ILLUMINE THE PRESENT

CONTEMPLATE THE FUTURE

SURVEY THE PAST

New Age Interpreter

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

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The Problem of Age

That age should offer a problem is, in itself, an indictment against our civilization. It betrays a failure on the part of our social order to keep human values in their right relations and at their true level. It is clear that our social arrangements are suffering from a serious defect when only a portion of the human life span is regarded as profitably usable, when childhood and old age are considered liabilities, and when there is an attempt to exploit the one and to discard the other. The whole of life is precious. No part can be neglected without doing injury to every other part, and a society so constituted that it tolerates a depreciation of either childhood or old age will inevitably suffer a spiritual decline.

The resources which elders should contribute to society are as necessary to its well-being and advancement as are material goods produced by young people. Man lives not by bread alone. No social order can long survive that does not weave into its fabric the assets offered by both youth and age. To neglect the one at the expense of the other is to tamper with nature's neat balance to our own undoing. Nature's equilibrium may be upset for a time with no more serious consequences than discomfiture. Continued longer, that discomfiture becomes a positive distemper. If persisted in after such an affliction overtakes it, the distemper will lead to destruction.

Materialism has led the world into thinking of age in terms of senility, decrepitude and uselessness, thus tending to identify life with passing form, not with enduring existence. But age is maturity—a maturity enhanced by wisdom, power and glory. "With the ancient is understanding," says Job; while Daniel speaks of the Almighty as the "Ancient of Days."

If at this point someone should object that older members of the human race fail to manifest to any considerable degree the virtues attrib-

uted to them, the answer is obvious. Under present conditions very few have had childhood advantages which a rightly ordered society would secure to them; also, the years of middle age are over-exhausting in their drive for making a living; and lastly, the whole organization of society places its elder members at a material and psychological disadvantage that militates against any further development of their powers or fruitful expression of them.

The problem of advancing years cannot be understood or solved apart from the entire range of problems confronting modern civilization, and their correction calls for a general reversal of beliefs and practices. Consider present inversions: wealth, not worth, is the measure of success; position and power are prized more highly than virtue; personal advantage is sought above communal good; natural joys are vitiated by unnatural living; the simple, wholesome life has lost itself in wearisome complexity; money, the root of all evil, is exalted as the supreme good. This order is of man's engineering, not God's.

That our civilization is established on false values has long been clear to the thinking few; it is now becoming evident to the hitherto unthinging masses. The nature of various emergency measures taken to prolong the life of a defunct and dying order cannot fail to reveal that order's essential stupidity. Among such measure are the attempts to create prosperity by artificially curtailing production; also, the placing of those of mature years in a position of inactivity and helplessness at a time when the experience and wisdom that come with age are most urgently needed. Such contradictions would be past belief did we not live in the midst of them.

Modern civilization is geared to material achievement. Those in the middle age bracket can best serve that purpose, for during early maturity man's forces are chiefly projected outward. Man then finds his most natural expression in physical activity. He has the bodily energy and the mental acumen making for initiative, courage, and action.

His productive mechanism is in its prime and, aided and abetted by the social forces of our day, the average individual can most effectually participate in the struggle for a "go-getter" type of success. Since industry as it now functions is motivated chiefly by the desire to succeed materially, it naturally seeks the best possible producers, mechanical and human.

Only a very few leaders in this field have been able to rise far enough above the psychology of the masses and the drive for profits to admit into their commercial calculations the claims of human beings as individual souls and the spiritual welfare of society as a unit. There are, however, notably exceptions. For example, public minded employers like

Ford and General Electric, recognizing that their industries are integral factors of the social body, have assumed a responsibility in relation to the total population. Accordingly, they have adopted the policy of maintaining the same age ratio among their employees as exists in the entire population.

This is an important development toward the establishment of right relations between age groups, yet much more is needed. It is not enough that industry and society correct existing group inequalities; the spiritual factor must come to the fore. Merely guaranteeing an opportunity for an aged person to continue as a producer, and to see that he suffers no physical hardship or lack, is only the beginning of a solution to the age problem.

Before the prophesied New Age can become manifest, spiritual science must enter into the solution of all human problems including that of late maturity. It alone can provide guiding principles that go to the root of every problem and point the way to true and permanent solutions. The real purpose of life can be realized only when each human segment from infancy to old age is provided with conditions and circumstances most favorable to the unfoldment of the inner potentials of an evolving soul. In ancient India, when spiritual law entered into the organization of human society to far greater degree than it does today, the human life span was divided into three parts. The first was devoted to preparation for life's duties and responsibilities; the second, for the discharge of those responsibilities; the last of life was set free for the cultivation of higher attributes of mind and heart and spirit. The parents provided for their children's freedom while their children, in turn, provided freedom for their aging parents. To them the end and aim of life was not an accumulation of possessions; rather, it was the unfoldment of the God-given powers and faculties. Primarily their society was organized with a view to bringing forth fruits of the spirit rather than to the amassing of gold.

In the septenary scheme of life man's mind does not reach the maximum of its powers until forty-nine. Yet today "none over forty need apply," so completely is our industrial order held to purely material objectives. In a rightly ordered life and a properly constituted society, as the powers of the body gradually recede after forty-nine, the qualities and attributes of the higher octave of the soul correspondingly emerge. These are the resources so sadly needed by our world, but which are lacking for want of general recognition and cultivation by the average individual and by society at large. This spiritual resource must be made available in the future. The older age group can best provide it, but every age group must, in its own special way, make its contribution to that end.

There is one glory of youth and there is another glory of age, but the greater of these is the glory of age. "Youth shows but half." The other half, "for which the first was made," completes and glorifies the whole.

These thoughts are prompted by the recent establishment of a Foundation to promote the interests of aging men and women. A statement of its purposes, submitted herewith, is clearly the work of practical idealists who realize that a changed attitude toward old age, by elderly individuals themselves and by society, is of the very greatest cultural and spiritual importance. Their plan is to provide studies, activities, interests and forms of service that will keep minds alert, hearts warm, spirits glowing with the freshness and joy of living. This plan is conceived in terms of the ever-living, ever-becoming spirit. Advancing years are not looked upon as a declining extension of middle age but as the opening of a definite new cycle of life—a cycle rich in qualities, attributes and resources belonging distinctly to this period and one offering fresh opportunities for vibrant creative activity to the unfoldment of the individual and the enrichment of society as a whole.

The Foundation for Creative Living

"Grow old along with me!
The best is yet to be."

Our nation needs to recognize and utilize valuable resources in the mental and spiritual potential of an ever-increasing group of senior citizens. To help these older persons continue to health, happiness and usefulness, the *Foundation for Creative Living* is being formed.

I. PURPOSE: The purpose of the movement is twofold: to help these individuals orient themselves to the living of a balanced physical-mental-spiritual life; and to enable them to work co-operatively for establishing a better world.

Specific Objectives:

1. To make the last years of an earthly sojourn the most beautiful and the happiest time in a person's life.
2. To help each participant make the best use of a most valuable asset—TIME.
3. To encourage him/her to keep mentally alert by continued study.
4. To get him/her to work collectively for law and order; that is, for temperate living, righteousness and justice.

II. THE PHILOSOPHY OF THE FOUNDATION is based upon the following concepts:

1. One is never too old to learn, never too set to change.
2. NOW is the most important time of a person's life. He cannot change the past but he can build the future by positive, constructive thinking and living.
3. Out of fifty or more years of experience one should have accumulated a vast store of knowledge and wisdom that he can pass on to others. (One gets mental and emotional indigestion from continually taking without any giving out.)
4. In building a better world, each one has a work to do that no other person can do.
5. It is not how old or how young that matters; it's one's relationship to life that is all important.
6. FAITH is a power for good. Those who keep faith in God, in themselves and in their fellowman are serving all three.

III. COOPERATIVE LIVING ON A HIGH LEVEL OF CONSCIOUSNESS will achieve these objectives.

a. *Physical Basis*: 1. Physical well-being is important. Nutritional needs for persons over fifty differ from those of younger people. A well balanced hot lunch will be served, and nutritional information will be available. 2. Proper hygiene is essential. 3. Participants must learn to conserve energy.

b. *Mental Basis*: An unused muscle will atrophy. So will an unused mind. Science has proven that senility can be prevented by learning how to keep mentally alert at fifty, sixty, even ninety.

c. *Spiritual Basis*: 1. Faith in God. 2. A belief in the brotherhood of man. 3. Knowledge of and obedience to the laws of God.

Lifelong Learning Is Our Theme Song

1. Take study courses.
2. Listen to educational programs of local, national and international scope.
3. Exchange ideas. Discuss political issues. Listen to arguments on all sides of a question. Express your convictions to local, county, state and national legislators.
4. Keep up to date. Be willing to change your blue print as necessary in order to do this.
5. Learn to write more effectively.
6. Learn to speak more effectively.
7. Learn to live more effectively. Eliminate ideas of old age, illness and defeat.

8. Learn one new activity every five years. Others have learned to paint, play a musical instrument, make rugs, etc. at seventy and over. So can you!
9. List all assets. Strive to add one more to the list each month. Work on one only at a time.
10. Give of yourself—your time, your talents and your love—to someone less fortunate than yourself. (This will weed out all thoughts of worry.)
11. Take time each day to count your blessings and give thanks to God for them.
12. Build a philosophy of life on such essentials as simplicity, honesty, sincerity, humility, justice, cooperation and joy.

God meant man's last years for reflection, for counselling the young, for making a better world by means of right thinking and prayer; also, for making preparation for the life to come. Do you belong to a group that is working specifically along these lines?

William Burnham says, "Three essentials for mental health are: a task, a plan, and freedom to carry out the plan."

Frank Laubach is working for world literacy. Fulton Sheen writes philosophy for the millions. Many are praying for peace. *What will you do to make this a better world?*

Group Activity Curriculum

1. Principles of mental hygiene; family relationships; applied psychology.
2. Civics brought up to date.
3. Philosophy.
4. Labor relations.
5. Current politics.
6. Writer's workshop: good plays are needed; letters to congressmen; a newspaper stressing the truth.
7. Speakers' workshop: discussions of local, national and international problems; a speakers' bureau.
8. Nutrition.
9. Handcrafts.
10. Little theatre workshop.

This curriculum is flexible, for it must be based on the interests and needs of the group. In this New Age where physical labor is becoming less and less necessary, we must be prepared to live in a realm of ideas and to contribute our share.

Are you interested in joining this group? The project is non-sectarian although it is dedicated to the UNIVERSAL SPIRIT which is the ideal and inspiration of every religious system.

For further information write Dr. Mildred McCullough, 4321 Guardia Ave., Los Angeles 32, Calif.

Parables of Christ Jesus

By CORINNE HELINE

May

PARABLE OF THE TALENTS—TAURUS

Taurus is the Hierarchy of Karma. Under Taurus assisted by its polar opposite, Scorpio, in these last days of this Age both individuals and nations are clearing their karmic sheets in preparation for the incoming of the New Day. War has been fittingly termed an operation for spiritual cataract and while war is a terrible scourge, it is also a tremennous cleanser—and so it is that the world in these days is filled with wars and rumors of wars.

The parable of the talents is also a teaching of reincarnation and karma. A great nobleman went into a far country to claim his kingdom. Before he left he called his ten servants before him and gave to each one of them a talent, saying, "Keep and increase until I return." When after a long time the nobleman returned, he called the first servant unto him. He showed his talent and a tenfold increase. Whereupon his master said, "Well done, thou good and faithful servant." The second servant showed his talent with a fivefold increase and he, too, received the blessing of the master. When the third servant was called, he showed the talent which the master had given him, saying, "Here is the talent ye gave me. I buried it in the ground and return it to you just as it was given to me." Whereupon the master said "Thou faithless and foolish servant. Thou shall be cast into outer darkness." And then he added that cryptic statement: "He that hath, to him it shall be given—and he that hath not, from him it shall be taken away." And he demanded the servants to take the one talent from the faithless servant and give it to the man with ten.

The teaching of this parable, as noted, deals with the cycle of returning earth lives. The purpose of each earth pilgrimage is that man may gain additional soul power, soul life and soul light. To each talent that he brings with him from previous incarnations he must add an increase, else the purpose of his earth life is futile. Ten is the number of humanity. One is man, 0 is woman. The two are working together throughout the vast cycle of earth lives. The servant who increased his talent to ten is the old soul, one who garners a rich harvest in soul fruitage. The servant who increased his talent to five talents typifies the great masses of humanity—those who live largely in the activity of the five physical senses. In such, intellect rather than spirit is paramount and predominant. The servant who buried his talent in the ground typifies the intensely materialistic person, one whose life is centered largely within

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The Eternal Madonna

By CORINNE HELINE

It is not by accident that Mother's Day is observed in the month of May when the Hierarchy of Taurus presides over the activities of earth. Taurus is a feminine sign and, being the sheath of Venus, it is a Mansion of Beauty. Also, the powers of fecundity find their greatest expression in the sign of Taurus. So it is eminently fitting that during this particular month we give special thought to the supreme embodiment of the motherhood ideal as exemplified in the Blessed Mary, immaculate mother of Jesus who was the bearer of the Christ.

The *Madonna and Child* theme is timeless. It belongs to all ages. In the earliest days of human civilization the first Mystery Temples were instituted in the land of Lemuria. To them were taken pioneers of the next race that they might be trained to serve as leaders and teachers of their fellow men. Among the first pictures given to these pioneers to study and interpret was that of the Mother and Child.

Ages passed. Lemuria disappeared and Atlantis rose above the waves. Again, the pioneers of another new race were taken into Mystery Temples to be given teachings and training that they might qualify as leaders and teachers of those less evolved than themselves. And repeating the Lemurian practice, as the Eternal Scrolls containing the Memory of Nature were unrolled before them, one of the first pictures they were called upon to interpret was that of the Madonna and Child.

Then came the birth of our present Fifth Root Race. During its development the guardians of humanity have given each rising civilization a religion perfectly suited to the development of the people and to the performance of their task as a factor in human evolution. Each and every one of these world religions has been blessed by a high feminine Initiate, one whose privilege it was to be the immaculate mother of that enlightened Being who came to the race as a way-shower. The last of these religions, and the culmination of them all, arose with the coming of the Christ. To this religion we owe the incarnation of the most glorious Initiate who has ever come to earth in a feminine body—the adored Mary of Bethlehem, mother of the Christed Jesus.

There is a most profound significance to the fact that the eternal theme of *Madonna and Child* has paralleled the entire evolutionary span of the human race. Together they are the archetypal image of mankind's future supreme spiritual unfoldment, for they symbolize the birth of the Christ Consciousness within man himself. As the German poet-mystic sings, "Though Christ a thousand times in Bethlehem be born and not within thyself, thy soul will be forlorn."

The Wesak Festival

Of all the annually recurring spiritual events in this world, one of the most significant for our planet is the Ceremonial known as the Wesak Festival that occurs at the time of the Taurus Full Moon. The retreat where it takes place is in the lofty regions of the Himalayas and its central figure is the Buddha. The Christ and the Great White Brotherhood of which He is the Head are also participants.

But these great Beings alone do not compose the company that gathers to observe this sublime occasion. Like the "three wise men" who followed the star to where the Christ Child was born, ordinary mortals have found a way, difficult though it may be, to share physically as well as spiritually in this transcendently illuminating event. And there are others in various parts of the world who, by virtue of the selfishness of their lives and their close attunement with Divine Purpose that comes to a dramatic focus at this cosmically elected time, attend in their astral bodies and return with a clear memory of the exalted proceedings in which they were privileged to take part.

It is difficult for the average Western mind to accept these facts. The great majority can regard them only as legend or fiction. But not so in the East. In India Wesak is a holy day, observed by the people generally —although there, as here, the masses have but little understanding of the deeper significance of their sacred festivals, and make them occasion for social festivities rather than times for meditation and worship.

The time has now come for the people of the East to become more generally aware of the great significance of the Wesak Festival, and for us in the West to learn first of all about it and then to inquire into the festival itself, to discover the meaning it holds for all the world and the part that we can take in furthering its lofty spiritual objectives.

The prevailing attitude in the West is that a Buddhist Festival like the Wesak has no place in a Christian community and that to join in its observance is tantamount to disloyalty to our Christian faith. This is an attitude based on a failure to grasp the continuity of divine revelation and the exalted place that pre-Christian Light Bearers occupy in relation to the Christ. Without the preparatory work which They did the Christ could not have come. And when He did come it was not to destroy "the law or the prophets" that had gone before, but to fulfill a revelation and a redemptive work which They had begun and carried forward. Hence, recognition of the spiritual greatness of earlier religions and homage paid to their Founders does not detract from the glory of the Christ nor lessen His position of supremacy. On the contrary, it serves to enhance in our consciousness the majesty and sublimity of His Being.

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THE HEBREW ALPHABET

A Series of Cosmic Glyphs

~~AYIN~~

By CORINNE HELINE

PHE

Phe (P) is the seventeenth letter of the Hebrew series. Its symbol is a seven-pointed star, herald of the majesty and divinity of man.

Cosmically, it is the vibration of the Logos, power of the spoken word.

Physiologically, Phe is the pituitary gland which, when awakened, points toward thought transference, intuitive knowing and other extended faculties making for a race that is more than human. We are yet "a little lower than the angels," and "it doth not yet appear what we shall be."

Astrologically, Phe is under the jurisdiction of Venus, the feminine planet which, together with its octave Uranus, shall bring to fruition these extended faculties.

The keynote of Phe is B Major.

The Tarot glyph is that of a young girl, symbol of eternal youth—another heritage of the new Aquarian Age. She is pouring the precious elixir of life upon the ground, signifying that glad day when "the earth shall be full of the knowledge of the Lord (Law), as the waters cover the sea." This, according to Isaiah, will be the era of universal peace and brotherhood. A butterfly hovers above the maid's head. This is indicative of soul awakening—whereby the veil is rent between life and death. "And God shall wipe away all tears from their eyes . . . for the former things are passed away."

The keyword of Phe is *immortality*. It is "the true Light, which lighteth every man that cometh into the world."

Out of the chaotic disruptions of a passing age, new conditions emerge. Phe is the mystic messenger who heralds the coming era of Light.

WORDS BEGINNING WITH PHE

PAUL	*Soul*
PALM	*Symbol of the feminine characteristics of Initiation, the Hebrew devivation, Tamar, is used biblically as a feminine proper name in stories dealing with Initiation.*
PARADISE	*A garden—word is of Persian origin.*
PASSOVER	*Equinoctial Festival incorporated into the celebration of both the Lesser and the Greater Mysteries of Ancient and later biblical times.*
PAULUS	*Small.*
PENIEL	*Face of God. Used biblically to designate one of the sacred areas of the earth.*

PERES or PHAREZ	*Division of breach.*
PETRAS	*Rock.*
PHARAOH	*Great House.*
PHARISEE	*To separate.*
PHILIP	*Lover of horses.*
PILATE	*Armed with a dart.*
PISGAH	*Term related to exaltation of consciousness.*
POTAPHAR	*Egyptian, meaning belonging to the Sun God, Ra.*
PADAN-ORAM	*Field of Aram.*
PAZIEL	*Fortune of God.*
PARAH	*Cane district.*
PEKAH	*Open-eyed.*
PEKAHIAH	*Jehovah opens eyes.*
PELEZ	*Division.*
PHALLU	*Distinguished.*
PHILLISTINES	*Wanderers.*
PISON	*Stream.*
POMGRANATE	*Fecundity symbol.*
PURIM	*Festival of Purification (See Book of Esther).*

THE RAKE'S PROGRESS

Preview of a New Opera by Stravinsky

The American premier of Igor Stravinsky's new opera by the Metropolitan Opera Company in New York during the past season was not only a notable event in this year's repertory, but it also marked an important development in our musical history. The opera is composed in our own vernacular. The Liberetto is by the gifted poet, Wyslon H. Auden. The story is based on drawings by the eighteenth century English painter, William Hogarth, from which the opera takes its name. The score is by one whom many regard as the most famous composer in our modern world.

The Rake's Progress is Stravinsky's first full length opera. Its initial production was in Venice, September 11, 1951—where tribute was paid to it by thirty curtain calls—and has since been presented in the lyric theatres of many European cities.

The action takes place in eighteenth century London and environs, and the treatment is after the manner of morality plays of that period. The theme and its overtones bear frequent resemblance to Goethe's Faust and Ibsen's Peer Gynt. It is a portrayal of the soul's struggle through trial and error to come into greater light and to attain to a higher state of well-being—humanity reaching toward Reality. There are four principal characters in the story: Tom Rakewell, a dissolute per-

son; Ann Truelove, his betrothed; Baba, a bearded woman of the circus; Nick the Shadow.

As the story goes, Ann's father objects to her marrying Tom on the grounds that he is in no financial position to assume the obligations of marriage. He insists that before the union be consummated Tom secures permanent and remunerative employment. In order to meet this condition, Tom becomes intensely desirous of money and thus attracts to himself a sinister being called Nick the Shadow. Nick is an accommodating individual and promises to help Tom realize his ambition, which comes about through the demise of an uncle who leaves Tom his entire fortune. The windfall enables young Rakewell to establish himself in a magnificent mansion where he is surrounded by every pleasure-giving luxury.

Nick now introduces the youth to an establishment offering unrestrained merriment and debauchery—another version of Peer's descent into the underworld of the Trolls and of the Walpurgis Night orgy in *Faust*—and the Shadow instructs his companion in the philosophy of a rake, inducing him to seek the company of the Turkish bearded woman, Baba. Here we have a parallel to Peer's contact with the ugly hag, the Green Clad One, at a similar point in his experience. In the Mother Goose brothel Tom's companions drink toasts to Venus and Mars (sensual indulgences) even as in the Trolls' cave Peer is persuaded to exchange his Christian garb and don a tail so he can properly share in their bestial revels. Baba, the Turkish temptress, is reminiscent of Anitra, the seductive Arabian dancer in Ibsen's drama.

In both instances the victims of the temptresses are saved by a flash from above (their higher selves), represented in *Peer Gynt* by the image of Solveig that appears before the eyes of Peer and in *The Rake's Progress* by the arrival on the scene of Ann Truelove. To pursue the parallel a step further, Tom, like Peer, though thus saved from descending deeper into the ways of the flesh, is not yet ready to change his direction; so he drifts off into other paths of wanton idleness and frivolity.

While Peer goes to China in search of riches and encounters instead a shipwreck, Tom dreams of an invention that can turn stones into bread. Nick, a black magician, materializes the invention for him, dissipating the lad's entire fortune in the operation.

In the meantime Tom sickens of Baba, as Peer deserted Ingred and Faust left Maguerite. All three have become satiated with sensuality and, like the prodigal who tired of eating husks with the swine, they decide to return to their Father's house. Peer returns to his Solveig, Faust finds Helen, while Tom recontacts his true love, Ann.

As *The Rake's Progress* continues, Nick escorts Tom into a dismal graveyard where that evil genius frankly reveals his true character, to the

great horror of his duped victim. The Shadow demands payment for his services, even as Mephistopheles bargains with Faust for a stipulated fee. Tom's life, his very soul, are at stake. He tries to escape but in vain. Nick now proposes that they gamble for Rakewell's life. If Tom can guess correctly three cards he can go free.

At the fateful moment when the third card is presented, Tom cries, "Return, O Queen of Hearts, renew my life," whereupon Ann's voice is heard off-stage and Tom's life is saved. This is reminiscent of Peer Gynt's cry to Solveig when he is striving desperately to escape from the Kingdom of the Trolls and the clutches of the Boyg, the Crooked One: "If you would save me now, lass, you must do it quick." In both instances the call to the higher liberating principles brings release. In the Rake's case it is through Ann Truelove, the "love that will not let us go;" in the other, through Solveig, she of the Sun's Way—as the name translates into English.

Though Tom is rescued from death he is not yet free from the evil influences he has admitted into his life, for at this point Nick, enraged at having lost to the opposing force of Ann, curses Tom with insanity. Exposed to the reactions of his own rakish life, he exclaims, "I burn, I freeze." The law of causation is at work.

An inmate of an asylum and companioned by leering maniacs, Tom imagines himself to be a Grecian god—another parallel to Peer Gynt, who falls under a like delusion when in a similar situation near the end of his life. Tom calls for his beloved and once more Ann Truelove brings him solace. He recognizes her virtues, for it is to the untarnished beauty of the spirit that the demented Rakewell turns his gaze and finds comfort. Ann sings him to sleep, then her father comes to take her away. When Tom awakens and finds himself deserted, he dies of a broken heart.

So concludes this moral fable of sin reaping its inevitable deserts. An Epilogue points the moral of this tragic end as the chorus sings "The devil always finds work for idle minds and hands to do, and this, both men and maidens, means you and you and you."

The music of Stravinsky is always original; at times it is bizarre, almost unfathomable. It appears to be striving to give expression to values of life that have not yet found definite formulation but are struggling to emerge out of the bewildering turmoil of our times. Thus, it is representative of the confused soul state during this transitional period. In it are the clash of opposites, outbursts of discords, an urge toward harmony through conflict. One might say that Stravinsky's music is a series of musical exclamations and interrogations beating against the doors of some strange futurity—interrogations that cannot yet be fully answered, doors that are not yet opened, for this music belongs less to the world of today than to the New World of tomorrow.

Recent Transitions

Ellen Conroy McCaffery

About two months ago—it was on February 21st—Ellen McCaffery, teacher, lecturer, writer and astrologer, laid down her earthly labors for an extended stay among the stars she had come to know so well—the climax of a life that had been lived deeply, richly, productively. She was born in Great Britain and lived there during the earlier years of her life. There it was that she received her higher academic education and university degrees. Then, she came to the United States and took up residence in New York, where for some two score years she devoted her time and talents to the promulgation of the Ancient Wisdom, specializing in several of its most important branches.

Mrs. McCaffery was doubtless best known as an astrologer. She taught, lectured and wrote extensively on this subject. Through the years many magazines have carried her articles and she authored three volumes on stellar science. One of the three, **Graphic Astrology**—which is reviewed in this issue—came out just prior to her passing. Another volume, **Astrology, Its History and Influence in the Western World,** holds a secure place among standard works in its field. **Poets and Their Stars** is the title of a third volume on the subject.

Other works by Mrs. McCaffery include **The Symbology of Color** and **The Four Initiations.** The latter reveals more than any other of her writings the high consciousness in which she lived and worked. Her personality was soundly integrated and her spirit securely centered in Esoteric Christianity. As an Aquarian pioneer and a New Age Interpreter, Ellen McCaffery endeared herself to numberless seekers for light on the Path who came into her life through personal consultation, from public lectures or by her written word. We may be sure she is now enveloped in a glow of spiritual warmth engendered by their individual and collective gratitude.

Thomas Sugrue

Thomas Sugrue, long prominent in the work of the Virginia Beach Association for Research and Enlightenment, took "lighted passage" just after the first of the year.

He was probably best known for his book **There Is a River,** an arresting life story of that remarkable clairvoyant, the late Edgar Cayce. But a smaller work issued last year and bearing the title **A Catholic Speaks His Mind** undoubtedly aroused the widest comment. It is a forthright discussion on the evils of sectarianism in social and spiritual life and an earnest plea for religious tolerance among all creeds. Also, it is an indictment against the Catholic Church for its preoccupation with the externals or religion and the manifestation of institutional power and importance.

Being a Roman Catholic himself, he addressed his criticism to the institution of which he was a part. But what he had to say applies no less to Protestants. John D. Rockefeller Jr. spoke in like manner for Protestantism in the widely publicized address he delivered a few years ago on **The Church of the Living God.** In both instances, the plea was to cut through doctrines, traditions, sectarian rivalries and all else that stands in the way of reaching the heart of Christ's Gospel.

Other works by Mr. Sugrue include, **Watch for the Morning, Such Is the Kingdom,** and **Stranger on Earth.** The latter is autobiographical. In it we touch the soul of the man as perhaps in no other of his writings. So much of the world in which he lived was alien to his sensitive, understanding

spirit. He had a profound grasp of the meaning of life and his insight into the Christian Mysteries was far in advance of current orthodox teachings.

He suffered from serious physical disabilities but reaped a rich spiritual compensation of compassion and understanding such as seldom come short of bravely enduring mortal agony.

Thomas Sugrue was a wise man, a strong soul, a free spirit.

Akhar Kumar Mozumdar

With the recent passing of A. K. Mozumdar on March 10th in Los Angeles, the American scene lost one of its most prominent pioneering metaphysical exponents. He was also an international figure. Though a native of India and an inheritor of much of its spiritual wealth, he spent the greater number of his eighty-nine years proclaiming in this country the truths of the Christian revelation. "Prince" Mozumdar— as he was affectionately called by many who knew him well—reached millions of metaphysical students in his long and strenuous life as a lecturer and author. His presentation of the Christ message was highly individual and dynamic. While emphasizing the divinity of Christ, he stressed His nearness and His actual identification with humanity through His incarnation in the Master Jesus.

Mozumdar established a foundation called The New Messianic World Message. It became a world-wide movement and an agency for fostering those truths and attitudes of East and West that are bringing about a closer union through understanding. In view of social and political developments that are tending to widen the historical cleavage between peoples of the orient and of the occident, the unifynig influences that have been going on for the last century or more on the cultural and spiritual fronts take an added significance. Even though they are not yet strong enough to overcome the disruptive forces rampant in the world, no one can deny that they have contributed substantially toward mitigating them.

Upon his retirement in 1951, Mozumdar deeded his $200,000 institution in the mountains near Lake Arrowhead, Calif., to the Los Angeles Y.M.C.A.

Among something like thirty books which he authored are **Christ on the Road of Today, Christ Speaketh, Key to the New Messanic World Message, The Conquering Man,** and **The Mystery of the Kingdom.** Ten of his books are to be perpetuated by the foundation he established.

John Morgan Pryse

Though not a highly publicized personage, John Morgan Pryse, and his brother, the late James Pryse, will be recognized by many of our readers as contributors of important works to the occult literature of our time. These include **The Restored New Testament, Apocalypse Unsealed, Adorers of Dionysos,** and **Spiritual Light.** Being residents of Los Angeles, their public work was confined largely to this city where they organized the Gnostic Society as a localized center through which to promulgate their message of both the spoken and the written word.

In an astrological deliniation of Mr. John Pryse's horoscope in the April issue of **Astrology Guide,** the writer, Anthony Ariel, refers to a reading made no less than seventy-five years ago, when Mr. Pryse was a boy of fourteen. The following quotation is taken from a carefully preserved copy of that reading. "Saturn's high position will certainly give you great success in spiritual matters and Theosophy. I mean success in personal unfoldment of your spiritual nature." And so it did.

According to the record of an attending associate, as Mr. Pryse was

about to take passage, he looked up and smiled. The door of the room opened and there appeared a white robed angelic Presence ready to escort the man's released spirit into Elysian Heights.

Baird T. Spalding

At the age of ninety-five Baird T. Spalding, research engineer, world traveler and author of four fine volumes entitled "Life and Teachings of the Masters of the Far East," departed on March 17th last in Tempe, Arizona, for sojournings in celestial worlds.

Mr. Spalding was known internationally to more than a million readers of his books and to great numbers who heard his lectures in over two hundred American cities. Despite his advanced years he recently gave a series of lectures in Los Angeles to ever eager listeners.

After such acquaintance as he made with powers of the Spirit in this life, it is safe to say that his adjustment to these same powers on a higher octave of being came without effort, as naturally as the passing of darkness into dawn.

Vale

Body I have loved,
Chalice that evermore must bear
The imprint of the Life it once contained,
Elements, once incorporated, forever signatured
By the beloved Ego—
Farewell.
Farewell, too, my Beloved,
Farewell, this Age, this time.
In Space we are together:
In Time, again and yet again,
Always throughout the evolving cycles
Of centuries, or years, or days,
We shall meet. We shall remember.
Adios, Beloved. Go with God . . .
Farewell.

—Gertrude Farwell.

Immortality Now

There are many people by whom death is thought of as a blackout. To many others it is a very misty passage way leading into strange, unknown realms. Even among devout religious believers the concepts concerning the process of transition and the experiences that lie on the other side of life are generally vague.

It need not be so. There is a wealth of dependable, scientific knowledge on the subject. That knowledge needs be more widely known. To contribute toward that end **Immortality Now** came into being. It is a life-giving enterprise. It is non-commercial. It works anonymously. It does its task quietly and anyone who wishes can share in its selfless service.

If unacquainted with this spiritually inspired and motivated work send post card inquiry to Box 87, Utica, N. Y.

BOOK REVIEWS

By ELIZABETH HILL

"YE ARE GODS"—Annalee Sharin. Philosophical Library, 15 E. 40th St., N. Y. 16. Cloth. 336 pp. Index. $4.75.

Here is an author who poses some most pertinent questions and comes up with the irrefutable answers. She brings to bear upon her subject a keenly analytical mind that is not content with snap-judgments based on superficial appearances. Rather, she ferrets out evidence of the senses and then interprets it with logical effect. For example, on page 12:

"Science tells us that anything a man can imagine, he can produce . . . This is an indisputed fact although everything that man has dreamed has not yet been brought forth." Then further along: "There is only one thing in all existence that man cannot possibly imagine. There is only one thing that you, individually, cannot imagine. And that one thing is: THAT YOU ARE DEAD! You may think you can, but can you? . . . . It is a simple thing to imagine this body dead because that is possible. But where are you? Are you not there watching, feeling, thinking, analyzing? Oh, yes, you are there, beholding it."

The above barely gives you an idea of what to expect in this splendid book.

THE MARCH TOWARD MATTER. John MacPartland. Philosophical Library, 15 E. 40th St., N. Y. 16. Cloth. 80 pp. $2.75.

The jacket of this little volume announces that "This book suggests an answer to modern man's growing conviction that he is on the brink of physical destruction."

While we are willing to admit that mankind is a bit confused, hardly knowing which way to turn, we question whether there are many individuals who delve deeply enough into the philosophical pros and cons of human problems to come to any specific conviction, either negative or positive. There seems to be, instead, a forlorn passivity that is even worse—and this, too, may be charged to the materialistic trend of civilization.

We can agree with the author that in the world of speculative thought, "Materialized mind does not live in the speculative any more. Indeed, its monstrous form was conceived here, but today its physical embodiment mature, this monster is ready to destroy the bodies of men in the practical arena as it has in the past already conquered their intellects on the speculative plane."

WHAT IS MAN? by Stanwood Cobb. Avalon Press, Washington 15, D. C. Heavy paper covers. 55 pp. $2.00.

This little volume is a work of art. From its jacket to the last page it delights the reader's eye. One can well believe that its format, as well as its text, was of Greek inspiration. Author Cobb takes as his theme the inscription above the portal of a Greek Temple: "Know Thyself," then carries his prose-verse elaboration of the subject through nine stages: The Dawn of Intelligence, The Awakening of Spirit, Man's Higher Destiny, Man Is the Architect of His Own World, Genius Contributes to the Race, How the World's Great Civilizations Have Been Built, The Spirit's Upward Surge Is Hampered by Materialism, The Next Development in Man, The Great Society. Each part begins with a pertinent prose paragraph which is further elucidated by a varying number of couplets—or are they quatrains?

Mr. Cobb has authored many books, among them **"Discovering the Genius Within You," "Wisdom of Wu Ming Fu"** and others.

PHINEAS PARKHURST QUIMBY by Ann Ballew Hawkins. DeVorss & Co., 520 W. 9th St., Los Angeles 15. Paper. 56 pp. $1.00.

The founder of Christian Science as an organization, Mary Baker Eddy, was a patient and a student of Phineas Quimby. To him she gave full recognition for personal healing and for the fundamentals of spiritual healing so generally attributed to her authorship. Once, when called upon as a practitioner, she replied that "she was not done with her pupilage yet and recommended that Mrs. Fuller visit Dr. Quimby."

He was a true physician, a healer of the sick in the Christ sense. He recognized and worked in harmony with his Divine Source, making application of Universal Law. Without medication of any sort, inside or out, his healing was nothing short of miraculous. He once said that patients sent for him and the undertaker; whichever got there first got the case.

We would like to see every one of our readers a Quimby student and practitioner.

DIVINE DIRECTION OR CHAOS? Charles E. Lee. Philosophical Library, 15 E. 40th St., N. Y. 16. Cloth, 98 pp, with definitions, references, footnotes and index. $3.00.

A man of science, after an extended and somewhat stubborn loyalty to factual findings, has discovered that they answer no vital human questions, solve no pressing human problems. He has come to the conviction that both materialistic and idealistic philosophy stem "from the same wrong premise —the reality of the physical world testified to by the sensory organs." For him the solution lies in Christian Science because "its visible proofs are evidence of the truth of divine mataphysics." Thus physical science, which starts with effect to arrive at cause, and occult science, which starts with cause to understand effect, finally meet in this New Day which is already upon us.

THE ILLUSION OF IMMORTALITY. Corliss Lamont. Philosophical Library, 15 E. 40th St., N. Y. 16. Cloth. 288 pp. Notes, Bibliography and Index. $3.95.

It will strike many as paradoxical for us to make mention of a publication that purposes to disprove the basic tenet of our New Age philosophy. We say in explanation that we have faith in our readers' ability to examine, judge, and decide for themselves.

Though we disagree with its supposition and could refute its arguments in support of same, we give full credit to the author for a very well thought out and well presented thesis.

"As a man thinketh . . . so is he" will not, we hope, hold true in the case of Dr. Lamont. He has too much to give to the world of exploratory thought to be lost to it forever.

NATIONAL ANTHEMS—Paul Nettl. Translated by Alexander Gode. Storm Publishers, 420 Lexington Ave., N. Y. 17. Cloth. 216 pp. Index and Bibliography. 1952. $3.50.

During the most trying period of the last war came an inspiration to gather into one volume those anthems expressive of one's deep and abiding love for his native land. The urge was great because, as the author states in his Foreword, "The golden age of the national anthem seems closed."

This volume, however, is not a song book in any sense of the words. Each anthem is related to its background of historical conditions and to the composer's place in the scheme of things at the time; also, to its musical antecedents and its cultural impact. The work is the result of an exhaustive study carried on with the cooperation of outstanding representatives of many countries and sections of the world.

LOVINGLY IN THE HANDS OF THE FATHER, by Evelyn Whitell. Willing Pub. Co., Box 51, San Gabriel, Calif. Leatherette. 142 pp. $2.00.

To attempt to review this little book seems almost presumptious: first, because its title speaks volumes for itself; second, because it has already received warm approval from Eleanor Roosevelt. That should be enough for any publication.

However, most of us place ourselves in the hands of the Father much as did a young woman who was critically and rebelliously ill in a hospital. Though in no condition to do so, she wanted to go home to an inconsiderate husband and resume the care of two very small children. When told to place herself in the Father's care, she stormed, "I did, and here I am!" It was not His will, but mine, be done!

Lovingly in the Hands of the Father is somewhat like a collection of case histories bearing testimony to the simplicity and the efficacy of so placing oneself. While the author places stress on the attitude expressed in the first word of her title, put the stress where you will THE FORMULA WORKS. Let Mrs. Whitell tell you how easily and naturally it operates.

Other books by the same author: **The Gift of Healing, Make Way for the Christ Child, Healing Silences, The Silence,** etc.

By Raoul King

GRAPHIC ASTROLOGY by Ellen McCaffery, M.A. Macoy Pub. Co., N. Y. 1952. Cloth. 303 pp. Index. $5.00.

An astrological home study course in fourteen lessons profusely illustrated with charts and diagrams. This volume has been developed with rare skill out of long experience and a natural insight into the deeper mysteries of being. A difficult subject is herein presented with remarkable simplicity. In a delightfully informal manner, an introductory chapter surveys the history of astrology and the basic concepts underlying the science and the art of its interpretation. Then, in addition to the lessons proper, there are charts of famous people, a calendar of birthdays, the horoscope for the birth of atomic chain reaction, a chart of Greater New York City, and more than a hundred illustrations and diagrams. The treatment is serious in purpose but light in method. Illustrations portraying the character qualities of various planets in the different signs are done in a humorous vein. To beginners in the study of astrology we give this book the highest recommendation.

MYSTERIES OF THE SACRAMENTS—by Eugene J. Hurdle, Jr., D.D. Paper, 16 pp. 1953. 50 cents.

Believers in sacramental religion will place a high value on these pages. As the author points out, in this day of materialism many have come to regard the sacraments as mere outward forms devoid of spiritual power. But esotericism joins hands with orthodoxy in affirming that the sacraments are a means of special grace through which the Cosmic Christ feeds and strengthens the Christ in us. Rituals for each of the sacraments are developed in the light of Mystery Teachings, and interpretations accompanying the outlined ceremonials will bring to many a deeper understanding of the latter's true significance. The booklet concludes with these words:

"Each Sacrament is a door to the Celestial Kingdom, for all who seek the Light within. The outer sacrament is given to help us attain this inner Illumination. Blessed are they who partake worthily of these holy Mysteries, and thus fit themselves to enter the Communion of Saints."

New Age Bible Correspondence Course

We must learn to read the Bible in a new way. For countless people its passages have become inseparably linked to interpretations that are no longer acceptable, with the result that the Bible itself has become a neglected, if not a completely rejected, book. The consequences are far more serious than the average person realizes. It is not just a question of theological concern or of religious taste. It extends to our whole way of life.

Our civilization is built on the spiritual foundation of the Christian Bible. In so far as that foundation is allowed to crumble our civilization suffers collapse, and it faces this danger in our time. To prevent further social disintegration and chaos, the eternal truths of our Western World Scriptures must be restored to their place of supremacy in every department of living—which can be done only through a reinterpretation of its ageless truths in the light of spiritual science and ancient Mystery Wisdom.

The New Age Bible Correspondence Course has come into being to meet, in some measure, this the great need for a better understanding of the Bible. It is available for whomsoever will. It carries no fixed price, but each student may contribute as means permit and heart inclines.

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Applications may be sent to The New Age Press, Inc., 1544 Cerro Gordo Street, Los Angeles 26, California or the New Age Bible School, 1139 Lincoln Blvd., Santa Monica, California. All work issues from the latter address.

The Eclectic School

The time is upon us when something new must be born in human consciousness. Another window looking out upon the supersensible world must be opened. Without such added vision we shall perish.

Out of this realization The Eclectic School has come into being. Its aim is to provide a method of self-development through the study of spiritual science and esoteric psychology. The goal set for all who will do the work is not primarily the acquisition of knowledge and intellectual attainment, but conscious contact with the soul, the Inner Ruler.

The school is open to everyone regardless of any special grouping based on race, religion or any affiliation that tends to create barriers between men. It exacts no pledges and promotes no personalities. It advocates no doctrines and embraces no sects. It looks to no one human authority for truth but draws from all available sources of spiritual illumination. Three attributes are specified as essential for students: sincerity, perseverance, rhythmic action. The principles taught must be translated into practical action. In that activity humanity, not self, is held uppermost.

The training is designed to foster individual thinking and self-reliance. Every form of undue reliance on anything external to the Divine Self is discouraged. And in further conformity to esoteric tradition, the courses are available on the freewill offering basis.

We welcome this new school because every agency and instrumentality that contributes to the orderly unfoldment of evolutionary imperatives is of highest importance and merits the cooperative support of all those who recognize the spiritual needs of our time.

For further information address The Eclectic School, 1548 Cerro Gordo St., Los Angeles 26, California.

The Wesak Festival

(Continued from Page 10)

Buddha was the greatest of Christ's precursors. He was first to incarnate the Principle of Wisdom in a manner comparable to Christ's embodiment of the Principle of Love. From the One flows the light of the mind; from the Other, the unifying impulses of the heart. Both powers are released upon the world annually and in special measure at the time of the Taurus Full Moon.

For centuries this divine ceremony has been enacted at the same place and at the same time of the year, and it has been done in accordance with promises made by both Buddha and the Christ. Before His Ascension the Christ promised to remain with us always till the end of the age. And Buddha is said to have made the sacrificial promise to His followers that once a year He would return unto this earthly sphere to bestow His benediction upon mandkind. The latter's recurrent visit is dated by the lunar time marker when it comes to the full in the Sign Taurus.

We cannot all go to Tibet and take part in the Wesak Ceremonial as it is there observed on the physical plane, but we can participate in the living event wherever we are. It is important that we do so, for we will be taking advantage of the spiritual tides when best they serve, and linking our consciousness with operations set into motion from on high. This festival strengthens the interaction between earthly and celestial forces. It draws the powers of Light into closer cooperation with the powers of Love, establishing additional bonds of brotherhood between East and West. A progressive realization of these objectives is of the greatest importance to the establishment of the new religion and a united, peaceful, regenerated world.

Parables of Christ Jesus

(Continued from Page 7)

himself. The one who hath means one whose life is centered in the consciousness of God, or all good. Such a one gives forth only good, therefore in accordance with spiritual law, only all good can come to him. The one who hath not is the person who is centered in material things rather than in the spirit. Such a one becomes always a prey of chance. He is tossed thither and yon by every wind of fate. Having no center within himself, he can find no center without. This mystic statement of the Master is an apt description of the vast evolutionary law under which man and woman is progressing throughout the many earth life pilgrimages. "To him that hath it shall be given—and from him that hath not it shall be taken away, even that which he hath."

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