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SURVEY
THE PAST.

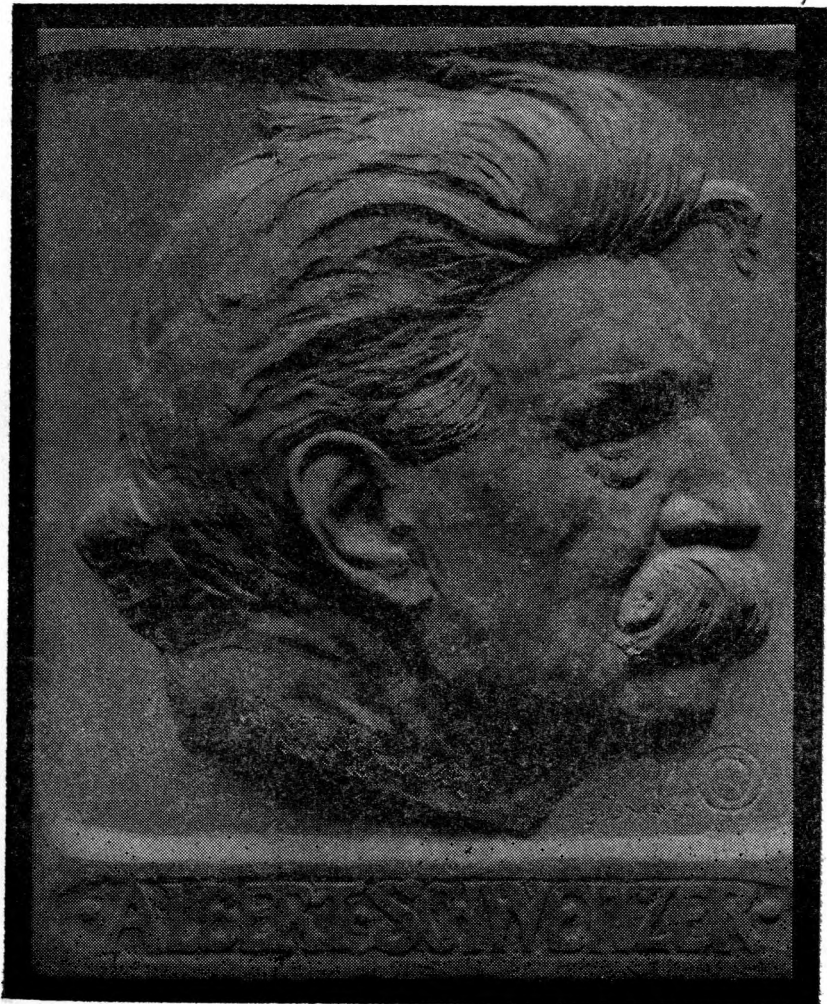
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SHARING THE BURDEN

Whoever is spared personal pain must feel himself called to help in diminishing the pain of others. We must all carry our share of the misery which lies upon the world.

WORK AND WRESTLE

"We must wrestle with circumstances so that those who are imprisoned by them in their exhausting jobs may nevertheless be able to preserve their spiritual lives. We must wrestle with men, so that distracted as they constantly are by the external things so prominent in our time, they may find the road to inwardness and remain on it. We must wrestle with ourselves and with everyone else, so that in an age of confusion and inhumanity we may remain loyal to the great humane ideals of the eighteenth century.

A UNITING BOND

"Those who have learned by experience what physical pain and bodily anguish mean belong together all the world over; they are united by a secret bond. One and all, they know the horrors of suffering to which man can be exposed, and one and all they know the longing to be free from pain."

RACE RELATIONS

"... A word about the relations between the whites and blacks ... Am I to treat the black man as my equal or as my inferior? I must show him that I respect the dignity of personality in everyone and ... the essential thing is that there shall be a real feeling of brotherliness. How far this is to find complete expression in the sayings and doings of daily life must be settled by circumstances. The Negro is a child and, as with children, nothing can be done without the use of authority. We must, therefore, so arrange the circumstances of daily life that my natural authority can find expression. With regard to the Negroes then, I have coined the formula—'I am your brother, it is true, but your elder brother' ... Have we white people the right to impose our rule on primitive and semi-primitive people? No, if we only want to rule over them and draw material advantages from their country. Yes, if we seriously desire to educate and help them attain a condition of well being."

FOLLOW THOU ME

He speaks to us the same words "Follow thou Me!" and sets us to the tasks which He has to fulfill for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable Mystery, they shall learn in their own experience Who He is.

ALBERT SCHWEITZER

A WAY-SHOWER

1875 — 1965

"He that would be greatest among you, let him be the servant of all."

For four-score and ten years Albert Schweitzer lived and labored in our midst. His achievements made him a contemporary immortal. It may well be that in future time there will be references to this or that other notable personage who lived in our time as also having had the distinction of living in the same century as did Albert Schweitzer.

The like of him in terms of accomplishment and influence appears on the world scene only after long intervals of time. A number of years ago a pool was taken by a European journal that placed Dr. Schweitzer together with Leonardo Da Vinci and Goethe as forming the greatest all-rounded trio to be found in the Christian Era. As a Christian, exemplifying love in action, it is generally conceded that the centuries have produced but few of comparable stature.

These evaluations of the man and his work may seem somewhat overdrawn. Whether they are or not depends on the weight one attaches to the intangibles connected with his way of life. They are not based primarily on the productivity of his creative genius, prodigious as they were in the several fields of cultural expression in which he had become proficient. They rest instead basically on the example he set for all the world to ponder over in a crucial time when it stood in desperate need of another commanding way-shower to point the way into a new, re-ordered and tranquilized era of human progression. In Schweitzer this example found embodiment in a figure tall enough to appear in clear view even in the most distant lands. The message it held for the struggling, confused masses of mankind, floundering in uncertainties as to what to believe, where to turn and what road to take had come to receive universal coverage even in the course of Schweitzer's own lifetime.

Out-shining qualities of this man's greatness are many; a brilliant intellect, coupled to keen spiritual perception; simplicity, humility, selflessness, practicality, compassion and universality. There was great tenderness, alongside unbreakable strength; there was wisdom and understanding, and a rarely attained all-rounded, balanced application and expression of a many-sided nature possessing multiple gifts.

True Greatness

To the foregoing qualities there must be added what might be called Schweitzer's master keynote. *Renunciation* is the word. This above all else spells his true and lasting greatness. It most of all reveals the "imprisoned splendor" of this illustrious soul.

Albert Schweitzer had a commanding personality without being self-assertive or aggressive; strong and steady, positive and decisive in all he did. As an intellectual, he was a towering figure, as a musician, a minister of beauty, and as a soul, an inspiration to his intimates and to the public at large. He had the strength of will to carry ideal concepts into material expression. His philosophy went into action, his religion into practice, his love for humanity into salvage operations. Tolerance, sympathy and compassion were innate to his being. While recognizing human need everywhere, he sought it out where he considered it the greatest.

As a philosopher and theologian, Schweitzer stood in the forefront of his peers. He delved deeply into spiritual problems troubling this questioning age, and wrote extensively on the subject. He did so in his masterly work, *The History of Civilization*. As an organist and an interpreter of Bach he held a unique place in the greatest of the performing arts. As a concert artist he had been warmly acclaimed early in his career. In this sphere alone there awaited him laurels enough to satisfy even the most ambitious professional climber.

But Schweitzer's life did not fall into that kind of a pattern. His aims were of a different sort. He did not seek fame, position, power of popularity, though these came to him in such abundant measure. While he cultivated his several talents as assiduously as the most ardent seekers for the rewards of high and wide recognition, he was in no way bound up in such transient personal returns. He renounced them. When he left Europe for Africa and left behind his well established career as a writer, teacher, preacher and performer for missionary service among the least developed of our human kin, it could but seem to most observers that he had moved from the well-known into the virtually unknown, from the important to the relatively unimportant and exchanging sound reason for a fanatical whim. To be sure, his action was not "reasonable," according to current prevalent thinking. But as the French philosopher, Pascal, once said, "there is a reason of the heart that the head knows not of." Dr. Schweitzer was acting in accordance with that higher reason. He saw it as the way in which his whole being—body, mind and soul—would find true fulfillment. This it did, and culminated in triumphant serenity.

On entering the path of selfless service a new set of values became

operative. They became compelling spiritual imperatives. The soul took over; it assumed control. Pure mentation was transcended by spiritual illumination. When this occurs man becomes subject primarily to the laws governing the supramental state and only secondarily to that obtaining in the merely mental. He now lives first of all as a soul, not just as a person.

Sacrificial Service

It was at this elevated plane of consciousness that Schweitzer embarked upon his African ministry. It was based on a concept born not of the concrete mind, but of the spirit. "It is not enough," said this soul-governed individual, for a man to serve society by devoting himself exclusively to his occupation or profession however necessary and important these may be. Over and above service so rendered he can fulfill his obligation to life only by giving some extra-curricular service for the benefit of others, service in which his own personal interests are not involved." This it is that leads to service of a sacrificial kind. It becomes purely redemptive in motive and action; "it is twice blessed, it blesses him that gives and him that takes."

This concept derives from the truth that all life is one, that all members of the race are interrelated, and that their progression to a higher state depends on service one to another. By such cooperation is the race carried forward. And since example is worth more than precept, Schweitzer was not content to merely teach this truth; he put it to practical test. He demonstrated the ideal in action. To emphasize the difference between knowing what is good to do and doing it, Bernard Shaw once said in his own pointed and arresting way, "those who can, do, those who can't, teach." And so it was in the case of Dr. Schweitzer. "I wanted to be a doctor," said he, "so that I might be able to work without having to talk. For years I had been giving myself out in words . . . this new form of activity I could not represent to myself as talking about the religion of love, but only as an actual putting it into practice."

The years he had been giving himself "out in words" were the first thirty years of his life. By that time he had already become a Doctor of Philosophy, a Doctor of Theology, a Doctor of Music. Then followed seven years in which he earned the fourth doctorate, Doctor of Medicine. What an extraordinary combination! Now he was ready to leave off talking for doing. And brilliant and useful and purposeful as were the years marking off the first period of his life, it was the second and final period, the longest of the two, in which he wrought the greater glory.

The Great Ones who have come to earth have made their chief

impact on history not by what they said or wrote, but by what they did and by the kind of life they lived. To cite the supreme example of this truth, Buddha, as a world Teacher, *defined* for man the true nature of love and compassion. Later in the course of human progression there came to earth the Lord Christ who actually *embodied* these same qualities. They became incarnate in a human-divine being and were exemplified in the day-to-day experience of earthly life for all to see, study and emulate. Hence, He could declare of Himself that He was 'the *way*, the *truth* and the *life*.' He was *the* Way-Shower.

A Towering Figure

The world knew little of Schweitzer for some years after his departure from the lime-light of Europe for the obscurity of the African jungle. But as the years and decades passed, there re-emerged into the world's eye a new figure that towered high above even the scholarly professor, the erudite philosopher, the profound theologian and the finished musician that it had known, admired and honored in the past. It was now seeing a saintly soul who had attained what the world had to give and then exchange it for values of a higher order which in his new role he was making visible for all to behold and contemplate. He was now living in the consciousness of humanity's indivisible whole. The personal "I" had been transcended. The impersonal self, the higher divine self, was in the ascendancy. He now lived and wrought to universal ends. This it is that the world came to recognize and to so highly honor. It is the givers, not the takers that receive earth's highest homage.

From the cultural summit that Dr. Schweitzer had come to occupy in the world's most advanced civilization, he stepped down to spend his last fifty years in the most primitive land and among the least developed members of the human race. By this act he was saying to the world that "the sons of men are one," that all peoples and races, whatever their relative status, are fellow members of the human family. In this family everyone is his brother's keeper. The responsibility of the more advanced is to help raise the status of those who have fallen behind, whatever the reason for their retardation.

In choosing a little village in a forest clearing called Lamberene in French Equatorial Africa as the field for his mission of mercy, he hoped that its very remoteness from modern civilization would prove to be a circumstance that would lead many thoughtful people to look for a rational justification for such a move. It was calculated to arrest the attention of the more advanced people everywhere to the fact that there is a point beyond which they cannot advance until they shall have taken active measures to raise the standards of life of the least and lowliest in our human ranks. The dead weight of

massive laggards is too great. No one class can go its way alone. The more advanced cannot separate themselves completely from the least developed. Insofar as they succeed in doing so for a time, both those above and those below suffer loss. Mankind is an indivisible whole in which each and all have one and the same destiny to fulfill. Together they form the kingdom of man.

Sharing a Common Membership

To that kingdom every human being belongs, and by virtue of that membership has a rightful claim on all the privileges belonging to the common racial body in so far as the responsibilities linked to those privileges are recognized and properly discharged. And so it is required of those at the top of the social scale to share ever more freely and widely their greater good with those at the bottom rung of life's ladder who are groping weakly and darkly for more of the limitless riches awaiting them as they become able to grasp, to hold and to use it.

Dr. Schweitzer dedicated his life to make this truth more apparent to ever greater numbers. What he taught above all else was the truth that the way to climb up higher was, paradoxically, to stoop down lower. In order to gain the larger life to which the spirit of man aspires the time comes when he must lose his life, that is, the life that revolves around the separative personality, in order to gain the higher, larger life of the undying self. This marks the place on the Path termed the Great Renunciation. "Not thy will, but thine be done," were the words spoken by the supreme Way-Shower when at this stage He renounced completely the humanly personal for the divinely impersonal.

History will certainly not fail to amply record the tremendous contribution that Schweitzer made to human progress by this surrender of personal interest and ambitions in favor of selflessly following a course in serving universal good. By sharing his magnificent gifts with members of an undeveloped race, he was pointing the right and safe direction for the successful outcome of the social revolution that has been sweeping the world in the course of the half-century that this missionary saint was laboring in the African jungle. By his deed he was awakening the public conscience to the urgency of narrowing the wide gap existing between the most favored and the most neglected of peoples.

Fortunately, the world has witnessed in these last years an expression of such an awakening on a massive scale. For example, the Marshall Plan put war-devastated Europe on its feet again. The Alliance for Progress is devoted to raising the living standards of our sister republics to the south; the civil rights and anti-poverty

legislation enacted these past few months and the multi-billion Foreign Aid projects, while these all spring in part from a genuine growing altruistic impulse, they are spurned on by an awakening recognition that the more fortunate of peoples can no longer pursue their own self-interests with indifference to the less fortunate, much less at their expense, without risking yet more violent upheavals such as could conceivably end in destructive levelling of all.

Even as a lone individual Schweitzer, the intellectual and spiritual giant that he was, succeeded by his life and action to impress this fact to an incalculable degree on the minds of world leaders as well as in lesser measure on the wide public. He was instrumental in emphasizing in a most forceful manner the indisputable fact that past procedures in many areas of our present civilization must be reversed; that there must be less emphasis on self-seeking, more on self-giving. To fail to do this in the present crucial historical and evolutionary juncture in time was to endanger the safe and orderly progress of mankind for an unpredictable time to come. More specifically, Schweitzer was calling to the attention of his own white race the great debt it had incurred to the colored races which it had not only looked down upon but selfishly exploited over the centuries, and which was long overdue for liquidation. So he for one decided to do his individual bit toward paying off that vast karmic debt. In this he became a luminous way-shower for our day—a beacon light to guide mankind into a deeper sense of social responsibility and a more Christ-like way of living.

Embarking on a Spiritual Adventure

When Schweitzer decided to enter upon a missionary career among primitives he chose to qualify himself to serve them in a way they could best understand and appreciate. This was to help them physically. And so his first task was to become a medical practitioner. This preparatory step was completed after seven years of study and internship. The next step was to equip an expedition that would take him into interior Africa. That accomplished, there followed the task of erecting the necessary buildings for carrying on the work. This was done in no small part by his own labor, and with such help as he could wrest from natives who had never applied themselves methodically to any work, and who possessed therefore neither any special skills nor interest in giving up their easy-going ways for any kind of regular employment, even if they could be shown that it was for their own betterment.

Finally there was the problem of finding the necessary support for the operation of his mission. Normally, such needs are not met without more or less strenuous and sustained efforts, but in this in-

stance it was doubly difficult to obtain since the venture had not yet won the general favor or approval of the well-placed and hitherto friendly and cooperative Europeans that he had left behind. But there was nothing that could stop the successful outcome of an undertaking that had at its core a spiritual strength derived from "the center where the will of God is known." The time was ripe for what it had to accomplish. Conditions in the world needed the forward moral thrust it was designed to give.

Taking up his work in surroundings as far removed from civilization as he could get, this stalwart humanitarian soon attracted to himself friendly and grateful natives whose cooperation he won by his healing ministry. He touched their inmost nature, quickening it to respond to new and higher impulses. Said he: "All men—even half civilized—even the savages—are endowed with the faculty of compassion and can develop the humanitarian spirit. There is inflammable material within them; let there come a spark, and it will burst into a flame."

Love in Action

Dr. Schweitzer had dedicated himself to ignite that latent spark. He did so by his mere presence among those he served. To merely contact him was to know that someone was really caring about them and their welfare; it gave the young souls who came to him an enhanced sense of self-worthiness. The physical help they were receiving was to them very wonderful, but yet more wonderful was feeling the warmth of loving ministration. Through such attention they were awakening to a new kind of life, to an expansion of their inner nature.

Even the wild animals that came to this place where love reigned, did not fail to respond to its transforming radiations. They became not only tame and harmless, but in most instances as friendly and companionable as the domestics. For instance, it is reported that a wild boar became so attached to the master of this oasis of peace and harmony that it would sometimes climb the stairs leading to Dr. Schweitzer's bedroom and there spend the night with him. An antelope is also said to have done the same thing. Altogether the relationship so established among the dwellers of the jungle, human and subhuman, was laying the kindergarten foundation for their later advancement into the higher grades of life's school.

And so the institution that developed over the years proved to become influentially what is generally looked upon as one of the most enduring and monumental achievements of our time. A master-mind had translated a fertile intellectual concept and a divinely inspired soul impulse into an externalized institution that was successfully

putting spiritual idealism into practical everyday expression. Actualizing the ideal is the very essence of the activity leading to the accomplishment of what is frequently spoken of as the Great Work.

There comes a time when a man can go forward only by apparently going backward. The saintly Thomas a Kempis voices this truth when he prays that he might become as nought in the eyes of men in order that he might count for more in the sight of God. Such a prayer has meaning only when one has attained something worth renouncing. Earthly life begins by developing a physical instrument; later the use of it to social and spiritual purpose. First there appears the outer personality; then the flowering of mind and soul. Said John the Baptist, in speaking of the Christ, "He [the divine self] must increase, but I [the forerunner, the personal self] must decrease." And so it is in the way of human experience. The journey toward mastership leads first over the path of pursuit, and later in due course, onto the path of renunciation.

To those who are still immersed in personal interests and ambitions, the idea of renunciation does not make sense. But in the way of natural development, this will come. It is a matter of growth. The law of the survival of the fittest, of attaining strength through struggle and conflict, of achieving harmony through discord, enters into the experience that advances the animal kingdom into the human. For the development of the human kingdom into the kingdom of souls another method becomes operative. Aggressiveness then yields to surrender, acquisitiveness to renunciation, self-seeking to self-sacrifice. When this takes place the whole outlook changes, life enters into another dimension and other goals become the object of its endeavors. For those who have not yet entered into this state it is difficult, if not impossible, to grasp the true nature and meaning of the change that takes place.

Consider the foregoing truths as they became manifest in the life of Schweitzer. Contrary to the world's logic and experience, this cultural celebrity did not go into oblivion when he went to Africa. Instead it made him a world figure. He came to be looked upon not only as a medical missionary to a small primitive community but as actually administering a healing influence to the whole of a civilization suffering from serious illness almost unto death. This it did by pointing man to the redemptive power that lies in selfless, self-forgetting service to others, even to the humblest of one's fellow beings. Through Schweitzer's helpfulness to a small neglected community made up of ignorant, undeveloped and disease-ridden African natives, he touched the conscience of the civilized world and gave it a fresh impulse to help itself by the magic of helping others. It may

be said that he did lose his life in Africa, but in doing so he found it later encompassing the world.

Every great achievement necessarily rests on a firm foundation. Long and thorough preparation go into its accomplishment. This no one earthly life can provide. God, being "no respecter of persons," does not play favorites by giving to some rare and rich endowments, while to others only microscopic portions of His bounty. All His children are equally endowed; in their potentials all are equal. The differences in the development of individuals and races are due to an unequal application in the course of recurring earth lives of the powers awaiting unfoldment in all alike.

Dr. Schweitzer built his career on a foundation commensurate in strength and dimensions to the superstructure he placed upon it. It was made of the qualities, attributes and basic character of the whole man. It embraced head and heart and hands. It included in well balanced proportions the physical, intellectual, ethical, aesthetic and spiritual. On that foundation he was able to take a stand and to embark upon an enterprise which he well knew at the outset would meet with little but discouragement through misunderstanding and opposition from most of those nearest to him personally and from the wide public who had come to acclaim him as their own and to look upon him as a prime leader in their cultural and spiritual activities.

The Soul's Precognition

But since Schweitzer was steering his course from an inner direction no external influences or circumstances could divert him from it. He had a mission to perform, a mission unquestionably set and sealed in his inner being before ever he entered upon the present incarnation. This, as we learn from his recorded experiences, he sensed very early in life. Thus, for example, it is to be noted that while yet a child there was coming into faint consciousness from out of the depths of his soul the recipe he gave for inaugurating a new and fresh cycle of human progression in the concept for which he coined the phrase, Reverence for Life. "In my childhood," he said, "I never knew what it was to be really happy." The pain and suffering that he had already observed was even then weighing heavily on his heart. He was specially mindful of the sufferings to which animals were subjected. To quote: "It was quite incomprehensible to me—this was before I began going to school—why in my evening prayers I should pray for human beings only. So when my mother had prayed with me and had kissed me goodnight, I used to add silently a prayer that I had composed myself for all living creatures. It ran thus: 'O, Heavenly Father, protect and bless all things

that have breath; guard them from all evil and let them sleep in peace.' ”

Nor was it just chance that he became deeply impressed while a boy by what he once heard his father say in a sermon about the wrongs the white race had committed in their relations to the colored peoples. This rang a bell which was already summoning him to the supreme mission he was later to embark upon.

Also to be recorded in this connection was an experience foreshadowing his coming African mission. This, too, while he was still a boy. It was the deep and lasting impression made upon him by a sculptured figure of a Negro. It seemed to be calling to him for attention, for companionship, for light and guidance on a dark and uphill road. Incidentally, the statue was the work of the French sculptor, Bartholdi, who, like Schweitzer, was a native of Alsace, and whom we Americans remember as the creator of the Statue of Liberty in New York Harbor. And so when the hour struck for the great spiritual adventure of Schweitzer's life to begin, his call to serve the colored race came to the surface in full, clear consciousness.

In acting contrary to what so many around him thought to be wise and good Schweitzer must have felt much as did Martin Luther when declaring that he would publicly defend his reformation proposals before the high tribunal that was to pressure him to recant at a gathering that was to meet in Worms, even if he were there to be confronted with as many devils as there were tiles on its roof. So he did, and it will be remembered that there it was that he concluded his defense with the memorable words that clinched for all time the Reformation that he had set in motion, and which it is to be noted, has not yet spent its force as witnessed by the continuing reforms enacted by the current Vatican Council. Said the fearless reformer: "There I take my stand; I can do no other, so help me God."

Since that stirring utterance was spoken, so simple, yet so charged with emotion and conviction, how many there must have been who have taken courage in standing by their resolves under great stress and trial by conjuring up the image of that historical moment and recalling the image of that moving and decisive declaration?

In Schweitzer we observe an expansive consciousness. He was a universalist. It seemed quite fitting, therefore, that he was born in Alsace where French and German cultures existed side by side. Then, too, that he was brought up in a church that was used in turn by both Protestants and Catholics. Also, while Europe was his native land, Africa became his country by adoption. His prime interest was centered in one race, the human race. He spoke several tongues, but the language he always used was that of the heart. Also to be noted and underlined is the fact that while he was born in the human

kingdom he recognized his intimate relationship to other kingdoms, both above and below his own. In short, he was not only a man of earth, but also a citizen of the cosmos.

A Universal Consciousness

Out of this inclusive consciousness he sought for an inclusive philosophical concept as a guide to human life and behavior, even as that other intellectual giant of our time, Albert Einstein, sought for a single mathematical formula that would express universal order. This he found in what he called an absolute ethic. It took only three words to express it: *Reverence for Life*. So simple, so understandable, even to a child; yet a veritable golden key to a new world order.

The phrase evokes a sympathetic response whenever uttered. It has gained wide currency; it has taken hold; it is creating a kindlier world. It signals a new era in man's relations to the younger kingdoms of nature. It joins all creatures into a single all-inclusive evolving body of life composed of members at various stages of development.

In the light of this concept members of the animal kingdom come to be recognized as our younger brothers, not in a mere sentimental sense, but as a literal fact. So, too, it establishes a new sense of relatedness to the plant and mineral kingdoms since the one and same divine life is manifesting in them all. As sometimes expressed, that life, in terms of consciousness, is asleep in the mineral kingdom, in a dream state in the world of vegetation, awake in the animal kingdom and arriving at an awareness of self-identity in the kingdom of man. To realize the bond we have with all life is to become increasingly conscious of our spiritual relationship to the universe.

Dr. Schweitzer saw all life in its manifold forms as having one source and as on its way toward a common goal. That goal was the attainment of divine perfection. Spiritual life was to be seen and revered in natural life. "The stronger the reverence for natural life," said he, "the stronger also that for the spiritual." He saw all life charged with a divine intent and inwardly propelled toward the unfoldment of a perfect divinely implanted idea. That universal life was sacred; the will to fulfill itself in whatever form it appeared, was of God. Hence, as man furthers that purpose and supports that will he enters into closer attunement with God.

Since divine purpose is equally present in all living creatures an absolute ethic required of man not only his cooperation in preserving and advancing that life wherever and however it was manifesting, but to respect and reverence it as an expression of the universal life which is God. Schweitzer saw in this concept something fundamental in the moral order of the world. He saw it as a truth which, when rightly grasped in all its implications, has the power to provide

new foundations on which to build a new and resplendent civilization.

In the course of this man's long and richly rewarding life, honors beyond count were bestowed upon him. "No one," stated his biographer, Mr. Exman, in his volume *The World of Albert Schweitzer*, "has catalogued the awards, medals and honorary memberships that have been given to Schweitzer by societies of physicians, musicians, philosophers and theologians. No one knows how many cities and nations have given him prizes and citations." That was written in 1955. Incidentally that was the year he went to Buckingham Palace in London to receive from Queen Elizabeth one of Britain's most distinctive awards, the Order of Merit.

The already long list continued to grow. Among universities that have presented him with honorary degrees are Chicago, Zurich, Prague, St. Andrews, Edinburgh and Oxford.

To this impressive record the most widely publicized, and therefore the best remembered of all, was the Nobel Peace Prize for 1952. This goes according to specific stipulation to the one that for the year of the award is considered by the Norwegian Parliament as having done "the most important work in the interest of universal peace."

The Way That Leads to a Peaceful World

As everyone knows there was nothing spectacular in Schweitzer's record on which to base this Peace Award. He had led no armies to victory, negotiated no peace treaties, resolved no international conflicts nor issued any peace encyclicals. Nor had he organized or led any peace crusades anywhere or at any time.

No. He won it while living the simple but useful life under primitive conditions among a few of his younger brothers on life's upward journey. He was interested in their betterment. He wanted to share with those who had so little what he could of the riches of his own mind and heart with which he had been so abundantly blessed. He bore them not only good will, but what was more, the will-to-good raised to a higher power, the power we call love.

This it was that won the Peace Prize. Love is synonymous with divinity. It is the universal cohesive power. It is what the law of attraction is to the physicist. It keeps the stellar bodies in their proper orbits; it harmonizes the elements and attributes that make up man the individual and keeps the complicated, unruly social organism from falling asunder.

Love is the great solvent. It is the supreme reconciler. It is the binder that blesses. Its increasing emergence in the life of humanity is the hope of the world. It is life's prime saving ingredient. Christ

Continued on page 30

THE BIBLE: WONDER BOOK OF THE AGES

By Corinne Heline

Initiatory Highlights In the Old Testament

IV

SONGS OF INITIATION

The Psalms

Both the Psalms and the Proverbs of the Old Testament were used in a number of ways in the magnificent Temple ceremonials. However, they were neither read nor spoken, but were sung or chanted, and were usually accompanied by the graceful rhythms of the sacred dance. The aspirants were taught that sound, or intonation, was the emanation or blessing from God, the Father; that harmony was the emanation or blessing of the Cosmic Christ; and that rhythm and rhythmic motion were the emanation or blessing of the Holy Spirit. Thus it was that the threefold power of the Holy Trinity was expressed in all Temple ceremonials.

The Psalms express various degrees of spiritual attainment. The Ninety-first Psalm is a song of protection. By its use the disciple was taught how to flood his body with pure white light of such power that no harm could touch it, by repeating again and again the powerful affirmation of protective security: "A thousand shall fall at thy right side and ten thousand at thy right hand, but it shall not come nigh thee."

The Twenty-Third Psalm is one of promise. "Thou preparest a table before me in the presence of mine enemies." These enemies are not merely personal enemies who wish us ill; they are also the more dangerous enemies that exist within oneself—wrong thinking, false appetites, and uncontrolled emotions, especially the destructive emotions of fear, hatred, malice and the coarser desires of the unregenerated personality.

"Thou anointest my head with oil" (the awakening of the spiritual organs in the head). "My cup runneth over." "Surely, goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord (spiritual Law) forever."

Psalm XXIV is a Song of Jubilation. "Lift up your heads, O ye gates, and the King of Glory shall come in. Who is this King of Glory?" The answer to the question is that the Lord is the King of Glory; but the aspirant understands that this also refers to the "Christ Within," for every man is spiritually made in the image and likeness of God.

In our writings we have referred many times to the glorious processions which take place within the inner realms and which are led by the Christ Himself. Those who are worthy are permitted to witness these processions and sometimes to take part in them. This, however, can never be until the Christ is awakened within the aspirant's own nature. And so it is that this psalm of jubilation carries two meanings: the joy that is known when the Christ Spirit has entered into the heart of the disciple, and the recognition that by this event he has become worthy to stand in the Presence of our supreme Lord Christ Himself, while he hears the jubilant chorusing of Angels: "Lift up your heads, O ye gates, and the King of Glory shall come in."

Proverbs and Ecclesiastes

The Proverbs, as used in the ancient Temple, were powerful healing mantras. The occult scientist understands that the human body is composed of certain groups of organs which are known as masculine, or positive, and other groups known as feminine, or negative. The former are under the rulership of the brain and cerebro-spinal nervous system. The latter are under the rulership of the heart and the sympathetic nervous system. It is the inharmonious interaction of these two systems that causes most disease. As the disciple progresses spiritually these two systems are brought into ever closer harmony. A perfect relationship between the two systems is known as the attainment of Balance, or Polarity in the spiritual sense, and with it the body becomes impervious to disease. This is the secret of the perfect bodies possessed by the Masters of Wisdom and high Initiates who have risen in spiritual stature above and beyond disease and death.

Proverbs say truly, "Wisdom hath builded her house, she hath hewn out her seven pillars." And for the ready and eager disciple the injunction is given: "Come, eat of my bread and drink of the wine that I have mingled."

It is because Proverbs and Ecclesiastes are especially the textbooks of illumination that Wisdom, personified as a feminine being, figures so largely in their pages. Wisdom is the feminine principle of God, while Understanding, as used in Proverbs, is the masculine. Wisdom is the inflow of cosmic revelation, but Understanding is achieved through reason and initiatory work. Therefore Proverbs opens with the command: "Get wisdom and understanding." This is really the keynote of the entire work. Solomon repeatedly declares that Wisdom is the principal object of the quest.

It is significant that the esoteric Temple music was both masculine and feminine, and was played upon instruments attuned to their re-

spective rhythms. For the Temple aspirant, the cantillation used in Proverbs was designed to play directly upon the two chief currents which flow within the etheric body. Thus the musical theme of both Proverbs and Ecclesiastes may be termed polarity and equilibrium.

The perfect Balance between the two poles of the human spirit can never be effected, however, until the lower feminine has been lifted up through pure and aspirational living. This term, "lower feminine," refers to the emotional nature as still held in subjection by the sense life, and in bondage to selfish aims and purposes. In most ancient writings the human "soul" or "spirit" (ego) was called feminine, and thus the lower aspect of the soul nature was termed the "fallen feminine" which must be lifted up and redeemed.

In the early Church the cantillations of Proverbs were used principally on Sundays between the Winter Solstice (Christmas) and the Spring Equinox (Easter), this being the most favorable transmutation time of the year and the most holy of seasons.

The rhythmic dualism of Proverbs which plays upon the 'dual currents of the soul body and two nerve systems is clearly discernible in many of its verses; for example:

Proverbs 14:1; 15:20; 19:26; 6:20, 21.

Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

A wise son maketh a glad father: but a foolish man despiseth his mother.

He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

My son, keep thy father's commandment, and forsake not the law of thy mother;

Bind them continually upon thine heart, and tie them about thy neck.

The Song of Solomon—a Mystic Marriage Chant

The word Sheba means seven, and Sheba's coming to Solomon constitutes the preparation for the soul delights of the Mystic Marriage, which is the spiritual motif of the Song of Songs.

For those whose eyes are open to the true meaning of the Quest, this ancient legend of Sheba and Solomon contains many hints as to its purpose and the preparation necessary to its successful conclusion. Solomon, the Wisdom-Seer, had found the Way and had learned to walk therein, preparing for the future embodiment of that One who was to come as a more complete and perfect demonstration of "the Way, the Truth, and the Life." This sublime "Song of Songs" attributed to Solomon sings in its inspired measures of the preparation and the Way.

In this song the alchemist-author has expressed in allegory the formula for making the Philosopher's Stone. The story itself is quite simple. It tells of King Solomon who, upon visiting his vineyard on Mt. Lebanon, comes by surprise upon a fair Shulamite maiden. She flees from him. Later he visits her disguised as a shepherd, and wins her love, after which he comes in state to claim her for his queen. The poem opens with a recital of their marriage in the royal palace.

The Song of Solomon has two principal characters, one masculine, the other feminine. The first bears the name Shelomah (peaceable), the second Shulamith (perfect). It is significant that both names are variations of the same root word, the terminology varying to indicate the gender. Shulamith is the feminine form of Solomon. In the English translations the two characters cannot be differentiated as they are in the Hebrew.

The two poles of spiritual being were recognized in all ancient Temple teachings, and they were symbolized in the two columns or pillars which stood before the Mystery Temples. At the entrance of Solomon's Temple stood the two pillars Jachin and Boaz, together symbolizing Strength and Stability, and also Beauty; they are also known as the two Columns of Victory. Always the candidate must pass between these two pillars in his search for Light, the Light which is in the East.

Solomon's mystic Song is a poetic and allegorical delineation of the steps or degrees which lead to the development of Cosmic Consciousness, partly evidenced in seership. These degrees, sometimes termed "veils" in the early Mystery Schools, are seven in number and are enumerated thus:

First Degree: The Quest

Second Degree: The Awakening of Love (the Mystic)

Third Degree: The Attainment of Knowledge (the Occult)

Fourth Degree: Detachment

Fifth Degree: Unification

Sixth Degree: Annihilation

Seventh Degree: Consummation

The exultant note which is sounded in King Solomon's Song takes form in the lovely words repeated so often throughout: "My beloved is mine and I am His," while the phrase which completes the chant, "and he feedeth among the lilies," is descriptive of the Path which culminates in the divine Consummation.

This ultimate cosmic blending of the two poles of Spirit which constitutes the Mystic Marriage is represented in the verses with which St. John opens his Gospel: "The Word was with God"; and its music accompanies every verse of Solomon's beautiful marriage

song. Veiled, for him who is not yet ready to essay the Quest, under the likeness of a tenderly human love song, the Song of Songs is to the illumined a revelation from the very Holy of Holies, wherein he stands in the Light Eternal, now no longer seen "as through a glass, darkly," but with transcendent clearness, "Face to Face."

The Book of Job

The Book of Job is unique in the Old Testament in that it is, more than any other book, adapted to the needs and requirements of the disciple in the modern world, just as it stands. The disciple can accept this book as a manual of instruction, a textbook for meditation, and as an example of holiness and spiritual strength for emulation day by day.

There are two supreme laws which govern the earth planet. One is the Law of Spirit; the other the Law of Materiality. Every man possesses free will and the ability to choose which law he will live under, whether the causation of materiality or the freedom from all bondage in Spirit. The fruitage of his life will give evidence of his choice.

In that illuminating mystic picture book of life, the Tarot system, these two paths are shown. A youth stands between two maids, each of whom is endeavoring to persuade him to follow her. One is crowned with the fruit of the vine, the other is crowned with stars. The latter sings: "Every man must make his choice, the way his soul shall go."

In the Book of Job the two paths are represented by Elihu—the Way of Spirit, and by Job's Three Friends—the Way of Materiality. The three friends are familiar to all of us, for they represent the lure of the sense life as expressed through the physical body, the desires (or desire body), and the material or "mortal mind."

The Bible states that God loveth him whom he chasteneth; but this is not by way of punishment, it is to bring about regeneration of the individual. The Book of Job may well be termed the Cosmic Type Pattern of the perfecting of man through affliction. Members of his family were taken from him. All of his worldly possessions were lost, and so also his reputation and good name; and finally he was stricken with a loathsome disease. It was at this place that even his wife advised him to "curse God and die." This represents the narrow place upon the Path where many would-be suicides mistakenly try to escape from their life problems.

But at this point a most wonderful thing happened to Job. This was the coming of Elihu, who typifies the awakening or spiritualizing of the mind, which is referred to in esoteric Christianity as the Christing of the mind. Here the Christian learns to think only

Christ thoughts, to speak only Christ words, and to perform only Christ-like deeds. St. Paul spoke of this great transformation as "putting off the old man, and putting on the new." For him it occurred on the road to Damascus. He entered upon this road a bitter enemy and persecutor of Christ and Christians. He left it as their most devoted servant, and his name will remain for all time as one of the brightest lights of Christianity.

With Job's transformation his family was returned to him, his worldly goods were restored and increased tenfold, his reputation was regained and his body completely healed. He now understood the meaning of the words, "Man made in the image and likeness of God."

God is Love—God is All-Good—and the more Godlike man becomes the more all-good will be manifested in his life. When one finds himself surrounded by uncongenial companions or in an in-harmonious environment, if he be truly wise, he will not seek to change these conditions by merely external means, but will find a solution for them by going more deeply within himself. Like always attracts like, and that which we give forth will unerringly return again to us.

And so we repeat that of all the books of the Old Testament, the Book of Job best meets the needs of the modern disciple for meditation and for emulation. For today the disciple, like Job, lives in the midst of trials and confusion. He is assailed by the forces of evil within and without, and those questions which Job asked of life he also asks; and again like Job he will receive an answer from on high, and will reap the reward of mastery over himself and his world through continued communion with the Wisdom of the Eternal.

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The Holy Christmas Mysteries

This is a sectional book taken from the volume titled *The Mystery of the Christos*. So, too, its companion volume, *The Holy Easter Mysteries*. Both are beautifully bound in soft covers. Each \$1.50.

Twelve Holy Days

These are the days between Christmas and Epiphany 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.

SACRAMENTS IN THE NEW AGE

By Adrienne Ashley

PART IV

The Rite of Nativity

The rhythms of nature climax each year in four periods of time that mark the changing seasons, namely, the Spring and Autumnal Equinoxes, and the Winter and Summer Solstices. In the fast emerging New Age, the fact, well known to the ancients, of the close correspondence between the ebb and flow of natural forces and the spiritual development of man will again be recognized. When this is true on a wide scale, not only will man's inner life unfold in a much more orderly and less wasteful fashion, but it will be greatly accelerated through the incorporation of these and related truths into the religious life of humanity. The universal religion of the future will be centered in four annual festivals held at the time of these seasonal inflows of cosmic energy in order to take full advantage of the seasonal opportunities they offer.

Foremost among the annual festivals, and the one already most generally recognized and beloved, is the period of the Winter Solstice celebrated by Christianity as the nativity of Christ Jesus. In the coming age, this Rite of Nativity will continue to be of major importance, but its scope will be far wider than at present for its significance will not be limited to the birth of the historical Christ, nor even to the concept of the Christ Life and Mission as generally understood during the outgoing Piscean Age.

In its wider scope, the Festival of the Christ Mass will be recognized, with ever deepening perception, as pertaining to the incarnation of a divine Principle. It will then be observed in reverent commemoration of the embodiment of the Love Aspect of God in human form and the profound influence of that Embodiment upon the whole scheme of planetary evolution. Needless to say, the depth and totality of meaning in relation to the nature of the Incarnation and the quality of its influence will not and cannot be fully realized until its purpose is achieved and its goal attained at the close of the present earth period. However, it is not only possible, it is vital to the spiritual life of humanity that mankind take the first steps toward a greater understanding. Wrote an illumined one of our time, "If the deeper aspects of Christmas be lost, as is the present danger, then the world itself is lost indeed, and the inmost heart and hope for the human spirit is gone."

In the kingdoms of nature other than the human, the Rite of

Nativity pertains to the renewed activity of the Christ Principle which awakens the creative life force present in all things. During the apparent dormancy of nature in the winter season, a tremendous inner activity directly related to the power of this Principle to bring all life to new expression is taking place. The power of the spiritual Sun, externalized during the spring and summer months as the warmth of the physical sun, has now entered the earth. Its life quality now exists in the sap, dormant in the root structure, and in the seed which forms the matrix for new life.

Outwardly, while nature seems to die, or at least to sleep, inwardly, it is cradling in its womb the potential for new life. Beneath the outer dormancy, spiritual fire is in the process of germination and gestation. Deep in the soil of earth during the darkest days of the year, a divine Factor is stirring in desire to come forth into external life and activity—to grow and bear fruit.

The very landscape of winter speaks of spring made possible, and it holds its lesson for man also for it reminds him that his life and growth are governed in a series of responses to nature's rhythms. It speaks eloquently to him in promise that his own winters of outward barrenness and seeming futility are but as seasons in the long life of the soul which will eventually know its springtime—blossom, and bear fruit.

When, in the season of external darkness, the spiritual Sun, known to the ancient Wisdom as the Midnight Sun, begins to make itself felt throughout the planet, man responds with a stirring of his deepest and truest Self and the urge to express its spiritual capacities in the outer life. He becomes aware of a Power, a Principle, within him which is capable of pushing up through the weight of the earthy self to give birth to something new and fine of which he has not been conscious before. He becomes aware of a "divine Child" reaching out to his world—seeking to be his Light. The Christ Principle as the renewing and revitalizing factor in all kingdoms of nature cannot but eventually produce in the life of the individual, that which is known in esotericism as the birth of the mystical Christ in the heart.

The dawn of spiritual Light in the inner being, seeking and finding expression in the outer life, leads to full manifestation of the powers of initiated spiritual Being. For this reason, the Rite of the Holy Birth has been called in all the Wisdom Teachings, the First Initiation. The immortal part of man, through eons of patient efforts, prepares for the moment when That, called in varying terminology, the Atman, the Higher Self, the Angel of the Presence, the Soul, is able to manifest as the Infant in the heart. Always this gem of the living Christ has been present. "Before Abraham was I AM."

Hidden in every human being is the "Word Incarnate," the Son of God, waiting to be made flesh. This is the Christ in us, our hope of glory" which for countless millions is as yet only hope.

However, as life carries us from experience to experience, we draw closer to the indwelling One and in due time, the Infant stirs. It makes its Presence known and felt in the vehicle of the personality and the First Initiation is a reality. The Great Work begins. The Christ Life within the sphere of the individual life begins to unfold and progress step by step along the way of sacrifice and service, struggles and overcoming, that lead to final attainment.

The Christ who manifested to the world through the Child of Bethelhem is a Cosmic Being. His pattern of Nativity applies to all the lives that constitute the world of form. However, its final and deepest significance for the individual is related to the Birth within the heart. To be consciously aware that this is so is to come into the one great Gift of Christmas. It is the gift before which all others fade into nothingness for then every character in the drama of the first Nativity is known to live in us. Every experience becomes our experience and every recurring Christmas festival is welcomed as a joyous opportunity to link in love and cooperation with all kingdoms and in all worlds, to relive the Rite.

For every individual aspirant, a cycle of objective activity draws to a close with the close of the year. The days and months of effort to learn, to live and love and serve, come to culmination. The edict goes forth, whether by voice of the angelic higher Self, or by way of the Star of Initiation that always flashes forth when one is ready to take up the Great Work, "Go now, into the cave of your inmost being, there to render the accounting of the year that measures your capacity to participate in that Holy Birth which establishes man as Son of God.

To be a part of Christmas there must be, in the manger of the earthy self, a Child ready to be born. It is a Child formed out of the substance of the Mary Self, who has nourished it as a spiritual essence gleaned in the hours of meditation, worship, and sacrificial love; and the Joseph Self who gleans no lesser substance from efforts to live and serve in the outer life. In the Holy Family of Father, consecrated Will, and Mother, purified Love, Christ, the meditating soul, is born.

Then, to the Shepherd Self who has kept the high and faithful watch, it is given to see the Christmas Festival in the inner worlds and to hear the angelic chorus proclaim that Christ is born anew; that God is again revealing Himself as Love, here on earth and in the heights of heaven; and because this is so, the heart grows strong to know that there can be peace on earth.

And the Kingly Self, crowned with all the world has to offer, rich in power and talent, follows the Star of the initiating Soul to the cradle of the Child. The gifts, harvest of the year, are offered, and in the Light of the Presence, touched by the alchemy of Love, all are become frankensense and gold and myrrh. Every thought of the mind, every longing of the heart is transformed by Love into fit and worthy offering.

Having come into the Presence of the one Reality, one thing more is required of the one who would be a part of the Christmas experience. It is that he stand strong and sure and at peace to look out upon the world of men seeking the same Presence there. It can be found. It can be found in the simple goodness of the lives led by countless millions of people in every land and race; in the innate dignity of the human spirit finding its way to the surface of expression in moments of trial and stress; and above all, in evidence of the Plan of God in the midst of the chaos and foolishness of men.

At midnight on Christmas Eve the whole world receives its baptism of Light and Love and Power from the divine Son. As man learns to respond in the right way, the marvelous abundance of its power will work its alchemy. There will then be a new understanding of the Rite of Nativity, for all now preserved in symbology and held before humanity in the delineation of the familiar story will then be a conscious living experience.

The Festival will then be celebrated in a deeper, more spiritually comprehensive way. It will become an evocative call for an increasing revelation of the equality of the Christ Principle through new knowledge and understanding of the nature of the Christ, to the end that there may be, in our time, a living outer "day" experience for the world of men of that Holy Midnight union between the "revelation of God in the Highest" and peace on earth in the souls of men of Good-Will.

Christmas Time is Mary's Time

Two brochures about the "Blessed Lady" by Corinne Heline that make appropriate seasonal gifts.

Through the Year With Mary

Interprets esoterically the twelve annual festivals commemorating events in the life of Mary.

Illustrated with full page reproductions of masterpieces relative to the twelve ceremonials. Pale green art paper covers, hand decorated in lily of the valley design by Margaret Thatcher. A choice gift item, \$1.

The Supreme Initiations of the Blessed Virgin

A study of the four principal Initiations by Water, Fire, Air and Earth in their correlations to the four major events in the life of Mary, namely, the Annunciation, the Immaculate Conception, the Pentacostal Illumination and the Assumption, respectively. Seventy-five cents.

The Cosmic Vision of the Aquarian Age

BY ANN BARKHURST

The world today stands in the shadow of the portal of the Aquarian Age. What is known about that Age? What may be expected from it? Some have thought that the Aquarian Age began in 1875; others say it begins in the year 2000; still others say that it will dawn not sooner than six hundred years from now, when the Sun, at the crossing of the celestial equator in the Spring—that is, at the vernal equinox—is actually touching the constellation Aquarius.

The Sun travels around the zodiac each year, passing from Aries to Taurus to Gemini, and so on, forward around the circle until it finishes in Pisces, when it has again reached its starting point. These twelve divisions of the zodiac are called "signs," and they consist each of an even thirty degrees, the twelfth part of a circle. But the Great Sidereal Year which is measured out by the precession of the equinoxes consists of twelve great Ages, each about twenty-one hundred years in length; and in this cycle, the Sun's spring crossing seems to move backward each year at the rate of about 50 seconds of arc, requiring seventy-two years to complete one degree. According to modern astronomical conventions, the vernal equinox is now in about 9 degrees of the constellation Pisces; so that at the rate of 1 degree's precession in 72 years, it will take 72×9 , or 648 years (approximately) before the Sun crosses the equator in the constellation Aquarius, at which time the Aquarian Age will properly begin. Meanwhile, the Sun's orb being large enough to cover several degrees of space, we already begin to feel the influence of Aquarius focused through the vernal Sun.

Aquarius is one of the "human" signs of the zodiac. Gemini and Virgo are the others. Of these three, Aquarius is the scientific sign, *par excellence*; it is a dry, airy sign, humanitarian, revolutionary, and intellectual. Prophets have long been declaring that in the Aquarian Age mankind would conquer the problems of space and reach out for the stars. And yet most occultists did not expect this development to take place in the twentieth century. They did expect it in the Aquarian Age. Events have moved more speedily in this direction than was anticipated by even the most optimistic of seers. But brilliant as these modern developments seem to us to be, they are a mere trifle compared to the wonders in store for us in the Aquarian Age.

Space will be conquered in the Aquarian Age; we do not say that death will be. That comes later, in an era preparatory to the return of the Christ.

Now just as, in the Roman Empire, the Roman roads brought the world around the Mediterranean into a unity, so that ideas passed freely from one people to another, resulting in the "catholic" or universal religion of Christianity, so today the highways lead out to bridges over the abysses of space, so that not merely the planets of our own solar system but those of other solar systems will be reached; and a new *Religion of the Universe* is in the making.

Occultists were first on the scene, beginning with Mm. Blavatsky's "Secret Doctrine." Mme. Blavatsky had the wit to see that certain ancient Scriptures of India and Tibet were in closer accord with Western science than the Hebrew Book of Genesis, taken at face value; and she led a group of brilliant minds in the task of correlating the Indian and other Oriental Scriptures with Western scientific concepts. She also went back to the ancient Greco-Roman world and revived Gnostic ideas.

This proved so successful that orthodox Christians and Jews in the West were impelled to try to correlate the Old Testament in the same way with the findings of science, especially with the concept of biological evolution as put forward by the nineteenth century evolutionists, Darwin and others. This could only be done by allegorizing the Book of Genesis.

When Greek science in the first centuries of our era had begun to take up these same, or similar, concepts, the early Hebrews and Christians had done exactly the same thing; and so also had the Greeks done with their own sacred Books, the writings of Homer, Hesiod, and the great sages and philosophers.

The entire round Earth is today looking outward to space, thinking of the cosmos, and of the illimitable reaches of the starry universe. Max Heindel's "Rosicrucian Cosmo-Conception," like Dr. Rudolf Steiner's "Outline of Occult Science," carries on the Christian esoteric tradition, correlating science with the Scriptures and with the Mysteries in the ancient Greek manner, as exemplified most clearly among the Gnostic schools of antiquity.

Even the orthodox churches—most especially the Roman Catholic Church—has stepped out, and today a great priest-scientist, who is also a mystic, shapes for the orthodox a new universalist mysticism. And this universalism does really belong to the universe, not merely to the Earth globe. The mystic we mean is Pierre Teilhard de Chardin, whose scientific works stand among the best in their field, and whose mysticism is a bright and burning light in his church. A sample of his thought from "Hymn of the Universe":

"It is done. Once again Fire has penetrated the earth. Not with the sudden crash of thunderbolt, riving the mountaintops: does the Master break down doors to enter his own home? Without earth-

quake, or thunderclap, the flame has lit up the whole world from within. All things individually and collectively are penetrated and flooded by it, from the inmost core of the tiniest atom to the mighty sweep of the most universal laws of being: so naturally has it flooded every element, every energy, every connecting-link in the unity of our cosmos, that one might suppose the cosmos to have burst spontaneously into flame."

* * * * *

"Through our thoughts and human experiences, we long ago became aware of the strange properties which make the universe so like our flesh: like the flesh it attracts us by the charm which lies in the mystery of its curves and folds and in the depths of its eyes... as with the flesh it can only be embraced in the endless reaching out to attain what lies beyond the confines of what has been given to us.

"Now, Lord, through the consecration of the world the luminosity and fragrance which suffuse the universe take on for me the lineaments of a body and a face—in you."

And so the full circle is run from East to West and from West to East, with the Cosmic Vision of God as He makes Himself known to the awakened human soul in every great religion of the world; for what de Chardin experiences in his "Mass on the World," the ancient Indian and Persian, the Hebrew seer, the Greek philosopher, saw as the Indwelling Glory of Godhead, shining through the transparent universe like fire in a lamp.

And this sacred "matter" of which the priest-mystic speaks, is it not the "cosmic root substance"—the "Arche"—of the Gnostic?

Aquarius is the Sign of the Son of Man. Today mankind unites to transcend materiality throughout the universe, conquering self, substance, and space.

* * * * *

The Archetype Unveiled

By Theodore Heline

Again we wish to call the attention of our readers to this most recent publication. It is an illustrated study of sound patterns which may be seen over the head of persons and animals, at the root of a plant and within the body of a crystal. They are indicators of the relative status of evolution in the forms observed. The studies are based on the observations by the late artist-seer, Nancy Lansdale. A fascinating subject presenting new and important light on man visible and invisible. 75 cents.

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Another study of like patterns has been prepared by Ann Koenig, of New York. It is a five page, folio size brochure with four illustrations, including the signatures of three "right-smart" kitties! 50 cents.

RECOMMENDED READING

BY ELIZABETH HILL

GREATER THAN WE KNOW, Ian Fearn. New Renaissance, Weald, Laughton, Lewes, Sussex, Eng. Cloth—83 pages—\$1.50.

Truly, man IS greater than he realizes, his potential far transcending his performance. Ian Fearn, with the optimism of loving understanding and penetrating vision, inspires that Greater Self to come forth in all its power and glory: "The creative quality hidden within us is like the life in the seed," he declares; then asks, "But where would be the harvest if the seed refused to be sown . . . and die to its old form in order to realize its potential?"

" . . . the psychiatrist's couch has to a large extent taken the place of the religious confessional," he continues; but psychiatry is not the answer to a serious question because " . . . it is a dubious experiment to dig down into the dark recesses of the soul . . . Psychology, hitherto, however well intentioned, has mainly occupied itself with the *liabilities* in human nature" while a "*creative* psychology is an invitation to Life—Life that is a plus something, above anything we have experienced as yet . . . Risk making a mistake that you may learn by experience; risk trying a new way where others are following the beaten track; risk doubting your assumptions that you may discover a greater truth; risk being alone that you may realize companionship with Life."

We are looking to a New Day, but are we looking in the right place? "It is in the liberating of our Spirit that the secret of our new destiny lies. For a new nature can only be born in us through the operation of our Spirit, which is part of the creative Spirit which makes all things new."

We are looking for a NEW DAY, but are we looking in the right place? "It is in the liberating of our Spirit that the secret of our new destiny lies. For a new nature can only be born in us through the operation of our Spirit, which is part of the creative Spirit which makes all things new." To quote another seer:

When all the temple is prepared within
Why nods the drowsy worshipper outside?

OF GOD—By Dorothea. 1965, Christopher Pub. House, 1140 Columbus Ave., Boston, Mass. 02120. Blue leatherette, gold lettering, 85 pages, \$2.50

From the jacket we learn that "Her reason for writing this book is based on her conviction that each person is created for a definite purpose"—a conviction that followed the projection to her personally of the message "Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). Certain it is that the title keynotes the teachings and communications she received.

It is a well known axiom that "Repetition has the power to groove the subconscious mind." Upon this psychological principle is based all commercial advertising, whether it be via spoken, written, visual or musical (!!!) releases. Also, the widest application is made from ulterior motives. However, it will work equally well as a means to constructive ends, so there are excellent reasons for its incorporation in this potent little volume: To condition the reader's thinking in terms of

inherent God-hood and thus answer the oft repeated plaint "But what can I do?"—that is, to be of service in the cause of right-way-ness. Generally the answer is PRAY! Not just on Sundays and in times of emergency. Not prayer colored by doubt and fear. Rather, a habit pattern of prayer that is ever uppermost in thought, word and action until, by contagion, it grooves the mass mind and thus creates a mold for manifestation.

A sympathetic reading of this book will help one to realize his (or her) potential and to establish him/her in the current of constructive application, thus setting such mold for the New Age that it be definitely OF GOD.

PEACE BE UNTO YOU, by Rev. Jeanne Schenck. Available from author, Hotel Sorrento, Terry & Madison, Seattle, Wash. 98104. \$1.50

An exquisite little brochure with a message for everyone. Appropriate for any and all occasions for the giving of gifts or as an evangel (bringer of good tidings) to shut-ins, those knowing sorrow or the ill in heart, mind or body. The text opens with the Lord's Prayer, interpreted statement by statement; then continues with twenty-eight pages of illuminating commentaries on discriminatingly chosen biblical quotations, each one a source of comfort or guidance. These are broken by two pages of significant comments on the Beatitudes. Prayers for the seven days of the week are short but meaningful. Finally there are texts for meditation suggestive of fruitful illumination. The booklet is bound in rich, royal blue suede paper, printed in gold. Most attractive!

DEMOLISHING FALSE GOD MONEY, Alokanda Mahabharati. 1964—Arunachal Mission, World Peace Office, 9/6/1-D Peary Mohan Sur Lane, Calcutta—6. 68 pages—Price (Not available from the New Age Press, Inc.)

Information contained in this booklet is so comprehensive that it should have wide-spread dissemination. While there would be nothing wrong with *money* purely as a convenient medium of exchange, as a metal-based commodity that is bought and sold in the open market it becomes a determining factor in every national and international transaction.

How often persons refuse to look into the whys and wherefores of boom times alternating with panics because "Economics are out of our ken. We leave this subject to the trained economists!" Yet there is no happenstance in these cycles. THEY ARE CREATED. Money (credit, rather) is made "easy" with accompanying high prices and high wages until people at large have piled up debts buying beyond their means. Then, by the calling of loans, a depression sets in. Prices hit bottom and there are tragic losses of homes, farms, businesses and employment opportunities that have been financed by *debt money*. The real values that are wiped out are bought up at a mere fraction of their worth only to be re-sold when another boom is staged.

Such is the sorry tale that prompts this author to label money as a "false god." In this connection it is well to recall that the "usury" of biblical times, and later, is the "interest" of today. We recommend this treatise on a very vital subject.

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 work at this Center is carried on under the joint leadership of Gene Sande and Adrienne Ashley. Our readers will recall that the lead article in the last issue of the *Interpreter* was by Gene Sande; also that Adrienne Ashley has been a regular contributor to the *Interpreter* for the past three years.

The Bible courses, which were prepared by Adrienne Ashley, a teacher by profession—and in the very top bracket—are five in number. They are based on Corinne Helene'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.

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ALBERT SCHWEITZER—Way Shower—*Con't. from page 14*

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