



COMING

SUMMER

THE SONGS of the WOOD-MAIDEN

SYMBOLS: ROSE & CORN

SPIRITUALITY
Going all the way

FEMALENESS of GOD

ADVENTURING
INWARDS

SEASONAL
FESTIVALS

TWO-PART FEATURE

THE END of the WORLD

of the APOCALYPSE

of the AGE of the
GODDESS

THE COMING AGE: A Madrian review of religion, life and culture, issued under the hand of the Goddess by Lux Madrana and the Order of the Daughters of Artemis at 3, Hill View Rd., Oxford in the month of Rosea, in the year 3710 after the foundation of the Temple of Artemis at Ephesus and the year 119 after the appearance of our Lady at Lourdes.

The opinions expressed in this publication do not necessarily represent the views of either of the above organizations, but they do not conflict with the essential tenets of the Madrian religion.

EDITORIAL

ALTHOUGH we did not try consciously to make a Rose of the World issue, I do think, looking over all the material that there is an emphasis in this issue on ideas connected with the season - full personal communion with the Goddess, the conflict of the true self (the her-a-self) and the false, and so on. I think once one becomes attuned to the archetypal pattern of the Madrian year one's thoughts tend to follow its natural rhythms, and that has perhaps shown in our contributors.

Because I have little of an "editorial" sort to say, and because we are very pressed for space (we have had to shelve two articles intended for this issue - one on Geniae and one examining from a Madrian point of view the specious grounds of the idea of 'continuous human progress'), I would like to give the rest of this page to extracts from a poem sent anonymously to Lux Madriana:

Sophia has come:-

Hear the words

She uttered as I knelt before Her

Heedless of the storm and drowning rain:

"You have seen the curve of a rainbow -

I am come to complete the circle

And bring you joy"...

I have lain under my new colours

And bathed in their radiant fulness

While She smiled above me,

Her hand upraised in haunting peace.

Chaste Her mind, Her heart, Her soul,

For friends She has the creatures of the field...

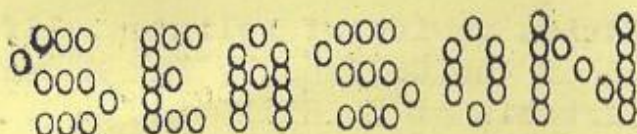
Her peace guards the autumn winds from harm

And lingers softly in the green spring rain.

One look from Her clear-eyed Truth

And the sullen run like stags

Gladdened by the sunlight on a mountain range...



Correspondence of the sacred and secular calendars for the summer months:

Rosea: June 13th - July 10th

Kerea: July 11th - August 7th

Hesperis: August 8th - September 4th

Major Festivals: The Festival of the Rose of the World:
19th Rosea (full moon; July 1st)
The Festival of Regeneration: 22nd Kerea.
(cross-quarter day; August 1st)

Minor Festivals: The Day of All Heras: 9th Rosea (Summer
solstice; June 21st)
The Day of Moira; 16th Hesperis (August 23rd)

The Season of Fire and the Rose

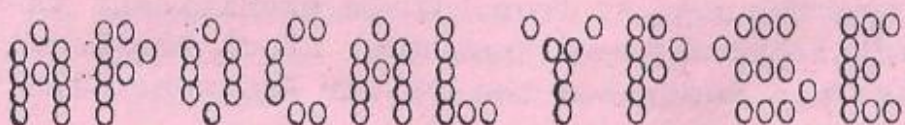
From the Day of All Heras to the Festival of the Rose of the World (the season varies in length, as the latter Festival moves according to the moon. This year it lasts eleven days). The season celebrates both that complete participation in the ecstasy of the Goddess which is our ultimate destiny and that lesser communion with the Divine which is possible in this life. Fire is the distinctive element of summer and the rose its distinctive symbol - both are associated with union - especially the union of Divine love. The psychic and material spheres are said to be close at this time. It is a period in which elemental spirits, elementaries (sometimes called sidhe or fairies) and other non-material entities are often seen. Divinations and natural-magical acts* are said to be especially efficacious. If possible a burning candle or a single rose should stand before statues or pictures of the Goddess throughout the season. Special decorations based on seasonal symbols, as at the nativity season are encouraged. The three plants most connected with the season are mugwort (particularly the variety known as St John's Wort), Larkspur and Vervain. Mugwort (Artemisia) is said to stimulate the pineal gland (the so-called "third eye") which is the source of visual psychic impressions. Vervain was a sacred plant both among the ancient Celts and in classical times. Decorations of both plants give protection against harmful psychic influences. Larkspur is connected with the lark.

* i.e. acts of white magic using natural elemental forces.

The Day of All Heras: A hera is defined as one who has realised the full potential of her full self so far as that is possible to one in incarnate existence. Having no need for further earthly lives, she progresses to a higher plane. The true self of each individual is the expression of an absolutely unique aspect of Deity. The hera, therefore, not only realises the fullness of her own selfhood, but becomes a pure channel for the Divine light. The community of heras forms a higher part of the Ekklesia of the Goddess, yet in Ekklesia they are one with us, and may often observe and help us. On this day we acknowledge our unity with them and honour them, and ask their help in our aspiration to join them in wholeness and union with the one Goddess.

The Festival of the Rose of the World: This is the most mystical of the Madrian festivals. It celebrates the Mother as 'Rosa Mystica', 'The Mystic Flame', 'The Consuming Fire'. All these fire and rose images symbolise the mystical union of the soul with her Creatress, in which all our (false) selfhood is burned away. The lark is sacred to this Festival, for of all the birds, she, like the soul in mystic rapture, ascends directly upward. An infusion of mugwort (sometimes combined with loosestrife and/or chickory) is said to conduce to mystic contemplation. One should fast for at least twelve hours before such contemplation. Bonfires and fireworks are appropriate for celebration. During the Rite, it is customary for the handmaid, immediately before the Contemplation to place a rose in the hands of each worshipper as an aid to meditation.

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 PART ONE

THE END OF THE AGE

ALL THE GREAT prophetic traditions agree that we are now approaching the end of an age. The astrological calculation of the precession of the equinox tells us that we are passing from the era of Pisces into the age of Aquarius. Nostradamus, who in the sixteenth century predicted such things as the French revolution, the rise of Hitler and both world wars, often in great detail, set the end of the epoch at about the year 2,000. His prophecies, which cover over 400 years, go no further than that time.*

Dozens of lesser prophets, all of whom have predicted events of this century from former times see the period around the end

* The Prophecies of Nostradamus ed. Erica Cheetham; Neville Spearman

of the century as the end of the world or of some great world-
era.

A. Woldben has collected a number of these prophecies, and writes in an introduction to them:

"They are culled from a number of sources and on the whole reveal a striking similarity about the chief events which will take place at the end of the century...

"According to all the prophecies, during the next thirty years the world will pass through terrible tribulations. The necessity of renewal will first lead to the destruction of everything we know in our present civilisation, to give way, in a second phase, to the building of a fundamentally different society"*

The Four Ages

Ancient Indian tradition going back to Madrian-matriarchal times speaks of a Great Year or Manvantara of 25,920 earthly years (this is equivalent to the astrological Great Year, since each zodiacal age lasts about 2,160 years, and $2,160 \times 12 = 25,920$) divided into four ages or Yugas: Devpara-yuga, Tetra-yuga, Satya-yuga and Kali-yuga. We are now in the final phase of Kali-yuga.

This division corresponds to the four ages set out by the Greek historian Hesiod at the opening of the present yuga. He described them as the Age of Gold, the Age of Silver, the Age of Bronze and the Age of Iron. It is significant that Hesiod, of all patriarchal writers knew most about the Madrian-matriarchal ages, and describes the Silver Age specifically as matriarchal.

Both systems make it clear that the first age was the best and that each succeeding age saw a decline both in happiness and in spirituality.

Robert Graves, writing on the Greek tradition, says: "the myth of the Golden Age derives from a tradition of tribal subservience to the... goddess... The myth of the Silver age also records matriarchal conditions... Silver is the metal of the moon-goddess... The third race adopted the cult of the goddess and her son".

The four ages are not of the same length, but just as each

* A. Woldben, After Nostradamus, Neville Spearman, 1973, p. xi

age is inferior to its predecessor, so each is much shorter. The lengths are given as follows:

Devpara-yuga: 10,368 years Tetra-yuga: 7,776 years
Satya-yuga: 5,184 years Kali-yuga: 2,596 years.

Historically, then, Kali-yuga began about 600 years before the Christian era. At this time patriarchy was established in most parts of the world, and the first exclusively male-god religion was being developed by the Jews. Satya-yuga had seen a steady decline from the glories of the Silver Age, beginning with a decline in spirituality and the first signs of what we now call materialism. The masculine principle is the symbolic expression of the materialist tendency, therefore the image of a so-called 'son' of the Goddess was introduced into religion.

As matter became more important than spirit, so physical strength and material "progress" came to be more highly valued than psychic power.

In the Silver Age, according to Madrian traditions, people lived in cooperation with nature, providing for their material wants with a minimum of labour, exercising control over material things by sheer power of mind and spirit rather than by physical technology (the feats of Indian yogis and recent experiments in telekinesis, among other things, reveal that remnants of this power still exist). Being less obsessed with matter, mankind was less dominated by matter, and the primary aim of life was not material acquisition but spiritual advancement.

Through the course of Satya-yuga this situation was lost. The human body became more and more dense and material, and the physical environment, as a result, more and more intractable. Towards the end of the Silver Age, cities grew up about the great temples, and the early part of Satya-yuga was the age of the great matriarchal cities, peaceful and satisfying all earthly needs by a mixture of physical and spiritual science.

But as materiality increased, religion became adulterated by idolatrous 'son' and 'consort' cults, and a few patriarchal revolutions took place in remote areas. Wherever this happened, all the benefits of Madrian civilisation were lost and the people degenerated into what is miscalled a "primitive" state. For the first time physical force became a factor in human affairs, and soon a new phenomenon had appeared on earth - war.

It is impossible to construct a calendar of degeneration. In different places the change happened at different times and in different ways. Some nations were reduced almost overnight to a "stone-age" condition. Others passed from a modified matriarchy to a modified patriarchy more or less intact. In some a degenerate matriarchy continued even into Kali-yuga. But we can say that in the last millennium of Satya-yuga, patriarchy was almost universally established politically and was making deep inroads into religion.

Dr A.C.Bouquet writes: "It is a commonplace with specialists in the history of religion that somewhere within the region of 800 B.C. there passed over the populations of this planet a stirring of the mind which... produced in a number of different spots on the earth's surface prophetic individuals who created a series of new starting-points for human living and thinking". This was the great spiritual convulsion toward the end of Satya-yuga which began those wonderful and terrible anomalies the masculist world religions. Religions which would provide comfort to millions and also be the cause, the justification and the driving-force of wars, persecutions, genocide and torture. The stage was set for Kali-yuga - the dark age.

Kali Yuga: The Tightening Grip of Matter

The primary tendency of our own era - Kali-yuga - is the dominance of matter over spirit, or, to put it another way, of quantity over quality. In what is perhaps the best non-Madrian study of the condition of the modern world, Rene Guenon writes:

"...our period could almost be defined as being essentially and primarily 'the reign of quantity'. This characteristic is chosen in preference to any other... because of its truly fundamental nature... and also because it is the particular tendency in question that leads to the lowest point of the 'descent' which proceeds continuously and with ever-increasing speed from the beginning to the end of a Manvantara... the lowest point takes on the aspect of pure quantity deprived of every qualitative distinction"**.

Guenon makes it clear that the reign of quantity is not just a doctrine or idea, but a real change both in people

* A.C.Bouquet, Comparative Religion, Penguin, 1953, p. 96.

** Rene Guenon (trans. Lord Northbourne) The Reign of Quantity, Penguin Metaphysical Library, 1953, p. 10.

and in their surroundings:

"The materialistic attitude, whether it be a question of explicit and formal materialism or of simple "practical" materialism necessarily imposes on the whole "psycho-physiological" constitution of the human being a real and very important modification... modern man (sic) has become impermeable to any influences other than such as impinge on his (sic) senses."*

Guenon points out that this spiritual blindness in itself reinforces the profane point of view which created it in the first place. But beyond this, there is: "a sort of progressive "materialisation" of the cosmic environment itself, and it is only when this "materialisation" has reached a certain stage, by now very marked, that the materialistic concept can appear in man."**

Guenon's analysis coincides in its conclusion with the prophecies: that we are fast approaching "the end of a whole Manvantara, and so of the temporal existence of what may rightly be termed a humanity." This does not necessarily mean the end of the physical world (though the means of such destruction are certainly now available). But it certainly means the destruction of all the tendencies of the past several thousand years and the 'opening' of a completely new principle.

Working from a different viewpoint, Elizabeth Gould Davis came to the same conclusion:

"The rot of masculist materialism has indeed permeated all spheres of twentieth-century life and now attacks its very core....

"The ages of masculism are now drawing to a close. Their dying days are lit up by a final flare of universal violence and despair such as the world has seldom before seen... Any and all social reforms imposed upon our sick civilisation can be no more effective than a bandage on a gaping and putrefying wound. Only the complete and total demolition of the social body will cure the fatal sickness. Only the overthrow of the three-thousand-year-old beast of masculist materialism will save the race." ***

Miriam Dalziel

* ibid. p. 125. ** ibid. p. 141

*** Elizabeth Gould Davis, The First Sex, Penguin pp. 338-339.

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"A simple loving declaration: 'None greater in the universe than the Triple Goddess!' has been made implicitly or explicitly by **all** true Muse-poets since poetry began." Robert Graves

HOW CAN I talk about the fifth dimension? About a plane where all natural laws are suspended and all assumptions are turned on their heads? For that is where prayer takes us. To people who no longer pray, or who have fallen into a lifeless formalism of prayer, prayer seems a known quantity - a tame and obvious thing. But true prayer is a thing alive with energy - and with contradiction.

For example - is prayer easy or hard? It is both almost at once. To try to pray can be the most difficult thing in the world - and then a sudden tiny shift of attitude and we may be transfixed and transfigured by a shaft of exhilarating light which may leave us as quickly as it came. For prayer is a battle between the true and false self. The false self (all that we usually call 'self') is repelled by prayer, while the true self (the divine part of us) is thrilled and delighted by the outpouring of the love of her Creatrix into the soul. This accounts for all the contradictions of prayer.

Let us be practical. The false self will stop you from praying if it can. So it is vital to set aside some regular time each day for communion with the Goddess. Prayer involves disciplining the false self. It is far better to pray for only ten minutes each day than to have longer periods irregularly.

Begin by making the Pentacle upon yourself. If anything troubles or preoccupies you, then tell Her - open yourself to Her. Of course She knows already, but it opens the channels between the soul and the Divine. Sometimes prayer is an immediate and beautiful communion - an ecstasy of radiant tranquility or exhilaration. No words of mine can describe this experience, far less add anything to it, so I shall say nothing.

But why doesn't this always happen? There are many reasons, and most of them lie in ourselves. Whenever the false self is uppermost, prayer will seem unrewarding. It is hard to say exactly what that means, but as one progresses spiritually, one gets a sort of feeling about the false self. Here are some ways of keeping its destructive influence at bay:

Humility is the most beautiful of the virtues. When I was young I thought pride was better - and I was right, for I did not know the Goddess. Humility makes no sense outside religion where it is pure hypocrisy. But if one can (it is not always

easy) cast off all pride and selfish wants and kneel before our Lady in utter humility, you will experience the true beauty of that virtue. Our Lady cannot refuse a humble soul.

Approach the Daughter: remember how She has died to give Herself to you. How She is in the air and all about you, having conquered all fallen matter through Her sacrifice. Often in great 'dryness' and difficulty, I have held out my hands and called on Her, and She has lifted up my soul.

It is important to make life a prayer - to remember the Goddess at all times and often to turn to Her if only for a moment - to pour forth Her love into your life. If the false self has run loose all day in selfishness or temper or laziness, you will find it very hard to tame it at your prayers. It is helpful to make often a little act of faith - to say to yourself a few words, such as: "Kyria, I know that you are with me, have ever been and ever will be" whenever you feel alone or afraid, or simply when the desire comes upon you, as it more frequently will as you come to know Her.

Sometimes, of course, discomfort or some minor ailment may interfere with prayer. This cannot always be helped, and must simply be remedied when possible. But I have found that often, if I accept a pain or discomfort meekly as a penance or disciplining of my false self, our Lady transforms the pain into an ecstasy.

Finally, let us remember that prayer is not only of the surface. Nearly all of us will go through 'dry' periods. But whenever we pray to the best of our ability, the Spirit of the Goddess moves within us - though often at a depth we cannot perceive. We do not pray because we want ecstasies or peace or beauty, though prayer may give us all these things. We pray because we want to love and serve the Goddess, and to give ourselves to Her. We crave the joy of perceiving Her with our entire soul; but we will wait in patient humility, asking nothing and being content with nothing; and if our humility is true, we will receive everything.

Sr. Angelina

Note: I realise that this article is rather short. I would like to do some sequels when space permits; but in the meantime, I will be very happy to answer any letters about prayer and personal devotion to the best of my ability. Angelina.

"What's the best thing in the world?

- Something out of it, I think."

Elizabeth Barrett Browning

THE FEMALENESS OF GOD
The image and essence of the Divine

PERHAPS the first thing we can say is that the Goddess is not passive. When images and symbols of Her persist through the ages, it is not by accident, but because She is flooding our unconscious with memories of Her and of Her acts, stimulating our appreciation of symbols and guiding the hands of our artists. She is present and active within us, and increasingly so as we open ourselves to Her.

It would be too much to expect that we could directly apprehend the nature of the Divine in this life. Our knowledge of the Goddess is shaped by the limitations of our understanding, and it is precisely because of these limitations that we must trust to Her revelations, rather than to any 'rational' theorizing. Each soul must seek to develop her own relationship with and understanding of the Goddess by every means in her power, and in this world the Goddess has revealed Herself to us most fully in myth.

It is sometimes asked "Can't we get at the truth behind the mythology directly? Must we have it in 'story' form". I think of this question, or rather of the whole complex of attitudes leading up to it, as an appetite suppressant. It has been asserted that all our nourishment could be taken in the form of a few small pills. One of these pills would, of course, have to be an appetite suppressant. It is quite easy to imagine a person so bored by these pills, or finding them so hard to swallow that she only bothered to take the one which stopped her feeling uncomfortable - the suppressant. She would, of course, starve to death. It is quite possible to extract a dry theology from the myths*. Like the pills, it is hard to swallow and not particularly interesting. So most people take only the appetite suppressant, which is readily to hand, and become, for all practical purposes, atheists. We are not so 'advanced' as we like to suppose; like our ancestors, we must eat.

The myths refer to Ultimate Reality, or the Absolute as "The Mistress of All Things". The further back in time we go, the more frequently we find the Goddess at the centre of the myths and as the subject of all religious art**. And this was in the highly sophisticated civilizations of the remote past as well as the less civilised societies introduced by early patriarchy. It is evident that the male god first made an appearance as the political tool of patriarchy, and he has been

used as a political tool ever since. Yet the original image of the divine still reigned in the popular imagination. The frequent emergence of the Goddess as the central religious image in the face of prevailing political ideologies is a striking testimony to the strength of the Divinely inspired archetype in the human soul.

Our image of the Absolute as Goddess has two main aspects: the Personhood of Divinity and the perception of that Personhood as female. We can describe these aspects as symbolic or metaphorical, just as in addressing the Goddess as "Rose of the World" or "Great Dove of the Waters" we are using symbols or metaphors. But we must also say that the symbol of the Absolute as Goddess is absolutely central to our understanding of Her. It is the best way that we are capable of perceiving Her, and thus it is the way in which She presents Herself to us.

We see Her in human terms because the highest thing we encounter in this world is the human personality. We can only speak of things outside our experience in terms of our experience. Try to think of a six-dimensional universe or existence outside time. Some people describe the absolute as a 'power' or a 'force', thinking that they are getting 'behind' the myths; but, of course, they too are using a physical metaphor - comparing Deity to a wind or magnetism or electricity. But these things are great only in a quantitative sense - they are bigger or stronger than human beings, but not morally or spiritually superior. Any abstract thing, having no personality, is less than a person. The Goddess is more than a person. She does not lack any of the attributes of personality, but rather has them to an absolute degree which we can hardly appreciate. Her Personhood is infinitely sublimer, more intense and more complete than ours.

We have seen that the femaleness of the Divine Person is not a human invention but a Divinely inspired image. The meaning of that image can be difficult for those brought up in a masculinist environment to understand. Some may be unable to see any essential difference between the Goddess and the male god they have been driven to reject; others may want a 'balance' of femininity and masculinity in the Divine as a result of sensing a severe imbalance in the male god. I can sympathize with such difficulties; the issues worried me for a long time until I realized that my problem was simply a misunderstanding.

I first began to see light when I realised that principles, not people were involved; the feminine and the masculine prin-

ciple, not maids and men. Maids and men are not very different from each other, but the ideas of masculinity and femininity have always been seen as very different. That is because they are the archetypal symbols of two principles which operate at every level of fallen creation. Both principles operate in both maids and men (though the balance differs in each individual, and will tend to fall more heavily on the feminine side in maids). The whole subject has been obscured by the frequent use of the phrase "God is a woman". God is not a woman; She is God. In this context, God can be described as the embodiment of the feminine principle.

The feminine and masculine principles have been explained more fully elsewhere***, and I shall just cover the main points. The ancient symbols are strikingly appropriate. The female symbol (♀) shows the dominance of spirit (the circle) over matter (the cross); the male symbol shows matter (the cross/arrow) partially dominant over spirit (this is the standard interpretation of the components of planetary symbols - see, for example Teach Yourself Astrology pp. 29 and 31). The feminine principle represents the dominance of spirit over matter, quality over quantity, while the masculine principle represents the reverse. Furthermore, the masculine or material principle is dependent on the beyond-matter, the spiritual or feminine principle, for its very existence is temporal and insecure - the cross/arrow cannot dominate the circle. On the other hand the feminine principle is absolute and self-sufficient. Now the Divine is defined as Absolute, spiritual, qualitative and Self-existent - and therefore quintessentially feminine. The "male god" is a contradiction in terms. It is this forcing together of opposite and opposing ideas - masculinity and the Divine - which gives the image of the male god its fatal imbalance. The answer is not to add a feminine "aspect" to the masculine, but to eliminate the intrusive masculine and leave the naturally feminine God.

As to whether the Goddess is in essence different from the male god,* if anyone is still in doubt - well, one only has to experience Her to know that She is. Various lukewarm Christians and others have tried to persuade themselves that there is no significant difference, but, in the words of one of the most intelligent and clear sighted of modern Christian apologists: "Without drawing on religion, we know from our poetical experience that image and apprehension cleave much closer here than common sense is prepared to admit; that a child who has been taught to pray to a Mother in Heaven will have a religious

life radically different from that of a Christian child."****
Having known only the parody, when faced with the original, we may say "This is just like the other thing! Look at this bit, and this!" Our Lady is waiting for us to stop counting Her fingers and start looking into Her eyes.

Sr Julia.

*Though in practice this would not be an 'adequate diet'. The myths are the perfect expression of religious Truth for creatures at our stage of spiritual development. Abstract theological structures are only an aid to understanding the myth. To have the theology without the myth is like having the binoculars without the scene.

**The male god rarely figures prominently in religious art. Extreme masculist religions (eg. Islam and extreme Protestantism) tend towards iconoclasm, one suspects for this very reason. Almost all the religious art of the Middle Ages and Renaissance centred on the Virgin Mary, the Christian 'goddess' figure.

*** In "The Feminine Principle" by Camilla in The Coming Age 2. See also "The Symbol of Venus" in The Coming Age 1.

**** C.S.Lewis, Undeceptions, London 1971, p. 194.

THE COMING SEASON

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THE FESTIVAL OF REGENERATION: This is the first of the Festivals in the 'Mysteries of Life' cycle. The other two Major Festivals of the cycle, The Feast of Divine Life (Autumn equinox) and Samhain, the Feast of the Dead, fall in Autumn. These Festivals are concerned with the flux of all life under the hand of the Goddess, and with the mysterious connections between each thing and every other. They celebrate the cycles of existence and especially that ultimate revolution in the life of every soul, her return to her first beginning in the Goddess.

The symbol of the Festival of Regeneration is the ear of corn, newly ripened. "As an ear of corn falls to the ground that it may sprout anew, so every daughter of the earth must die and be re-born in her cycle". Every soul which has turned from the Goddess is destined to progress through countless existences, whether incarnate on this world or in other forms of life which we can scarcely imagine, before returning to her true Home. The Goddess as Giver of resurgant life is celebrated as the Mother of our re-birth, together with Her Daughter as Our Lady of the Dark Gates, the Guardian of all souls in transition from one life to the next. Ears of wheat or bread made from the new corn may be offered to the Goddess at the Rite on this day.

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SUBSCRIBE! - Year's subscription to The Coming Age, £1.40.

CALENDARS - Full calendars for this year are still available at 50p. We also have some reduced calendars starting from Rosea and covering only ten months at 40p.

HANDMAIDENS - After several requests to accept lay sisters, the Order of the Silver Star have founded a new group called the Handmaidens of the Sacred Rose: "It is completely uncentralised - anyone can become a handmaid without notifying us - there is only one rule which all must follow: a commitment to say the Rosary each day. Beyond this, we hope members will construct a special Rule of life for themselves; this can be as great or as little as each individual feels right. We will be pleased if you would submit your Rule to us via Lux Madriana, but it is not necessary. We would like handmaids to help each other, to come together in groups, to form bonds of love and obedience - to become a real lay Order from the ground upwards. We will advise, but feel that we may not direct. Go forward, children."

ROSARIES - We no longer have the styles announced in our last issue, but have several in a metallic finish. Colours: Silver, dark blue, violet and aquamarine. Price 50p plus 10p P&P.

PRAYER - We would ask you to pray for the work of Madrians in this world, for all those who wish to devote their lives to the Goddess and for all those who are just beginning to turn to Her. Please pray that more maids may be called to be Her priestesses that there may be enough to serve Her children, and pray for the new Handmaidens of the Sacred Rose.

MONEY - We would like to thank very sincerely all those people who have sent us donations - they have enabled us to do a great deal more than would otherwise have been possible. But the building of our Lady's temple on this earth is still being held up by financial difficulties.

LITERATURE CIRCLE - The circle exists to bring into being a real Madrian literature. We are circulating manuscripts written by Madrians for Madrians - stories, articles, devotional pieces, poems, drawings, really anything, which members read and return. Items now circulating include a Madrian novel (serialised); a treatise on Madrian magic (serialised); a paper on the theory of Madrian education, produced by an education group set up by the Daughters of Artemis; various items and articles. Membership is now open to non-authors (though we do need more

material - so keep writing!) Just send 50p (to help cover photocopying costs) for membership, plus a large S.A.E. for your first manuscript copy. State any special areas of interest. Join now - who knows what you might be missing!

COMMUNITY - Anyone interested in forming a new Madrian community should contact Chrysothemis C/o The Coming Age. Plans very tentative as yet.

BOOKLIST - We are trying to compile an annotated Madrian reading list - please tell us of any books you have found helpful with your critical notes

Send letters comments and queries on TCA and projects for inclusion in "Work in Progress" to Chrysothemis C/o The Coming Age.

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THE COMING SEASON

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THE DAY OF MOIRA. This day was celebrated in late antiquity as the Festival of Nemesis, goddess of fate. It is appropriate that this Festival should fall within the Mysteries of Life cycle, for moira is the connecting thread of the soul's existence through many lives. Her moira may be described as her personal fate, the web she weaves for herself with every decision she takes. Every choice may make the soul's journey to the Mother easier or more difficult. Each life is not a new beginning, but will bring the soul face to face with the problems she has created for herself throughout her history.

"No creature gains good for herself by any harmful act; for every stone returns to she that throws it in the fullness of time. And the shaft that her hand releases shall fly a thousand years until it cleave her heart. But... every rose plucked and sent forth shall come as a gift to her when her heart is weary, and every cup of wine that she gives to another shall quench the thirst of her own lips in the fullness of time." (The Crystal Tablet, 42-43, 46)

Every problem and every difficulty presents the chance to transcend it, to make the right choices where before we made the wrong ones - and as such should be welcomed. The recognition of moira, of our own personal responsibility for our own lives, is the true declaration of moral and emotional independence. This is a day for examining the direction of one's soul and making resolutions for the future. (Reading: Crystal tablet 1-11, 42-48)

ON GOING ALL THE WAY

TO HAVE ADVENTURES without taking any risks; to swim without getting wet. In a sense we all want to do such things, but in an imperfect world we will never be able to - no advance of science can ever allow us to. For these things do not simply happen to be impossible (in the sense that we happen not to have wings), they are contradictions (like two and two making five). The very essence of the spirit of adventure is the consciousness of real danger of one sort or another. Nothing else can be called adventure.

I mention this rather obvious fact partly because it is one of the many examples which make nonsense of the prevalent modern idea that all unpleasant things in the world are 'accidental' and that if enough scientists and politicians could be got together to iron them out, everything would be alright. In many of the most worthwhile things the pain or difficulty is quite inseparable from the pleasure, and one cannot get rid of one without getting rid of the other. People sometimes say that a heaven of pure happiness would be ghastly - and if they are thinking of anything that can be imagined in terms of this world, they are right. In this imperfect world, a life full of 'pleasures' and stripped of all difficulty and discomfort would lead merely to lethargy, decadence and depression. There can be no heaven on earth.

Today, more and more people are coming to realize this. It is not just that the materialist's paradise on earth looks like becoming a techno-bureaucratic nightmare. In a far deeper sense, it is true that the more the consumer society gives us, the less we appreciate it. That is not because we are 'ungrateful'. It is because the very success of industrial-materialism (even a very limited success) gives us a sample of the goods. We see how limited, how sterile, how fundamentally unsatisfying material acquisitions are to the human soul, at least when they are the sole aim. When we don't have them, we can be talked into believing that they are the answer to all our wants - but once we can see them we can also see through them, and we know that even if material prosperity gave us the very most that it is capable of, it could not bring real satisfaction.

As I have said, more and more people are coming to realize this and are seeking something beyond the purely material - something 'spiritual'. In recent years there has been a great

deal of talk about 'spirituality'. Now, very obviously, this must be a step in the right direction; but I have always felt rather uncomfortable about the word. At first I wasn't quite sure why, but now I think I understand.

The trouble is that in one sense the idea of 'spirituality' is just like the materialist world-view. It implies an anthropocentric (human-centred) rather than a theocentric (Divine-centred) view of the world. People talk about 'my spirituality', or 'the spirituality of women'. They are putting in the centre themselves, or those around them - they are not putting the Goddess in the centre. I am not saying that this cannot lead on to better things - very often it does. But all too often it is a sort of escape-route. It allows a little other-worldly perfume into the disinfected corridors of materialism while ducking the issue of a genuine religious commitment.

What is wrong with this is that it is simply a circular detour which leads us in the end back to where we started. Materialism is not sterile because it is materialism. Materialism is simply one way of avoiding the overwhelming challenge of the Absolute - the love of the Goddess which demands not less than everything. The sterility comes from that avoidance. But when 'spirituality' just becomes a more roundabout way of making the same avoidance, it quickly returns to the same sterility. That is why vaguely 'spiritual' movements always have a very high membership turnover and a very short active life.

The utter anthropocentricity of much (though not all) the talk about 'spirituality' is epitomized in such phrases as "we should explore our spirituality" - as though spirituality were just another human attribute like, say, musicality. Now spirituality, if it means anything, means the faculty through which we perceive the Divine. Imagine coming upon a breathtaking and awe-inspiring view of a mountain range, and try to imagine a person who, instead of saying "Look at that!" would say "Explore your eyesight." All the attention is shifted from the perceived to the perceiver.

The idea behind this is the view of spirituality as one small department of the whole human makeup, and 'religion' as one small department of the whole of life.

Now to a Madrian, this is quite wrong. 'religion' is not a small department of life - rather the whole of human life as we know it is but one small department of the vast pattern of intelligent life, spanning the whole universe (both physical and

non-physical) which is shaped and moulded solely by the varying levels of relationship to the Absolute Being Who is Creatress of it all, and whose one true aim is to return to perfect union with Her. The word we humans give to the pursuit of this aim is "religion".

You may disagree with this. You may reject all the claims of religion in general and Madrianism in particular. But there can be no doubt about what those claims are: religion claims to tell us about the origin, the meaning and the end of life - what the universe is, and what it is for, and to give real knowledge about the Absolute Principle of the universe and our relationship with Her.

Those claims can only be one of two things. Either they are true or they are worthless nonsense. They cannot be anything else, Either religion is the one most important thing on earth - or anywhere else for that matter - or else it is completely unimportant. The vague idea that religion is alright, but one shouldn't carry it too far is nonsensical. Religion is either all-important or unimportant. The one thing it cannot be is relatively important.

The demand of our Lady is both beautiful and terrible in its simplicity: "Give your whole self to Me." She is the one true home of the human soul, and without Her we must suffer perpetual dissatisfaction. The only completion of the soul is union with Her.

Because we have turned from Her at the dawn of time - the beginning of our stream of incarnations - we are imperfect creatures, mixed of good and bad, true and false. And the false self - that part of each of us which turns from Her (the word 'selfish' means 'concerned with the false self') - has a real terror and revulsion from turning back to Her. To love the Goddess is continually to conquer the false self (literally 'self'-control) which is often very hard.

Faced with the sterility of materialism, it is a very natural desire to wish to reject the sterility without making any real self-commitment - to have adventures without taking risks, to swim without getting wet. For the sterility and the lack of commitment are one, and the difficulty of disciplining the false self and the joy (far deeper than mere 'pleasure') of communion with the Goddess are alike one, while we are still imperfect. Yet it is natural to try:- and this is one of the innumerable

subtle ploys which the false self will use to lead us back into the spiritual darkness in which it thrives.

A recent letter from an intelligent and sensitive maid contained these words, it is very typical:

"The need for women to recognize and develop their spirituality is vital. What I can't go along with is worship - though I believe in a devout attitude to life."

One can almost see the false self struggling with the true. What is this abstract 'life' to which we should have a devout attitude? And if we will not worship, what does being 'devout' mean?

But behind these words we see the very understandable cry of the soul, torn between the true and false self: "I realise the need to seek the Divine and to love Her - but I want to keep my independence. I would feel so much more comfortable with vague abstractions about life than with the living Goddess and an absolute demand."

Related to this is the temptation to which those groups have succumbed which began by seeking the Goddess and have confined themselves to the study of ancient texts - have reduced Her to an academic 'subject' and so side-stepped the issue of real commitment.

I am not intending to attack anyone, for, heaven knows, my own faults are great enough. But the pitfalls of which I have spoken are perhaps the most dangerous of all, for they do not merely hamper us on our way, they lead us down a side alley before we have even begun,

The total relinquishment of the self to the all-consuming love of the Goddess is the most difficult and the most beautiful of all possible acts. Few of us will achieve it in this life, for few of us are heras. But once we have made our first faltering steps towards Her, our whole view of the world must change. It must stop being human-centred and start being Divine-centred. For an anthropocentric religion is no religion at all, however much easier it is for our materialist-conditioned minds and more comfortable for our pride. Anyone who is looking for easy or comfortable religion would do better to go to any modern 'liberal' Christian church. That is why she will find it empty.

Sister Alethea.

The SONGS of the WOOD-MAIDEN

—ooOoo—

IN THOSE DAYS when the Goddess was worshipped across the face of all the earth, there was a maid who lived alone in a hut of sprouting willows in the deep woods. And there she tended the wild beasts and healed their wounds with her herbal potions and gentle care. She especially loved those young animals that had lost their mothers, and said that the Goddess had made her their protector. All the beasts and birds of the wood were without fear in her company, and there were those who claimed to have heard her talk and sing to the beasts in a strange language unlike any of the tongues of earth. Her gay and carefree spirit won her many friends from the nearby city, who often brought her gifts and stayed to eat with her and hear her singing. For her voice was a rare wonder in those days, sweet and clear.

And one day towards the middle of summer, several of these friends were gathered at the Wood-Maiden's home. And they called on her to sing their favourite song, which told of her childhood. And so she sang of her early life in the city and of her mother's death which had stricken her dumb and filled her with terror so that she ran blindly into the woods. She sang of her ceaseless weeping and of her prayers to our Lady, and of how the Goddess had led her to a young fawn whimpering beside its mother's corpse, so that she forgot her own sorrow in comforting and caring for the little one. And finally she told how our Lady had restored her voice and increased its beauty so that never a day passed when she failed to raise it in songs of praise and thanks to Her.

And after this her friends spoke of fears of famine in the city. The uninhabited grassland and forest further inland had suffered badly from drought so that the birds had flown toward the city to look for food. Usually the people did not mind the birds taking some of the grain, but this time they feared that the fields would be stripped. "And what is being planned?" asked the Wood-Maiden. But her friends were silent. And she guessed that there were some urging that the birds should be destroyed.

This so worried the Wood-Maiden that she went into the city to find out if it was true that they would kill our Lady's creatures. And she found the people so stricken with fear that they saw no other course. So she prayed to the

Goddess for guidance. Then she went into the fields, black with birds, and began to sing in a high and piercing tone so that the birds flocked to her, and the people covered their ears. For the space of three hours the maid sang, and then the birds rose in a flock and flew towards the mountains. The Wood-Maiden told the people that the birds were going to a safe place. But she would say no more, and ran away to the woods as soon as she could, for she found the thanks of the people embarrassing.

About a year after this, some of the maiden's friends visited her in great distress. Some ambassadors had come from another city, famed for its philosophers, who had laughed at the people's devotion to the Goddess. For, they had said, She did not care for earthly creatures who were beneath Her contempt. And they said that She had a consort and a son whom She loved greatly, but She did not love the people, nor consider them Her children. And the maid's friends told her that the people believed this and had abandoned all their devotion. The Wood-Maiden thought it at first mere foolishness, but the more she thought about it, the more she thought it wrong and wicked. "But it is nonsense!" she cried "For She created us and is our Mother, and no mother would neglect any of her children. We have only to look at this beautiful world to know it is a gift from Her. And She loves us all equally, as a perfect Mother will not favour any of Her children. Even we know that it is wrong, although we sometimes do it."

And the maid went once more into the city and said these things. But the people would not hear her arguments, thinking the philosophers must know better than a simple maid from the woods. And she was perplexed. And as she was leaving, she saw a child throwing stones at a dog that he had tethered to a tree. She took hold of the child and shook him, saying "How can you do that to one of our Lady's creatures?" But he said "If She doesn't care about us because we're lower than Her, why should we care about animals?" And he ran away. The Wood-Maiden wept, and took refuge in the temple, which was now quite cold and empty, praying for the Goddess's aid.

She rose next morning very early with joy in her heart, for the Goddess had spoken to her in a dream. She sang softly and thrillingly until the city was filled with her singing. Some of the older people stirred restlessly, but only the children woke, and were compelled to run to her. She told them that she would take them to a beautiful garden, and bade the older children fetch the babies.

When the people awoke to find their children missing, they were frantic with worry. And it was not until the next day that the Wood-Maiden returned to the city. They begged her to tell them

where their children were, but she refused, saying only that they were safe and happy. She told them they were not fit to raise children if they could tell them nonsense that made them cruel and wicked. After much persuasion she seemed to relent, and said she would return some of the children, but only those who were favourites and worthy of love. But the people protested, saying they loved all their children, and wanted them all back, even those who were naughty and rebellious. And the Wood-Maiden laughed and said: "And can you not see that your Mother in Heaven loves you all? And that She has not picked out two of Her creatures to be with while She neglects the others? Believe that and I will return your children." And the people thought and saw that the maid was right after all, and this was not only because they missed their children but rather because their own hearts had been saddened to think the Goddess did not love them, and they now realized that it was a foolish notion.

So the Wood-Maiden brought back the children, who were happy and excited and talked of the beautiful country they had visited. And some thought the Wood-Maiden must have sent the birds there because there had been so many.

And about this time the ambassadors came again and said that the philosophers had changed their minds and had discovered why the Goddess loves us. But the people only laughed at them. And they never listened to philosophers again, but only to their own hearts.

o o o o o

MEDITATION FOR THE ROSE OF
THE WORLD

O, Mystic Flame that are the heart and centre of all being,
O, universal Rose Whose petals are pure fire,
Help us to approach You,

That we may be consumed into Your wholeness.

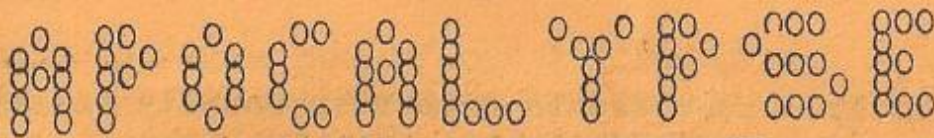
O, secret Rose, that are the true delight of every creature,
O, secret love, that are the Truth behind all earthly loves,
Help us to approach You,

That we may be consumed into Your wholeness,

Help us to adore You,

That our oneness may be lost in Your approach.

(for Rites and personal devotion)



SIGNS OF THE COMING AGE

IF IT IS TRUE that the end of the age is close upon us, we would expect some turbulence, some "stirring in the spiritual ether" as the movement of the future trembles into life.

There has indeed been such a stirring. Perhaps at no time in recorded history have there been so many spiritual apparitions as during the past century, and nearly all of them have one thing in common - nearly all have been visions of a beautiful and awe-inspiring female figure. A. Woldben writes: "There has never been a time as the last hundred years in which the Virgin has revealed herself so frequently."*

At the end of his book, Miracles of the Gods, Erich von Däniken appends a "calendar of visions". It is not an exhaustive list, but contains all those which the author dealt with in the course of his research, and may be taken as a fair cross-section. Analysing the list, two facts emerge unmistakably. Firstly, the visions increase dramatically after 1830 (the list from pre Christian times to 1830 takes up just under 7½ pages; from 1830-1974 just over 7½ pages). Secondly, the predominance of the female figure is almost overwhelming. Out of the 107 post-1830 cases, 93 are of a magnificent or sorrowful female figure, usually, but not always, identified by the seers as 'Mary'. Of the remaining 14, 6 concern inanimate objects, 5 are of 'Jesus', 3 miscellaneous.

Many of these cases represent more than one vision - in one, "four different females" had between them 160 visions of 'Mary'. Many of the visions were seen by several people at once - sometimes as many as 50 or 60.

Sometimes the figure is with a child, very often Her appearance is strikingly majestic and awe-inspiring - at Signy in 1890, She appeared "in a cloud of light, with a long veil held by angels, hands folded and silent". In the 160 visions at Allenstein "Sometimes she was floating, sometimes sitting, but always surrounded by a radiant cloud and accompanied by angels." Often, those who saw Her called Her "the Queen of the angels".

The two most famous visions, of course, were those of Lourdes and Fatima. At Fatima the sun whirled and danced in the sky at the command of our Lady. It was witnessed by some 70,000 onlookers, and sceptical newspapermen who had declared their intention of proving the whole thing a 'fake' were forced to admit that they had seen a

*Woldben, Op. Cit. p. 148.

miracle.

Until recently, these events have been usually interpreted in a Christian context (despite the notable absence of Christ). Of course it is debatable to what extent the worship of Mary is Christian anyway. Protestants often rightly point out that this devotion leads the soul away from Christ to an independent Goddess-figure.* Briffault writes that as early as the eleventh century, "the Holy Virgin... had well nigh replaced the male trinity in the devotion of the people... She had, in fact, entirely regained her original position as the Great Goddess."**

Nevertheless there are already the stirrings of an entirely new and revolutionary interpretation. Olivia Robertson writes:

"Studying the Eleusinian Mysteries of Demeter and Persephone (ie - God the Mother and Her sacrificial Daughter), to me the visions of Lourdes and Fatima are a portrayal of these dramas in actual human history." She adds "When a Mystery is performed upon the earth before an earthly audience, a new age is upon us."***

Commenting upon the prophecies of Fatima, a Christian spokesman writes:

"A tremendous earthquake rocks the spiritual foundations of the universe, and from the ruins a new light is to shine, and a new civilisation to arise when... all the world feels the spiritual exhilaration of the Age of Mary and the triumph of Her immaculate heart.

"Already, She has claimed the love and affection of countless millions not of the Christian faith.

"The pilgrim statues that have traversed the world have been received with reverence and honour amongst Moslems, Hindus, Buddhists and other non-Christian faiths."****

Now let us be clear about this. There was very rarely any question of these people being 'converted' to Christianity - so they were not revering Mary as mother of god for the simple reason that they did not accept the divinity of Christ. At some level of consciousness they recognised the true Image of Deity, and worshipped Her in Her own right. If this is a foretaste of the Age of Mary, it will be very different from what most Christians would imagine.

*See Note ** R. Briffault, The Mothers Grosset, 1963, p. 429
*** Olivia Robertson, The Call of Isis, Cesara Pubns. p. 125
****R. Bergin, This Apocalyptic Age, Voice of Fatima International, 1971, pp. 101-102 (Author's capitalised pronouns)

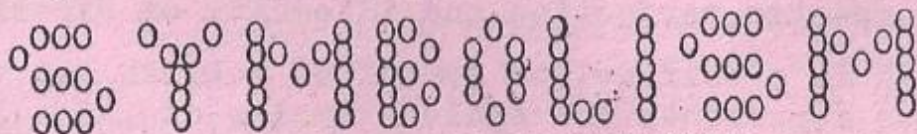
But as more and more people are turning to the direct worship of the Goddess in Her own Name, we may expect to see visions and miracles in which She is fully known and recognised. Indeed, the process has already begun.

The vision at Lourdes was closely connected with healing waters, as are many places of Marian devotion. Olivia Robertson recently wrote to a sister of the Daughters of Artemis, telling of a well in Ireland consecrated to the Goddess by a priestess. This well has produced water which has brought supernatural healing to a number of people. A phial of the water which was taken to England was seen to emit rays of "brilliant silvery-white light".

In recent years there have been several visions of the Goddess recognised as such, and we may expect this to increase in years to come, as Her children become more attuned to Her and to the ancient and universal human religion which is beginning to re-emerge through the crumbling surface of the doomed patriarchal civilisation.

Miriam.

Note: Examples, 1. "Mary has eclipsed her son. There has been another eclipse too. The devotion to Mary, in its operation, hides and virtually negates... the fatherhood of God." Prof. W. Smith in The Virgin Mary by Prof. G. Miegge, Lutterworth, P. 9.
2. "The evangelical has a strong suspicion that the deepest roots of the Marian cultus are not to be found in the Christian tradition at all. The religious history of mankind (sic) shows a recurring tendency to worship a mother goddess... may it not be... that what we have here is in reality an older religion... whose ancient features persist under a thin Christian veil?" Canon John de Satge in G. Ashe, The Virgin, R.K.P., 1976, pp. 7-8.



THE ROSE AND THE EAR OF CORN

THE ROSE is rich in symbolic content. It has, among other things, been called the symbol of love, of silence, of mystery, of wisdom, of beauty, of perfection, of the cosmos and of the Absolute. Both the simple wild rose and the multifoliate rose, which is known to be one of the most ancient cultivated flowers, have been used as symbols of the Goddess, especially in the titles Rosa Mystica (Mystic Rose) and Rosa Mundi (Rose of the World). The rose has been sacred to Her under the names of Astarte, Aphrodite, Cybele, Isis and Mary. It is often seen as three-fold: sometimes red rose, white rose and briar rose, sometimes the

white rosebud with the red heart and the golden fruit, and is thus associated with the triple Goddess. It is also, of course, the flower of the Rosary, and corresponds to the lotus of eastern culture.

The five petals of the wild rose have an obvious correlation with the five points of the Pentacle, and thus with the five Mysteries of the Cosmic Drama on which the Rosary meditates. The Rose-and-Pentacle is a familiar Madrian design. This rose has also been seen as a type of the human soul, aspiring for fulfillment in the multifoliate Rose of the Divine, and exemplifying the transcendent virtues of simplicity and humility. In this connection it has been described as the chalice into which Divine Love is poured. The wild rose has also been associated with the similarly five-petalled apple-blossom, and, like the apple, has been held as a symbol of immortality.

In the meditation The Three Roses, each soul is described as a petal of the multifoliate Rose which is the Mother-Heart of God, retaining its fragrance although scattered. This is particularly the white rose, the rose of pure love which is "unfolding and everlasting, which changes not nor ever will change". The white rose is also seen as creator and sustainer of the universe, and is thus a symbol of the Mother. The red rose is the rose of descent, of sacrifice (red is the lowest colour of the spectrum) and thus symbolises the Daughter. It is also the rose of consummation or perfect union with the Mother through the Daughter, the completion of the Sacrifice.

The rose-garden is a representation of paradise, and some have imagined an endless sequence of rose in rose-garden, rose-garden in the heart of the rose, each movement 'further in' moving toward greater perfection and intensity of experience.

THE EAR OF CORN is a self-evident symbol of rebirth and regeneration, and thus represents the endless cycles of life. In ancient Egypt it was sacred to Isis, in the middle ages it was dedicated to Mary, and it has also been associated with the Virgin of the Zodiac. It is said to have been the central symbol of the Eleusinian Mysteries, and this seems very probable, for the ear of corn is pre-eminently a symbol of the sacrificial Daughter, celebrated at Eleusis as Persephone. In the Mythos, the Daughter compares Herself to the corn: "Like to the corn, My body was cut down by the scythe of death; and like to the corn did it rise anew. For I am the ear of corn that is reaped in silence" (VII, 18-19). And thus the corn is also symbolic of the bread of Communion.

Chrysothemis

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BOOK REVIEW

The Goddesses of India Tibet China and Japan, L. Durdin-Robertson.
This is the second and latest volume in Lord Strathloch's verit-
able encyclopaedia of world Goddess traditions. The key to this
book is its index - some 50 pages of it. There you will be able
to locate almost anything which falls broadly within the book's
fairly self-explanatory title. And the definition of "Goddess" is
here very broad indeed, including everything from demonesses,
through queens and heroines, to various geniae and aspects of the
Supreme Being Herself. The erudition of the work is staggering,
and while most of the figures will be unfamiliar to the lay read-
er, the author, wherever possible, draws parallels with traditions
nearer home. As a reference book its main disadvantage is that it
is almost impossible to put down once you have found what you were
looking for. It contains several illustrations by Anna Durdin-
Robertson, whose enchanting style is often reminiscent of Beards-
ley. Produced on heavy art paper and running to well over 500
pages, it is very reasonably priced at £2.00. From Cesara Pubns.
Lord Strathloch is a member of Lux Madriana and co-founder with
Olivia Robertson of the Fellowship of Isis.

—oooo000oooo—

MEDITATION FOR THE ROSE OF THE WORLD

YOU are the Brightness and the Glory, You are the refulgent light.
Help us to know that You are the aim of all our lives, whether we
strive consciously toward You, or whether we strive for You
obliquely, believing our love to be for other things which are
but illusion. Help us for some fragment of an instant to experi-
ence the wholeness of all creation, to travel the path to the
Centre of all being, to the rose that is a flame and the flame
that is a rose.

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OLGA MADRIANA 3 HILL VIEW RD. OXFORD

