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A magazine issued every month or two devoted to studies designed to aid the modern seeker to a spiritual reorientation in the light of the Ageless Wisdom. Eight issues, \$1.50—Five issues, \$1.00—20c a copy. Theodore Heline, Editor

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Cosmic Cradling of the Christ Child

Since the sacred festival celebrated by the Christian world at the season of the Winter Solstice is commemorative of the birth of Jesus, quite naturally the cradle scene is its dominant pictorial representation. The newborn Babe enveloped in light, lying in a manger, the adoring parents with their gaze fixed upon their loved one, the three Wise Men offering precious gifts as they render reverential homage, form the conventional central motif of the holy scene. But also present are other worshipful onlookers, including humble creatures such as the ox, the ass and various sheep, which are visibly touched by a magic spell. Above and around all these hover radiant angelic Beings bestowing their beatific benediction.

Such popular representations are now as much a part of Christmas celebrations as are lighted trees, and they are much older. They are designed to suggest the universal import of the divine Event and they convey, in some slight measure at least, the cosmic aspect of the Holy Birth.

There was a time when its deeper spiritual import was mystically apprehended. Faith seized upon it as no mere earthly occurrence, but as an event wherein the very heavens actively participated. This is no longer true to the same degree, for the significance of that birth lies beyond the intellectual grasp of concrete mind. The scientific approach, not the approach of mystical faith, dominates the consciousness of modern man; hence his tendency is to regard whatever portrays the supernatural as the product of artistic imagination or a survival of medieval superstition. The halo about the Babe's head, the light surrounding the infant, the streamers of light radiating from above, the worshipful attitude of barnyard creatures and the presence of jubilant Angels floating overhead—none of these does he regard as being more than beautiful decorative ele-

ments introduced long after the Event; in fact, not until historical developments made it evident that with the birth of Jesus a very unusual child entered our earthly sphere. And this attitude is shared by many good Christians of our day.

Nevertheless, special circumstances and super-physical phenomena actually did surround the birth of that child who came to earth to become the Christed One. The Star of Bethlehem, the journey of the three Wise Men, the angelic announcement to the shepherds and the heavenly chorusing were essentially factual. Spiritual and physical elements were interwoven. The Star of Bethlehem was not an astronomical body, nor were three Wise Men phantoms of the imagination. The latter were certain individuals possessed of initiate wisdom who were guided by a heavenly light to the place where an event was occurring that was destined to be a pivotal point in the whole course of earthly evolution. And certainly so stupendous an event did not pass unnoticed by heavenly Beings. They knew what was happening and they watched over the scene, making themselves both visible and audible to all who had eyes to see and ears to hear. Indeed, the nativity scene is not to be written off as mere fable that is beautiful, inspiring and comforting. Rather, it is factual, as even reason and logic will testify when they probe beyond the limitations of brain-bound thinking.

There is little realization of the extent to which the "iron curtain" of materialism has veiled the realities of the supersensible world. This obscuration is not limited to the out and out materialist, to agnostics and atheists. The so-called higher criticism of the Bible disposes of realities as pure imagery of the kind native to the oriental writers of Holy Script. And this is not all. In an effort to rationalize doctrines of the medieval church, modern liberals have discarded many truths still held by fundamentalists. For example, most liberal churchmen regard Angels, Archangels and other celestial Beings mentioned in the Bible, not as individualized Intelligences but only as symbols of divine attributes and activities having no existence except as creations of poetic imaginations.

Many truths in church doctrine have come down to us from centuries past but in a form no longer intelligible or acceptable to the modern mind. The truths themselves remain unchanged, but not the interpretations placed upon them. These needs must change as man's understanding deepens and widens, so the medieval dialect in which they were phrased must be translated into the vernacular of today. This necessary translation, it must be remembered, will still retain mystical elements related to truths which cannot be completely reduced to the rationalistic demands of unspiritualized minds. Real spiritual mysteries extend into another, a higher dimension and must be spiritually discerned.

Transcending the *knowing* of the head is the *knowing* of the heart. Mind is the bridge linking objective consciousness to inner spiritual realities. Hence, to reformulate medieval theological doctrines solely in terms of the rationalizing mind and within the framework of material science, inner values would be lost— values without which the hungry souls of men will never long remain satisfied. Therefore, man will not be able to recover the deeper truths formerly apprehended by faith until he recognizes the existence of a body of spiritual science and draws upon what it has to offer.

Celestial Messengers

“The heavens declare the glory of God; and the firmament sheweth his handywork,” sang the Psalmist. What, we may ask, did the heavens have to declare when the Christ Child made His appearance on earth? According to Luke they resounded with the heavenly chorus: “Glory to God in the highest, and on earth peace, good will toward men.” Or, as a more nearly correct translation phrases it: “Glory to God in the highest and peace in the souls of men in whom lives the will to good.” We can at least infer from this celestial heralding that the Event was both historic and cosmic, and that the immediate participants were not only personages of earthly habitation but also Beings from heavenly realms. The former have been identified historically. They are familiar to everyone. Not so the heavenly participants. Their identity has remained a mystery until our time when, in the words of Revelation, there is nothing hidden that shall not be revealed.

We ask, then, who was it that announced from the high heavens the arrival on earth of the One whose coming had been prophesied for ages past? The general assumption has been that, in so far as Luke’s description of the angelic heralding was a literal happening sensible to eyes and ears on this physical plane, it was of a general nature such as might occur if the populace of a city were to look up and behold a celestial Being shedding its radiance over the area. This assumption is only partly true. Heavenly hosts there were, but there was also a central figure from whom came the annunciation. The identification of this figure is of greatest importance to those seeking to understand God’s wondrous plan of salvation.

It may be helpful to first consider a few facts concerning the path over which this lofty Intelligence had come, and by what qualifications it fell to Him to herald the birth of Jesus. To do so will touch briefly on on both inner and outer developments leading to the most sublime of all earthly Events, the coming of the Christ.

Synchronously with incidents accompanying the cradling of the Babe of Bethlehem, events were taking place on the higher planes of nature

for the cradling of the Cosmic Christ. Both are briefly referred to in the nativity story as related by Luke. Historically, the Christ Event extends over a period of thirty-three years, dating from the birth of Jesus and culminating with the divine sacrifice on Golgotha, a brief period constituting the pivotal point in all human annals. The results flowing from that epochal Event are recognized in secular recordings as of a world-transforming nature. They are seen at work down through the centuries as the most creative and dynamic forces operative on this plane from that time to this.

Those forces are very far from having spent themselves. Christianity has only commenced to run its course. It has scarcely begun. Such is the verdict of broadminded churchmen and the judgment of keen, historically minded observers such as H. G. Wells and Bernard Shaw, both of whom have declared that our religion cannot be set down as having failed before it has ever been half tried. Certain it is that this is relatively true. Transforming as Christianity has been during these past two thousand years, humanity has barely touched the fringe of its inner content. That content is infinite and will go on unfolding latent powers to the end of the present Earth Period.

An Event capable of bringing about such stupendous effects postulates commensurate causes, for action and reaction are equal and opposite. This is a recognized physical law, and logic concludes that the law is equally true on the psychic and spiritual planes. Great personal achievements can only result from great personal qualities that have been developed during the course of many lives. So, too, cosmic events culminate only after ages of meticulous planning and preparation.

Consider, then, the more immediate historic and cosmic events preceding the coming of the Christ which, under the law of balance, point to an equation between scope of preparation and results—past, present and future—envisioned as flowing from that casual impulse in human evolution.

For factual data we turn to two independent sources of information: first, our Christian Bible; second, that accumulated body of spiritual science derived from investigations by qualified researchers into nature's Memory Record. In the former we draw on both the Old and the New Testaments. The Old Testament is the history of a people especially set aside to prepare the way for the coming Messiah, its primary mission. The nature of its preparation was moral and physical. The supreme moral contribution was the Decalogue; its crowning physical product was Jesus of Nazareth.

To provide a suitable human bearer for the Christ required the concentrated creative powers of an entire race. Its whole history and way of life were geared to that lofty end, which necessitated careful selection,

guidance and protective measures under divine supervision through successive generations from Abraham to Jesus. That each of the forty-two generations spanning this period of approximately two thousand years was of importance to the end product is indicated in genealogical references as recorded in the Gospels of both Luke and Matthew. To have fathered-mothered in the person of Jesus a human form that had attained to a degree of physical, psychical and spiritual perfection enabling it to embody in actual incarnation the spirit of the Lord Christ was a task great and glorious enough for any racial accomplishment. There was rejoicing both in the heavens and on earth when this sacred commission was successfully fulfilled. Wise Men came to pay their homage to the Christ Child and heavenly hosts accompanied the Voice that rang out from above: "On earth peace, good will toward men."

It now remains to consider what spiritual science has to reveal regarding the identity of the heralding Voice in the heavens. Here we tread upon less familiar ground. We enter the esoteric precincts of the Mysteries.

Before making this entry let us take note of three widely accepted Christian beliefs belonging to the outer court of the inner Temple. First is the belief that the ancestral antecedents of the Babe of Bethlehem were like those of any other infant that comes into the world except that it was of the highest and finest strain to be found at that time. Second is the conviction that into this refined and sensitively organized human vehicle there came to birth a divine Being, the Christ. Third, that this human-divine Being became the Savior of the world. Whatever amplification and modification esoteric Christianity gives to these orthodox teachings, it in no wise alters their essential content. The very heart of Christianity abides in them. Its saving spirit is therein—which of course is of first importance, interpretations of processes involved being secondary.

But because the latter are secondary they are not necessarily unimportant. As a matter of fact, they are tremendously important in our day with its multitude of hungry seekers feeling the need of understanding more fully God's plan of redemption, the processes involved, and its general *modus operandi*. Only by such understanding can their minds be set free sufficiently for their hearts to surrender to truths admittedly transcending a purely intellectual grasp.

As to the orthodox beliefs about the Christ Child, esoteric Christianity agrees to the Christ's incarnation in the human body of Jesus; however, it does not place that Event as occurring at the time of Jesus' birth, but when the latter received baptism in the Jordan by John the Forerunner. Prior to this the body of Jesus was not sufficiently developed and conditioned to become the bearer of the Christ.

Granting this to be true, the question arises as to the authenticity of

the halo or auric light uniformly appearing in pictorial representations of the infant Jesus. Does this depict something factual or is it merely symbolic? If factual, how could it be that of the Christ if His incarnation did not take place until thirty years later? Again, if a fact, was it the radiance of Jesus' etheric and astral bodies or the soul light of this highly evolved son of the princely line of Nathan of the House of David? Not if Jesus' development conformed to the normal racial pattern of growth according to which inner psychical bodies and spiritual faculties come to birth one after another in successive septenary periods of the unfolding complex organism.

And yet the auric light was there. Spiritual science confirms the authenticity of artists' portrayals. To establish that confirmation, inquiry leads along paths covering a wide range of occult evidence which has long been reserved exclusively for possessors of Initiate Wisdom, but which in this new cycle of revelation is openly available to anyone awakened to a need for added light upon the greatest of all mysteries, the mystery of the Divine Incarnation.

To rightly understand the source and nature of the Holy Babe's auric light certain historic and cosmic background facts need to be taken into account. These have to do with pre-Christian spiritual leaders, all of whom made contributions in some preparatory way for the advent of the Christ. From various directions several major spiritual streams converge in Palestine at the outset of year one of our era. They met in the little town of Bethlehem—a village so small, so apparently insignificant, yet here it was that there came together on that first holy night the highest hopes of all mankind, the purest aspirations of the human race and the most powerful spiritual impulses from the heavens that had ever been focused on this earth. Here the everlasting light did shine down as it never had before.

The contributions made by the several pre-Christian religions to the advent of the Christ consisted of more than a general uplifting and supporting influence. They actually took concrete form.

Among earlier religions the two that came closest in time and influence to the Christian Dispensation were Buddhism and Zoroastrianism. The Buddhist is concerned primarily with man's relation to moral law; the Zoroastrian with man's relation to the cosmos. All that these two religions stand for is what Kant confessed to fill his soul with awe: the moral law within the starry universe above.

Considering our present subject, little will be said about Zoroaster except that he proclaimed with greater clarity and definiteness than any other pre-Christian Teacher the gradual approach toward earth of Ahura Mazda, the glorious Sun Spirit whom we call the Christ, and that the time would come when this saving Spirit of Light would actually descend into

our planetary sphere. And it was none other than the radiant soul body of Zoroaster that formed the "star" which his initiated followers, the Magi, followed in their journey to the Child that was to become the human vehicle for the prophesied incarnation of the Solor Logos, the Christ. The very name Zoroaster means Golden Star—a "Star of Splendour" reflecting the glory of the coming Sun Spirit.

The Role of Buddha

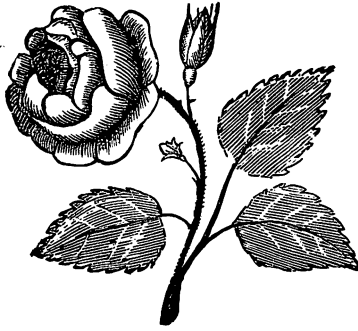
We now turn to the role of that illumined spirit known as "The Light of Asia." Ages before his last incarnation as the son of King Sudhodana, Prince Gautama—who became a Buddha—accepted the assignment of unfolding within himself and for the benefit of mankind the principles of love and compassion. This unfoldment reached the climax of divine illumination in the life he lived about five centuries before the Christian era. The elevated consciousness to which the Buddha then attained brought forth the precepts incorporated in the Four Truths and the Noble Eight-fold Path. He gave to these lofty spiritual declarations such definition as had never before been so clearly and comprehensively formulated. The guidance they provide for the higher life is still so far in advance of racial attainment that they will remain valid for centuries and ages to come.

When Gautama—whose spiritual status had been for many lives what the Hindus call a Bodhisatva—attained to Buddhahood he literally graduated from earthly experience. He was liberated from the wheel of re-birth and was, therefore, no longer under the necessity of further incarnation. Nor has he taken embodiment since, according to the testimony of those who read Akashic Records. Yet his work for humanity has never ceased. It has gone on uninterruptedly from inner planes ever since the time of his liberation.

Before the coming of the Christ, Buddha's work was of a preparatory nature for that Event; first, in inspiring a religion of love and compassion that was to find its full flowering through Christ and in the religion to which He gave birth; later, secondly after his liberation in helping from the spiritual side of life to condition the world for the physical embodiment of the Christ, He in whom Buddha's *teachings* were to manifest as actual spiritual *substance* and in dynamic creative action. What Buddha had defined and made known, the Christ externalized and exemplified. The Good Samaritan not only *felt* compassion; He *acted* upon it. Buddha helped man to take the first step; Christ, the second.

It is only natural to believe what spiritual science declares that the Buddha continues to work directly and immediately toward the logical development of that for which he has labored through the ages. To that

(Concluded on page 14)



A Poem to "My Lady"

*My Lady is a fragrant rose,
And near to God my Lady grows;
And all my thoughts are murmuring bees
That haste in silent ecstasies
Upon her beauty to repose.
Sweeter than any flower that blows
Since all the scents her lips disclose
Are prayers upon the heavenly breeze,
My Lady is.*

*Her summer never comes and goes
And, for the sweetness she bestows,
My heart's the hive where by degrees
I hoard my golden memories
For Mary, as my Angel knows,
My Lady is.*

—Anon.



THE NATIVITY — TARRANT

*May the spirit that permeates this season of the year touch
our hearts to warmer friendliness, our minds to
nobler thinking and our hands to kindlier
helpfulness. Such is the simple
heartfelt wish for all our
friends and readers.*

In grateful bonds of a common aspiration

*Corinne and Theodore
Helene*

The Rite of The Winter Solstice

By CORINNE HELINE

In each of the four Sacred Festivals celestial Beings flood the earth's ethers with divine radiance until our planet is transformed into a scintillant globe. At these holy times Compassionate Ones come into physical incarnation to guide mankind to Temple Sanctuaries of Light.

We have seen that commemoration of the Solstices and Equinoxes originated at the beginnings of the human race. Thus, we note that Rama, one of the first Avatar messengers to come to mankind, received his illumination on the night of the Winter Solstice; and through its power he healed all who came to him. He created sacred ceremonials in commemoration of this hallowed period which he called "Holy Night." The date of Rama's incarnation is lost in the mists of civilization's dawning.

The Winter Solstice was observed in Rome as the Feast of Saturnalia, commemorating the marriage of Cybele (Earth) and Attis (Sun). Their ceremonial emergence from the bridal chamber represented the new birth (Initiation) of the mystic from the Cave Sanctuary of the Mother Goddess; it took place amid the rejoicings of Friends and Companions, those who had passed through a similiar experience.

The Winter Solstice was celebrated in Egypt with stately processionals and vivid pageantry, elaborate homage being rendered to the divine Mother Isis and her new-born son, Horus. The mystae emerged from an inner shrine chanting: "The Virgin has brought forth. The Light is waxing."

Holy Night in Greece was hailed by singing in the key of Capricorn to the accompaniment of a flute. When the cock crowed Neophytes descended with lighted torches to an underground chapel and paid reverence to the image of a babe bearing on brow, hands, knees and feet a shining cross of gold. The Babe was carried in processional seven times around the inner temple, then back to its underground Sanctuary to the accompaniment of a triumphant chorus: "At this hour today Kore (the Virgin) bore Aeon" (the new age, or year).

While the Rite belongs to times immemorial, the Feast of the Christmas tide had its earliest observance at the beginning of the Aryan civilization. The prototype of the Christmas tree was a "Celestial Sun Tree." It was in the pure and rarified atmosphere of Aryana that the Sun first rose so clear man was able to perceive the tremendous downpouring of light with which transcendent Ones were suffusing earth. People likened these shafts of light to a mighty tree with outspreading branches. There is still a tradition in India—the Aryans of India were the first race of the Aryan Epoch—that in the "center of the earth stands the Tree of the Sun, which

at sunrise shoots forth from the earth and as the Sun ascends towards the zenith grows up into the air until its topmost branches reach the Sun when at noonday he stands high in the heavens, diminishes with declining day, and at the set of the Sun sinks back into the earth." In one form or another, various legends relative to the World Tree are found in almost every country and its origin is always placed in this mystic Light Tree.

It was consistent, therefore, with Hippolytus' "plan of the ages" that the Christ Mass of early Christians was celebrated on Holy Night of the Winter Solstice when Christ Jesus, Lord of Love, descended to earth that He might bring man the new Christ Mystery, wherein he is taught how to develop within himself this living Tree of Light. He learns to impress upon his own body through love and service the golden symbols of the Holy Grecian Babe. St Paul, an early aspirant who followed in the Master's steps, proclaimed this truth to his own disciples when he asserted: "I bear in my body the marks of the Lord Jesus". Paul was not referring here to bruises and stripes inflicted upon his physical body by his persecutors, as our orthodox friends interpret his words, rather, he meant the glories of the fiery Christ Star that flamed up within himself and shone forth with such effulgence that for a time he was blinded by its shining. It was this Christ Star, brought forth within him by the Risen Christ as he was on the way to Damascus, that he later described as the "body celestial." It is always this Star-Body, this celestial body, that bears the marks of the Christ, though sometimes they are superimposed upon a "terrestrial body" in a stigmatization visible to all.

Paracelsus states that every constellation of the heavens is within man. "The Sun is in the heart," he writes, "and the other planets of the solar system are within the brain."

On Holy Night Temple doors are open, altar lights are agleam, and the Hymn of Capricorn may be heard amid the chime of Christmas bells ringing from the realm of space. Then the Neophyte who is esteemed "worthy and well-qualified" by reason of the Christ birth within himself, learns the true significance of the Christ Mass, the Feast of Light.

Powerful solstitial radiations of spiritual force envelop the earth until the twelfth night thereafter. Many and wondrous are inner plane activities during this interval. In early centuries the Christian Church concluded its esoteric activities on the mystic Twelfth Night with the Rite of Baptism, one of its most important and powerful Initiations. Modern Neophytes who have earned Illumination know that during this sacred interval it is possible to enter into intimate communion with divine Beings and Lords of Light. This was an experience of St. John, an experience which inspired his glorious Gospel of Love. The outer darkness of our present historical period is the result of man's having lost touch with this

inner light. But by the travail of soul through which he is now passing he will find it again.

The profound occult significance of the Winter Solstice has been expressed in great literature of the world before and since the coming of the Christ. In this connection, we recall particularly Shakespeare's beautiful lines in Hamlet:

*Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long;
And then, they say, no spirit dares stir abroad;
The nights are wholesome; no planets strike,
No fairy takes, no witch hath power to charm,
So hallow'd and so gracious is the time.*

Color Significance of The Twelve Signs

By CORINNE HELINE

Sagittarius — December

Sagittarius is the sign of high idealism and noble aspirations. It is represented pictorially by a figure that is half animal and half man, the latter drawing his bow and pointing an arrow at the stars. This pictograph symbolizes the divine spirit of animal-man aiming toward his potential godhood. In unregenerate Sagittarius the forces of heaven and of earth are ever struggling for supremacy over one another. Its unpurified fire force excites lusts of the flesh while its higher aspect arouses a driving impulse to reach the heights.

Sagittarius is ninth of the twelve zodiacal signs. *Nine* is the number of man, and also of Initiation. The *five* factor of nine depicts man's restless, searching mind; its *four* factor is the perfected cube of spiritual attainment. A spiritualized mind is the highest expression for a Sagittarian. To such a Christed mentality all things are possible. The biblical keynote of this sign is given in the words of St. Paul: "Let this mind be in you, which was also in Christ Jesus." Sagittarius attains to its fullest expression in that great peace of mind which passes all understanding, and which comes only upon conquest of carnal desires and appetites.

The Sagittarian color is the deep, clear blue of a morning sea following a night of storm. This powerful blue ray may be used for purification of one's physical body and illumination of one's mind. In New Age hospitals, where color will play such an important part in healing work, patients will be taught to suffuse their afflicted members in a "bath of color." When, through the power of visualization, groups of trained attendants

perform such service for those who are unable to do it for themselves, they will make good use of this blue ray.

Hercules' labor for this sign was to kill the man-eating birds of Stympthalos. These viscious fowl hovered over the marshes of Arcadia preying upon and devouring all that came their way. Arcadia denotes the pleasures of earthly life which would hold a Sagittarian in their grasp. The birds of Stympthalos are thoughts of lust and desire for power; thus, they are birds of prey rather than birds of liberation.

The most propitious time of the year for an aspirant to attain spiritual development is from the Autumn Equinox on September 21st to the Winter Solstice on December 21st. It is significant that during these three months the earth is suffused with the three primary colors of the spectrum: yellow, red and blue. During the month of October, when the golden Christ Ray is focussed upon our planet, the earth is bathed in yellow. In November, the month of Scorpio, the planetary color is red. In December, the Sagittarian month, blue predominates. These three primaries merge into the glorious White Light on Holy Night.

When the Sun enters Sagittarius the Christian world celebrates the Advent Season. Each day of this season accelerates the upliftment of human consciousness. During an aspirant's preparation for the Holy Night Ritual, wherein he will stand in the presence of the "new born" Christ radiance, he will hear the jubilant chorusing of Angels and recognize within himself a glorious reflection of that Christed Light.

Old Testament Volume III

Readers and students of Corinne Heline's New Age Bible Interpretations will be glad to know that the third and last volume on the Old Testament is now nearing completion. It is all in type and at this writing all but about a hundred of its 530 pages have been printed. Then follows assembling and binding. With no unforeseen interruptions delaying completion, the book will be out shortly after the first of the year.

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Cosmic Cradling of the Christ Child

(Continued from Page seven)

end he was present as the climactic hour arrived when Love as a principle was to actually find a vehicle for incarnation on earth. That moment came with the birth of Jesus. Buddha was then near. He was there in his spiritual body. His was the spiritual radiance that surrounded the Christ Child. He it was whom the shepherds beheld in his celestial body and whom they heard announcing the birth of the Babe.

If these facts answer one question, they raise many more. Answers to all are to be found in that vast body of revelatory spiritual science for those who desire to delve into the manifold mysteries of life.

Buddha's preparatory work for the Christ incarnation extended into the very organism of Jesus that it might be able to receive in later years the divine potencies of the Lord Christ. When Jesus reached the second septenary of His life and gave birth to His astral body, the Buddha ensouled it, as it were, with his own powers—even as Zoroaster identified himself egoically with Jesus at a later point in His development.

The above does not define with scientific precision the manner of cooperation extended to Jesus by these two great Beings, but the statements may be regarded as indicating something of the complex human-divine preparations that went into the cradling of the Christ Child. To attempt more exact exposition would lead beyond the narrow limits of this article. But even with no more than the few skeleton facts touched upon in this brief discourse, there is enough to convey a hint, at least, as to the stupendous grandeur of the Christ Event.

This earth has never known a more sublime moment than the one in which it cradled the Christ Child. In the commingling that occurred between heaven and earth, a spiritual impulse was released which continues to work transformingly in both man and planet. This impulse will not cease until all humanity is christed and the earth itself is transfigured into a golden globe of light.

Note: For an extended exposition of the foregoing read Rudolph Steiner's *The Gospel of Saint Luke*. Procurable from the Anthroposophic Press, 211 W. Madison, N.Y., or the New Age Press. \$3.00

BACK NUMBERS WANTED

To help some of our subscribers complete their files we would appreciate recovering copies of the following issues: Jan., May., Aug. and Sept, 1942; Mar.—Apr.; May—June 1950; Jan.—Feb.; Sept.—Oct. 1951; Jan.—Feb.; Mar.—Apr., 1954.

NEW AGE PRESS

The New Age Press is incorporated as a non-profit educational institution under the laws of the State of California. Its activities are devoted exclusively to the publication and distribution of literature aimed to further the oncoming of the Kingdom of Christ on this earth. Contributions to the New Age Press are deductible in income tax returns.

BOOK REVIEWS

By ELIZABETH HILL

THE DOUBTING THOMAS TODAY. Russel P. Davies. 1953 Philosophical Library, 15 E. 40th Street, N. Y. 16. Leatherette 344pp Appendix and Index \$4.75.

In a recent issue of this publication the main editorial presented in a most illuminating manner the challenge before the modern Church. Author Davies extends and ramifies the points brought forward in Theodore Heline's **Spiritual Revival and Religious Renewal**. (Magazine sold out. No copies available.) The former opens his treatise with what is almost a word-for-word quotation from the latter: "... every effort is being made to convince the world that the Church is on the march, that it is moving into a new era of service and leadership." Here is the repetition: "But all of this cannot hide the fact that the Church is not meeting squarely the greatest challenge of all, the challenge to build faith." Remember? Mr. Davies continues: "The Protestant Church, in general, has fallen back to new positions which many will acclaim as far more secure than any which religion has ever held. Be that as it may, one fact is inescapable: The Protestant Faith does not hold a common and impregnable line from which its full force or power can be hurled forward to meet the challenge of the Age."

And then, strange as it may seem, he goes into much of the same ground covered by Corinne Heline in her *New Age Bible Interpretation*, Old Testament, Vol. III, (now with the printer).

This is not evidence of "great minds" running "in the same channel" unless we accept that minds become great because they tap the same source of inspiration. We do not claim, however, that Mr. Davies' treatment is parallel to that of the Helines. Rather, it is a different viewpoint in regard to the same basic statement of a tragic situation.

MYTH AND RITUAL IN CHRISTIANITY. By Alan W. Watts. 262pp.

Illustrated. Vanguard. \$4.75 A presentation of concrete creed, ceremonial and iconography as symbolism that expresses the mingling of Eternal Mind. AGAINST THE STREAM. Karl Barth. 1954. Philosophical Library, 15 E. 40th Street, N.Y. 16. Cloth. 253pp Bibliography, General Index to Biblical References. \$3.75.

Professor Barth, the Swiss author, lecturer and teacher, Guest Professor at Bonn University, Germany, has sired an amazing number of splendid works dealing with the relationship between Christianity and mundane affairs, national and international. He is an exponent of Christianity in orthodox vesture, and is ever the champion of the Christian approach to current world problems. His interpretation of that approach is provocative of much thought and of more or less dissent on the part of those who turn to the Ancient Wisdom for guidance and understanding. (See Theodore Heline's editorial in the March—April Interpreter.) Nevertheless, Dr. Barth has deep insight into the labyrinthian aspects of these transitional times, and his suggestions for finding a way through them are worthy of serious consideration.

BIBLE STORIES AND YOU. Gail B. Fargo. Philosophical Library, 15 E. 40th St., N. Y. 16. Cloth 90pp. \$3.50

A collection of Bible stories explained from the metaphysical angle and written for children of pre-primary and primary ages. The interpretations were designed for and tried out on a class of Sunday School kiddies and when one did not arouse the desired interest or meet with the desired response, it was rewritten until it did. Our one regret in presenting this little volume is that its scope is so limited.

A SPECULATION IN REALITY. Irving F. Laucks. 1953. Philosophical Library, Inc., 15 E. 40th Street, N. Y. 16 Cloth. Index. 154 pages \$3.75

From physics to metaphysics (beyond physics) was the path trod by Mr. Loucks, and this after fifty years of technological experience. Thus, with a scientific background and viewpoint, he approached psychic investigation and found its phenomena as much to be reckoned with as that of science. Such a perfect mating!

Chapter 1 "learns up to the mystery of the atom and the nucleus" via physics. Chapters 2, 3 and 4 "covers the reaction of nuclei with one another." Chapter 5 treats of life in its relation to chemical reactions and this relation in connection with evolution, while Chapter 6 treats of it in connection with instincts. Chapters 7, 8 and 9 are devoted to the subject of consciousness, Chapter 8 "undertakes to show that psychic phenomena fit into the scheme of Reality without appearing crazy and fantastic as they do when viewed with eyes that have been attuned only to matter." The author concludes his synopsis with the statement that "The final chapter tries to show that a true perspective of the universe and of Reality is of importance to every man in everyday life; that reactions and forces to which man pays little attention, have made his past history and will make his future."

THE SERPENT and the SATELLITE. F. Alfred Morin. 1953. Philosophical Library, 15 E. 40th Street, N. Y. 16. Cloth, Index, Bibliography. 465pp \$4.75

Creation—Why? When? How? That is the threefold "sixty-four dollar question." Never a time that earnest, consecrated searchers haven't compiled data, analyzed and synthesized evidence, and arrived at conclusions which might and might not hold up under new scientific discoveries.

Limiting the question to this planet earth, Author Morin has gleaned from the fields of geology, legend, folk lore, ancient religions, the Old Testament and science to arrive at a startling unique hypothesis (he makes no claim to its being more than that), and presents it so plausibly the reader is inclined to exclaim, "Why, of course!" Though purely conjectural, as he claims, it is utterly fascinating the way he extracts evidence from the sagas and religions of all nations, chemistry, geology, physics and ancient symbolism to explain the world-wide Sacred Mountain and comes up with . . . the Moon!

KOSMON CALENDAR REFORM for 1955 and 1956. Sam Bartolet, 9 E. 7th St., Willamsport, Pa. 23 8½ x 11 pp, charts, tables, map 55c ea. 2 for \$1.00

This reformed calendar is based on the Kosmon revelation as given in the Ohaspe Bible, painstakingly compiled by Mr. Bartolet in 1954 and including explanatory notes and information on Mayan and Aztec, Turkish, Jewish, and French calendars; Indian philosophy, etc. Long has the subject of calendar reform been argued pro and con. Whether this is a solution to correction of errors we leave with those who give it earnest study.

WILL YOU BE ALIVE IN 1965? Cordon Collier. The Book of Destiny, Tarrytown, N. Y. Paper. 184 pp. \$1.00.

Are you interested in prophecy? (Who isn't?) And in prophetic instrumentalities accredited for their accuracy? And in predictions for the years just ahead? Then you'll find this offering definitely to your liking. The author introduces several recognized mediumistic channels, giving a short biographical sketch of each. Then he goes into more detail on the life of one who has attained wide acclaim for his calling the turn on future events. The last chapter of the book is given over to this person's prophetic announcements, written prior to November 22 last, for 1954, some of which have already been fulfilled.

I HEARD HIM SAY. Mirza Ahmad Sohrab. The New History Foundation, 132 E. 65th Street, N.Y. 126pp Black art cloth binding.

From 1912 to 1919 this Persian Boswell was the secretary and intimate of Johnson known the world over: Abdul Baha, philosopher, prophet and energizing spirit of the Baha movement. Faithfully did Mizra Ahmad Sohrab record the "pearls of great price" as they came from the lips of his illumined master. From the resultant compilation were chosen quotations for painting a verbal picture of the great Persian teacher and organizer and, at the same time, to present Bahai concepts relative to subjects of vital import to man, individually and collectively.

The text is divided into five general headings: Religion and Philosophy, War and Peace; Education and Culture; Attitude and Deportment; The (Bahai) Cause—with many sub-listings under each. In the first we find an item "On Houses of Prayer" from which we quote:

" 'My house shall be called of **all nations** the house of prayer.' All those houses of different names—church, mosque, synagogue, pagoda, temple, are none other than Houses of Prayer. What is there in a name? Man must attach his heart to the **spirit** and not to a building. He must love to hear the mention of God no matter from what lips; and even if the devil pronounce that sacred Name, he must rejoice."

The work is not without its touches of pertinent humor as when Abdul Baha was told that German soldiers were instructed to read a verse from the Bible every day. He "laughed heartily and said: 'What will the reader do if, in the course of his perusals, he comes across the following verse: 'But I say unto you, resist not him that is evil; but whosoever smiteth thee on thy cheek, turn to him the other also?' " Which gives one cause to think!

EVOLVING UNIVERSE—Rufus S. Phillips. Philosophical Library, 15 E. 40th Street, N. Y. 16. Cloth, 177pp. \$3.75.

Chapter One of Part I, titled "The Three Elements," deals with the relationship between (1) God, the Creator and Sustainer of (2) the universe as the recipient of God's creative activity and (3) Man, the manifestor of God's creative purpose and plan. The next three chapters elaborate upon these three elements while the last chapter of this Part is based upon the hypothesis that all causation is mental. It closes with the assertion that the end of the earth (literal) will come only as the result of human thinking.

Part II is given over to a practical application of factors set forth in Part I. Not a person alive but will profit by conscientiously playing **The Game** as outlined, a game that is truly a technique for arriving at **Security and Peace** and dispelling **The Great Illusion**. Some of the closing chapter on

An Emanation of the One Man may come as a surprise, even a shock, to some readers. Nevertheless, it contains a wealth of food for spiritual nourishment.

GREAT SPIRIT HEALING. Wilfred Sun Flower Spear. Leatherette, pocket size, 51 pp. Chief Sun Flower Pub. Co., P. O. Box 373, Yonkers 1, N.Y.

Chief Sun Flower, an American Indian who has a healing shrine in Yonkers, feels that few words on the subject of faith healing give sufficient emphasis to the one basic and essential factor of man's oneness with the Great Spirit. He has, therefore, compiled a semi-Indian version of divine healing technique in these fifty-one "talking leaves." Because he writes with childlike (not childish) simplicity, the author drives home some salient points about which there is much glib talk but little understanding.

LIGHT ON YOUR PROBLEMS. Christ Ministry Foundation, Eleanor Thedick, Sec., 2222 42nd Ave., Oakland 1, Calif. Paper 31pp \$1.00.

The author of this brochure is evidently a devotee of the doctrine of service, and we suspect that she is also a teacher of the fundamentals for living more abundantly. Furthermore, she has a positive genius for opening each paragraph with a dominant statement. Taken by themselves in digest these might be termed the ingredients for the spiritual bread of life. We illustrate:

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"Be always on the alert to reach out in loving kindness to those whom the Father sends to you.

"Do not take yourself or others for granted, or expect them to serve you.

"Learn to be patient with yourself and with others.

"Be willing to accept discipline. . . in your everyday living with others.

"Give thanks. . . for the problems that have been given you to overcome.

The author gives us the formula; the rest is up to ourselves.

INTELLIGENT LIVING—Robert B. H. Bell, M.A. Willing Pub. Co., Box 51, San Gabriel, Calif. Paper. 122 pp. Introduction by Bishop Francis Eric Bloy. \$1.25

In a foreword the author declares:

"Since His time not one person has been able to demonstrate all the benefits and rewards of a life lived powerfully and gloriously . . . as personified in the Master Jesus.

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A brochure of wide appeal that is of special interest to occultists, healers, and music lovers. It is distinctive in type, paper and binding (art paper) as well as in content. As evidence of its popularity, this is the third edition and the seventh printing—yet it continues at its 1940 price of 50 cents.

HEALING AND REGENERATION THROUGH COLOR

A companion to the above, but larger. This is also the third edition, but the sixth printing, when it was brought up to date. \$1.00.

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The New Age Interpreter is so fine. I refer to back numbers continuously for illustrations about something I study. We have a small group. They don't know English so I have to translate for them your Interpreter and other of your books. They are much interested and sorry that Spanish edition is not published.

Musgrane, British Columbia.

I was very much impressed by the clarity of your article on Britain and wish copies to send to friends who will also appreciate it. I do believe that Britain's role is now to be something of a spiritual-practical beacon in the world and already the structure of the new Commonwealth is a signal itself. Some years ago the impression of Britain having "died and resurrected" was so strong as almost to have been a Vision.

Paris, France.

We here in Paris were all interested in your article on the Conquest of Mount Everest and we all send you our congratulations for your splendid work. Please send me regularly your valuable magazine. You understand how to plunge deeply into the matter and to express your thoughts in terms and style which keep alive the reader's attention.

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