

# NEW AGE INTERPRETER

SURVEY THE PAST — ILLUMINE THE PRESENT — CONTEMPLATE THE FUTURE

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## FRAGMENTS OF A FORGOTTEN HERITAGE From the Nations of The Iroquois Confederacy

by Adrienne Ashley

In the course of any new nations's head-long rush to fulfill its destiny many good things fall away, are lost, or cast aside as useless. The development of the American nation marks no exception. It may be even more true for this country than for others because of the very richness and variety of the cultural streams which are included. There are many fragmentary contributions, now neglected or forgotten, which if recalled and understood would enhance and expand the social and spiritual life of this great nation.

One such fragment of a forgotten heritage is that represented by the history and culture of the Indians of the eastern shore, more specifically, that of the nations of the Iroquois Confederacy. There are many reasons why this distinctive culture warrants attention. First, it represents one of the highest degrees of culture and philosophy developed by the North American Indian. More importantly, it is the only group where reporting is available before the White Man's whiskey and the White Man's disease had done their deadly work.

Finally, it is the only group where we are fortunate enough to have first-hand reports from reliable sources capable of making discriminating and unprejudiced evaluations. Unfortunately the White Man's contact with the Red Man was in the role of despoiler and conqueror. At best, he was a biased reporter. Among all the Europeans who came to the colonies, only the Quakers and Pietists of Pennsylvania had the spiritual discernment to make impartial observations. It is upon the diary of William Penn and related sources that this study is based.

When the White Man came to American shores we could not call the race he found here rootless savages. They were no more savage than their European contemporaries — perhaps a little less so — for the Whites of the frontier were not as a whole the culturally elite of Europe. They did find a people a little behind

them in material culture, a little ahead of them in social adjustment, and quite apart from them in some basic attitudes. This was the Indian's crime... he was different. But these very attitudes, some of them so remarkably modern that society is just beginning to grasp them, had they been incorporated into the totality of American character, might have saved the nation great pain — in an evolutionary sense.

It was in his basic attitude toward land and possessions that the Indian differed most seriously from the colonists — and therein lay his downfall. The White Man looked upon land as something to be bought and sold. The Indian regarded it as a common good belonging only to God. He could not conceive of selling it. He, at first, permitted the White Man to use it freely, expecting treatment in kind. He took the presents of beads and blankets, not in payment, but as gifts of friendship. He did not understand that the White Man asked, not to share the land and its produce, but the right to keep it for himself — and to drive the former owners away. This was incomprehensible to the Indian.

Said one Chief to a sympathetic ear, "If the White Man comes to my country we give him soft fur and food and drink. But if I go to his house he asks, 'Where is your money?' If I say, 'I have none', he drives me away. You see, he has not yet learned the little good things taught to Indian children by their mothers."

The outstanding motivations in Indian life and character were three: a true democracy including a love of freedom; a love for and a complete identification with the forces of nature; and a love of peace. The love of freedom was inbred in Indian bones. Not only was political bondage intolerable but his limbs were never to be shackled. These people did not know about jails. They were entirely committed to the principle that man was born free and no power on earth had the right to take his liberty from him. Death was preferable. Today, in Ft. Moultrie, South Carolina can be seen a cell where an imprisoned Seminole Chief starved himself to emaciation in order to slip through incredibly narrow bars to freedom.

While Europeans were just emerging from the confines of feudal serfdom, here in America, within the simple structure of democratic freedom combined with love and reverence for the earth that sustained their life, the Indians of the Iroquois Confederacy developed a project for peace that has not been equaled to this day. When Europeans arrived in America they found, stretched along the eastern shores from Niagara to Penn's Wood, the only assembly of nations ever instituted by man that has had a record of over three hundred years of uninterrupted successful unity. They were just beginning to reap the profits from this great social experiment when the White Man with his superior tools and weapons stepped in and destroyed it.

This experiment is associated with two names. One is familiar. Hiawatha was an Onondaga Indian who, having been driven out of his own tribe by a dictator chieftain, took refuge with the Mohawks. He had a poet's vision of a warless world — and a poet's tongue to describe it. Chief Deganaweda of the Mohawks had the powers of organization to put his Mohawks behind Hiawatha's plan for a league of nations which they hoped would grow to be broad and strong enough to include all people. They called it a plan for the Great Peace.

However, while the whole scheme of government was organized for peace, it contained one essential ingredient that points up the great lack in present efforts among the nations of the world. It had a spiritual basis. The Iroquois plan was rooted in the concept of a Messiah who came to the earth to teach men how to organize a peace that would stand up and be strong in the wilderness of the world because it had spiritual power behind it.

The religious tradition of the founding of the Confederacy is preserved in the legend of the peace pipe. All ceremonial pipes used by the Indians of the Eastern shores were quarried from a particular stone of red quartz found in the midst of the territory of the Five Nations, but all tribes were permitted to take this quartz for their own use.

The story is that at the time of the great flood, for they had their tradition of the deluge also, the Indian tribes gathered for survival on a high mountain, the American version of Mt. Ararat. As the waters rose higher and higher the bodies of those who were drowned were turned into red stone. This made the stone sacred. It belonged to all. It was to be used only for sacred purposes, but those who came for it must set aside their weapons and come in peace.

There was but one survivor, a young maiden, a virgin, who was rescued by a great eagle. These two, the young maiden and the eagle, had twin children who became the parents of all who populated the earth. The pipe is the symbol of peace and brotherhood because of this common parentage while the quills that decorate it are the symbols of the strength and bravery of the eagle. The occultism of the symbology, the union of masculine and feminine polarities and of spirit and matter is obvious.

The use of the pipe as a sign of peaceful agreement originated when the tribes had forgotten their common source and were at war. Then the Great Spirit sent his runners to call the warriors together. He took the red stone and told them the story as He smoked over them. He told them that the stone was sacred and belonged to all; that the war club and scalping knife should be put aside and that they must meet at this sacred spot as friends, make peace, and smoke their pipes if they would commune with Him.

The poet Longfellow caught the spirit of this legend perfectly:

*Gitche Manito, the Mighty,  
He, the Master of Life descending,  
On the red crags of the quarry,  
Stood erect and called the nations...*

*From the red stone of the quarry  
With his hands he broke a fragment,  
Molded it into a pipe head,  
Filled the pipe with bark of willow,  
And erect upon the mountain  
Smoked the calumet, the peace pipe  
As a signal to the nations...*

*All the tribes beheld the signal  
As they stood there on the meadow  
With their weapons and their war gear;  
In their faces stern defiance;  
In their hearts the feuds of ages...*

*The Creator of the nations  
Looked upon them with compassion:  
I am weary of your wars and bloodshed...  
I will send a prophet to you,  
A deliverer of the nations  
Who shall guide and who shall teach you...*

*Then upon the ground the warriors  
Threw their weapons and their war gear,  
And in silence all the warriors  
Broke the red stone of the quarry,  
Smoothed and formed it into peace pipes.*

Said Christ Jesus, "And other sheep have I — not of this fold. Them, too, I must bring. They shall hear my voice, and there shall be one fold and one shepherd."

The tobacco with which to smoke the pipe was also a gift from the Great Spirit. It was never to be used for personal indulgence but was to serve as a means of communion with the higher worlds in the same way that the church makes use of incense. When used in connection with treaties and prayers its essence ascended to the spiritual worlds and invoked a blessing upon the proceedings.

In the era of colonial conquest any freedom for religious comparison was beyond the times, so the religious convictions of the Indians did not receive their merited justice. Colonial governors, who were not models of morality, called them "Children of Satan", but William Penn recognized that their Great Spirit was the Christian Father God by another name. He wrote, "If religion means belief in a formal creed, then the Indian has no religion, but if religion means knitting the soul to God and an intimate relation with the Highest Being, then we must allow that these people have a religion. The teachings of Christ are more congenial to them than to many Christians for His words, "Take no thought for tomorrow — love one another — and he that is greatest



among you shall be the servant' are what they actually practice."

The whole spiritual life of the Indians was rooted in faith and belief in the constant unfailing care of the Great Spirit, Creator and Ruler who made the world. He, the "Holder of the Heavens", was the source of all goodness. From babyhood, children were taught how the Great Spirit had given each tribe its own place and all the fruits of the earth for their sustenance. Their prayers were prayers of praise and thanksgiving expressed in song, in dance, and in the burning of the sacrificial tobacco.

The Iroquois believed in a higher world. There were twelve heavens above the earth, each with a special work and ruled by its own spirit. A Moravian missionary was interested enough to list these twelve departments in symbolic terms such as fire, air, sun, moon, etc., which we can recognize as our own signs of the zodiac. They also believed in a world tree linking heaven and earth.

Everything in nature was sacred because it possessed a living soul. Plants, birds, animals, water, all had their manito or spirit power. The Indian took life, but only from necessity. Hunting or killing for sport was unthinkable. When he found a medicinal plant in the forest he carefully left some for future growth. It was a loving little custom to leave a small gift of tobacco beside the mother plant.

In summary, the keynote of the Indian's association with nature was not one of despoilation and conquest but of harmony. To him the universe was friendly. He lived in a natural harmony with his environment. He could depend upon it because he did not abuse it. What passed as shiftlessness to the White Man was really a measure of his faith in the spirit of nature.

Without benefit of metaphysics, the Indian believed in the immortality of the soul. The souls of the good went to live with the Creator who had made them. In some tribes this heavenly state resembled a kind of happy hunting ground, but actually, with the people of the Five Nations it was more like the Elysian Fields of the Greeks, who had this same affinity with nature. It was a place of great natural beauty where no discord or unhappiness could enter.

On the other hand, the wicked passed after death into a dark underground, there to undergo a period of purification. Then they, too, would be lifted to the house of the Great Spirit. Also, evil deeds were thought to be balanced by virtues, an attitude slightly more charitable than held by Christians of the same era.

There was an evil spirit to whom was relegated some measure of power. Man stood as a free spirit between the forces of good and evil, and in free choice he controlled his destiny. If he chose to trust and obey the Great Spirit he had refuge and protection from all harm.

An interesting later belief grafted upon earlier concepts relates to George Washington. Gradually, the Indian came to believe that because of his avarice and cruelty no White Man could enter heaven. The exception was the first president. He was sincerely revered because he had intervened as their protector with a true sense of humility and justice. When he died the Five Nations grieved and the belief spread among them that the Great Spirit had received him into a gracious mansion on the planes of heaven — the only white man whose deeds had earned this.

The Indian, as he enters heaven, seeing the Father of his country, which is the Indian's country also, sitting before his home in perpetual meditation, makes obeisance to him. Perhaps this thought form has more reality than we first perceive. In a way it constitutes a finer memorial to this great soul than one formed of granite or marble.

There is one more point not to be overlooked. We, in a measure, owe our national existence to those who shared their food and experience, who gave us corn and kept the first settlers from starving by teaching them how to raise and use it. It was the Five Nations, also, who cast their mantle of protection over the colonial world when the continent was bathed in blood in the struggle known to history as the French and Indian War. Had this mighty organized power gone with the French, the end would have been different. Again, in the War for Independence, the Indian Confederacy sided with their usurpers against the British.

The accomplishments of these people in the light of their times was almost incredible. Never more than 20,000 in number, they spread their influence over a territory as large as western Europe. They established protectorates. They gave asylum to weaker tribes. They kept order for generations. Their story is one of the great annals of mankind.

The final history of the American Indian has not been written. A generation ago it was thought that this would soon be an extinct race. It was ravished by disease and depleted in vitality as well as in numbers. However, with even slightly improved living conditions and better treatment the population is increasing. We have been told by those possessing inner vision that for a long time the more advanced among the race refused to return to incarnation because there was no opportunity for spiritual progress or any hope of helping their people. This has changed. Now enlightened individuals who will contribute much to a renaissance of the Indian Spirit — and incidentally to the American spirit, are reincarnating in the Indian Race. This is a matter for rejoicing for nothing less than the totality of nobleness and goodness and spiritual enlightenment from all avenues, all races and all peoples who make up our national life can contain the American dream or suffice to fulfill the destiny of this great land and people.

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## AMERICAN INDIAN DAY

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This issue of the *New Age Interpreter* has become an AMERICAN INDIAN SPECIAL. It is both timely and justified in that it pertains to our national good, for it highlights the present urgency of the need to resolve old tensions and expiate ancient wrongs.

It also has as a special purpose the calling of attention to American Indian Day. While in some states a day in May has been so designated, for many years an increasing number of both the White and Red Races have observed the fourth Saturday in September as a special day dedicated to a better understanding between the races and to the restoration to the Red Man of the rights, privileges, and dignities of which he has been deprived.

The day was first observed in Rochester, New York in 1912. Here the director of the Museum of Arts and Sciences called upon the local organization of Boy Scouts to honor our native Americans with special ceremonies. In 1915 the annual assembly of the American Indian Association visited the White House and various state governments seeking approval for a special day honoring their people.

Many governors have responded with proclamations calling for observances with due regard for all that is indicated. In 1960 Governor Rockefeller of New York proclaimed Friday, September 23rd as American Indian Day in honor of the state's Indians who, in his words, "are among our most valued and valuable citizens."

Such action is overdue. Little by little we are awakening to the realization of the heaviness of the karmic burden we have placed upon our country and our people during this cyclic period of world-wide adjustment and the payment of debts incurred under the law of universal justice.

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## INDIAN PRAYER



REAT SPIRIT —  
GRANT THAT I  
MAY NOT CRITICISE MY  
NEIGHBOR UNTIL I HAVE  
WALKED A MILE IN HIS  
MOCCASINS.



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THE HIDDEN SIGNIFICANCE  
OF INDIAN MUSIC

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*by Corinne Heline*

The soul of a people is revealed in its music, and the more primitive the race, the more clearly does it express in music the essential nature and quality of its innermost life. Music, for this reason, enters into the very warp and woof of Indian existence. Every event of importance in the daily round of human activities is embodied in song. These songs are not merely a harmonious grouping of words set to music, they are a blend of poetry, music (rhythm) and tone (melody). This union of poetry and music is given added strength by the psychic powers that have become focused in the legend or ceremonial through perhaps centuries of reverent use.

True to all esoteric tradition, Indian music is generally found to be in minors, and while it is primitive in the sense that it is close to nature, it is not simple. No music can compare with it in the intricacy of its rhythms, and the whole gamut of human emotions finds expression in the content. Through this medium the departing friend is sped on his way and welcomed when he returns. Music heralds the victory of warriors, the joys of marriage, and the welcome of incoming souls at birth. Weirdly fascinating are the strangely uneven rhythmic minors which announce the news of defeat in battle, or the funeral procession of a departed Chief.

Most interesting are the measures employed by the Medicine Man in his healing practices. Since time immemorial the Indians have known the art of musical healing. In developing modern techniques of music therapy we could find inestimable treasure within Indian musical lore if we would take the time to explore it.

Of equal interest to the esoteric investigator are the many Indian songs that invoke the spirits of the disembodied. Music is perhaps the most potent means of rending the veil between the seen and unseen. Modern students are only now becoming aware of this fact. It appears that the Indians have always known it, and have used music to such purpose for countless centuries.

The flute is the favorite wind instrument for playing Indian music, probably because it lends itself so easily to the tones imitative of nature. Legends of the origin of the flute are woven into the mythology of many Indian tribes, demonstrating the long

and common use of this instrument. A very old Indian expressed the reverence for it this way: "There has always been a flute for the flute is as old as the world."

Next to the flute in importance is the drum which, with its premonitory muffled beat, is always used to sound the doom or fate motif which lends a somewhat ominous tone to Indian ceremonial chants. The peculiar uneven rhythms occurring between drum and voice produce a strange uncanny effect.

Percussion instruments in general express the lower or animalistic nature and tend to influence and release strong emotions. Wind instruments, on the contrary, stimulate mental power and exert control over the lower nature. In Indian music we discover a balance between the two. The strange irregular rhythms of the drums, similar in effect to the tom-toms of the South-Sea Islanders, are employed effectively in magical and hypnotic incantations while the flute is used with equal effectiveness in lofty religious ceremonials.

The Red Man demonstrated most profoundly his occult knowledge in his use of nature music. We know something of the efficacy of his rain chants and also of the music he uses for the productivity and protection of crops; and of his songs of invocation to the Spirits of Fire, Earth, Air and Water. By means of his natural clairvoyance he is able to see and to work directly with these ethereal Beings and to comprehend something of the functions they perform in the vast scheme of nature.

A great deal is being said about the incoming Aquarian Age when art and religion will be recognized as one. The deep inner wisdom of the first Americans has always understood this fact. In the Indian mind God is revered as the Great Mystery and the Indian's entire life is focused in reverence of the manifestation of this Mystery in nature. It is this sacred communion with nature — and nature's God — that causes the Indian to invest natural objects with various supernatural powers. An exquisite little song with other world harmonies recites how a little bush is singing to the big tree that stands above it.

To the ordinary person this is poetic imagery. However, the esotericist exults in the beautiful truth which the song conceals. He understands that the voice of nature is literal fact, and that by this means all nature holds communion. Every tree deva sheds its beneficent rays upon the surrounding growth. Those with inner sight can see how the taller, older trees bend as if in blessing over the smaller, younger charges which in turn seem to respond in praise and thankfulness. The sensitive Indian, by virtue of his close



attunement with the life side of nature, has caught the tones accompanying this ethereal interchange and given it expression in music.

It is this symphony of nature which gives the auric green color to Indian music and also provides the "other world" quality. It is music best to be understood and appreciated when heard out of doors — in its natural environment if possible — and in the mood of reverence for the soul of the race which thus reveals itself.



RED MAN, RED MAN.

*Red Man, Red Man, give me your canoe!  
Let me fish the lakes and streams  
just as you used to do...  
Red Man, Red Man, give me all your lands!  
I'll turn your timber into towns  
to answer my demands.*

*Red Man, Red Man, give me your strong sons  
to fight and die across the sea;  
to lie in Arlington...  
Red Man, Red Man, what did I give you?  
Broken treaties, squandered wealth,  
arid lands and broken health!*

*Red Man, Red Man, I'm weary of the pace;  
I long to find the peace you knew,  
close to Nature's face...  
Red Man, Red Man, one more gift, my plea...  
Smoke once more your pipe of peace;  
let it be for me...*

— Lorraine Babbitt

## THE CREATIVE POTENCY OF MUSIC

To the American Indian the singing of songs is seldom a mere spontaneous self-expression. With the chanted word the singer aims to exert an influence and bring about a change, either in himself, in nature, or in his fellow beings. It seems that the word, both in song and in tale, is meant to maintain and to prolong life in some way or other — to cure, to heal, to ward off evil. Above all, the Indian chants the myth of creation, ceremonially, in order to save the world from death and destruction.

THE AMERICAN INDIAN AND THE NATIONAL KARMA  
from  
*THE AMERICAN INDIAN*  
by Theodore Heline

America's greatest debt of destiny is undoubtedly that which she owes to the Indian race but very little has been done to liquidate the obligation. It is safe to say that the question of our relations and responsibilities to the American Indian does not generally call forth interest commensurate with its importance. There are perhaps two compelling reasons why this is so. First, the Indian problem has largely been relegated to the historical past. Numbering only a few hundred thousand, they make up a small fraction of our population. Moreover, they have been for a century so completely segregated from the mainstream of national existence that we have scarcely been aware of their presence or mindful of their needs and of the legal and moral claims they have upon us.

Secondly, to probe into the inner and silent depths of soul inherent in the Indian nature in order to understand him requires a skill in which we as a people are not proficient. The Indian cultivates emotional mobility like that of the Mongolian race to which he is most closely kin. He is by nature aloof, cautious, and conscious of racial dignity and worth. Once his confidence has been betrayed he becomes unyielding and defiant, and his good will is not easily regained.

Failing to recognize the spiritual values in Indian culture, we have always antagonized rather than wooed the Indian to our side. Physically, he has been subdued; spiritually he has never been conquered. He has always known that he is the inheritor of a glorious ancient culture which he has carefully guarded from the profane. As a surviving branch of the Toltecs, the fourth of seven Atlantean subraces, he is still in possession of truths belonging to the Initiate Wisdom of Atlantis when the Mysteries provided the light and guidance that made this prehistoric civilization the glory of an age. The prevalence of the Winged Serpent in Indian symbology relates it to these Mysteries where it was the symbol of wisdom and power.

Thus, although the Indian is now custodian of a culture which has suffered a great decline, it should be conserved for its value to his own race and to the enrichment of the whole of our national life. Even in its decline it retains noble elements, majestic concepts, inspiring and honorable ideals and a natural simplicity — qualities common to the best in every civilization.

When a child in school fails to make a grade he is handicapped in further schooling until he regains the lost ground. The same holds true in the evolutionary development of races. The lot of the laggard is always painful; out of this situation arise the ingredients for heavy national karma. For example, Indians possessed the American continents with their immeasurable natural resources to turn them to profitable account. Consequently, they lost their lands under the law of "use or lose".

However, the karma engendered by the White Man in taking advantage of the situation is far more serious than is generally realized. It springs, not from lack of use, but from the commission of physical violence, moral wrongs and spiritual depredation. There was no moral justification for robbing the Indian or his lands, depriving him of the opportunity to live according to his own cultural pattern and the philosophical concepts that were a part of his racial heritage, and at the same time failing to provide him any alternatives within our own Aryan culture and Christian civilization. The result has been complete disillusionment on the part of the Indian. He has branded the White Man as cruel, aggressive, greedy, and lacking in all sense of reverence for the things of earth and sky and all things that dwell therein.

Because of the unfavorable conditions in our own land, the advanced egos among the Indian race seek incarnation elsewhere. Opportunities for evolutionary advancement are greater in Canada and the republics to the south. Here they can live in a more natural environment and in greater freedom. Mexico, for example, only a fraction of the size of the United States, has a much larger relative population of pure-blood Indians while nearly half of its population has an admixture of Indian blood.

Indians are not lacking in knowledge of the wrongs their race has suffered. Many carry for us, their destroyers, a subconscious soul memory that works against our national best interests. Their unfriendly feelings rise easily to the surface. It manifests frequently as the dislike and distrust which the countries to the south hold for their powerful neighbor to the north — and is an undoubted factor in our economic and diplomatic dealings with them.

Reactions of pain and sorrow also come to us from the astral plane. This aspect of the subject has been vividly described by Judge Hatch in a communication from this plane recorded in *Last Letters from the Living Dead Man*. After describing a gathering of earthbound Indians in the enactment of a ritual he said, "I did not realize the danger to my country from the karma the old settlers had made in ridding the land of the natives whose civilization was older than the civilization of Europe, and who loved this land as only those can love a land who have known the freedom of its spaces." Speaking of the Chief who led the ritual he said, "This

was no mere dabbler in nasty sorcery but a kind of high priest of retribution who may some day, when the evil Karma is dissipated, become a constructive instrument of the great Genius of America, the Weaver of Destiny who has our land in charge."

"There would be little crime in America now," wrote Ernest Thompson Seaton, an early authority on Indian culture, "if the laws of the Red Man were operating instead of the laws of the White Man." Nor would the subversive forces in our midst be as strong as they are if it were not for the support they receive from vengeful forces on the psychic plane who seek the same destructive purposes.

The effect of such karma on our national life is subtle, serious and far-reaching. So long as minorities are not free, a measure of bondage exists for all. The liquidation of our debt of destiny to the Indian calls for vigorous enlightened action in many directions. Educational facilities must be enlarged. Administration of Indian affairs must be placed more and more into the hands of these people themselves. Their cultural values must be preserved and cultivated. History books must be rewritten. Americans as a whole must learn to know the Red Man as he is and the ethical content of his beliefs widely taught and incorporated into the national culture. Only along these lines of thought and action will we be able to launch the Indian on a new path of development and self-realization and, at the same time, loosen these karmic bonds that cripple the American spirit.

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### THE ORIGINAL AMERICANS

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The Indians are making news. They are asking for the return of certain parcels of land on the continent which they lost to the white man. And, since they were confined to reservations, demands have never ceased for greater consideration for their well-being — physical, educational, cultural and spiritual. These have never been completely ignored but never have they been adequately met at any time.

It was right for the white man to enter the aboriginal's domain and development. What was wrong was the monstrous crimes committed in doing so. We waged a hundred years' war; the Canadians accomplished the same ends with never a war.

Read Theodore Heline's **The American Indian; Our Relations and Responsibilities**. It makes for a better understanding of what we have yet to do to clear up a heavy karmic debt we owe the Red Man. **Only \$1.00.**



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## THE "FALL" OF THE YEAR

by Adrienne Ashley

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*My soul waiteth upon God...  
In the shadow of his wings will I rejoice.  
(Psalms 62, 63)*

The Autumnal Equinox is observed by material science as one of the two brief intervals in the year when days and nights are equal. In external nature the sun, bearer of life and light, is said to "fall", that is, it begins to move, in the northern hemisphere, toward its place of weakest power and deepest darkness — reached at the Winter Solstice.

The ancients recognized this moment more esoterically as the point of balance between the upper and lower worlds. One very old zodiacal portrayal placed an altar between Virgo and Libra around which a serpent was entwined. In this wise and profound symbology our attention is directed to this delicate point of equilibrium in the zodiacal cycle as a holy moment, one to be approached as an altar is approached, in reverent prayer and humble worship of the Most High. In the esoteric life of man, it marks a period of soul crisis in which choices are made between light and darkness, truth and error, spirit and matter. Here man determines the direction the power of the serpent, his life energies, shall take — either downward toward sense gratification and material gain or upward toward the highest ideals of the soul.

In perfect accord with the redemptive Plan, it is at this very critical time of balance and choice that the Christ Presence descends to the periphery of the earth to begin his annual ministry. In this moment He comes, adding his power upon the side of spiritual right choice, beginning his work of strengthening, recharging and endowing the planet with the will, the love and the power that makes further evolutionary progress possible.

In order to make this subjective ministry possible, at this point Divinity is said to "rest" in a period of divine inbreathing. The powerful objective forces of evolution become quiescent so that harmony and order may be restored. In the rhythm of daily life we experience such a period of subjective restoration and reordering of our forces at night in the hours of sleep, but the soul also has its days and nights. Under the planetary influences of indrawing during the season of the Autumnal Equinox, man, also, may with profit to his soul, experience a temporary indrawing from outer objectivity in a divine opportunity to balance, restore, and receive added incentive and strength to complete his evolutionary task. The swing of the balance of nature to the dark or hidden side offers to the one who lives in harmony with nature's laws an opportunity, in the words of a wise one, "to cease from willing and doing in order to experience the ineffable will of God."



The importance of the spiritual experiences engendered by right observance of this sacred season has always been taught by the Great Ones who have guided the race. In the cycle of seven, it relates to a Sabbath of the soul, a time of rest and ingathering, a period of soul-searching, recapitulation, reevaluation pertaining almost wholly to the inner life — silent, sacrificial, purifying and transmutative in its effects. Dr. Rudolf Steiner has called it *The Festival of the Disposition of the Soul*. King Solomon, so closely keyed to the number seven and the Old Testament symbol of the integrated seven-fold personality vehicle, dedicated his Temple in sacred rites at the time of the Autumnal Equinox.

A lovely legend of the East recounted in N.A.B.I. carries the same teaching: "In the spring time and early summer the dew drops fall, not only upon the land but upon the sea and there sinking are devoured by mollusks who live on the ocean floor. At Tishri (Autumn Equinox) men dive into the depths to gather these shell fish and remove the dew drops that have changed to pearls, and these are offered as thanksgiving to the greatest of all gods."

It is said that all the signs of the zodiac are balanced around the equinoctial axes. It is true. As the seeds of nature fall to earth in Autumn to be taken to her bosom and there nurtured in gestation preparatory to new life, so the seeds of the Christ Activity initiated in Aries and manifested through the six signs that follow, now lie within us. The Christ Force, the spiritual Sun behind the sun, has been the Sower. Our earthly nature has been the recipient. It is now for each of us to make use of the spiritual Impulse of Autumn to determine whether the seeds of His endeavor within us have fallen upon barren soil.

Our ability to make a sacrificial dedication of this seed-like harvest of the soul measures our readiness for the further illumination known in the Hebrew Mysteries as *The Feast of Light* and to the mystic Christian as *The Holy Birth*. Sacrificial dedication of this secret seed to the birth of spiritual Light into winter darkness will bring it to life in a way that will transform and transfigure all existence. Then we will be able to know and realize in the inmost depths of our being the words of the Archangel Uriel to the prophet Esdras, "The field thou thoughtest barren, how great a glory hath the Light revealed."

## AN IDEAL CHRISTMAS GIFT

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## NEPTUNE AND THE CENTAUR

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### NEPTUNE AND THE CENTAUR

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*by Irma L. Norman*

The sojourn of Neptune in the sign of Sagittarius holds as many far-reaching and vital promises as did the transit of Neptune in Scorpio. Often we may learn about the future by examining the past, but only if we gaze deeply into the more profound meanings of the component parts of the picture.

We begin with Neptune. We know that this planet, wherever it is placed, will bring into play all the forces of the deepest and most hidden levels of the subconscious strata of man. Neptune sparks the inspirational level, strums the resonant strings of buried memories, and draws forth a cadence of fruitful, creative chords. If the soul level of man is high, the result becomes an inspired symphony of sound, thought or action. If, however, the level is low, the same symphony is produced but results in jarring, discordant and distorted sound.

Neptune, as deep as the most sunken area of the ocean's floor and as far out as the most distant star twinkling in the cold clear regions of space, is always waiting to bring humanity one step nearer its ultimate goal.

Humanity, having just emerged from the experience of Neptune in Scorpio, which brought man through the trials of attempting to expand the consciousness and enter a deeper level of its substrata by the use of narcotics and the physical opiate of promiscuous sex, is now entering into the chambers of the higher mind through an experience with Neptune in Sagittarius. Many and varied are the methods by which the "mysterious works of God" unfold.

As man stands on the threshold of the Aquarian Age in which metaphysical practices will be as ordinary as attending regular Sunday services, singing hymns, or reciting the Rosary has been in the past, the consciousness is now ready to respond to the high vibration of idealistic Neptune sounding its chord through the ministrations of the expansive Jupiter-ruled sign of Sagittarius.

This ninth house sign will be the abode of Neptune for approximately the next fourteen years. Through its office as ruler of philosophy, religion, laws, ethics, and principles, Neptune will cast its elusive, inspiring, and compelling ray.

Sagittarius, the sign of the Centaur, is the living embodiment of the dual principles of man, the lower or animal man, and the higher man, the God-like figure. It represents the evolutionary step in which the higher mind is born out of the lower mind, and the lower mind, in turn, is made subject to the higher. It is with good reason that we view this transit with mixed feelings of elation and misgivings. The expectation of humanity's higher mind responding to the idealism and inspiration of Neptune through its philosophies and spiritual beliefs, is breath-taking in its promise. If, however, the lower mind or lower animal side of man responds predominantly to the distortions and illusions which Neptune can lend, we can readily see the frightful implications here.

Let us view the future by viewing the past. Neptune made its last transit through Sagittarius between the years of 1806 and 1820. Products of this period were such prominent figures in the world as Jean Millet in the field of art. The entertainment field received the gift of P.T. Barnum, born July 5, 1810, showman par excellence. Prominent musicians whose music has thrilled and elevated mankind were Frederic Chopin, Richard Wagner, and Felix Mendelssohn. Confederate Generals were Generals Robert E. Lee, Early, Ewell, Bragg and Beauregard. Probably the most significant category was in literature where we find Charles Dickens, Horace Greeley, Henry Wadsworth Longfellow, James Lowell, Elizabeth Barrett Browning, Robert Browning, Walt Whitman, John Ruskin and John Greenleaf Whittier. And lastly, in the area of world leaders with their own individual response to Neptune's vibration from Sagittarius we have Abraham Lincoln, Queen Victoria, Bismarck, Napoleon III, Juarez, Pope Leo XIII, and Karl Marx. The impact of these leaders upon the morals, ethics and principles of humanity is undeniable, and these are all functions of Sagittarius.

For the last six years of Neptune's transit through Sagittarius, the planet Uranus also occupied that sign. Now once again we will have the same configuration during the last two and one-half years, approximately, that Neptune will transit the sign. Though they will not be in the same proximity as they were on the earlier date, we can expect that many of the nebulous, illusionary trends that Neptune will bring into the world's consciousness will have a shattering effect upon the established conditions of that time.

We have, as an example, the era of time in the history of our country when we were so deeply involved in the War of 1812. It is true that the inception of the war was prior to Uranus going into Sagittarius, but the final stages of the war and some of the greatest of our victories came after this celestial configuration occurred. We have similar reforming experiences to look forward

to, though not necessarily as an outcome of war.

In any event, when humanity has left this phenomena behind in the annals of its history, we shall look back upon it as we are even now looking back upon the early 1800's. Beyond a shadow of doubt, we shall see the indelible but positive stamp of Neptune's subtle, inspiring, joyful yet despairing influence. For its effect brings illusion and delusion, faith and renunciation, laughter and tears. Yet eventually, through Sagittarius, we are blest with the ideals and principles of beauty and ethics of which redemption is born.

Briefly, the effect of the transit of Neptune in Sagittarius upon each of the signs may give:

**SAGITTARIUS** — Insight, dreams, illusion and glamour.

**CAPRICORN** — Renunciations, removal of psychological problems.

**AQUARIUS** — Ideals in aspirations, strange contacts, spiritual friendships.

**PISCES** — Lofty ambitions, ministerial leanings.

**ARIES** — Deeper occult knowledge, contact with strange laws.

**TAURUS** — Keener investigative ability, platonic tendencies.

**GEMINI** — Subtle change in feelings concerning partners and public and human relationships.

**CANCER** — Inspired service to others, difficult to diagnose health problems.

**LEO** — Talented and inspired children or disillusionment in loved ones.

**VIRGO** — Misunderstandings in the home, changes and moves in established areas.

**LIBRA** — Inspired ability to communicate thoughts or fuzzy thoughts.

**SCORPIO** — Finding strange sources of revenue or a dwindling away and loss of funds. Assets may become spiritual.

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## *INDIAN HYMN OF THANKSGIVING*

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Thou who hast created all things,  
who ruleth all things:

That which thou hast made is returning  
to Thee.

We return thanks to our mother the earth  
who sustains us.

We return thanks to the rivers and streams  
for our life and comfort.

We return thanks to all the herbs and  
plants for health giving;

To the bushes and trees which give fruit;

To the winds which — moving — banish disease.

To the moon and stars which give light  
when the sun is set.

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## REFLECTIONS

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### BRINGING THE BIBLE TO LIFE

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*"A little science turns man away from religion. Depth in science turns him back to religion."*

Edgar Cayce, the Sage of Virginia Beach, has said of the Bible, "Read it to be wise, study it to understand, live it to know that the Christ walks its pages with thee." It has not always been easy to follow this admonition. It has not been easy for the mentally oriented to recognize the present livingness of the Book of Books and the gains to be derived from an in-depth study of its contents.

Many through the centuries have turned from its pages in disappointment and disillusionment because the open text did not satisfy the questioning mind. However, the lack has not been in the scriptures but in the limitations in understanding placed upon them by the human intellect. In the words of H. P. Blavatsky, "To accept the dead-letter interpretation of the Bible is equivalent to falling into grosser error and superstition than any evolved by the brain of the savage South Sea Islander."

All sacred scriptures contain within the outer garment of construction an inner word of truth for the earnest seeker who can and will be satisfied with nothing less. The inner truths to be found in the Bible measure up to the requirements of such a seeking one. Did not St. Paul speak of "milk for babes and meat for men"? But the "meat" must be deeply sought and rightly understood. It is only because of our ignorance of spiritual science that the meanings in the Bible, concealed as they are in parable and allegory, in symbols and ciphers, in numbers and astrology, have remained a "sealed" book.

When facility in the use of the foregoing keys to interpretation has been developed it brings the Bible message very close to the soul of man. Such interpretation becomes, as it were, the mediator between the spirit of man and the Spirit which permeates the open text. It lifts the written word above the narrow confines of limited creedal viewpoints to reveal the great plan of evolution and give the answers to the problems of life in the light of that plan.

"Let there be light" is the first edict declared in the Book of Genesis, and the Book of Revelation concludes with the sublime description of man as a Being of Light, a "holy city which is the measure of an angel. The light of God lightens it and it has no need for sun or moon." All the books from Genesis to Revelation throw light upon how to become that Being, Master of destiny and an instrument of the Great Ones who guide the process of evolution. Said the greatest of Teachers, "A city set upon a hill cannot be hid... Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."



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A new Edition of *THE AMERICAN INDIAN*  
by Theodore Heline

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A pamphlet of forty-four pages between heavy covers, this work is not a mere historical recital of a people and a problem of the past. It includes this but is, above all, a study of how racial transgressions of the past operate in the living present. Improved racial relations in our own land and the world over are basic requirements for lasting peace — and the first step is understanding. This aspect of the subject is developed from the viewpoint of remedial action to be taken by both the White and the Red races.

Other topics in the brochure include: History of Relationships; Present Conditions; Racial Character and Capabilities; Indian Leaders; Festivals; Healing; Karma.

The front cover carries a portrait of an Indian executed by Helen Dudley Young. There is also a frontispiece titled *Indian Star Lore*. It is a reproduction of an oil painting by Charles R. Knight which hangs in the Hayden Planetarium, New York.

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*QUESTIONS AND ANSWERS*

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A volume by Corinne Heline dealing with puzzling Biblical passages offers keys to a new reading of the Holy Scriptures. Rational interpretations, yet retaining the mystical elements that are interwoven into the internal meanings of all inspired sacred writings. A book for everyone who believes the Bible to hold incomparable spiritual truths but who can no longer read it because of the outgrown interpretations that still cling to its every passage. *QUESTIONS and ANSWERS* on both Old and New Testaments. **\$2.00.**

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*MAGIC GARDENS*

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This delightful volume is now available in a new printing. *MAGIC GARDENS* weaves the legends of flowers into a fabric that is exquisitely beautiful, lifting the soul on wings of inspiration. The work of the Star Angels is expressed as they use flowers as their symbols of communication. As we deepen our communion with these angels, we will deepen our understanding of the mysteries of the plant kingdom and we will come to a greater realization of the spiritual ministry of the world of flowers.

"As a man learns to respond to the ideals instilled by the angelic beings into the hearts of flowers, he, too, will develop a quality of soul that will radiate in fragrance, rare and beautiful. He will walk in the aura of radiant light and know the glory of an immortal life that will never fade."

In the troubles and uncertainties of today's world, this heavenly inspired volume will lift you above all of this, allow you to glimpse the rare beauty of celestial realms where the beauty of the flowers combined with the lofty aspirations of man's soul meet and unite. Bound in orchid cloth cover. **\$4.25.**

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*AUTUMN – by Raquel de S. Marshall*

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The mystic work of God goes on;  
The Gardener tends his fields,  
    the Shepherd knows his sheep.  
Tho hearts, like wheaten kernels break,  
The seed of Life Immortal must be freed to rise  
Into the sunlight of Reality.  
Eternal is the flow of Life and Love,  
Eternal is the care that tends each little soul  
Emerging from its husk of grief and fear.  
Transposed the melody into another key,  
    another octave raised,  
For always, always, God IS, Life IS, Love IS.  
Let nothing us dismay.

*GOD - by Norman C. Kaplan*

The sound of the universe is the  
the tone of His voice;

His works are manifest in the wonders  
of nature – the roaring ocean, majestic  
mountains, a leaf, a tree, a baby fawn;

His smile is the light that shines in  
young lovers' eyes;

His hand is extended from the able-bodied  
man to one in need;

And His hopes for mankind are borne in the  
hearts of the earnest young souls who  
kneel to pray for peace.

His name is God.

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*MYSTERIES OF THE HOLY GRAIL*

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Christian Mysteries are bound up with the Holy Grail. The Grail legends have contributed greatly to the perpetuation of the deepest secrets of divine wisdom down through the centuries. The more one delves into the subject, the more fascinating and revealing it becomes. An inspirational occult treatise together with historical and literary background material. **\$2.50.**

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## CORRESPONDENCE COURSES

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A reinterpretation of the Bible in terms of living truth restores it to its rightful place as the supreme textbook of life. Corinne Heline has made it her life work to contribute to this deep and compelling need. She has written six volumes, three devoted to an interpretation of the Old Testament and three to the New. A seventh volume, **THE MYSTERY OF THE CHRISTOS**, deals with the Christ in His four aspects: cosmic, planetary, historical and mystical.

Correspondence courses based upon the first six volumes covering material from Genesis through Revelation are available. This vast body of instruction is not elementary. There are five courses of thirteen lessons each. Each lesson contains a specific assignment and questions designed to stimulate independent research. Each student is assigned a "secretary" who has completed the course and is qualified to give guidance.

The courses are available on a free will offering plan from the **NEW AGE BIBLE & PHILOSOPHY CENTER**, 1139 LINCOLN BLVD., SANTA MONICA, CALIF. 90403.

Courses are also available from the Santa Monica Center in **BASIC PRINCIPLES OF ESOTERIC PHILOSOPHY** using as a textbook **THE ROSICRUCIAN COSMO-CONCEPTION** by Max Heindel.

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## STAR GATES

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★ ★ ★ ★ ★ by *Corinne Heline*

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A beautiful inspirational volume dealing with the spiritual significance of the four turning points of the year, the Equinoxes and the Solstices. It is an important contribution to the growing esoteric library that is being brought out to serve the deeper spiritual needs of the incoming New Age.

The world at large has lost contact with the wisdom of the Mysteries. The seasons come and go with but little recognition of their significance beyond that experienced on the outer physical plane. But the physical seasonal changes have correspondences on the spiritual plane. To observe these changes on that higher level and to organize our soul life in harmony therewith is as important for our spiritual advancement as is the wise and natural adaptations of our activities on the outer plane.

To better understand what actually does occur on the higher levels of being at each of the four turning points of the year and to act upon it accordingly is to greatly accelerate one's spiritual advancement. It is to assist the student of life's mysteries to lay hold of more of this Divine Wisdom that is woven into nature that this volume came into being. There are four full-page illustrations of the four Archangels that preside in turn over the four quarters of the year. Attractively bound in blue cloth with gold imprinted design by Frances Paelian. **\$4.00.**

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## MEET OUR WRITERS

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### IRMA L. NORMAN

Irma L. Norman has been a student of esoteric philosophy since 1951. She graduated from the First Temple and College of Astrology in 1960 and has taught that subject ever since. She is a member of the American Federation of Astrologers and has spoken at the national conventions in Boston, Washington, D.C., and Seattle. She is also on the board of Research Astrologers, Los Angeles. Mrs. Norman is presently teaching the Philosophy of Astrology at the Santa Monica New Age Bible and Philosophy Center. We welcome her to the staff of the *Interpreter*.

### LORRAINE BABBITT

Lorraine Babbitt brings to her talents as poet and musician years of study along esoteric lines. Poetry and music have always been inseparable to her. "Whenever I have been forced to be away from musical expression, poetry has stepped in to enrich my time." Publication began early for her and her list of credits is a lengthy one. It includes eight years on the staff of *The American Bard* as well as the many poems and songs that have appeared in national magazines. She is also the author of a collection of poems, *This Fierce Infinity*. Many of her songs have found release in albums and over the air. States Mrs. Babbitt: "I am humbly grateful that poetry has chosen me as an avenue of expression."

### RAQUEL DE S. MARSHALL

Raquel de S. Marshall is well known as poet and playwright. Her plays have appeared on Broadway and her poems in numerous magazines. She is the author of a collection of poems of a deeply mystical nature entitled *Canticles of Glory*. Mrs. Marshall has a vast background of experience with the Ageless Wisdom. Her parents were life-long students and in her home in childhood she knew on intimate terms such figures as Franz Hartmann and other leaders in the Vedantic and Theosophical movements.

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## CHRISTMAS CARDS

Again this year we are offering Christmas Cards that have been so popular last year.

### BY THE LAKE OF ONENESS

This card is outstanding for the richness of a color print depicting a unity of world Masters gathered about the Lord Christ. An appropriate legend conveys its message of PEACE ON EARTH and the BROTHERHOOD OF MAN.

### SAINT FRANCIS' PRAYER

Invokes the power of love as the one panacea for the salvation of humanity and the transmutation of earthly darkness into the radiance of light.

### THE GREEN WICKET

A plea for the end of man's inhumanity to his younger brothers, the animals. The keynote is compassion. It features the Lord of all welcoming at the gate even the most wretched of creatures among our domestic pets.

All cards 5½ x 8½ with envelopes to match.

All cards 15 cents each.

# BOOK REVIEWS

By FRANCES SMITH

*Books reviewed in these columns, except foreign publications,  
are available from New Age Press, Inc.*

**ONCE UPON VENUS**, a Musical Fantasy; Nancy White. 68 pp, paperbound, \$4.00; Golden Sierra Publishing Co., 116 Mercury Drive, Grass Valley, Calif. 95945; (Order direct from Nancy White, P.O. Box 52, Sedona, Ariz. 86336)

*Once Upon Venus* is a charming fantasy of how a song might be conceived here by mortals on this planet Earth. The author, Nancy White, has the music, the libretto and the scenes just as she saw them in her experience. In fact the popular song "When You Wish Upon A Star" was lifted from this composition.

The play opens with a prologue in which the gods are gathered on Mt. Olympus to send Venus off on a pilgrimage to earth. Then on Earth we meet Milo Goetz, an old composer, and his beautiful ward, Lyria, and her country friend, Virgil. Complications arise with the entrance of the torch singer, the shoe merchant, the secretary, an elephant trainer and other assorted characters. There just might be a morality play lurking in the shadows considering the list of characters and their significant names!

But all ends gloriously as the epilogue focuses on Virgil singing of love, Lyria singing "I loved you once upon a Star," and all the work-a-day people in the world lifted into a new rhythm of Eternal Love.

Fantasies contain so much more than the printed word — color, music, song, dance and action. May we all soon have the privilege of living for a few hours immersed in this magic world that Nancy White has created for us.

**GOLDEN MANSIONS**, Daniel L. Hirsch, M.D. 52 pp, paper, spiral bound; \$3.50. Golden Sierra Printing, 116 Mercury Drive, Grass Valley, Calif. 95945.

These twelve lessons on the signs of the zodiac correlated with the twelve Salts of Salvation by Dr. George Carey and Inez Carey, and the Twelve Tissue Remedies of Schussler, are compact and concise — the gleanings of a lifetime. And although Dr. Hirsch gives full credit to Max Heindel and his *Rosicrucian Cosmo-Conception*, and to the Drs. Carey, Boerecke and Dewey, yet there are many Hirsch-gems to be discovered and meditated upon in this book.

But the fact remains that these results are one more breakthrough in the ongoing search for truth.



Dr. Hirsch writes of the "gold and silver" corpuscles (red and white) that course through the body. He writes, "Tho the Ancients may have been forgotten, their Truths still remain; for it is a fact that the basic fluid in all the glands is created in the brain, which is the first gland in the body. The Cerebrum is the Fountain-Head of Life and within it is precipitated the mysterious semi-fluidic and wax-like substance termed 'gray matter' (condensed ethers). The infinitesimal mineral particles in this gray matter constitute the lodestone or magnet which attracts humid air and the Spirit of Life or 'Akasha' into the brain reservoir, or *Claustum*." This is profound esoteric physiology!

Among the many valuable charts included is one entitled *The Twelve Functions*. "The twelve functions of the Ego (the three-fold spirit within) working through the four-fold body are tabulated as follows:

I think; I speak; I act; I digest; I feel; I choose; I judge; I reproduce; I aspire; I change and grow; I cooperate; I breathe (first shall be last and believe."

**BREAKTHROUGH, Konstantin Raudive, Ph.D. 391 pp; \$10.00; 1971. Taplinger Publishing Company, New York.**

*Breakthrough* is the scientific record of an amazing experiment in electronic communication with the dead. Scientists (through the work of Swedish author Friedrich Jurgenson) have encountered the phenomenon of voices which appeared on recording tapes apparently without human intervention, and can be played back at choice. These voices are clearly understood although they are twice the speed of the normal human speech and have a peculiar rhythm all their own. 72,000 examples have been studied so far.

These voices have become known as "Raudive voices" because Dr. Raudive has done more to publicize them than have the other scientists who are working in this area. Explicit directions are given for the use of the microphone, radio, radio-microphone, frequency transmitted and diode.

The greater part of the book is taken up with actual records made of the conversations from the tapes. Dr. Raudive concludes that the voices that come over his equipment speak in a mixture of languages, sometimes as many as five or six in one sentence. Dr. Raudive himself is multilingual. But Peter Bander writes in the preface of the experiments made in England: "We have so far established two important facts: first, all our recordings are in one language and not of a polyglot construction; secondly, they are always relevant."

There is great need for more experimentation, and all the scientists involved in these experiments want better instruments!

**BROTHERS OF THE GRAPE**, Arnold Michael, D.D., Ph.D. 211 pp; paperbound; \$3.50; 1971. Scrivener Co., Publishers, 6007 Barton Ave., Los Angeles, Calif. 90038.

*Brothers of the Grape* is an absorbing novel based on the fellowship enjoyed by five young men while attending the Sorbonne University at Paris just before the outbreak of World War II. They use two verses from *The Rubaiyat of Omar Khayyam* as a rallying point, not realizing the deeper significance of those verses until war has stripped away their inexperience.

Although Dr. Michael spent 20 years teaching the principles of Science of Mind, he also is an initiate of the Sufi Order. The Sufi Order is not a religion, but instead is devoted to spreading the knowledge of the *unity* of all great religions, that is, that all are from One Source.

Moneigh, a highly evolved being, appears when necessary to guide the fraternity — and the reader — to greater awareness. He explains to Alex, "There has to be a *boy* before there can be a boy absent from school, doesn't there? Beauty, wisdom and love already *are*, and are constantly seeking people, such as you, through whom to express themselves."

There is a poignant love story threading its theme through the gripping plot of action and adventure. The theory of twin souls is explained and illustrated. Emphasis is placed on the existence of a higher superior world in which all men are brothers, for "God is in me... I am that which thou art, and thou art that which I am."

Moneigh explains to the young men, "Wine is the symbol of Truth. Many grapes pressed together make one juice, symbolizing the unity of life. Because all men are of the 'one juice' and all men are capable of unfolding the potential 'wine', we could say that all men are Brothers of the Grape."

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## THE WORD

John 1:1-5

*In the beginning was the Word, and the Word was with God, and the Word was God.*

*The same was in the beginning with God.*

*All things were made by him; and without him was not anything made that was made.*

*In him was life; and the life was the light of men.*

*And the light shineth in darkness; and the darkness comprehended it not.*

The eminent seer, Dr. Rudolf Steiner, has stated that were it not that many people as individuals and in groups recite this passage daily the earth could not continue to exist.

**BLACK ELK SPEAKS**, John G. Neihardt; Paperbound; 281 pp; \$1.50; 1961 (first edition 1932); University of Nebraska Press, Lincoln, Nebr.

*Black Elk Speaks* is the life story of a holy man of the Oglala Sioux Indians as told through Dr. Neihardt, the poet. In May 1931 he and his two daughters spent several weeks on the Pine Ridge (South Dakota) Indian Reservation taking down the words of this holy man and his friends.

Black Elk saw visions from the time he was nine years old. As he grew older he prepared for these visions with a four-day fast, followed by a purifying bath and a rubdown with the sacred sage that grows so abundantly in those regions. He tells of his vision, "And while I stood there I saw more than I can tell and I understood more than I saw; for I was seeing in a sacred manner the shapes of all things in the spirit, and the shape of all shapes as they must live together like one being. And I saw that the sacred hoop of my people was one of many hoops that made one circle, wide as daylight and as starlight, and in the center grew one mighty flowering tree to shelter all the children of one mother and one father. And I saw that it was holy."

The story of his healing gifts and the powers that flowed through him (he never claimed that it was he who was doing the healing) and the exalted place he held in the tribe all make for fascinating reading, when recounted by such a master storyteller as Prof. Neihardt.

But deeper than the historical events of General Custer, Crazy Horse and other well known characters is the understanding one gets of the mode of thinking and the way of life of these plains Indians. They were nomads accustomed to hunting their food, not cultivating it, and when shut on small reservations and ordered to grow their own food, many literally starved to death. Our very capable agriculturists could not understand them, and they resented the white man.

These remnants of a long-vanished race still carried a closeness with nature. They identified with the clouds, the buffaloes, the eagles... Black Elk says, "I knew the real was yonder and the darkened dream of it was here." They identified with nature, and the white pioneers in that section gloried in pitting their strength and minds against nature in order to "conquer" it.

It is such books as this which bring us as close as we can ever get to the authentic mind and life of a totally different civilization.

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## GATEWAY OF LIBERATION

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This occult treatise, long out of print, is now available in a new edition. To the student and disciple on the Path there is perhaps no other work that so clearly outlines the work to be done and the qualities of spirit to be builded into the soul body than GATEWAY OF LIBERATION given to the world by that outstanding disciple, Mary Gray.

The clear, concise manner in which it is written could only have been done by an advanced soul who has trod the path herself and who has taken much time and effort to outline the process for others who were to follow, that their way might be illumined.

Mary Gray writes with a rare insight and a language that is literally cosmic in quality, for to read this book is to lift the consciousness, transcending this plane, and give one the awareness of the infinite. Above and beyond this mystic quality are the occult directions, which if followed by the sincere student, will see the bonds of the mundane loosened and the realms of the spirit made manifest in himself.

This path that leads to the gateway for those who would come to that point in their evolution where they would turn their faces steadfastly from the world to that Mountain of Light which some call God, is here set forth in a simple, beautiful manner. For he who would attain, that he might the better help his brothers or serve the Creator in other vaster realms, this is the guide that leads to enlightenment. GATEWAY OF LIBERATION by Mary Gray; 121 pages; cloth binding. **\$3.95.**

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## NEW AGE PRESS PUBLISHING FUND

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In our last issue, we made an appeal for contributions to the Publishing Fund in order that the esoteric writings of Corinne and Theodore Heline might continue to reach an ever expanding audience.

Your response to this appeal was most gratifying and has helped substantially with the first book to be reprinted, THE BIBLE AND THE STARS. This should be off the press before the end of September.

Next to be printed is THE LIFE AND MISSION OF THE BLESSED VIRGIN, which we sincerely hope will be ready by late fall. A number of the books must also be reprinted shortly as supplies have diminished due to an increasing interest in esoteric literature in general and the writings of the Helines in particular.

We sincerely hope that our many friends will continue to remember the Publishing Fund that we might continue to make these New Age teachings available. All contributions are tax-deductible and each will be acknowledged.

— The Staff

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## COOPERATIVE NOTES

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In this transition period between the Piscean and Aquarian ages many groups and individuals are to be found on the highways and the byways of life who sense the vision of the New Age and who steadfastly have aligned their efforts with the Great Ones to help to externalize the Divine Plan into the hearts and minds of men that It may manifest in physical reality.

This column is dedicated to bring such efforts to the attention of our readers that they might be informed and realize that all are part of a vast network that will make the principles of the New Age a reality.

Our spotlight this issue falls on WORLD GOODWILL, 866 United Nations Plaza, Suite 566-7, New York, N. Y. 10017.

### *THE OBJECTIVES OF WORLD GOODWILL*

To stimulate and encourage men and women of goodwill everywhere to establish right human relations between races, nations and classes by an intelligent understanding and adequate communication.

To assist men and women of goodwill in their studies of world problems, and in the effective application to these problems of goodwill, cooperation and sharing for the common good.

To cooperate with other organizations in constructive activities contributing to world unity, stability and right human relations.

To make available up-to-date information on current action in the main areas of human life through the maintenance of an information and research service.

To establish a goodwill periodical giving goodwill news of world interest.

To aid in establishing goodwill as the keynote of the new civilization.

To create a worldwide mailing list of men and women of goodwill.

To bring in the new day and the human well-being which is our heritage, we do not need a further appraisal of the world condition based on a particular ideology or point of view. Rather do we need a deeper sense of reality based on spiritual values and a new perception of man as a unit of divine life within an ordered and purposive universe. There are six recognitions that can provide a basis for this deeper understanding:

These beliefs give a new dimension to spiritual reality and a long-range perspective to our present crises. They provide opportunity for cooperation with the spiritual evolution of humanity and increase man's capacity for freedom.

There is no group so likely to insure that humanity achieves this most difficult goal as the men and women of goodwill. Provided they can overcome inertia they are in a key position,



requiring only courage to express goodwill and to initiate action to prepare for the new world order.

**One:** Humanity is not following a haphazard and uncharted course — there is a Plan. This Plan has always existed and is part of the greater design of the Cosmos. The Plan has worked out through the evolutionary developments of the past and because of the special impetus given it from time to time by the great leaders, teachers and intuitives of the human race.

**Two:** The recognition that there is an inner spiritual government of the planet, known under such different names as the spiritual Hierarchy, the society of Illumined Minds, or Christ and His Church, according to various religious traditions. Humanity is never left without spiritual guidance or direction under the Plan.

**Three:** The widespread expectation that we approach the "Age of Maitreya", as it is known in the East, when the world Teacher and present head of the spiritual Hierarchy, the Christ, will reappear among men to sound the keynote of the new age.

**Four:** There are many thousands of mentally alert men and women in all parts of the world who are in rapport with the Plan and work to give it expression. They are people in whom the consciousness of humanity as one interdependent unit is alive and active. They regard the many differing national, religious and social systems in which they serve as modes of expanding human consciousness and ways by which humanity learns needed lessons. Their primary function is, through their living example, to give humanity a new and better vision of what life should be.

**Five:** The fact that the heart of humanity is sound. Our era is notable for the growth of goodwill and altruistic endeavor. All the crises, wars and catastrophes of the twentieth century have been unable to crush the human spirit.

**Six:** The Plan for humanity is based on the principles of sharing, cooperation, practical brotherhood, right relationships among men and between nations, and goodwill in action.



## NEW AGE INTERPRETER

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