

ILLUMINE THE
PRESENT

CONTEMPLATE THE FUTURE

SURVEY THE PAST

New Age Interpreter

A magazine issued quarterly devoted to studies designed to aid the modern seeker to a spiritual reorientation in the light of the Ageless Wisdom
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RESTORING THE LOST LIGHT

THE UNIVERSAL TEMPLE OF DIVINE WISDOM

In the Spring issue of the *Interpreter* we presented an account of an ideally envisioned project of universal significance. It dealt with the blue-print stage of a temple to be erected in Washington, D.C., to serve as a fusing point of the basic beliefs of all the great world religions.

The seed idea for this temple is the recognition of the need for a better understanding among men, nations and religions through closer association, cooperation and unification, and the desire to provide added opportunities and facilities for the furthering of that purpose through the creation of an institution conceived specifically as *A Temple of Understanding*. Under the vibratory values of that name it is on its way toward materialization.

We learned that the vision that is bringing this temple into manifestation was not limited to a single structure. It was seized upon rather as the initial anchoring of a divine idea susceptible to multiple amplification. It was grasped rather as a movement, as something alive, dynamic and creative, aimed at stirring the minds and hearts of men to create for themselves a more livable world by establishing Temples of Understanding in all parts of the world, be they small or great, humble or imposing, so long as the salutary purpose to which they were dedicated was being helpfully served.

That the proposition to build Temples of Understanding was not the mere product of a fertile imagination or a beautiful dream may be assumed from the fact that it springs out of a deep human need. The world cries out for peace, for security, for friendly relations and mutual helpfulness. This it knows can never come until a better un-

derstanding exists between groups and parties, religions and philosophies, nations and races, and hence the multiple efforts put forth in all fields of human endeavor to level the barriers of ignorance and prejudice, and to remove conditions incident to racial and social differences and the varying approaches to the worship of the Most High, all of which stand in the way of achieving such understanding.

But there is more than this that points to the new type of temple building as being initially authored from on high, for it has been seized upon in all its essential features and purposes by a number of individuals who have made their vision known and undoubtedly by many more who have not been heard from. They are independent contacts with the archetypal world by sensitives whose lives and aspirations are attuned to the spiritual demands of our time. This is laying hold of patterns in the high heavens that are due for externalization. It is the transmission of divine ideals onto the human plane of outer expression by individuals who become links in the hierarchical chain by virtue of the quality of their lives, their love of humanity and their absorbing dedication to mankind's enlightenment and upliftment.

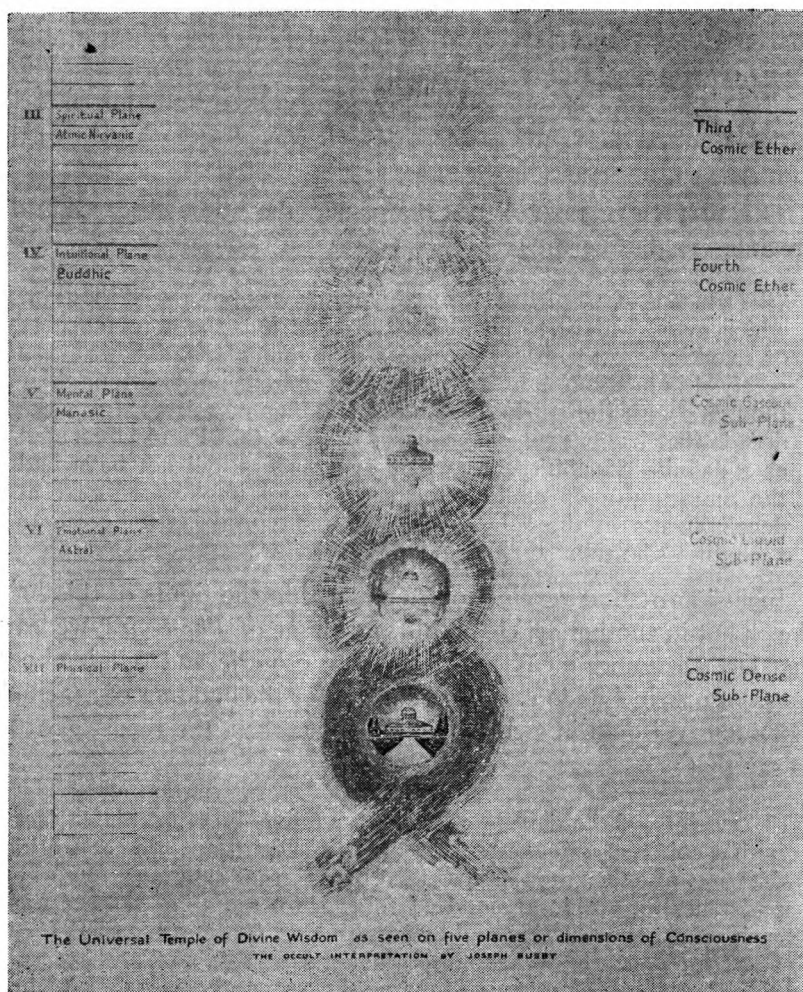
Among such mediating individuals who have succeeded in winning adherents to the Temple building projects from influential leaders in all walks of life and from all parts of the world are two personalities, one of whom we introduced to our readers in a previous issue of the *Interpreter* and the other in the pages that follow.

The first of the two "builders" is Mrs. Judith Hollister of Greenwich, Connecticut, whose project is to build the afore-mentioned *Temple of Understanding*; the second, whom we introduce in these pages, Mr. Joseph Busby of Southwick, England, who has undertaken a similar but decidedly distinctive task of externalizing his vision of *A Universal Temple of Divine wisdom*.

Both Mrs. Hollister and Mr. Busby are engaged in what we may rightly speak of as hierarchial work. This they pursue with like dedication and purpose, and in obedience to visions they have grasped from supramental levels of creativeness. They are responding to a bidding like that given to Moses when he was asked by the Lord to build a sanctuary wherein He might "dwell among them" and admonished him "to make all things according to the pattern showed him in the mount."

But it is not personalities that we are promoting. It is the projects they have launched. However, individuals who become key figures in initiating works of universal significance, while they count themselves as nothing and the ideal they espouse as all, and therefore seek no publicity for themselves, they nevertheless merit identification and recognition for the important part they play in working for a better and brighter world. It goes without saying that no one centered in self and its glamors is capable of consciously contacting the arche-

typal world and not only wresting from it a given divine concept but also possessing the ability to carry it through into concrete expression on the physical plane.



The precipitation of a pure idea emerging from the mind of God into physical embodiment is beautifully illustrated in the accompanying diagram. Stage by stage, it is seen descending into denser substance. It visualizes for us the process of becoming as described by John the Revelator in his apocalyptic record of how he was carried away in the spirit "to a great and high mountain" and that in the elevated state of consciousness thus symbolically indicated, he saw "the great city, the holy Jerusalem, descending out of heaven."

It was the pattern world in which John was functioning, the archetypal region, the realm of abstract ideas. It was at the level of origin of all things externalized in the world of physical manifestation.

Temple of Divine Wisdom

For the story of the birth and unfoldment of the concept to build a sanctuary to be known as the Universal Temple of Divine Wisdom we turn to the Spring issue of *The Voice Universal*. This is an occult quarterly newspaper published in England. In an editorial titled *The Light of the S.U.N.* and subtitled *Birth of a Spiritual United Nations*, the editor, Joseph Busby, reprints substantially his editorial in the issue for the June quarter, 1953. It was also the subject of the front page lead article in the same issue.

This was ten years ago. "At that time," the editor observes in the preamble to the reprint,

"the concept of a Spiritual United Nations was but a seed thought, which many believe to have been dropped into the consciousness of mankind by the Elder Brothers of humanity, and which was received in meditation by a number of people trying to attune their thoughts with the spiritual planes, including myself. During the decade that has passed, this concept has developed and blossomed as a definite possibility. Many of our readers will not have had the opportunity of reading the article, and in view of current developments in the S.U.N. concept, its reproduction here was thought to be most timely and desirable."

Inclusion of that reprint comes not within the limits of this brief sketch but in another article in this same issue of *The Voice*, we learn that last December members of different esoteric and religious persuasions met in London to discuss plans for the building of a Temple of Divine Wisdom in Great Britain. Since then, the report goes on to say that:

"In spite of the darkness in which we live, one undeniable fact is that spiritual influences, the Forces of Light, are now at work, drawing together men and women of different religions, cultures and races into a closer bond of fellowship, radiating respect for each other, appreciation and understanding, leading mankind forward into an era of happiness, loving-kindness and peace.

"Under the wise guidance of many pioneers and teachers, who in the past few years have been rallied to the task in different parts of the world—often unknown to each other—those awakened souls who have allowed the light-rays of the spiritual sun to shine through them have been inspiring the formation of movements and organizations founded upon the concept of unity in diversity. The seed thoughts scattered abroad amongst men are beginning to bud, and show forth blossoms of great beauty and promise for the future. The shape of things to come is opening up before us, just as the pattern of the flower that is to be is already contained within the seed.

"With the linking-up of the many movements and esoteric fraternities, fraternal co-operation will increase still further as time goes on. Representatives will visit each other, bringing about a fruitful interchange of views, and affording opportunities to study the art, science, culture and philosophy that each has to offer.

"Permanent S.U.N. Temples and assembly halls, libraries and schools of the Ageless Wisdom will follow, and a great desire to share the treasures with everyone will lead to a new flowering of the human spirit. Above all, our children will grow up to true freedom in a sun-lit world.

"It is the responsibility of spiritual leaders today to give a new and higher sense of direction to their expectant peoples, influencing them by selfless service inspired with Love-Wisdom, rather than by domination of their minds. They can guide the nations towards the only true and lasting peace—that which is an outward expression of the known and recognized inner fact of human brotherhood."

Restoration of the Mysteries

What we are observing in the temple building projects of which we have taken note is not just additional places of assembly dedicated to spiritual purpose along the more or less familiar lines of the past. They are intended first of all to accomodate the changing external forms of the emerging New Age religion with its broader outlook and its more inclusive grasp of the different approaches of Divinity. Beyond that they are definitely preparatory in their nature for the restoration of the Ageless Wisdom and the reappearance in physical form of the true initiatory temples of ancient days. From secular as well as from occult history we have learned something of such temples in ancient Babylon, Persia, Egypt, Greece and other lands, the most familiar and famous of all being undoubtedly the Elusinian sanctuaries in Athens and Elusis in which aspirants to divine wisdom were initiated into the Sacred Mysteries.

These temples of old were in fact universities in which instructions were imparted in the seven arts and sciences of the ancient world. Specialization had not at that time divided the secular and sacred into the rigid departments that they have come to occupy in our more materialistic age.

One of the notable features of New Age Temples is the incorporation of elements into their design and projected activities that tend toward reunifying art, science and religion, the three primary divisions in human life and learning on what will now be on a higher rung on the evolutionary spiral. The temples of tomorrow will not be merely places for assembly and worship but also institutions imparting knowledge at a level revealing the divine unity that inwardly binds together all peoples, all religions and all branches of learning. In promoting this unity it is to be remembered that the aim is not to develop a *uniform* but a *unified* approach to God and the Eternal Realities. Unity in diversity is an unconditional fact of divine manifestation. It is the necessary and desirable fact of individual growth and human evolution.

As the consciousness of the ancient world turned more and more

from the realization of subjective realities to conquering the challenges offered by physical existence, peoples become increasingly engrossed in personal pursuits and worldly affairs with the result that the golden glow of the Mystery Wisdom faded into the light of common day. The initiatory work that had been given in the Mystery Temples was then transferred from the physical to the etheric plane. In temples at that higher level it has continued to serve all candidates qualified to receive the illumination which true Initiation bestows upon the worthy recipient.

Now after more than two millenniums the day dawns for their physical restoration. When in due course this comes to pass, members of the Great White Brotherhood will also reappear in their true identity. As the Illumined Minds of the race and Custodians of the Secret Doctrine it is they who will preside over the sacred rituals that accompany Initiation into the higher spiritual mysteries.

Much will necessarily transpire in the world of affairs before present and future temples will become fully functioning initiatory sanctuaries under the direction of illumined Hierophants. As measured in terms of day to day happenings this is still well in the future but as we count historical time it is as on the morrow. When the present century shall have passed with the turmoil and conflicts, the violence and destruction that is accompanying this period of transition from one age into another and a state of tranquility is again established, then, and not until then, can we expect the Great Ones to emerge from their retreats and make known their identity and their mission not only within the restricted sphere of the Mystery Temples but in connection with major events and developments in the whole wide range of human activity.

Truly, "the best is yet to be." So in the words of the Christ, "Let not your heart be troubled." It should be remembered that this consoling injunction of the Christ was spoken at a time when the spiritual life of mankind had reached its lowest ebb. The Mysteries were passing into obscurity except among the few, as for example, among the Essenes in Palestine and later among the Gnostics of Alexandria and related parts. Even so, the Christ had assurances for His hearers that gave them grounds for taking hope and comfort: "I have overcome the world," said He. In other words, He had turned the engulfing tide of darkness into incoming waves of light.

Also He informed His followers that He would be going away for a time during which He would be preparing for their entrance into the World of Light after which He would return and "receive them unto Himself."

For that reappearance millions are longing and praying as never before. Out of the massive trials and tragedies, sorrow and suffering of our time, all humanity is crying out for relief, for release, for light. In response to this universal invocation, light and more light

is pouring in upon the world. It is the energy that underlies every constructive movement and institution that comes into being. Such are multiplying in number on all sides and in every department of human endeavor. Forces of destruction and the powers of evil may appear to be in the ascendancy but this is because they are in process of being routed out from their more or less submerged lairs by the ascending Forces of Light into the open for all to see, know and experience for what they really are and so take the bold and drastic measures necessary to their overcoming. That is exactly what occurred in the last world war when evil reared its terrifying head as never before since the days of Atlantis when it caused the submergence of the entire continent and all but completely obliterated the civilization that had developed upon it.

This time these same Powers of Darkness did not succeed. They were driven back. They are in retreat. What has yet to be done is to have them confined. This, too, will come to pass if the better part in the life of humanity holds fast to the election it made in the hour of supreme crisis, not formally but subjectively, to maintain the ascendancy of what it has learned through the centuries and millenniums to be right and just and good and decent against all that works for their destruction. Against tremendous odds there are momentous developments and historic events to indicate a continued forward thrust of the Forces of Light. In former times changes comparable to those now occurring in the course of years and even days extended over decades and centuries of time. Our mind turns at once to such phenomenal advances, social, scientific and spiritual, as for instance our conquest of space and the corresponding expansion of consciousness, the virtual eradication of illiteracy on a world-wide scale, the universal elevation of submerged masses by the more fortunately placed peoples, the extension of human and also animal rights, the Peace Encyclical addressed to the world by the late Pope John and presently the Nuclear Test Ban Treaty which has at this writing been signed by most of the nations of the world. These all move in the direction of sanity and order, of light, peace and security. In the assuring word of the Master D.K., "the heart of humanity is sound" and "the Hierarchy stands."

Man—The Temple of the Living God

Temples dedicated to the promulgation of Divine Wisdom are important and necessary institutions for helping man to discover that he himself is, as St. Paul expressed it, "a temple of the living God." To the degree they succeed in serving this purpose do they fulfill their rightful function.

The relationship between a humanly constructed physical temple and the divinely constructed human temple "not made with hands" is made plain in the biblical description of the Tabernacle in the

Wilderness in which the Israelites foregathered to meet with and worship their God. This was constructed according to specific directions of the Grand Architect of the Universe. These were at once applicable to the physical temple to be built and to man himself. It objectified in symbolic form the nature and constitution of man and the successive steps to be taken on the path that leads to illumination.

The Tabernacle was divided into three sections. There was the Outer Court, the Inner Court and the Holy of Holies. These divisions correspond to man's threefold nature, namely, body, soul and spirit. Also to the trinity making up his outer personality, namely, the physical, the astral and the mental principles; and yet again to the trinities of the physical body itself which falls into three main divisions, namely, the lower or sacral center which relates man to the physical world, the middle division or heart center which relates man to man, and the uppermost part or the head center which relates man to God.

A study of the structure of the Tabernacle and that of man himself will reveal how exact are the correspondences of all the foregoing indicated trinities.

In the Outer Court man sacrifices his animal propensities on the altar of burnt offerings. With these burnt and purged away he enters the Inner Court of his soul body which has been built of the essence extracted from his cleansed and regenerated body as symbolized by the candle lights, the wafers and the incense within this middle section of the Tabernacle.

Having now been clothed upon with a soul vesture, the next promotion was entry into the Holy of Holies. In it was no external light. It was therefore open only to the High Priest, which is to say only to one who had enkindled the inextinguishable light of his own indwelling Divinity.

That the projected New Age temples of which we have taken note will come to completion in due course is not to be doubted for their time has come. The Stars of Aquarius, the zodiacal Promoter of the incoming New Age, are infilling the archetypal patterns with the energy substance needed for their material expression. The purposes to which they are dedicated conform to that of the Aquarian Water Bearer in that they are to become a kind of collective grail cups into which the heavenly Man will be pouring out from His urn living waters for the life more abundant.

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Further particulars concerning the Universal Temple of Divine Wisdom may be had by addressing your inquiry to *Voice*, 8, Watling Road, Southwick, Sussex, England. The current summer issue of the quarterly publication, *The Voice Universal*, features the temple project. It is a highly inspirational and beautifully illustrated number. Thirty-five cents for a single copy; \$1.00 for a years' subscription.

COLOR AND MUSIC OF THE FOUR SACRED SEASONS

BY CORINNE HELINE

III

The Autumn Equinox
Bach's *Passion of St. Matthew*
Wagner's *Tannhauser*

Music is a moral law. It gives a soul to the universe, wings to the mind, flight to the imagination, a charm to sadness, gaiety and life to everything. It is the essence of order, and leads to all that is good and just and beautiful.

—Plato

In the autumn season all the earth is resonant with music and vibrant with color. Each of the four Sacred Seasons sounds its own keynote and radiates its own special color. The outer, planetary color of the Autumn Equinox is a soft, exquisite blue like the mist that veils mountain tops at early dawn. Blue transmits power. It is the color of the Father Ray. It creates forms and then when they have served their purpose in the economy of nature they are by this same power resolved into their primordial elements.

The inner color of the autumn season is a soft, golden tone, the Christ Ray which heralds His annual descent into the heart of the earth.

When the Angel of Autumn sounds its spiritual keynote the life-force begins its descent toward the bulbs and roots. Its spiralling descent is attuned to minors—soft, tender, filled with sadness, as the leaves drift gently downward like crimson and golden tears shed for summer's waning beauty. In the words of William Cullen Bryant, it is then "The melancholy days are come, the saddest of the year."

Earth passes through a process of purification and transmutation each year as it does the disciples on the Path. Purification process culminates after the Spring Equinox and the transmutation process after the Summer Solstice. The accumulated evils of earth create a huge psychic entity that takes the form of a cosmic dragon which has the same relation to earth's humanity as does the Dweller on the Threshold to the individual. These are self-generated entities that must be overcome by humanity as a whole in the one case and by the individual in the other as each and all advance on the way that leads to ultimate liberation and Illumination.

In the autumn season when the Archangel Michael presides over the last quarter of the year His service is to assist mankind in overcoming the Dragon it has created and that stands in the way of its spiritual attainment. The biblical account of Michael's battle with the Dragon was not only a single event in the remote past. It is a battle He continues to wage, and which is resumed with concentrated

powers during the autumnal season. Michael's role is redemptive. He stands next in angelic rank to the Lord Christ. His countenance is likened to the brilliance of the Sun.

Michael's radiations are cleansing. They let added light into the earth's atmosphere. And so it is that in the life of the aspirant this is the season to deepen dedication, to turn to the light within that it may increase though the light without is decreasing and by overcoming the dragon of his own lower nature, open the way to enter more fully into the golden light on the Path that leads to the heart of the earth at the time of the Winter Solstice.

The four great planetary cycles have their parallel in the four principal steps in human birth. In the materialistic thinking current today man has forgotten the significance of the successive stages of development.

The first step of the Birth Ritual is that of the Annunciation and corresponds to the golden ecstasy of the season of the Summer Solstice. At autumn time when the sun passes into Virgo, the earth receives a special measure of the golden inflow of the Christ Spirit. The hosts of Virgo are the foci for this celestial golden outpouring. As this Christed light floods the etheric sheaths of the planet, all the plant kingdom becomes luminous with its light. To a spiritually sensitive person, September is the most fitting time in which to hold high communion with Nature. In the reverent and awe-inspiring sacred hush of this season the earth experiences the wonder of the planetary Immaculate Conception.

At the Autumn Equinox the golden Christ Ray blends with the blue, and the atmosphere is suffused with a rare light of shimmering blue-gold. Now it is that the celestial Hosts of Libra join in the heavenly hallelujahs, for as the Christ force touches the outermost edge of the earth's physical envelope, the sacred moment of the quickening occurs. All the planet is touched with a new life impulse, and its vibratory rhythms are lifted.

The time from the Autumn Equinox to the Winter Solstice are days for the aspirant to walk consciously in the Christ light that is then penetrating deeper into the earth until it is focused at the very heart of the earth at the time of the Winter Solstice (December 21) and reaching its climax on December 24 when jubilant hosts chant the midnight birth of a new Sun. Thus when observed spiritually the earth planet is immersed in a rainbow of color and a symphony of sound.

Two of the sacred seasons, the Spring Equinox and the Summer Solstice, ray forth colors which are brilliant and vivid, and which are attuned to the majestic tone of a major symphony. The other two sacred seasons, namely the Autumn Equinox and the Winter Solstice, ray forth colors that are soft and luminous, and which are

attuned to the tender tones of a minor symphony. Thus we come to note something of our planetary rhythms of light and shadow or by major and minor tones in color and sound.

All mankind is affected by these alternating seasons in ways of which they are for the most part as yet quite unconscious. But everyone does experience in his outer life something of these effects. Thus for example in Spring and Summer man naturally seeks the open spaces and pursues interests pertaining to the outer objective life. In the Autumn and Winter seasons the interests turn more inward. Life becomes more subjective. Thus for example, our educational system follows this pattern: relaxation in Spring and Summer; study in Autumn and Winter.

The Autumn season is the time for deepening soul dedication, for renewal of soul aspiration. It is a time to tune in with the inner processes of nature and to conform the activities of the inner life to the spiritual character of the season. In this way the aspirant will come into a personal realization of the harmony that exists between the life and character of the Lord Christ and all other world teachers and that of Nature which is God in manifestation. Thus does he come to take on some of these same qualities and to join the ranks of that ever growing number of men and women whose uppermost purpose is to assist the Christ in his redemptive work for humanity and to advance His reign on earth.

Bach's *Passion of St. Matthew*

As previously stated, certain music will be found to be in perfect attunement with one of the four Sacred Seasons. The works of Johann Sebastian Bach are in perfect attunement with the Autumn Equinox; this is the season of dedication and reconsecration of the disciple in preparation for the new spiritual year which lies just ahead. The music of Bach's *Passions of St. Matthews and St. John* are particularly harmonious in this dedicatory work.

The events of the Master's Passion have their recapitulation in the lives of the disciples. If the time spent in prayerful meditation upon these events is accompanied by Bach's passion music, new ideals of attainment will be born within and a new and higher impetus to both spiritual aspiration and inspiration will become a component part of a disciple's life during the interval of this Sacred Season.

The spiritual power incorporated in Passion music is realized when listening to the sublime Passions of Bach; one should relax completely and, letting go of all mundane concerns, lift his consciousness into harmony with spiritual realms. One will then become conscious of an emotional replenishment, a mental exhilaration and a great spiritual illumination.

Of all arts, esotericists acknowledge noble music to be the highest

expression of spirit. Issuing direct from the godhead, every human soul on the path from "clod to God" is a song sung by the Master Musician. We are made of the very substance of divine harmony. Those who have ears to hear may listen to this harmony; and some may transcribe in immortal music the likeness of God in man, *Immanuel*, man's "fall" into materiality, and the path of redemption therefrom—in short, Initiation.

Those composers whose works show forth the undying beauty of spirit—for in that their immortality consists—acquired their great mastery through lifetimes of sorrow and toil. However faulty their personalities may have been, they have, in some degree at least, entered the sanctuary of the Most High, the fount of eternal life, the source of all genius. Hence, whether or not he is wholly aware of the fact, each composer sounds a peculiar, a unique keynote he has heard with the ear of his spirit; and, as all esotericists know, that keynote has a direct bearing upon the composer's own, and upon mankind's, spiritual development. The combined works of such musicians form a magnificent ensemble outlining the Path of Initiation. It is in accordance with his own particular requirements for spiritual progress that an aspirant is drawn to a certain favorite composer.

Bach may well be termed the high priest of abstract music. In other words, he was a channel through which rhythms from the highest heaven (the third heaven of Paul) flow into human souls. To one seeking to obey Paul's injunction concerning the Christing of the mind, the music of Bach is all-important.

Bach's color tone is a clear vibrant blue, which is also the color of the higher or Abstract Mind, and is most nearly depicted on this physical plane in the blue of a gas flame.

An Initiate understands the power released by intoning the name of Christ Jesus. An Initiate-musician combines the power of the sacred Word with the power of rhythm. This combined power is necessary to a true musical depicting of the Passion. Bach, by reason of his magnificent contributions along this line, has been called the supreme poet of tone-speech.

All students of the Ancient Wisdom know that the Gospels contain formulas of Initiation. Speaking of these, Paul refers to them as "milk for babes" and "meat for the strong." These formulas have always been known to the Initiated. Hence, St. Augustine's statement: "that which is called the Christian religion existed among the ancients from the beginning of the human race. With the coming of Christ Jesus true religion began to be called Christianity." Ignatius and Polycarp, disciples of the Beloved John, mention the "inner Mysteries of Jesus" which were known and observed during the first and second centuries of our era. Origen also writes: "The Scriptures

have one meaning which is apparent to all men and another which escapes the notice of most men. The spiritual meaning of the Scriptures is not known to all; to His own disciples did the Master open up all things." In the apocryphal Gospel of Matthew, the Master is quoted as saying: "My secret is for me and for the children of my house."

It is the inner significance of the Gospel which is portrayed in Bach's Passion. Each event in the life of the Master is attuned to its own specific keynote. Placing ourselves in harmony with that keynote will enable us to view in the etheric records the actual happening as it is inscribed therein.

An Initiate-musician not only hears celestial music but he also sees pictures which accompany it. It is for this reason that highly sensitized musicians and artists are in such close accord. A spiritual artist increases corresponding rhythmic color-patterns upon his canvas. Perhaps the greatest modern painter of initiatory truths was Nicholas Roerich. His superb use of color reveals beyond question the opened eye of the seer, for his paintings glow with authentic visioning of the inner worlds. On viewing his great masterpieces, many sensitives hear the harmonies which are as inseparable from them as sound is inseparable from the living colors of the soul-world. So when the biographers of Bach refer to him as the pre-eminent *tone-poet* they write more truly than they know.

With the inception of church music there was inaugurated the custom of portraying the Passion in its own musical setting on Good Friday. In the year 1729 Bach composed his Passion in accordance with the Gospel of St. Matthew. It was given its first presentation in Leipsic on Good Friday, April 15th of that year, under his own direction. He drew upon music of the Ancient Passion, which had been performed continuously in Leipsic churches since the early fifteenth century. Performers stood in the organ gallery in the western nave, *facing east*, women in the center and men on either side. The full story of the Passion is represented in a series of twelve pictures, or steps; twelve small ones represented by the chorals and twelve large ones by the arias.

The chorus typifies the voice of the people, namely, mass consciousness—the majority of whom, according to Paul, are able to receive only the *milk* of outer teachings. In the opening chorus is heard the restless, surging, uneasy soul motif by the masses as the hours of the Passion draw nigh.

Bach stands alone among master composers in his tone-painting of occult symbolism. His Passion begins with the anointing of the Master's feet with the precious essence from Mary's alabaster vase. Violins register the indignation of the onlookers and, later, the exquisite pathos and compassion of the Master's reply to their expostulations.

The Last Supper motif attains to heights of triumphant and up-sweeping confidence, the confidence acquired through direct conscious experience of immortal life, interrupted by neither sleep nor death.

The Agony in Gethsemane is sublimely portrayed in the music "*Savior, bow before the Father*"; also the resignation voiced in the aria "*Let this cup pass*" yet "*not my will but thine.*" The last words are literally sounded by an accompaniment of angelic voices, a direct transcription of celestial music.

Bach's genius for tone-painting was never more definitely evident than in the Judas aria now introduced: "*No price for murder paid, now in guilty tribute laid.*" In solemn and awesome modulations the terrible karmic reaping is emphasized: "*The wheat brings forth no fruit, but it falls then to the earth.*"

Part II begins the trial before the High Priest. The soul signature of the Christ is musically revealed in a glorious motif. The blindness and ignorance of the masses is vividly expressed by the passion and anger of the chorus as it shouts with arrogant laughter, "*Crucify him!*"

Deep and solemn are the measures that accompany the Path of Sorrow, the Way of Calvary. The very air seems redolent with sadness, as though some mystic flower breathed out its foreknowledge of the Crucifixion under the law of causation.

Three great musical scenes follow. In the first is shown the release of Barabbas, the scourging of Christ Jesus, His delivery to the cross. In the second is sensed His faltering steps, His falling under the cross, and the coming of Simon of Cyrene to His aid. Here is heard the exquisite "*Oh blessed cross, be mine to share it,*" which sounds the initiatory call to whomsoever will respond. The third scene is one of darkness, death, the ponderous tolling of bells. The music depicting the final scenes upon Calvary, the thunder and lightning and the rending of the veil is agitated and heavy with fear, hatred, sorrow and all the other conflicting emotions of those standing by.

The gloomy scenes of Calvary are superseded by the glory of the Resurrection. Love and radiance illumine the heavens with the triumphant words, "*Behold, Jesus put forth His hand, giving the strength whereby we stand.*" Bells of the Easter sunrise out-chime the funeral bells. Airy figures arise and ascend amid the golden chromatics of melody. In music that is exultantly beautiful, Bach makes a triumphant declaration that, through liberation from the cross of matter, Christ Jesus is drawing all mankind unto Him.

This is the true meaning and purpose of Initiation. This is the paramount message, whether it be enunciated in poetry, painting, the power of the spoken word or music. Its media are many but its truth is one. In the stupendous music depicting the cosmic impulse

released throughout earth with the sunrise of that Easter morn, the supreme genius of this master musician reaches its apex. In floods of scintillant glory it sweeps outward and upward until its listeners are transported into a rapture which unseals the ear of their souls and they hear the echoing and re-echoing of celestial choirs.

We may take it as axiomatic that the more powerful and far-reaching the message of a musical work, the more abstract is its esoteric symbolism. Also that the more deeply spiritual or abstract the message released by such a work, the closer it is attuned to those Akashic Records which were fashioned in the beginning by *tone*—that is, by the power of the initial Word. The New Age will be given a new science of musical esthetics developed along this line, a science in which the arts will be studied as correlatives of Initiation. Bach was a pioneer in this *Science of the Arts*.

* * *

When all is done and said, music remains alone in all the arts the perfect art: because it strikes the soul without the aid of the intellect. Music is common utterance of common emotion: the pouring forth of feeling unexplained: the voice of the heart within the heart: the sociable outburst of the barbarian—the immutable barbarian God made in the beginning: the undying thing in us all.

—William Kiddier

Wagner's *Tannhauser*

As the Autumn Equinox depicts the annual contest in nature between the powers of light and the powers of darkness, so the story of *Tannhauser* depicts the mighty struggle in the life of every aspirant between the powers of his soul and the magnetic pull of the sense life—a conflict which finds its summary in the overture to the Wagnerian opera based on this rivalry. In the opera *Tannhauser*, which correlates with the Autumn Equinox, Wagner outlined tests and temptations that beset the path of a disciple as he endeavors to reach the goal of Purification, the keynote of this season.

The overture opens with strains from the *Pilgrim's Chorus*. This exquisite music is the underlying theme of the entire work, for it portrays musically the voice of conscience in the struggle between man's higher and lower natures. The same strains bring the opera to a glorious finale significant of the former's victory. This battle between *soul* and *sense* is a long and arduous ordeal familiar to every aspirant. Only through the strength of dedicated will can one achieve eventual mastery.

Early in the opera the Knight Tannhauser is found completely ensnared by the wiles of Venus, a situation dramatically scored in the stirringly sensuous *Venusberg* music, an interweaving of haunting phases from the *Pilgrims' Chorus* with lilting measures ascribed

to Venus and her realm of enchantment. Throughout the music one senses an attempt by each element to gain dominion over the aspiring Knight. He hears the chiming of church bells—ever symbolical of the call of spirit—and succeeds in wresting himself free from the spell of Venus, lure of the sense life, and calls upon the name of the Blessed Virgin.

From this point he determines to go forward upon the path of spiritual attainment, symbolized by his entrance into the Castle of the Wartberg to take part in a contest of song.

In the great hall where the contest is held, the opera again depicts man's higher and lower natures pitted against each other. Wolfram, a holy Knight who typifies the spiritual self, sings of an exalted love which unites soul to soul, such love as is a foretaste of the beautiful comradeship that will exist between men and women in the coming Aquarian Age. But Tannhauser, again under the spell of Venus and her sensual ecstasies, sings of that possessive lust-love which has ever brought sorrow, pain and tragedy to mortals during the present Piscean Age.

Following his wild outburst the Knight, once more overcome by grief because of his weakness and vacillation, joins a band of pilgrims. Strengthened by a new resolve—revealed in the musical theme of conscience, the *Pilgrims' Chorus*—he sets out for Rome to gain absolution.

In the final scene of the opera the entire landscape is shrouded in mist and one senses the melancholy mood of autumn. Dying leaves of crimson and gold fall upon the sorrowing Elizabeth, symbol of power through an awakened spirit, as she kneels before a statue of the Virgin seeking forgiveness for Tannhauser. In solemn cadence the *Pilgrims' Chorus* is now heard approaching from a distance.

Here follows a re-enactment of the conflict between the soul and the sense life. Wolfram describes in a veritable rhapsody of sound, the *Evening Star* aria, the supreme glory of the soul's oneness with God. In sharp contrast to this wondrous revelation of spirit's sublime attainment, Tannhauser enters, distraught and menacing, and declares in harsh and bitter tones that he has been denied absolution and is on his way back to the Venusberg. As he utters this threat he is surrounded by a lurid red light and Venus is heard calling to him in soft, caressing cadences.

In the midst of this dramatic situation sounds a sorrowful dirge. A procession appears, accompanying the body of the saintly Elizabeth on a bier. Tannhauser, now completely broken with remorse, turns his back on Venus and, in a frenzy of repentance, throws himself beside the bier. As he rededicates his life to the ways of spirit, the voice of Venus fades away singing, "*He is lost to me forever.*"

Continued on page 25

THE Gnostic LIBRARY OF NAG HAMMADI IN EGYPT

By Ann Barkhurst

II

METAPHYSICS VERUS OCCULTISM

IN EARLY CHRISTIANITY

The discovery of the Gnostic books in Egypt made it possible, for the first time in Christian history, to set up a new "ante-Nicene library", with the writings of the Catholic Church Fathers and those of the Gnostic hierarchs lined up side by side on the shelves. No longer need the student depend on the sometimes garbled and always truncated versions of Gnostic systems which are all that we find in the books of the Church Fathers. Origen and Clement, powerful figures of the Egyptian Church, almost alone of these Fathers show a clear Gnosticism; unless we include Pope Linus and his "Manichean" elements which, since he lived and wrote before Mani was born, were obviously Gnostic or Essene rather than Manichean.

In the course of centuries, one Church Council after another deleted the "Gnostic" doctrines from Christianity bit by bit. The doctrines of reincarnation and karma were among the first to go. But, the Church Fathers could not have achieved this single-handed. They had the help of historic forces—destiny if you will—and a running tide of materialism, as the focus of civilization in the West shifted from Greek to Roman. Moreover, the Orthodox Christian Church travelled this road hand in hand with Orthodox Judaism. Today the Jewish Church is as anti-occult as the orthodox Christian Churches have become.

The Dead Sea discovery of Essene books has softened somewhat the antagonism of Jewish scholars, whose formula up to this time has consisted of refusing to discuss any passage in apocrypha or Testaments which seemed to them "a Christian interpolation." Now they are forced to concede that many of these so-called Christian interpolations were in fact relics of Jewish Essenism, in view of the fact that, for example, not less than eight copies of the book of Enoch, in Aramaic, were found among the Dead Sea Scrolls. These have not yet been translated for the public, so we do not know how they compare with the copies available from other sources.

Some of the scholars still insist that the Essenes were not Gnostics, but some are beginning to realize that every Gnostic doctrine discovered in later times is present in embryo (at least) in the Essene books. The element which is found dominant in the Nag Hammadi

library, however, is not so much Essene theosophy as metaphysics; but both are present. Now in modern society we see that metaphysicians are often disinclined to study occultism in any of its forms; and that occultists on their part tend to show an aversion to metaphysics, which seems to them cloudy and obscure. The Gnostic movement of early Christianity, however, was characterized by the fact that occult (theosophy) and the metaphysical (philosophy) were accepted as complementaries. We know that certain temperaments incline more to one than to the other; but every thoughtful person realizes that sooner or later metaphysics and occult science must work together.

In ancient times this was the same as saying that East and West must work together; for the Orient—and this term included Palestine and Egypt—was the exponent and source of the Mysteries, of mysticism and supernaturalism, while Greece was the exponent of Reason, Philosophy, Science. Naturally the Christianity of Egypt was strongly Greco-Egyptian, but every element known to Oriental occultism was present in Alexandria. And so long as the Greek culture prevailed, so long did the Gnostic Christianity of Egypt hold the dominant place in the Christian world. Indeed, it is not too much to say that Christianity could never have survived if it had not first been Gnostic.

The world into which Christianity came was a Roman world with Greek culture. Gnosticism adapted its Christianity to this world, and when this world collapsed, taking the Greek culture with it, Gnosticism fell, too. It is true that persecution by the Orthodox Church was the immediate force that drove Gnosticism into hiding; but only the collapse of the Greek culture could have destroyed it as completely as it was destroyed. The fact was that when its Greek framework was removed, Gnosticism lost its reason for being. New peoples, speaking new tongues and sustained by different frameworks of culture, found the language of Gnosticism obscure and difficult.

And so it is today. The orthodox translators cannot understand—and cannot sympathize—with the original texts, and their translations are almost impossible to read. They seem to be using English words, yet, when the words are read, the student still does not know what has been said. In order to understand he must look into the Greek and Oriental background; and if these are not of interest to him, then he will never read the Gnostic books at all.

Such is the historic nexus of the Nag Hammadi collection. In our next article we will discuss what is, perhaps, the shining star of the Gnostic library, the "Gospel of Truth" attributed to Valentinus, the famous Thirteenth Codex.

REAPPEARANCE OF A CHOSEN PEOPLE

The Spiritual Significance of a Phenomena of Our Time

By Adrienne Ashley

Everywhere today, great emphasis is placed upon group life and group work. We are told that, in contrast to the immediately preceding age which was marked by individual enterprise, growth and development, the fast emerging New Age will be one in which group expression will be all important. This idea is easily acceptable. It is easy to see that we now live in a period of transition from intense self-motivation impelled by instincts of self-interest and self-preservation to a growing awareness of group motivation and purpose. We, as a humanity, are fast moving toward that stage of enlightened self-interest which links the individual good inseparably to the good of the whole and the furtherance of the overall scheme for human progress. Perhaps the foremost example of this evolutionary trend is to be found in the efforts that are identified with the work of the United Nations.

Because group expression is so much in keeping with the cosmic plan for present humanity, we are inclined to think that here is something uniquely new, yet the evident fact, if we choose to recall it, is that humanity has always lived some kind of group life. It has always made its significant progress as a group.

From the beginning of life on earth there has been a principle, an impulse at work in human consciousness. There is an urge fundamental to the human spirit. It is an urge to growth, to perfection, to good—to all that we call God. In the language of Christian Mysticism, this impulse is called the Inner Christ or the Redemptive Principle, but the story of its activity is not confined to the New Testament, nor to the Christian Bible—or even to the sacred scriptures of the world. Its work may be traced wherever the human spirit has left its imprint—and where this imprint is found, there is also the recorded evidence that groups as well as individuals have made it. Groups are capable of response to spiritual impulse. Humanity is capable of experiencing a group expansion in consciousness, is capable of group initiation.

Groups capable of such an experience, though rare, have always existed. Wherein, then, lies the uniqueness of present day concern for the group life and good? Clues to the answer to this question may be found in the word consciousness. While it is true that, from time immemorial, mankind has progressed in groups, the center of consciousness has remained largely individual. The individual has been aware of the group life but only in terms of what it has been

able to contribute to his own preservation and well being. Always, for him, the group life has rotated around his own egoic center.

Only at rare intervals has there come forth out of the mass consciousness a pioneer soul awakened to awareness of the group as a functioning whole having an identity and purpose of its own. Such a soul not only subordinates his egoic needs to the group purpose, but he becomes a leader. He forms a nucleus, without conscious effort on his part, around which other free souls are motivated no longer by self-interest—or even personal devotion, but by voluntary identification with the inner group purpose.

From the wealth of recorded human experience to which we may look for evidence of the truth of the above statements, three examples apply especially. Two are found in the realm of history. The third, yet to come, is foretold in prophecy. All bear striking similarities. If we examine the first two, the light of the past may help us to understand and prepare for the one to come. This is our objective.

One of the first recorded instances of the emergence of a group destined to fulfill a special evolutionary purpose is found in the Old Testament. It is the story of the calling forth of the Children of Israel out of Egypt in response to the vision of a new “promised” level of unfoldment. Always, under such circumstances, the leader symbolizes the lever or instrument of upliftment. The story of Moses, the Law Giver, recognized symbol of the mind of man, begins with his being lifted out of the waters of the emotional nature. His is the story of the mind, making use of the law as a lever, in an effort to free the consciousness from the grip of the lower desire nature in order to rise to a higher level of understanding.

In the Israelites under Moses we find a group consciousness at work; identified by the characteristics previously described; and impelled by a spiritual impulse to begin a new evolutionary assignment. This assignment was none other than to find its own God-head by means of the the spiritualized mind; for it is the mind that, when lifted up and released from emotional entanglements, is able to break old chains to reach the heights and, like Moses, commune face to face with God.

But we are concerned with the quality of this group. What was the character of this group and what may we learn from it, this first Israel? Primarily we are to realize that it was not haphazardly or casually formed. It did not come together by chance. Neither was it arbitrarily chosen by right of privilege or special favor. It was the result of preparation. Preparatory work had been done. Something had been built into, and something had been eliminated from the nature of the individuals who formed it that made it possible for them to respond to the vision. Here was a group “chosen” by right of capacity, its membership composed of those who had earned the right to be instruments of an evolutionary purpose.

All of humanity did not make the exodus. Those who did were called "Hebrews" and "Children of Israel." Let us see what this means. The word Hebrew means "passing over." Israel indicates "one who sees God." The essential characteristics of the group membership, as defined by the names, was the awakened mental capacity to perceive God as Law and intuit His plan. While we find the story of the "choosing" in the Bible, the individuals who made up the new group were not limited to one race, religion, or geographical location. They were those from every land who had earned "right of membership" by doing the preparatory work assigned—and by willingness to take the next step.

We turn the brief pages of history that represent ages of time, and we come to the emergence of another group consciousness. Again it was necessary to call forth a group to serve as a focus for a new release of the divine impulse. Again a new "Chosen People" was to come forth, not from one location but drawn from every race in which preparatory Temple work of all ancient religions had been effective. The new release required a converging of all religious teachings. It ingathered egos from all lands, all peoples, all faiths.

The new group was composed of all those whose hearts, having turned within to the divine Principle through long ages, had come to the place where they could now take another step—could receive another assignment—could perceive God in another way—and intuit His plan in accordance with that way. Having learned, by means of the mind, to perceive and know and serve God as Law, they were now to perceive, and know, and serve God through His Mediator—as Love.

A new assignment, a new responsibility was placed upon those so "chosen." The first assignment had been to build, through purification of mind and heart under the operation of the Law, a vehicle capable of receiving the divine Principle in an inner way. The new assignment was to work for the Kingdom, to serve the Christ by sending His impulse, nurtured so long within, outward now in love to all men. The instructions were so simple in contrast to the complexities that have been built up around them—in His name:

Love one another as I have loved you.

Serve one another as I have served you—for what ye do unto the least, ye have done unto Me.

This has been the commission of the Christ to His own for two thousand years. Today there is a rendering of accounts. There is evidence that the world is preparing for a new exodus—a new forward evolutionary step. There is a strange agitation abroad. It is a paradox of restless seeking and hushed expectancy. The Tibetan Teacher has said that it indicates the birth pangs which precedes a new revelation of the redemptive Principle and that a new group is forming to serve as a kind of "John the Baptist" making straight

the way. A new group of "Chosen People" is being formed before the eyes of those prepared to see.

In the face of such past and present evidence we may know that we are presented with both opportunity and responsibility for, again, this new group will be chosen by right of capacity—capacity to intuit the need and to do the preparatory work. The Tibetan Teacher has been specific in listing the qualifications of those individuals who will form it:

- (a) Their lives are oriented to inner integrity and truth.
- (b) They are willing to work without recognition.
- (c) They are those who are sensitively aware of the needs of their fellowmen.
- (d) They know that the sons of men are one.
- (e) They seek to heal, not hurt, to bring to light the love that underlies the happenings of our time.
- (f) They are motivated by love of God as expressed in love for man; for the assignment now is to find, and know, and serve God in humanity.

The requirements are known. Aspiration is sound. The problem is to transform it into something more tangible. The question that each aspirant must face and answer for himself is how may each of us, where we are, within our personal limitations, respond to the divine Impulse that is working to bring about the group transition? How may we make our lives count for the new group? In this day of opportunity, to what work shall we put our hands?

This is the crucial point where the great division comes. Many are called to hear the word of truth, but few have the capacity to choose to serve it. We run from teacher to teacher crying, "Lord, what shall I do to inherit the Kingdom?" knowing full well that no man may tell another where his path lies. It is for each to find for himself that aspect of truth and goodness he is best fitted to serve. However, if we are sincere enough and humble enough, the inner Lord, the Spirit within us will show us how to set aside our doubts, our condemnations, even our cherished prejudices and opinions, and begin, in the groups where we find ourselves, to do what needs to be done. In the simple taking of the next step we will begin to add the essence of our life effort to the body of Light and Love fast emerging on the physical plane.

From vast multitudes of hearts all over the world there arises a yearning for unity and brotherhood based on the principles of the Christ. In the words of the Teacher quoted above, "Such invocative appeal will not be denied." The Christ is on His way, and a New Israel, a New Group of Chosen People composed of every soul capable of *finding God in the midst of world chaos and darkness* will prepare His way—and serve Him when He comes.

A NEW AGE BIBLE SCHOOL

Studies in New Age Bible Interpretation are being conducted in groups and Truth Centers in various parts of this country, and also in more distant lands. Headquarters for the work is under the direction of the New Age Bible and Philosophy Center, 1139 Lincoln Blvd., Santa Monica, Calif. This is a radiant, dedicated, creative group promoting spiritual wisdom keyed to the needs of truth seekers of our time. Instruction is offered in the form of lectures, classes and by correspondence. The latter includes courses in both the Rosicrucian Philosophy and in New Age Bible Interpretation.

The Bible courses are five in number. These are based on Corinne Heline's New Age Bible Interpretations. They cover the entire Bible from Genesis to Revelations. Three of the courses are based on the three Old Testament volumes and the other two courses on the three volumes covering the New Testament.

To each student is assigned a qualified guide and preceptor, thus assuring the closest possible attention.

All courses are available on the freewill offering plan, as are all other services rendered by the Center.

The New Age Bible and Philosophy Center and the New Age Press are closely cooperating organizations. Both are non-profit institutions operating under religious and educational charters from the State of California.

SHOWERS OF BLESSING

Following is an excerpt from the *Blessing Letter*, November, 1962. It is by William L. Blessing, minister of an independent church in Denver called the *House of Prayer for All People*.

"I am thoroughly convinced that our one and only hope is in Bible restoration and reconciliation. I am not a Protestant nor Catholic. I am a Restorationist, and this movement is separate, entirely apart from all denominations. It is a rediscovery of the Bible—the Bible come to life again and illuminated with the Holy Spirit and the power, the Bible as the rule and the guide in faith and practice, in names, ordinances, and everything—with no man-made creeds, names or doctrines."

The letter above mentioned is a companion piece to *Showers of Blessing*, a twenty-page monthly magazine that comes regularly to the editor's desk. It is made up of two main features, all by Rev. Blessing himself. The first is a Sermon; the second, Drift of the Times.

William Blessing is a "Lone Eagle." He is a free soul. His teachings and interpretations come in the category of the orthodox but conform to no one established institution. What he has accomplished by his labors is quite extraordinary. He has published 1,000 sermons, 5,000 articles, sixteen books and has 800 sermons and other topics available on tape. Also twenty more book-size manuscripts awaiting publication.

The work is free of the profit motive. The magazine carries no subscription price. It is in its 21st year. While his teachings are not within our specific field of esoteric Christianity, it is within our own more inclusive sphere of promoting free, independent, creative thinking, and of restoring the Bible to its rightful central position in our spiritual life and in a common dedication to the building of a more joyous and lighted Christed Order on this sorry earth.

BOOK REVIEWS

By ELIZABETH HILL

THE CHRIST LIGHT, Genevieve Landaker. The Christopher Pub. House, 1140 Columbus Ave., Boston 20, Mass. 1963—Red Fabricoid, gold stamped—189 pages—1 chart—\$3.75

The book is unique! One reads and loses oneself in the shadow of non-understanding. Suddenly comes a flash of clarification—that as quickly disappears amid clouds of transversion. What is the illusive *something* so important it must not be missed? One re-reads several paragraphs, or pages perhaps, before a light dawns. Fantastic? Quite so. Yet it brings to mind the reply of a teacher when students complained that she talked over their heads: "Unless you have to reach for it, I have told you nothing you did not already know."

The clue lies in a description of this work: "This is a scientific approach to Holy Scripture. It is the direct word-by-word interpretation of the secret *Bible code* (Italics ours) . . . It is a rebel book for the rebel reader. It has depth and rare perception that challenge the thinker." (No argument there!) "This is a book to enchant the seeking self . . . there is a definite code that runs from Genesis to the last chapter of Revelation . . . The theme is identical and continual throughout Holy Scripture . . . It is the tapestry of Truth that is woven throughout the experience of the human self in his search for Home and God. Above all, it is the story of our Lord." It is further added that the author spent three years in "complete isolation" while the Bible itself unfolded to her this amazing document.

COMPLETE COLOR PRESCRIPTION, Roland T. Hunt. 1962—DeVorss & Co., 520 W. 9th St., Los Angeles 15, Calif. \$1.00

Most of our readers are already acquainted with Dr. Hunt through his *Seven Keys to Colour Healing* and other contributions to color therapeutics. This, his latest, teems with suggestions for extending the usefulness of color into practically every department of life on this plane. Also, he cites the findings of many modern and not-so-modern authorities in such fields of color application as commerce, hygiene, travel the garment industry, occupational therapy, art, horticulture, etc., etc. In fact, this brochure is a "capsule" of information from the "stratosphere" of color techniques.

WARRIORS OF THE RAINBOW, *Strange & Prophetic Dreams of the Indian Peoples*, William Willoya & Vinson Brown. 1962—94 pages—Illustrated—paper \$1.95. Also in cloth.

Books, like people, have character. Each one is distinctive as to vibration, its aura indicative of all that has gone into its creation—not necessarily its content. From the moment this little volume was in hand there was a longing to make it come alive for the reader.

In Vol. III of her *Old Testament Interpretation*, Corinne Helene records the promised coming of the *Great Sun Spirit* as it was repeated in one after another of the ancient world religions. Herein that promise is verified and vitalized through the prophetic utterances of our own American Indians, especially the Eskimos. Its certainty is not to be denied. Never will the reader doubt the visions or their interpretations. Those of William Willoya, a native of the far, far North, are unforgettable. The symbolism of these visions is vividly depicted in startlingly graphic paintings by Indian artists, reproduced in magnificent colors.

Read and learn! Learn and love! Love and cooperate with the truly native Americans to bring in an era of harmony and beauty!

NATURAL FOODS ARE THE BEST

From a recently published volume* we quote the following brief excerpts: "Once before in your past animals were vegetarians, but as the planet became negative and gross they became meat eaters . . . When you will have fully entered the Golden Age . . . the herds you raise for food will slowly disappear. It is not in tune with the New Age that men should raise animals to eat . . . Hunting will no longer be a sport . . . The earth will become fruitful with vegetables and herbs. This is the true diet of man.

"When meat is eaten, we see it manifested in the auric field. This hinders the 'light' to shine through . . . Your body is not of the same atomic structure it was five years ago . . . Meat, at this time, is a great hindrance to spiritual progression . . . Change diet habits . . . Natural foods have been introduced of late for a purpose . . ."

*Why We Are Here by J. W., Transcribed by Gloria Lee. Common Research Foundation, P. O. Box 55, Palos Verdes Estates, Calif. \$3.75

SAFETY SHELTERS

Washington still talks Shelters. We do too, but with emphasis on the kind not made with hands. The little brochure on the subject that we have been distributing for some months past is still available. Free for the asking but if you wish a number to pass along and would like to contribute printing costs it runs like this: 15 for \$1 and 50 for \$3.00. Let us not forget that there are many other perils beside possible bombs from which we need to provide the kind of protection made available by the Most High to all who invoke it.

—*—

COLOR AND MUSIC—Continued from page 16

At this moment another band of pilgrims arrives bearing the rod of the Pope which has blossomed in token of forgiveness for Tannhauser. The great work concludes with the magnificent strains of the *Pilgrims' Chorus*, no longer sad and muted but joyous and triumphant.

Tannhauser is probably the most beautiful story of regeneration and transmutation to be found in all the annals of literature and music. Only through faith, persistence and perseverance can an aspirant gain the glorious soul-emancipation that comes with the triumph of spirit over the claims of sense, an emancipation that brings with it a revelation of love eternal and life immortal.

The color notes of this great music-seer, Richard Wagner, shine forth in a soft cast of mauve-purple together with a glittering radiance of white and gold.

The fourth and last installment of this series in the next issue.

* * *

Be always on the summit of your consciousness and always it is the best that will happen to you. In danger or crisis call on highest destiny by prayer, aspiration and self-giving to the Divine. Then divine intervention is bound to come. —Sri Aurobindo

TO GIVE! TO READ! TO TREASURE!

Helpful suggestions for *now*, for *Christmas*, for *any time*

Choice selections from the pens of

Corinne and Theodore Heline

MYSTERY OF THE CHRISTOS Keystone of the Arch made by Mrs. Heline's 6 volumes of *New Age Bible Interpretation*, 3 on the Old and 3 on the New Testaments held in equilibrium by the four-fold Christ—Historical, Planetary, Cosmic and Mystical.

Opening chapter: "The Holy Christmas Mysteries"

Black Bible Cloth, gold lettered 322 Pages Symbolic Illus. \$4.50

HOLY CHRISTMAS MYSTERIES Separate brochure taken from the above volume.

Art Paper Covers Frontispiece reproduction \$1.50

MYSTERIES OF THE HOLY GRAIL The deeply significant Grail legend bridged the chasm between the withdrawal of the Ancient Mysteries during a period of world decadence and their emerging restoration as a forerunner of the new Aquarian Age. Wagner's glorious music-drama *Parsifal* and Tennyson's *Round Table* epic lent an irresistible impulse to the survival of the *Mysteries of the Holy Grail*.

Lovely and meaningful art paper cover 128 pages \$2.50

THROUGH THE YEAR WITH MARY After Christmas, what?

A New Year, of course—one composed of 12 months. How appropriate, then, to provide loved ones and friends with material for consecrating and brightening each thirty-day period by relating it to its own zodiacal sign in the light of wisdom eternal, each one illustrated.

Cover: Lilies of the Valley on pale green art paper — \$1.00

BEETHOVEN'S NINE SYMPHONIES In Relation to the Nine Spiritual Mysteries. The J. F. Rowny Press of Santa Barbara is publishing this long-anticipated work, a name which stands for superlative workmanship. While not yet released, Mr. Rowny himself assured delivery on or before Thanksgiving.

ESOTERIC MUSIC Based on the Musical Seership of Richard Wagner. "A thing of beauty is a joy forever," a quotation that applies to the Wagner opus for it spreads its joy three ways: to us who are proud to offer it; to those who are discriminating in their choice of gifts; to receivers regardless of their special interests. Moreover, its beauty is threefold: in format, in subject matter and in expression. It is, indeed, a volume to give, to read, to treasure.

Royal blue cloth, gold lettering — 274 pages — illustrated — \$3.50

—*—

Two dramas in which the action takes place at Christmastime

THE BLUE BIRD The Unfoldment of Consciousness and the Attainment of Illumination. Maeterlinck's Christmas fantasy is utterly charming yet rich in profound illumination. This interpretation by Theodore Heline brings out its delightful whimsey while uncovering

teachings in practically the whole range of occult philosophy. Part I deals with the drama in the light of initiatory wisdom; part II emphasizes the attainment of Illumination.

Size 7 x 10 — Mimeo with printed covers in rich blue — \$1.00

SAINT FRANCIS AND THE WOLF OF GUBBIO Josephine Preston Peabody based her poetic drama, *The Wolf of Gubbio*, on an enchanting fable related to the holy Christmas Season. The protagonist is, of course, the beloved Saint of Assisi while the villain is a truly wolfish beast which sins mightily until redeemed by the Saint's faith and his projection of the Power of Love. Splendid as the drama is as a story, it is still more fascinating in Theodore Heline's rendering of its hidden significance.

7 x 10 — mimeo with covers printed in rich blue — 75 cents

—*—

By the Lake of Oneness

This is the title of a painting of which a reproduction has served beautifully as a Christmas greeting card. We have been supplying this card for three seasons past so many of our readers have availed themselves of it. It is still available.

The colored print is mounted on a white folded card, 8½ x 5½. Legend explaining the picture is printed on the mount identifying nine world teachers, four on either side of the Christ, the central figure. The card comes with envelopes to match.

Single cards, 25 cents; 3 for 60c; 10 for \$1.80; 25 for \$4.00; 100 for \$15.00.

Pictures alone for your own mounting may also be had. Single, 10 cents; 10 for 75 cents; 50 for \$3.50 and 100 for \$5.00.

Twelve Holy Days

The twelve days between Christmas and Epiphany are of special spiritual significance. They correlate with the twelve months of the year that follow, each in turn fulfilling a special function in man and nature.

An interpretation of this celestial pattern is given in a little attractive brochure under the title, *Spiritual Calendar*. 4¼ x 5¼, art cover. We have supplied these in the past for 35 cents each but have at present available an edition in which a line was omitted in printing. This has been neatly inserted by pen. These are available for 25c each.

Spiritual Philosophy On the Air

By the Most Reverend Edward M. Matthews, Sunday, 7:30 a.m. KIEV, Glendale, Calif. Truths to live by and build upon.

PLEASE REMEMBER

If you have moved, the new address please.

New Age Interpreter

We invite you to join our circle of regular readers: One year's subscription \$1.50; two years, \$2.75

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