait namely which prevents Jews from undertaking the execution of servile work, or even to enter into the services of people belonging to other nations. The explanation is very simple: it is forbidden by the Law of the Tora. As, however, according to the doctrine of the Church, the Tora is also a holy book of Christianity, the sense of its rules is also binding for the Christians. Otherwise the strange situation may arise that the Christian is sinking into the Jewish servitude, in his own home, out of which predicament he might only be rescued by measures of violence, and it remains to be seen if the application of violence, which might have been rendered negligible by the observance of the Law of the Word, is a rightful one. We must not misinterpret the apostle's harangue, by which he is also addressing words of encouragement to servants. It is to be considered that Paul was the apostle of the pagans, and therefore adapted himself to the institutions of their society, which will at the same time prove that the relation of servitude has always been a discriminating feature of pagan society, i.e. of the society of those peoples which are living without the Law. The burden of such overwrought servile work has often induced even intelligent men to utter such and similar sighs as: "I don't understand it! I am working like a beast, and yet I fail in everything!"

When such sighs are rising heavenwards again and again, the kind celestial Father can but reply: "My dear Children! I told you in the Tora not to work like animals, but like pious men, seeking first my country, the laws which I gave unto you, and then all the material goods will be given to you!" So the Christians, i.e. the pagan Christians are worn out by the servile work, are reduced to beggary, are driven helplessly into the arms of public charity, and other people with pagan inclinations will abuse them, and derive profit from their poverty. By the way, ethymologically the word "cseléd" /Hungarian for servant/, which is derived from the verb "julad" traceable in Hebrew documents, is in the closest affinity with the word család /Hungarian for family/, verifying herewith that ancient state, when the servant was considered a confidential member of the family, and acted as such.

Our education is crammed with pagan reminiscences; its principal aim is the acquirement of science. Therefore school wants principally and especially to safeguard knowledge, and will not show the chance of an occupation, or some work granting earnings, before this is accomplished. So it will get into conflicts with life, because in spite of all the science and knowledge the army of the unemployed is continually increasing, whilst those reared by science are not capable of founding independent enterprises and establishments due to the lack of associating instinct, which school has allowed to degenerate completely in its disciples who have been educated scientifically. And this grave ailment of society cannot be mitigated by reform-courses teaching new professions, until our education in the pursuit of the spirit of the Law of the Word is in the position to guarantee work to its disciples. Examinations, qualifications, selections, production of gifted

men and other similar slogans of education are the result and the proof of typically pagan mentality and spirituality, and though they are very far from the spirit of the Law of Revelation, the school of our days is based on them. That's the reason why this generation is so poor in material as well as in spiritual goods, and why it is overcome by the delusions of every allurer.

And which is of still greater importance, knowledge and science are even acquiring a dominating position in our religious science, whilst faith is declining in the same proportion. Our festivals are celebrated with clamour, contests, amusements, noise, excursions, sports, bathing and entertainments, but certainly not with such doings as are prescribed by the Law, namely with the sanctification of our homes and families, by getting enlarged in God's revelations. The Law of the Word commands that holidays should be days of rest, at which even kitchen-work should pause in order that the whole holiday might be devoted within the circle of our families to the study of the Law of the Tora. On such days the head of the family, being the priest and the teacher of his family, should devote himself entirely to the members of his family and his servants. Yea! Complete rest, the Sabbath should be observed on holidays, and every commercial noise and the clamour of amusements should cease on these days, in order that man's soul and spirit might forget all its physical and material needs, and be filled alone by the splendour and the righteousness of the divine laws, and learn to enjoy the delight of the supernatural treasures. But our conception of life is in diametrical opposition hereto, and so it comes to happen that the swastikas of the Christians are floating on the Lethe-like waters of the disregard of law, which in itself

is oblivion. Such circumstances will bring forth that state, when Christianity will be but an empty appearance, which is best proved by the mental blindness with which our Christians are stumbling on wrong tracks, and these Christians forget that they have been granted pardon for their sins in Christianity, and that this fact obliges them to daily progress and improvement. These statements have been made by the Church. The infallible Church is also teaching that subtile idolatry has caused much destruction even among Christians. Subtile idolatry, however, is nothing else but the glorification of reason and sensuality, and giving these two preference to the worship of God as commanded by the Law. If therefore, according to the Church's statement, the proclamation of Christian customs without their contents is but a would-be-Christianity, and consequently no longer Christian, we may as well say, nay, we must say that the conscious observance of the divine laws and the performance of the pure and immaculate religion is also but an apparent Christianity, because it is essentially and substantially the true Jewish faith. In order to illustrate how Christians become pagans, i.e. to prove how the soul of the apparent Christian is turning from the faith to the stiff and rigid negation, let us quote a few paragraphs of a letter.

Chapter X.

A letter from Pest.

The following lines I am quoting from a letter written by a person of high standing living in Pest: "The Hungarian people, so terribly tormented, will be rescued out of the strangling grip of the chosen people without the help of the Old Testament, and herein we shall be assisted by our gracious God, and not by Jehova, who is no concern of ours. With all my heart do I hate this parasitic race, which claims to be

God's chosen people." As there are not a few among our good Christians, who share this conception and sentiment, it will be most instructive to examine more thoroughly these few sentences, picked out at random, at the light of the Christian faith.

1./ To speak of the Jehova-affair as mentioned above, is the negation of the first and most important commandment of the religion, because, according to Christian instructions, Jehova is the only veritable God, and there is no other God beside Him. This is the very point wherein culminate the selectness of the Jews and their world-historic calling and merit, namely, that amidst peoples which are growing more and more pagan, they have saved the conception of the one veritable God, and have made this conception the common treasure of mankind. If this thesis is denied, cast away, or altered by any Christian, he has forsaken the fundamentals of the Christian religion, because this despised Hebrew word only means: the Eternal, the word jehova being composed of the first syllables of the auxiliary verbs used to express the past, the present and the future, the word thus composed giving expression of the thought that the essential trait of Divinity is the eternal and unalterable existence. The first person of this one eternal God has revealed Himself /God Father/ in the Old Covenant, the second person, God Son, in the New Covenant. If therefore somebody denies and casts away Jehova, he is casting away the Father, and he who casts away the Father, is casting away the Son and also the Holy Ghost, because these three are one, and moreover because the Son teaches expressly that nobody can come to God Son, unless he is attracted by the Father, and nobody can go to the father, unless by way of the Son.

Quite apart from the Christians chanting the holiness of their God Sabaoth every Sunday, we read in the divine book of law that the name which is above all other names, is the name of Jehova, Jahve, and the name of Jesus, which means Saviour, and is therefore one and the same with Jesus Christ. If therefore any Christian asserts that Jahve is no concern of his, this means as much as if he had said that Jesus is no concern of his, which, however, is the open and frank negation of the Christian religion, because Jesus Christ and the Jehova of the Old Covenant are one and the same. If we assert that Jehova is not the Lord our God whom we owe homage and obedience in everything, we have become participants of Satan's lies, and are herewith also abusing the Son, which deed is severely punished by the Father. These are the dogmatical truths of Christianity, and for this very reason they cannot be altered without violating the title and character of Christianity.

2./ Our relations to the divine Persons are reflected in our relations to their scripts, because we cannot cast away the Old Testament, without casting away the New Testament too. We cannot keep one without the other, the New Testament being the natural consequence and supplementing part of the Old. Nor can this be done for another reason, viz. for the fact that the Saviour has been teaching that he has not come to dissolve the Old Covenant, but to accomplish it. However, the Saviour is also preaching that he who dissolves a point of the Law, and th might this be the smallest, will not become a truthful teacher, but a teacher of heretical doctrines, because we must not suffer the smallest particle of the Law to get lost. Therefore it is said that all the other objects and doings in the public and ecclesiastical life of the

of the Israelites are not only in eventual, but in necessary connection with Christ. Consequently Christianity and Jewry cannot exist without one another, as in their substance they are one and the same.

3./ What shall we say with Christian heart and understanding of the accusation of parasitism, if we call parasitic that wicked inclination, which wishes to enjoy certain goods without any equivalent and to the detriment of working people? If this is the correct determination of the word parasitic, then it is not just to burn this brand upon the Jews, because the soul of the Jewish people has accomplished such intensive activity in the trade, the commerce, banking, and other spiritual professions that the statistical offices, according to the statements of which the work accomplished by the Jews is by far surpassing their percentage, are ringing with the intelligence thereof. In the defence of their country they have also proffered adequate bloody sacrifices. Exactly this tremendous power of work has roused everywhere the constant jealousy of the nations. Looking at the material question impartially, we must say that the Jews have wrought for the material goods. The Christians, i.e. the nations converted from paganism, on the contrary, have received the supernatural spiritual treasures of the revelation thanks to God's special grace and mercy, without having accomplished any equivalent work, through the Jewry, as it is taught by the Saviour: "Ye got it for nothing, ye shall also give it for nothing." Christianity has not a single religious conception, not one devout pang of heart, which it has not borrowed from Jewry, and it is enjoying these spiritual treasures like a baby the sweet milk of its mother, to which its whole spiritual life owes its development and its bloom. And only as long

as it is drinking this milk happily, will Christianity remain sound in its faith, because the very moment it turns away from the bosom of Jewry, and attempts to forge a new ideology and phraseology for its own use, the Christianized pagan people will lose the privileges of selectness. This is also plainly taught by the divine Master when He speaks of the salvation that is coming from the Jews. And the great apostle of the pagans expressly admonished the grafted branches of the wild olive tree, i.e. the pagans converted to the Christian faith: "Boast not against the branches, be not highminded, but fear: for you may be broken off as Israel has been broken off, which nevertheless is beloved for the fathers' sakes." And what is still more, on the strength of this intimate relation, inseparably uniting the Christian peoples with the Jewish people, Saint Paul teaches that we Christians are to make the Jews partakers of our material goods, for if the Christians have been made partakers of their spiritual things, we are also obliged to minister to them in carnal things until the severe punishment with which God has smitten the Jews, i.e. the dispersion among the nations is terminated by divine order. Therefore the Christians must pay particular heed to this divine measure, lest they should get into collision with their own religious conceptions and principles.

4./ Speaking finally of the hatred, let us mind the instructions of the other apostle, who literally said: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." Therefore the Saviour wants His followers to love even their enemies, to pray for them, and to render them good services. Consequently Christians must not hate the Jews either, lest they should collide with their own religious laws. Lo! How many tragical dogmatic and moral errors there are in the few lines we quoted

out of a letter from Pest. They are all the symptoms and the forebodings of a general decline of faith to come. If this declining spiritual progress is not stopped by the sleeping or may be even dying Christian conscience, the Christian peoples will very soon be smitten by that disastrous religious catastrophe, which has been anticipated by the prophets, and the horrors of which have been uncovered by the divine Rabbi. This catastrophe, however, will consist in nothing less than the sinking back of the Christian peoples converted from paganism into paganism.

Chapter XI.

Christian pagans.

As great as the contrast between these two conceptions may seem to be, yet it is not an impossibility to speak of such a connection, of this combination of ideas, not only because great masses of pagans have turned Christian, but also because our Lord Christ has torn down every wall of separation, by declaring that Jews, pagans and Christians are likewise invited to the great feast given by the celestial Father by the call of His beloved son, the Saviour. We may even say that, if according to the doctrine of the Church there are pagan Christians, then in consideration of the law of contrasts, there must also be Christian pagans, i.e. such souls as - in accordance with the instructions of the apostle - are listening to the inspirations of their hearts, and guided by their own natural and sober judgment are doing what the Tora commands in writing, in whose hearts every order of the Law is engraved, apart from the fact that by nature all men, and consequently the pagans too, are christened. Following this trace, we shall indeed come across truths and symptoms well worth our attention.

We won't speak of the fact that there are pagans in the deepest wilderness, in whose souls the God-conception is alive, the conception of that God in whom they believe, whom they trust, of whom they are afraid, or whom they love, that they are administering sacrifices to serve the worship of God, that they are developing their tribal institutions, creating culture, progress and power, because we might encounter such symptoms for which no natural explanation could be given. In this respect the pagan literature created before Christ is supplying extraordinarily ample material. When discussing this question, only the written monuments of the Old Ages may be taken into consideration, and not those philosophical systems that have sprung up after Christ, because on these latter the influence of the Christian religious doctrine is already visible and comprehensible. But how shall we explain the Christian influence exercised on the literature of an ~~age~~ age, when the Christian religion did not exist yet? !

The classical epical poems, hymns and religious legends of the Greeks and the Latins namely are furnishing vast material to justify and to prove that these peoples had religious truths and moral prescriptions, which were completely identical with the respective rules and religious paragraphs of the Christian-Jewish revelation. The most important of these is the thesis of God Son having been born since eternity. The same conception can be detected in its whole reality in the religious system of the pagan Greeks, i.e. the Greeks who lived before Christ, in which system the circumstance of being born since eternity is the constant attribute of the principal gods of the Greeks. The "theoi aeigenetai" can never be omitted when Gods are spoken of or acting; this is a kind of epitheton like mintmarks

on gold guaranteeing its purity. How could the pagans have acquired this supernatural conception at a time when the poet of the psalms had not yet been born? It is well known that the revelation appears for the first time in the following verse: " I bore you out of my womb before the morning star", and in the other verse reading: " Thou art my Son, this day have I begotten thee." The word "this day" is being interpreted by St. Athanasius and Augustinus and in compliance with them by the Holy Catholic Church as meaning eternity, which has neither past nor future. This verse contains the doctrine and the secret of the Christian revelation and religion having been born since eternity, which was thus known to the pagans centuries ago, the intelligence thereof being the common treasure of the people by the means of the poetical art. Not a single trace of this great secret can be found in the Tora at a time when the belief of the "aeigenesis" is a general and recognised conception of the pagan peoples, and, what is most important, independent of the Jewish revelation! As ~~therefore~~ the pagans ^{thus} acquired this great treasure earlier than the Jews or the Christians, this fact opens the gate for us through which we can step to explore the Christian elements existing in the paganism.

The legend of Heracles typically expresses the mental process of confession, every part of the sacrament being represented in the ~~fascinating~~ form of a fascinating religious story: 1./ the frenzy of sinning, 2./ the dawning of the conscience, the lacerating remorse of conscience, 3./ repentance 4./ the confession of the sin to the priest, God's representative, which is the first ~~ii~~ proof of the auricular confession traceable in the literature. 5./ the poenitentia, i.e. the imposition of expiatory deeds that should follow repentance,

and 6./ absolution. And what is still more, the ten tasks of poenitentia are identical with the respective reparation of God's ten commandments, because he who has sinned against one of them, has become guilty in all the ten.

The whole Odyssey is but a masterful heroic poem of the sacrament of matrimony and its inseparability. The Nekueia appropriates the bloody sacrifices the same power, as we Christians Christ's bloody sacrifice. The belief in the corporealisation of the gods was so deeply rooted in the common conception of the classical peoples that, when making the closer acquaintance of Christ, the thought arose in Pilatus that that man was the corporealisation of some pagan deity. Scenes as described in the books of Moses, wherein God is visiting His selected men in the shape of man have been narrated and described much earlier among pagans. There are innumerable facts hidden in the literature, and it will be the noble task of the doers of the Word to bring them to the surface, and to compare each and every point of the Christian doctrine with the respective pagan doctrine, and hereby they will be able to build up again the structure of the lost primeval revelations, just as archaeologists have ^{excavated} ~~digged out~~ the ruins of Troy or the masterworks of past ages disappeared long ago.

At this place we only want to point at the great contrast, radiating from the cross, and throwing a light on the strange fact that there have been and still are Christian elements among the pagans. This is proved by the many festivals, customs, rites and other things which have been taken over ~~and hallowed~~ from paganism, and hallowed by Christianity, and in connection with which nobody is thinking in our days of their pagan origin. Such are e.g. processions on land and water, which existed already in paganism, such are celibacy,

virginity, monasticism, fakirism, which in Christianity has ended in stilitism, and only continues to exist in the milder forms of self-chastisement.

We need not wonder at this apparently strange symptom, but shall find it quite natural, if we take into consideration that doctrine of the revelation, according to which the Word, the Logos, i.e. the second divine person enlightens every man coming to live in this world, that means Christians, Jews, heathens, moslims, buddhists likewise, and therefore in every human being as well as in every religion, creed, speech, art and culture something divine is contained. And the more gentle the faith, the purer and more ardent appears this divine trait in man.

Chapter XII.

The Variations of the Cross.

The cross is that emblem which can be found at every place and in every movement, and no wonder therefore that since time immemorial it has been discovered by men, and as they encountered it and were confronted with it incessantly, they submitted the simple and natural shape of the cross to various alterations. The cross has become the particularly favourite motive of the heraldry, and the manual enumerates 24 variations. According to this manual there are Greek, Latin, Andrew, forked, St. Anthony, broad-pedestalled, waved, truncated, pointed, clover-shaped, anchor-shaped, crutch-shaped, demi-crutch-shaped, reiterating, hooked, Patriarch, swastika, Maltese, Lothringian, double, and apostolic crosses. Of all these particularly two are playing a great part in our days thanks to those political parties, which have chosen them their emblems. These are the swastika or hooked cross chosen by the Germans, and the arrow-cross of the Hungarians, which

is not even mentioned in the above list. The shafts of the latter are pointed arrowlike, and ^{is} ~~xxx~~ externally in the closest affinity with the hooked cross. The difference is that the hooked cross has shafts pointed from one side only, whilst the shafts of the arrow-cross are pointed from both sides. Both the swastika and the arrow-cross alike are the emblems of the National Socialist Party.

Swastika

Hooked Cross

Arrow-cross

We can encounter the swastika already as a symbol of pagan peoples. In the Japanese art, where the straight-lined elements are dominating over the curved lines, the swastika, i.e. the hooked cross occurs frequently besides the meander and the gammadion. Of this another historian affirms that besides tattooing, the religious connection between the snake and the sun, and the circumcision, it is the characteristic shape of the auspicious swastika-symbol that represents that peculiar stage of development of the neolithic culture which Elliot Smith calls heliolitic culture. "This peculiar little symbol travels over the whole world. Men are not likely to have discovered it, and made it their favourite twice at two different places." Until the year 1000 B.C. the heliolitic culture stretched over the warmer zones of the whole world. The scriptures are not mentioning the arrow-cross; it seems that it is a specifically Hungarian invention of the latest age.

The introduction of the shapes of these emblems requires also some reasoning as to their significance, because each symbol by nature identifies another ideology. The external shape of the swastika demonstrates that all the four shafts of the cross are broken rectangularly. This breaking of the

rays at an angle of 90 degrees is - besides the crossing of the rays at an angle of 90 degrees - a characteristic feature of the swastika. In the swastika the ray representing and symbolizing the Father is broken as well as the other ray that represents and symbolizes the Son, though the Father declared with reference to the Son that "Ye shall not break any bones in him", hinting with this sentence at the Son's sacrificial part, foreboded in the Old Covenant by the sacrificial lamb. Therefore - as it is related by the writer of the Gospel - the soldiers who broke the legbones of the malefactors crucified simultaneously with Christ, did not break Christ's legbones, but opened his side with a spear as a proof of his death. There is some significative relation between the bones and the rays of the cross-symbol, inasmuch as the bones as well as the rays symbolize the stiffness, the straight direction, the unalterableness. And man is being characterised in his creative /engendering/, as well as in his acquiring, or defending actions by the fixed relation-magnets. Examining the swastika from the point of view of divinity and mankind alike, the thought arises at its contemplation that in it the power of Christianity is broken, which is so sublimely illustrated by the unalterable straightness of the rays of the cross. If however the straight direction of the rays of the cross is broken in the swastika, this means with other words that under this symbol the place of Christianity will gradually be occupied by a contrarious ied ideology. Just as the arrow-straight symbolizes the irresistible power and the infinity and the unlimitedness of sunlight, the rays of the cross will have to guard the corresponding characteristical features of Christ's teaching. If however the symbol of the cross has suffered some alteration, this will have the logical conse-

quence of the ~~symbolical~~ philosophy of the cross undergoing also some alteration. As proved by the study of the contrasts, the fact of the alteration of the Christian faith is a symptom and a consequence predicted by the revelation, and we may therefore restrict ourselves to state but the circumstances of its external symptoms. The appearance of the swastika on the sky of spiritual movements is but an external warning that the predicted decrease of the Christian faith has perceptibly begun.

The fact of the slow decline of the Christian religion is drastically symbolized by the swastika, its shape being a perfect copy of the ~~Segner-wheel~~ Segner-wheel well known from the physics. In this contrivance the reaction of the water pouring from the sides of arms, or pipes, arranged crosswise, brings the whole turbine into a revolving motion. These pipes and the rays of water pouring from them are reproducing the exact shape of the swastika, the whole turbine moving in the reverse direction of the pouring water, i.e. backwards, this means reactionarily. Thus racial biology and every nation confessing the scientific and not the religious and lawful creed of blood is moving contrarily, reactionarily as far as Christianity is concerned, which is symbolically demonstrated in the swastika by the breaking of the cross. People are wont to say that God's mills are grinding slowly, but unfailingly. In the Christian world-ideology the swastika is the perfect picture of God's water-mills, through which the great floods mentioned in the psalms are pouring down. These great floods are being swelled by the human and empirical science, art and power to powerful spiritual streams.

There is still another possible explanation of the swastika. The rays broken rectangularly illustrate namely the

man rising and man lying down. Before rising definitely, man first sits up; when lying down, he acts similarly; both actions are brought into relation to one another by the rectangular position. If we apply this symptom to mankind, we find that the nations have risen from paganism to Christianity, but will sink back from this exceptional position into paganism. This change of position is demonstrated by the swastika's break of rays with excellent liveliness. At the time of paganism namely the swastika was the appropriate emblem of the desire of conversion to Christianity, and in Christianity it is likewise the striking emblem of the decline into paganism. And the existence of these two ages is being demonstrated in the swastika by the rays being broken partly rightwards, and partly leftwards.

Moreover the progress of the actions of the spirit represented by the swastika is in accordance with its break of rays, namely: 1./ Its activity originally announced and directed against the Komintern, was unexpectedly and suddenly transformed into a union with communism. Herewith it acknowledges the spiritual victory of communism, by serving its aims, inciting the war of the Christian peoples by revolutionizing the world, and by preparing the general slaughter of the Christian peoples, as it is told in the Scripture. 2./ As a methodical tool hereto will serve the incitement of the mutual and actual hatred between the peoples and nations, which means as much as a stiff break of rays with the cooperative spirit of love expressed in socialism by words. Thus it is preparing the situation, when the love postulated by Christianity will disappear, and its place will be occupied by the hatred incited by socialism and nationalism. 3./ The war waged against Jewry follows the law

of the swastika's break of rays, and acknowledges the spiritual supremacy of Jewry, because especially in the union of socialism and communism both ideologies are the products of Jewish spirit. In the ardour of its struggle against Jewry, it casts away also the Christian spirit that has been passed on by the Jewry, which however is not the work of Jewish spirit, but divine revelation, which cannot be said neither of socialism nor of communism. 4./ It does the right thing in dissolving the freemason lodges, but at the same time draws the emblem of freemasonry, the triangle, on the map of Europe, by forming the Three-Power-Pact, and deleting the swastika which was visible on it, being formed by Madrid, Rome, Berlin, Moscow on the one side, and London, Paris, Warsaw, Bukarest on the other side. 5./When it fights against Jewry, be it by breaking its aims of world-domination, be it out of hatred felt against other peoples, it occupies the standpoint of Jewish mentality, because it is a teaching of the pharisees, which was already reprimanded by Jesus, and which loves only the Jews, and despises the ~~gentiles~~, the strangers, as well as the other teaching that is striving for world-domination by the subjugation of others. Both the corporeal Jewry and National Socialism have the same aim: world-domination; the first by means of money, the latter by means of weapons, and the tool applied is also the same: subjugation. Behold the break of rays in the spirit of the swastika! The spiritual Jewry, i.e. Christianity, is also striving for world-domination, but not by means of money, weapons, or subjugation, but by the preaching and practising of the divine laws, the only rule of which is love, which it is even able to extend to the enemy. The earthly sons of Abraham, the Jews of our days, may speak of domination won by money and wealth, but they are not willing to see in it the fulfillment of the divine promise; because

this would be the most bitter derision of God. And just as the Jews cannot speak of that, no creed, no nation, and no political party will be able to speak of it either. Behold the spirit of the spiritual Jewry, i.e. Christianity, which saved the slave and the woman out of their pagan position, and gave back every soul to its vocation and destination. There is no break of rays in the cross. 6./ Due to the law of the swastika's break of rays the unexpected turn of ~~the swastika~~ ^{turning against and} attacking ~~the~~ of the other point of the axis-power, with which it is at present working in the best friendship and harmony, must ensue. The psychological explanation hereof is obvious. As the spirit of the swastika is not able to and actually does not discriminate between corporeal and spiritual Jewry, according to the rules of logic the consequence will be that the hatred incited against the corporeal Jewry will pour over and turn also against the spiritual Jewry, and will so attack its founder, Christ, together with his representative on this earth, i.e. the pope in Rome. By the way, this coming event has also been revealed in advance. 7./ At last, as to the chances of this fight, we must know that the ^{of} stars of the ultimate points in the contrasts of the cross and the swastika, which are to-day called by men Jewry and Aryanism, according to the facts of many thousand years and the proofs of the Scripture one is a fixed star, whilst the other is mobile, inasmuch as Jewry has existed since the beginning and will also be present at the final stage of development, whereas the other antagonistic star, which has been given in the course of time such names as pagan, Greek, gentile, Christian, Aryan, and shows its roving nature in this change of names. According to the rules of chivalry, however, victory will be awarded to him who remains alive on the battlefield, whilst he who leaves the battlefield

will be the vanquished. As however, according to history's testimony, Jewry has never been removed from the pivot of contrasts, and, according to the prophecies, will for ever remain on it, it is obvious that the antagonist will be the losing part. This coming event is ~~anti~~ expressed by the certified Scripture by the statement that the whole mass of Jewry will be converted to ~~the~~ the Christian faith, which means that the corporeal Jewry will be transformed into a spiritual Jewry, whilst the nations which have risen to fight against this spirit will be devoured by the fire sent by God from heaven for this purpose! All this is told us by the swastika! The German people should therefore be prepared that its physical and spiritual force and power will be broken as suddenly and stiffly, as it itself broke the straight rays of the cross, the rays of that cross on which God suffered, and therefore this God Himself, who is Jehova, will measure the punishment for the break of rays, unless the erring German people will repent of ~~his~~ its sins in time. "My struggle" is the struggle of Antichrist!

And what does the arrow-cross tell us? Let us briefly listen to it. Quite apart from the fact that in this shape too the cross is broken, and that even at a more narrow angle than in the case of the swastika. The initial lines of the little arrow are hinting at some other form concealed behind and contained in the arrow-cross as the shadow of the earth in the eclipse of the moon. The pointing of the rays of the cross to arrow-shape is conjuring before our eyes the arrow, the typical weapon of the ancient pagan world, the vertical line representing in this conception the bow, and the horizontal line the arrow belonging to it. Whilst the swastika was the auspicious emblem of the pagan ages, the arrow-cross is the

symbol of the aggressive weapon of the pagan Hungarians. In this form the cross represents aggression, strife, war and hatred. Luck as well as violence, however, are in full contrast with the Christian conception of life. If there are Christians who are devoted to these principles, i.e. to luck, violence and aggression, their inclinations are the manifestations of pagan nature, the ardour of which has not yet been tamed by the book of laws of the revelation. And yet how much do we risk for the lottery and for an armament! If the followers of the Christian faith continue to march in this direction, they will very soon erect monuments to the gods of fortune and war, as they did to the goddesses of power and beauty, at the feet of which monuments those who have come to do homage will offer spiritual sacrifices. The arrow-cross testifies that its masters have transformed the symbol of love, Christ's cross into the symbol of hatred. Christ's cross namely is not only the symbol of love between friends, but also the symbol of the love of the enemies, because He taught and showed by His example that only the man who is ready to give his life for his fellow-creature, loves his fellow-creature truly. He gave His life even for his enemies, and He did not want anything from them but repentance. This is the highest grade of love, which surpasses our comprehension. This love of Christ is best reflected in the sturcross, in which even those are glorified, who executed the cruel and unjust verdict. By no means can therefore the arrow-shaped variation of the cross be brought in connection with the name of Christianity, because it is totally contrarious to the principles of Christianity.

This being the story of the arrow-cross, we may say that it belongs to the relics of our pagan ages, just as the swastika does. And what a strange play of the symbols to watch

that every wordly movement of the present, which is of any importance, selects its emblem amongst the relics of the pagan time! Thus appeared the emblem of the miraculous stag at the head of the Hungarian Life Movement, whilst the "Törzsökös" /Sworn and True/ Hungarians are following in their movement the emblem of a dragon. And who knows what other emblem is still to be conceived in the imagination of the Christians? Thus might appear the capricorn, the steer and the rest of the zoo of the zodiac. No doubt, there is some truth in the books of that poor Jewish prophet, who spoke and wrote of the possibility of the Christian peoples turning again pagan. Symptoms symbolizing this development are becoming more and more visible, and this with a certain lawfulness, a short characteristic of which is that most of them are somehow connected with the cross, causing slighter or more important discrepancies and alterations on it, whilst other people endeavour to discover their emblem in the shape of some animal, thus reverting to the discoveries of the pagan time.

And if these emblems are really in connection with the spiritual structure of their followers, and the emblems of pagan periods testify a new pagan cult, then we are exactly where Koppány, Vatna and their followers were, who attributed the injuries and humiliations suffered by the nation to the deficiencies and shortcomings of Christianity, and therefore sought fresh strength and courage in the teachings of the pagan priests and in the natural instincts, the inspirations of flesh and blood. In the statements of the politicians and scientists of our time the same mode of thinking becomes apparent, because according to them the Christian faith is not capable of healing the ailments of society, and so they are seeking healing in human and physical wisdom, in the science

This, however, is the situation described by the apostle, i.e. an illustration of a manner of living arranged on the ground of the law of the Tora, and disregarding this law /love/, which formerly divided mankind into Jews and pagans, and divides them to-day into Jews and Aryans.

The connection between these symptoms and the revelation, i.e. the close connection between the lives of the nations and the Jewish people and their religious progress and degeneration being obvious, it is necessary to examine them ^{by} at the light of the revelation, and to meet them with constant and watchful attention, because without this there is no correct solution, no valid defence, since these divine exhortations have not been given in vain, but are carrying the mark of lawfulness in them in the form of sanctions connected with these exhortations. These sanctions are rather grave and beyond any human power and calculation, and therefore there is no possibility to evade them, nor can they be outwitted, as it is also shown by the examples. In the Old Covenant the Lord frankly declared with regard to the Jews that, should they not listen to the words of His deputy, the Messiah, and should they not cling to the Laws of the Lord, they would be dispersed among the nations. And the goal, the dispersion, has inexorably taken place, and will last, until the Lord Himself suspends it. No human power can help it. Regarding the Pharaoh, the Lord declared that, should he not allow the Jews to leave his services, He would smite his people with plagues. These ten plagues of Egypt were mercilessly executed, because the Pharaoh had been merciless to God's commandment. God has also measured the punishment for the Christian peoples, should they cast away or disregard the laws of the revelation; the punishment will consist in their sinking back into paganism. And this

process has already become visible in a very acute form. So has God also measured retaliation for the Christians, should they not tolerate in their midst the Jews, suffering in their dispersion, such attitude being the duty of the Christians, and ordained by God, as it is written that the Christians are to let the Jews take part in material goods, because it is through them that they have acquired spiritual goods, i.e. the holy teachings of Christianity, which is the highest good in this world. And again, how miraculous is the law of the contrasts! The Pharaoh was unwilling to let the Jews leave his services, whilst the modern pharaohs will not suffer the Jews in their services. Though the deeds are contrarious, yet the trespass is the same, namely the scorn and the refusal of God's command. Where however sins are committed, there will be also punishments so that he who trespasses in a thing, will find his punishment in the very ^{same} thing.

Conclusion.

Once, when I went to the bank of the Ipoly-river to worship the Lord in the beauties of nature, the Lord showed me near the bounds of Kóvár the image of the star-cross. And since that moment the image of the star-cross has often appeared in my reflections. And whenever I thought of it, it always helped me to more and more beautiful truths. Slowly I began to put them down in writing, to draw an image of the star-cross, then I published them in printing, and so the star-cross also made its appearance before the public. And how strange! What had caused me so much spiritual joy, caused much vexation with other people. The Christians were vexed because of the Jewish star, whilst the Jews were displeased to accept the cross. And what is still more, somehow an

illustrious university-professor learned of it, and did not tarry with his crushing judgment of the modest little emblem and its originator. Here began the sufferings for the star-cross. One of my kinsmen severed relations because of the star-cross. But all these experiences only increased the reverence I felt for the star-cross. In order to prove its sanctity and invulnerability against such attacks, I was compelled to write this short treatise on behalf of the verification of the Lord's declarations. I do not think there is a devoted-hearted believer, who could deny in his conscience the philosophy sprung from the teaching of the star-cross; and should yet somebody deny it, life will certainly recognise it, and the Lord of life will render it justice.

Whatever the fate and the part of the star-cross may be, one thing is certain, namely that it has the same characteristical features as the teachings of Christ, and is repugnant to Jews and pagans likewise, inasmuch as it is considered scandalous by the Jews, and nonsensical by the pagans. And yet this is the only teaching that will survive the ages, surpasses every philosophy, and the only one bringing salvation. It is also certain that without the knowledge of this emblem we cannot solve and explain the reason and the origin of those many sighs and complaints, which are in these days pouring from the lips of so many hapless Jews who are asking, why innocent people have to suffer that much if they happen to be Jews. It is comprehensible that the guilty Jew is punished; but it is incomprehensible that the innocent should be punished for the guilty Jew. Nor is there any explanation for those innumerable tears and sighs pouring from the lips of Christians, and asking why so many innocent people should have to perish through fraternal fights

privations, or through the terror of the guillotine, and why finally all men should become the victims of a general and insane slaughter. Because it is but a natural psychological process that the hatred of our days, which is growing between the peoples and the nations more and more ardent, will end in a mass-frenzy, which moreover has been prophecised clearly by the Old- and New Testaments. Assuring answers to these tormenting questions are radiating from the star-cross. Finally it is also certain that the star-cross is the sign of the living God. God already ordained in the Law of the Old Covenant that the two pillars of divine worship, law and sacrifice should be carried by one people, and even in one tent. At present however, in spite of the Law, the Jewish people is carrying since its dispersion the Law separately, whilst the Christians are also separately carrying the sacrifice. Mankind will not and cannot be at rest and peace, until the two components of divine worship, i.e. law and sacrifice, are united in that beautiful and perfect harmony, represented by the star-cross. But let us unite the star with the cross, i.e. the sacrifice with the law, and peace in the hearts of men will at once be solidly and unshakably restored, like in the star-cross. There is nothing impossible in this desire, because according to the Scriptures this will be ~~mayx~~ anyway the last scene of mankind's divina comoedia.

We must also continue to see in this sign the sign of the living God, because it represents the personal belongings of the living God, i.e. law and sacrifice, the Old and the New Covenant, Jews and pagans, who are called by a common name Christians, and who are the sons of the living God. The angel who appeared to the prophet of Patmos, and who came to mark, to save, and to protect the selected, who were to be protected,

and taken to safe places, bore the sign, the sign of the living God, because those who do not bear the sign of God on their foreheads, and do not belong to the selected, who are to be saved from the judgment, will become the victims of the annihilating elements. Whereas on the foreheads of all those, who belonged or belong to the Lamb that stood on Mount Zion, the sign of the Lamb and of the Father, with other words the sign of the Father and of the Son, i.e. the sign of law and sacrifice: the star and the cross is written. Those saved, however, have been taken from the Jews as well as from the pagans. Here we see that both points of the contrasts are God's. So we can say that the star-cross deserves to be the sign of the living God, and that the name of the first Christians was "the sons of the living God", which it will remain to be for ever. In the same land of Palestine, where the worldly Israelites had been told that they will cease to be God's people, those other spiritual Israelites, who had been chosen out of the ranks of Jews and pagans, were appointed the sons of God.

Those, however, who are not the sons of the living God, but with some pretence forsake the living God, are also bearing a certain sign, a sign of recognition, which the prophet of Patmos calls the seal, the image of the beast, and which the worshippers and the followers of the beast will bear on either their foreheads or on their hands. These have killed on this earth the sons of the living God for the Gospel and the testimony of Jesus. What this sign will look alike, is nowhere explained in the Scripture, but as a consequence of the law of contrasts it must differ from the sign of the cross, which is the sign of God, and which naturally cannot be identical with the sign of the beast. Consequently any figure with the exception

of the star-cross might be the sign of the beast. The beast himself can be defined from the interpretations of the Scripture, according to which the beast is the human mass, deprived of its faith and spirituality, sunk in the worship of intellect and sensuality, which will finally strip off the last human traits, and appear in the arena as the blood-thirsty, devastating, annihilating and slaughtering element. After having at last achieved its hideous work, of which it thinks to be able and promises to construct a new fancied world and order, and a happier and brighter future, it will be struck by judgment and annihilation, which will save mankind from the beast. The safe and external sign of this event will be the conversion of the whole mass of the Jewry, which, according to the laws of nature, will be followed by the union of the star and the cross.

Therefore the work of ~~inciting the Jews by the pagans~~
~~the pagans means here as much as Christians~~ the pagans inciting
the Jews to enter the Holy Mother Church /pagans means here as
much as Christians/, is - according to the teaching of the
Church - of the greatest importance, as the complete conversion
of the Jews, will be the complete conversion of the world. The
sign of this hopeful event and general pacification is the
star-cross, which has been designated by God. Happy will be
those, on whose foreheads the saving angel will put this sign.

Every ruler possesses insignias of his own, insignias symbolising his dignity. The coronation-insignias of the king of Hungary are the following: the holy crown, the coronation ^{robe} ~~cloak~~, the sceptre and the imperial globe. To these insignias belong also: the apostolic cross, the smaller cross which is kept in the treasury at Esztergom /Gran/, and upon which the king swears his oath, furthermore the alba, the stola, the shoulder-cloth, the belt, the gloves and the breast-jewels. All this is kept in the chest where the coronation-insignias are being guarded at present. From the standpoint of our treatise, we are especially highly interested in the position occupied by the sceptre, when we are examining the question as to which sceptre, which symbol would represent best the royal power of Christ, resp. what emblem would he have chosen for this purpose if He has at all chosen one. Most probably, however, He has chosen one, because as He wore the purple robe and the crown of thorns, when His subjects greeted Him first as the king of the Jews, He must most probably also have held a sceptre in His hands, as this is a particularly well fitting sign of His power. It is true that in order to represent this power His murderers put a staff of reed into His hands, which characterized most strikingly the substance of the power for which the Saviour was certainly not striving, but this was exactly what the Jews of His time wanted Him to do, and they put a staff of reed into His divine hands for the very reason that they might thus characterize the incapability which He showed for wordly affairs. If we examine this material, earthly power, for which Jews as well as Heathens and Christians were competing, and are still competing today, we could not have found - not even after long searching - a more appropriate sign than the reed which is bending to and fro at the gentlest breeze. For the so called politics our Lord Christ

had certainly no sense, at least He rejected every occupation by which He might have acquired worldly power; therefore He expressly declared that there was no wordliness in Him. So this power is exceedingly well symbolised in the staff of reed, naturally not in the manner as if He had no power over the world, for He has publicly declared that everything belongs to Him, His Father having given Him everything, the politicians, the Pharisees and the hypocrites too; it means, however, that He does not want to be in the possession of any worldly power during His soul-saving activity, and leaves it to the human beings to attend to the material games of everyday-life. Nothing, however, will prove better the power of Christ which is also extending upon the material world, than the circumstance that He unrestrictedly gave and gives commands to the streaming floods of the sea and the salutary forces of the Siloe bath. He also declared that He could get more than 12 legions, in case He had asked His Father for it. So we can see that the Saviour was very well aware of His worldly power, but did not want to use it, until the time had come that had been fixed in advance by His Father in His omnipotence. In the spiritual world, however, the Lord did not set up such barriers for Himself, but preferred to declare and to own openly to Pilate, when this judge queried Him regarding His kingdom, by answering him: "Thou sayest that I am a king.....my kingdom is not of this world." My realm is the realm of truth, the realm of the soul, the realm of God. And He did not conceal His unrestricted power, extending upon this realm, nor did He hide or cloak it, but He taught, proclaimed and exercised it. We are looking for the sceptre, the sign, the symbol of this spiritual power, which is truly a divine quality, a revelation of the substance of divinity.

That this sceptre must have a different shape ^{than} of the sign, aiming at the worldly power, is made obvious by the extraordinarily

perfect terms, by which the law is mentioning this matter. When the seer of Patmos introduces to his followers God's word clad in a bloodstained garment, the king of kings, the ruler of rulers, he says of him, that this king is governing the peoples with an iron rod. So we see that the iron sceptre in the hands of the king is in heaven the sign of the true wordly power, which appeared on earth in the hands of the king in the shape of a weak staff of reed. Even at His very birth this sceptre was prophecied to this king, as the sword of the god of war was promised to Attila, the scourge of God, because just as the woman whose garment was the sun, bore a son, the seer writes of Him: "And she brought forth a man child, who was to rule all nations with a rod of iron." This ruler, who is represented by the seer of Patmos in his letters as the apostle of the heathens with an iron rod, appears as the King of Salem, sampled by Melchizedek, the pagan highpriest, and to whom the Patriarch Abraham already delivered the tithe, and of whom the psalmist sang with great delight: "Thou art a priest for ever after the order of Melchizedek." This word, however, is made up of two parts: Melek - meaning King, and Zedek - meaning Justice, and so Melchizedek means the King of Justice, who has his royal seat in Jerusalem, the town of peace; because this name too is a composed word, Jeru meaning town, and Salem peace. If therefore the sample is of such an abundant significance, how far more significant must then be the real king sampled by the pagan highpriest. That this king is nobody else than our Lord Jesus Christ, is not only proved by the whole divine book of law and by the church, but also by the circumstance that in the course of history no human being has yet dared to strive for this kingdom, i.e. to strive for the position combining the wordly rule with the priesthood of the sublime God.

Alone Christ has done this, Christ whose signature nobody understands but He Himself, which means that the godly word cannot be recognised, understood and comprehended by any mortal being, save by God Himself. Christ however is represented as the King of Salem, as Melchizedek, at first as the king of Justice, then again as the king of peace, consequently He is monarch in the realm of the world and of the soul, i.e. two sceptres are due him, which both must combine in themselves these two qualities in the same manner as the Sovereign combines both absolute powers in Himself. That's but natural.

It is remarkable and a circumstance well worth our attention that those who were the first to proclaim the kingdom of Christ, and who have been firmly confessing it from the first moment of its existence up to this very day were heathens. It is well known that Pilate was the first heathen who publicly before the whole world had the document inscribed "King of the Jews" nailed on the crosswood; but a short time ago the Catholic Motherchurch has proclaimed the day of the Kingdom of Christ a festival day. The Jews however were the first to proclaim the principle of the highpriestdom after the order of Melchizedek, and it is due to their official scriptures that the knowledge hereof was spread among the peoples. The prophecy of this highpriestdom is appearing for the first time in the psalms of David, and this prophecy has then been dealt with more elaborately by the Apostle Paul in his very letters to the Jews. When, therefore, the heathens proclaim Christ to be the King of the Jews, and the Jews proclaim the same Christ to be the Highpriest of the Pagans, God Father is proclaiming by this irrefutable fact of His only begotten son that He has given Him with the Jews and the pagans the whole of mankind, and herewith in the common world

of substance and soul the power over the whole world. If this double title, uniting a sublimity and a dignity surpassing every human conception, means this, the sceptre must also express this by the subtle shading of its hues and lines and by the power of its significance.

Nowadays the highpriests in the human world possess a particular staff of their own, the so-called crosier, formed after the staff of shepherds, and glorified by gold and many precious stones. Characteristic for its shape is its crooked upper end, denoting that the shepherds of the soul are driving with it the lambs into the paddock of Christ. In compliance with the imagination of the peoples, the staff of the wordly kingdom has taken a different shape. But there is no sceptre on the whole world which would unite the symbols of kingdom and highpriestdom, and such an one has never existed. Only Christ's sceptre is like that, because on the strength of God's command He is entitled to this double power. If we wanted to design the royal sceptre of Christ, i.e. of the King of the Jews and the Highpriest of the Pagans, on the ground of these general points of view, we could not even after long searching find a more suitable symbol than the sign of the starcross, because in this sign we find united in perfection the idea of royal and of highpriestly power, i.e. the power of the wordly and the spiritual kingdom. It is to be noted that the star of the Old Covenant is a sign and a characteristic expression of the law, just as the "S"-sign in ^{the} case of the wordly laws; this latter sign is also made up by two entwined lines, as we were able to note in the case of David's shield too. To every lawful ruler, however, the sacred paragraphs of the Law are a guaranty that he can exercise his power without any trouble, and so

the King of Kings had to care too for laws which were to fortify His rule for all times and everywhere. And this king has also issued this Book of Law, which is known to the entire Christian world as the "Holy Scripture", and which the Jews are directly calling the ~~the~~ Tora, i.e. the Law, which the pagans bear endorsed in their hearts due to a primordial gift of nature like an innate conception, and very much like the mother soil is bearing the germs and the seed of ~~innumerable~~ innumerable ~~data~~ of plants. Kings would swear an oath by the laws of their land to govern their people by these laws. In the course of revelation the Lord Himself has sworn more than once by these laws, which He solemnly proclaimed and provided with decrees of punishment, i.e. which He sealed by sanctions, lest His Law should be less complete than the law of man.

Our Saviour too paid good heed to this lawful action, and He gave expression to it in His reply to the youth who questioned Him regarding the proper form of salutation. Jesus gave the young man but the short reply: "Keep the commandments!" i.e. keep the Law, and He too showed Himself upon earth among men as the faithful fulfiller and executor of the will of His celestial Father. As the will of the Father is the Law, all those who acknowledge the rule of this law, and adapt themselves to its prescriptions form a secluded corporation, a secluded realm, resp. nation, which we otherwise call the secluded and perfect edifice of the Church, the main pillar and the vault of which is Christ; with such words adorns the divine Law His kingdom. And the most beautiful sign of this secluded territory is the star of the Old Covenant, the shield of David, which pertains however to the whole world for every psalm, every prophecy, every action mentions it, yea, even the Father who has handed over everything for

government to His only son, the king of the world. Everything that does not fit into this Law, has to disappear from this world and to move to another place for which the same Lord has given other laws. The general acknowledgemnet of this Book of Law will take place on this earth, when the Lord will have subjugated all the adversaries of the king of this world, Jesus Christ, and will have made foot-stools out of them for His son. Small and secluded as the star of Jacob might have looked in the beginning when it shone at the time of the birth of the king of the world over Bethlehem, and for which reason it is the symbol of the ruler descended from royal blood, it is gradually expanding and growing in course of time until at last it encloses the whole world, and creates the foundations of that true and unshakable world-rule, which men are endeavouring in vain to conquer by their ~~xx~~ weapons or other means; for the secret of this rule lies hidden in the divine laws and nowhere else. And its sign is the star of Christ.

As our Lord Jesus Christ is uniting in His sacred person beside the royalty also the highpriesthood, the Lord has certainly also bestowed a special sign on the latter, for priesthood is also a royalty, a regale sacerdotium, as the Church says. The artist making the design would be confronted with an easy task if he tried to make use of the crosier in fashion at present, for all he would have to do then would be to simply combine the signs, and the double-symbol would be ready. The chief-shepherd of our souls has chosen, however, a much more modest sign which can by no means compete with the bejewelled and gilt crosiers - as far as the outward appearance is concerned -, but which is incomparably richer ^{are} insofar as inner value and power of expression ~~ix~~ concerned.

And this sign is no other than the simple crosswood, at which He worked at His lifetime, upon which He reposed in His death, and of which His faithful apostle has developed the philosophy of the cross. As however our Lord and God has united him who offers the sacrifice, and the ^{victim} ~~sacrificer~~ itself in one person, in the lamb of God, which has taken upon itself this monstrous task out of its own will and decision, and at the same time out of obedience towards the Father, the most expressive symbol of His highpriesthood is consequently the sign of the victim itself, i.e. the cross.

These two signs however get on with each other in the best harmony, as the cross fits to the star in the most natural way, whereas the latter already contains and comprises the cross by its birth, and is creating it also outside of its boundaries. I have endeavoured to prove and to demonstrate in the previous chapters how rich both the cross and the star are in signification. Now we can also see that the starcross is expressing the double power of our Lord Jesus Christ, i.e. His kingdom and His priesthood in a masterful manner, because both these elements are faultlessly and perfectly reproduced in it. The infiniteness of the sacrifice is represented by the cross, the beams of which are shining through all layers and penetrating them far better than X-rays. The value of this sacrifice also renders any further bloodshed by the hands of men superfluous, for this would merely be a denial of the fact that the sacrifice of the cross alone has completely sufficed. The cross also means that the fact of this sacrifice has chiefly been comprehended by the pagan peoples, which by their conversion to Christianity founded the rule of Melchizedek, the highpriest of the pagans; a rule which will not be open to the Jews until the time fixed by God has

come, i.e. not until the whole mass of the Jews has turned to Christ. Then however they will herewith acknowledge in Christ the Saviour, and also the highpriest after the order of Melchizedek, and not after that of Aaron, and so they will gain the sacrifice to the law which they also with themselves in the dispersion, as it is strikingly expressed by the star. And simultaneously herewith the pagans will acknowledge and acquire the law, which they have been missing for thousands of years, and which yet was always very near them, and which they even had in their hands. Both kinds of worship, i.e. Judaism and paganism, will then be united in the undisturbedness of the happy messianic period in such a perfect and pure harmony, as it is expressed by the starcross, i.e. the symbol of the kingdom of Christ. And to this sublime nuptial festival, the greatest festival of mankind, will appear according to the testimonies of the scriptures God Son in His royal pomp, surrounded by the legions of angels and men; and at the head of the triumphal procession will then march the symbol of the wordly and spiritual kingdom,
the starcross,
the glorious sceptre.