ILLUMINE THE PRESENT

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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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America On Its Knees

OUR FATHER IN HEAVEN

WE PRAY that YOU save us from *ourselves.*

The world that YOU have made for us, to live in peace,
we have made into an armed camp.
We live in fear of war to come.

We are afraid of "the terror that flies by
night, and the arrow that flies by day
the pestilence that walks in darkness
and the destruction that wastes at noon-day."

We have turned from YOU to go our selfish way
We have broken YOUR commandments
and denied YOUR truth. We have left your altars
to serve the false gods of money and pleasure and power.

FORGIVE US AND HELP US

Now, darkness gathers around us and we are confused
in all our counsels. Losing faith in YOU,
we lose faith in ourselves.

Inspire us with wisdom, all of us of every color, race and creed,
to use our wealth, our strength to help our brother,
instead of destroying him.

Help us to do YOUR will as it is done in heaven
and to be worthy of YOUR promise of peace on earth.

Fill us with new faith, new strength and new courage,
that we may win the Battle for Peace.

Be swift to save us, *dear God,*
before the darkness falls.

America On Its Knees

There is something electrifying about finding these words captioning a page in some of our most popular national magazines. Its chief significance derives from the fact that it takes the place of an advertisement. The page carries a colored portrait of Uncle Sam on his knees in supplication to the Most High that He may "Be swift to save us. . .before the darkness falls." Together with the prayer accompying the picture, this page is certain to create a profound impression upon countless thousands who will see it. Its effect is truly tremendous. It cannot fail to move great numbers to reverential contemplation and inspire others with fresh hopes for our country's future.

Only a moral cleansing, a spiritual catharsis, can save America from judgments that hang dark and heavy over her head. The warning has long been sounded from pulpits without any marked dynamic effect upon our people as a whole. This clarion call coming from the business world gives evidence of a spiritual quickening born out of a growing awareness that the need is desperate for a saving force greater than man can muster. It is another of the countless signs indicative of a spiritual impulse moving over the deeps and registering in truly significant ways.

There is no telling what this deeply moving prayer, this emotionally gripping pictorial appeal may accomplish. It could well be a spark quickly fanning into a flame—a flame kindling a sort of pentecostal experience in our land. It expresses what millions feel who take no part in formal worship and profess no creedal beliefs.

The conviction is growing among men and women everywhere and in all stations of life that we are rapidly moving toward a mounting tribulation and that there is only one refuge from the impending storm: simple, childlike faith in God and His providential guidance and protection. In this faith we conquer.

When Uncle Sam falls to his knees—"not beaten there by the hammer and sickle, but freely, intelligently, responsibly, confidently, powerfully," as an introductory line to the prayer puts it—then America can lift its head knowing that "her redemption draweth nigh."

Note: The prayer is an excerpt from **The Battle for Peace,** an address by Conard N. Hilton, Pres. Hilton Hotels Corp. Copies of the address and color reprints of "America on Its Knees" may be obtained by writing the Hilton Corp., 9970 Santa Monica Blvd., Beverly Hills, Calif.

PRESIDENTIAL LEADERSHIP

The major and minor political parties have now held their nominating conventions and chosen their presidential candidates. The roar and tumult of the two big conventions give little indication of the sober, serious reflection characteristic of the average citizen as he regards the momentous issue at stake and the candidate that, in his judgment, can best meet the challenge of our times.

The universal hope is for the appearance of a leader like Moses, who will, under divine guidance, conduct us over the trackless wilderness between past and future; and who, like Joshua, will be able to take us into the promised land.

If no candidate appears on the scene to fulfill this hope, if we as a people have not yet earned such a deliverer, it still remains for every voter to make a choice between candidates whose qualifications for political leadership differ at many points. If that choice can be lifted above unthinking adherence to previous party affiliations or merely personal sentiment and interests, and be made solely from the viewpoint of what seems most likely to result in the greatest national and international good, then the candidate will be supported who, in the voters' estimation, comes nearest to the type of leader called for by the present crisis.

Historical examples of great leadership may serve as a helpful measuring rod in arriving at a choice for president. We have referred to Moses and Joshua, but these characters seem remote in time and circumstances—though upon examination we will not fail to discover in them fundamental qualities that are valid at all times and under any conditions.

However, let us look to a character hewn out of our own America and fashioned out of our own democratic institutions. He is a man near us in time, familiar to us by circumstance and, as President of the United States, immortalized by his acheivements during a crisis paralleling in many respects that of today. Such an example is Abraham Lincoln.

Undoubtedly the rail splitter from a Kentucky log cabin provided this nation with the finest presidential timber it has yet produced. From humblest circumstances emerged an immortal. Long before the American people voted Abroham Lincoln into the White House, Destiny picked him for his high mission and prepared him, through severe but suitable discipline, for the great work he was to accomplish.

Lincoln was not a product of political machinations. He came to his high position with but scantly formal education. He had no social

rating, no outstanding political achievements to his credit. His pre-presidential career was marked by a long succession of failures. He had been rejected for every lesser office he sought to fill. He had no glamour, no prestige, no church connections. He was a plain *commoner.* And yet this man became PRESIDENT!

Disqualifications and insurmountable handicaps obvious to superficial judgment were more than offset by qualities of soul that fitted him for a higher station than could be attained by his brilliant, educated contemporaries with social standing and political sagacity.

The reasoned and unreasoned faith which the majority of the electorate placed in "honest old Abe" when making him President was soon justified by his wise and steady hand in steering the ship of state through the most dangerous seas it had so far sailed. That he was sustained and guided from on high seems too evident for questioning. Clearly, the Invisible Government of the world, that Upper Cabinet to which he frequently made reference as his final source of direction, was ever near and responsive to his needs. When the going was hardest and human wisdom was manifestly inadequate to meet the terrific problems of war and disunion, he was shown the way. And so this man of humble origin but of absolute honesty, of unimpeachable integrity, great faith and high vision, became the great Emincipator and the saviour of our Union.

Lincoln's spirit lives on. With the passing years his stature grows in the eyes of our Republic. He is regarded by the American people with ever increasing veneration. The ideals he embodied continue to inspire the highest and finest in our national character. His influence is beyond measure. As many have observed, it is undoubtedly literally true that the center of greatest power in Washington is neither on Capitol Hill nor in the Pentagon; it is close to the Potomac in a monument to the hallowed memory of Abraham Lincoln. That shrine may well be regarded as the spiritual capitol of our nation.

As in the Sixties, we stand in the midst of a great crisis. The problems are so many, so complex, so stupendous that even the most brilliant minds are baffled as they come to grips with their possible development and solutions.

Party politics are not equal to meeting the issues. Nor is materialistic science or organized religion. Money cannot buy the answers; armaments cannot find them. The solution calls for divinely guided leadership—leadership that not only recognizes the limitations of unaided human reasoning, but is dynamically aware that wisdom from on high is ever available. We need a leader with a mind that thinks of, and a heart that feels for all humanity; that, by sympathetic understand-

ing, can draw divergent factions into common endeavors; that has "charity toward all and malice toward none." He must be pliable in regard to non-essentials, resolute when principles are at stake; of such simplicity and humility that soul impressions are quickly and accurately received; of such will, strength and courage as to follow divine guidance whatever the cost to his personal self—be it lack of approbation, loss of reputation, sacrifice of friends and family, or if need be, loss of life itself.

If the candidates we are to vote for in November cannot measure up to this noble standard, may that candidate who, in the estimation of the American people, comes nearest to fulfilling these qualifications be the man to undertake the super-human task of leading our nation through dangerous shoals lying between our present sea of trouble and the haven of a peaceful future.

Invoking The Will to Good

The practice of prayer, meditation and invocation are rapidly extending beyond the boundries of formal religious worship. Herein lies our greatest hope for averting universal disaster.

The efforts of **Men of Goodwill.** (11 West 42nd St., 32nd floor, New York 18) to give world-wide distribution to an invocation, addressed to the Forces of Light and Love and Will to restore God's Plan on earth, has met with a phenomenal response.

This Invocation, to which we devoted some space in our last issue, has been described as " unbelievably potent." Its daily use by countless thousands, from the Masters above to people in humblest stations, is releasing tremendous spiritual forces of a corrective nature into the chaotic world scene. The multiplying use of its mantric lines is unquestionably going far toward offsetting the forces of destruction and "sealing the door where evil dwells."

The Great Invocation

From the point of ~~Live~~ LIGHT within the ~~Heart~~ MIND of God
Let Light stream forth into the minds of men.
Let Light descend on Earth.
From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.
From the centre where the Will of God is known
Let purpose guide the little wills of men—
The purpose which the Master knows and serves.
From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.

If a single man achieves the highest kind of love, it will be sufficient to neutralize the hate of millions.

Gandhi

Racial Relations

IMMIGRATION LAW REMOVES RACIAL BANS

Under the immigration law just gone into effect, natives of eight Asiatic countries hitherto barred from permanent residence in the United States may enter and become citizens. They are Burma, Cambodia, Ceylon, Indonesia, Korea, Laos, Pakistan and Vietnam.

With this act an unnecessary statute of racial discrimination has been removed. Forces that work toward harmonizing racial relations and unifying mankind have received fresh encouragement and added strength. This is in line with historical developments and evolutionary trends.

At the beginning of earth's evolution the entire human family was composed of one race, and one only, and will be so again at the end of the Earth Period. Between these universal states at the beginning and the end of our earth cycle humanity is experiencing differentiation into many races and nationalities, some of which differ widely in color, culture, temperment, consciousness and general development. Such differences have quite naturally and inevitably drawn more or less marked lines of demarcation between peoples. They are geographically divided. For example, among the three major races, the Ethiopians took over Africa; the Mongolians, Asia; the Aryans, the Western world. In like manner lesser races have created for themselves the many nations of the world.

This phase of racial differentiation has its place in the evolutionary scheme and it operates under cosmic law. Within its rightful term it contributes ultimately to universal good. It becomes an obstacle to such good only if perpetuated beyond the cycle of its necessity.

Racial Problems to the Fore

The question of racial relations is to the fore everywhere in the world today. Many barriers, some natural, others artifical, divide nations and races. There are those who advocate their complete obliteration; others, their complete retention. Very few would advocate heightening existing barriers or sharpening the lines or demarcation, although such is the course taken by the present government of South Africa. In this respect that government is conspicuous for going contrary in its racial policies to those being taken in all other parts of the world. The present stage of human development is directed definitely toward a progressive federation of nations and a unification of mankind.

While this is true and it would be a mistake to retard the process, it would be equally wrong to hasten it unduly. Enlightened statesmanship will do neither, but will seek to work constructively to correct racial maladjustments and to further natural unfoldment toward peaceful, harmonious unity.

There is a master race philosophy that is both true and false. Racial segregation can be good or evil. These terms do not represent absolutes. Their significance depends upon attitude, upon relationship, upon varying conditions and circumstances.

For example, there exists upon earth a body of Illumined Minds, of graduated humans, usually referred to as Masters. They remain on earth to work behind the scenes, generally unknown or unrecognized, for the sole purpose of helping their less developed brothers to rise to their own level. These are the "greatest among us because they are the servants of all." They constitute a master race.

The false counterpart of such a master race is to be found among all those peoples who have developed their material and intellectual powers to a point where they are able to control, exploit or tyrannize over less developed peoples, and who do so to a greater or lesser degree because they have not yet risen above the grasping propensities of voracious animal-man. Consequently, their superior abilities are used, not in service to others, but to self.

Racial Segregation

Racial segregation, as previously observed, may be right or wrong, good or bad, depending on times and circumstances. It is generally believed that the Lord God Jehovah was right when He required the people He had chosen for His own—that is, for a special purpose to be carried out under His immediate direction—to remain strictly apart from all neighboring races. There was to be no intermingling, no mixing of blood by intermarriage. Ancient Israel had been elected to become the racial vehicle of the Christ and the seed for a Christianized Western world. It was a case of careful selection and segregation for a time in order to develop certain necessary qualities for the performance of specific work. These qualities firmly established and the elected task performed, Israel's subsequent progress called for termination of the hitherto state of apartness and adoption of the practice of general intermingling with other races. Ten of the twelve tribes of Israel followed this course and became the "lost tribes"—lost by absorption into races that peopled Western Europe, lost in universal humanity.

The two other tribes which formed the kingdom of Judah and who are represented in the world today by Jewry, have continued to this day to live according to the mandates of the Old Dispensation. This has become their greatest tragedy. They are a static race. Only by abandoning their racial isolationism for wider and more inclusive relationships can they find their proper place and fulfill their appointed destiny among the races and nations of men. It may be added that what is here said is more applicable to the Jews of the Old World than of the New.

Segregation in America

In our own national history we have three instances where circumstances made some measure of racial discrimination both right and necessary. The first relates to the American Indian. Indians peopled this continent. Then came the white man. It was right he should come and bring forth fruits proper to this vast undeveloped land. Two races were thus placed in juxtaposition to each other that were so far apart in cultural development that neither understood the other well enough to establish harmonious relations without effecting some measure of detachment between them. This ended in complete segregation for the true natives. Men being what they are—red men and white men—this was undoubtedly the best arrangement possible when undertaken. But conditions and people change. So must racial relations. It appears that the time has now come for segregation of the Indians to be rapidly and progressively abandoned, to the benefit of all concerned.

Another of our national acts of racial discrimination, of far reaching significance in more ways than one, was the Chinese Exclusion Act of 1882. The influx of coolie labor into our undeveloped West started a stream of Chinese immigrants which, had it not been stopped, might soon have made the West Coast a New China. But this continent was destined to carry Western civilization to its peak preparatory to the emergence of the next great Root Race. This purpose is not to be frustrated. Safeguards had to be set up to prevent that possibility. Such was the Exclusion Act. It may be added that this Act was not only racial in import, but it also checked a counter evolutionary movement. The forces of evolution travel as does the Sun, from east to west. Such has been the direction of the main stream of all great migrations and reversal would mean retardation of humanity's natural foward movement.

In view of these facts the Exclusion Act of 1882 appears to have been fully justified and altogether right. In saying this we are not unmindful of the fact that it was our greed for cheap labor that set the Chinese coming to the West Coast in numbers that threatened to inject into our national life elements alien to the destiny we must fufill, and which created the situation that necessitated the Exclusion Act. Later, as we know, similar action was taken to bar the immigration of the Japanese and other ethnic groups—action for which we have suffered serious repercussions from all Asiatic peoples. Fortunately for the growth of better human relations, all of these exclusion acts have now been rescinded.

The Negro Problem

Greatest and most extensive of our national acts of racial discriminations relates to the Negroes. It involves complexities, racial and sect-

ional, and constitutes one of the most perplexing problems now confronting our nation. It is America's greatest unsolved question and it has no simple answer. No legislative act or series of acts can settle the issue at stake. Only time and consistent application of goodwill on the part of both the white and colored races can bring about just and harmonious relations—although such goodwill must, of necessity, be implemented step by step with various enactments by State and Federal Governments and national organization, economic, religious, cultural and so on.

In considering the matter of segregation, origins of the problem must be borne in mind. Africans were imported into our country as slaves. Living among us under that status, segregation was absolutely necessary. The fact that slavery was an evil did not alter the situation. We are now dealing with circumstances and conditions as they existed under slavery. Later, when our nation repudiated slavery and emancipated the colored man, a social condition that had grown up between free men and slaves over a period of three centuries could not be immediately and fully corrected. The clear cut line between free and bond could not be removed the instant the bond was set free. In slave states where, in many instances, the colored population outnumbered the white, indiscriminate intermingling would have been the worst possible fate that could befall both. But this is not to say that lines of demarcation which were necessary when the institution of slavery pervailed should remain unaltered ever after. To take such a position would be to ignore the necessity for modification with changing eras and circumstances. But such modifications require time. To attempt by law or force the immediate removal of all barriers erected in the past between white and colored races in our Southern States would be distastrous. If the best interests of both races are to be served, factors that make for separation must be outgrown rather than destroyed. So it is that the problem of white and colored relationship is doubly complicated by sectional diversity of judgment regarding it. The North and the South experience the problem from different angles. Hence, judgment varies as to when, where and to what degree lines of racial separation can be erased. Here we enter upon controversial ground that easily leads to heated arguments and bitter dissension. Witness the disputations over the Fair Employment Practices Act.

With regard to this Act, it appears that it would deter rather than help better human relations for the Federal Government, with a voting majority from the North, to force upon an unwilling South certain regulatory measures having to do with racial relations, however admirable they seem to those viewing the problem at a distance and so having little or no actual experience with it. Such action would surely set the

people of a group of sovereign States in bitter opposition to other States, thus reopening the deep sectional wounds of the past. Where the white South is, of its own accord, gradually easing restriction hitherto imposed upon its colored population, it will be more inclined to hold fast to past barriers if their forced removal is threatened from without.

Toward Unity

Both in the North and the South, and with few exceptions the world over, the direction is clear in the light of both historical development and evolutionary trends. That direction is toward greater freedom, larger opportunities and higher standards of living for all underprivileged peoples and classes. It is toward an elevation of lesser developed races to a point where it will be possible to remove progressively barriers that now keep races and classes apart. While the process is gradual, there are times when developments of historical significance take place suddenly. Such is the present age. Witness the emancipation of India's 60,000,000 untouchables!

Humanity is spiritually one. That inner unity is destined, in the course of human progression, to be realized at some future time in the outer world as well. The many classes and races and colors of today were one in the beginning and will return to unity in the end. We have entered upon the upward arc.

Creative Power of Mind

More things are wrought by prayer than this world dreams of.—Tennyson

". . .We have one alternative and only one which can prevent devastation. . . .We have at our command the dynamic power of thought—the proven power of prayer . . . It is the alternative and death-defying weapon that can avert destruction of this and other great civilizations. . . .Only through the intervention of spiritual forces can evolution without revolution take place. . . .Millions of minds must be organized whereby a constant unceasing stream of thought of good will toward all men must be projected . . . Through constructive consistent, persistent prayer by millions of people . . .the great onward march of evolution will have taken another step forward."

—Excerpts from a spirit communication
appearing in **Chimes** (Brea, Calif.) March, 1952

Sowing and Reaping

There are no special doors for calamity and happiness in men's lot; they come as men call them. Their recompenses follow good and evil as the shadow follows substance. In heaven and earth there are spirits that take account of men's transgressions and according to the lightness or gravity of their offenses, take from their term of life. On the last day of the moon these spirits ascend to the court of heaven and report men's deeds of guilt and transgression.

— Tao Teh King

BOOK OF REVELATION and the WORLD CRISIS

By CORRINE HELINE

The Revelation of St. John the Divine is a kaleidoscopic picture detailing the evolution of earth and its inhabitants. This cosmic outline is followed by a portryal of the consequences that races and nations have generated by unwise and heedless actions. As the era of transition from the Old to the New has arrived, karmic debts incurred against the laws of Truth and Love are due for payment. In Revelation and the World Crisis is set forth the manner in which nations and individuals are required to liquidate these obligations; also, steps that will be taken toward inaugurating a new era of peace and good will to follow closely upon the darkness of the present—an era whereof poets have sung as a morning without clouds, when tender grass shall spring up in clear shining after rain.

And the seven angels which had the seven trumpets prepared themselves to sound.

The first angel mingled with blood, and they were cast upon the earth: and a third part of the trees was burnt up, and all green grass was burnt up.

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and a third part of the sea became blood;

And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

—Rev. 8:6-9

The first verse of the above quotation presents a picture of a landscape devastated by opposing armies using destructive weapons of present-day warfare. The third part of the sea becomes blood through inhuman submarine warfare; and by that warfare a third part of the ships are destroyed. This same chapter describes a falling star whose name is wormwood and whose descent causes the water of the sea to become bitter. The falling star is the spirit of Mars, god of iron and fire, instigator of warfare on sea and land, by whose power ships are wrecked and the water made bitter.

In the past thirty-five years our daily press has recorded innumerable ships lost at sea. Whole fleets have been sunk and thousands of lives have been lost. Truly, the waters have become bitter with anguish, pain, fear and death. There is good reason for the angel's lamentation of woe, woe, woe, as they look upon Earth's widespread tribulation.

And the shapes of the locusts were like horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

And they had hair as the hair of women, and their teeth were as the teeth of lions.

And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

—Rev. 9:7-9

The locust is always a symbol of scourge by fire—that is, karmic reaction in suffering for thoughtlessly pandering to impulses of the lower desire nature. The intelligent, selective action of karma is shown in the statement that "It was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

The symbolism of the locust combines the forces of the four Recording Angels: Taurus, Scorpio, Leo, Aquarius.

In Revelation 9:18-19 we read that a third part of the men were killed by fire, smoke and brimstone which issued out of the mouth of the locusts. The fire, smoke and brimstone are bombing planes, atom bombs and poison gas of modern warfare.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

—Rev. 13:3-6

The beast with the seven heads, seven crowns and ten horns is a composite picture of the seven Root Races by which the earth planet consumates its evolution. The ten horns are the present testing time of the fifth sub-race of the Fifth Root Race. The beast is symbolical of power-mad, war-mad governments that blaspheme in principle and in action against God, against the tabernacle of God, and against those who are consecrated to things of the spirit.

Such blasphemy is now open and defiant, organized on a vast scale. Everywhere powers of the underworld threaten established law and order. Russia, controlling more than a sixth of the globe's area and its inhabitants, is militantly atheistic. It officially mocks religion, violates sacred practices, turns churches into sacrilegious museums. Forces of the anti-Christ breathe vengeance on forces of the Master. The world situation parallels decadent Atlantis when these two forces met in open conflict—with the result that a civilization perished and a continent was

submerged. A tacit denial of things spiritual is evidenced by the week-day closing of many church doors.

One of the beast's heads received a mortal wound. This was Germany, nearly done to death in World War I. But the wound quickly healed and all the the world wondered at the healing.

Revelation 13:15 states "that as many as would not worship the image of the beast should be killed," a statement which found verification in the ruthless conquest of Czecho-Slovakia by Germany, Poland by Russian and Germany, Albania by Italy, large areas of China by Japan, and the Communist invasion of Korea.

"Let him that hath understanding count the number of the beast: for it is the number of man; and the number of six hundred threescore and six," declares Revelation 13:18. 666 adds up to 18 which reduces 9, the number of man's present stage of evolution. Hence, the beast stands for unregenerate mankind. Brothers of the Shadow—the dragon—emanate sinister forces to find expression in those who seek self-glorification and self-gratification. The war between this "beast" and man's higher nature was waged in the psychic atmosphere of earth long before it broke out on this physical plane. John saw and described it as the war in heaven between forces of Light and powers of Darkness.

That conflict has never ceased. Instead, it has intensified. Added grievances and the release of destructive tendencies have evolved a Gargantua of evil. Not until greater suffering brings regeneration to nations and individuals will they be worthy to stand in the presence of the Master. When they have been "washed in the blood of the heart" this earth will cease to be the "sorrowful star," for the Spirit of Peace will rest thereon permanently.

And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God.

—Rev. 15:7

And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of God upon the earth.

—Rev. 16:1

John is referring to various cataclysms, epidemics and unusual climatic phenomena—of which the press takes daily notice. As the seven angels pour their wrath upon earth, grievous sores afflict all who bear the mark of the beast. Italians occupying Ethopia were scourged with smallpox. An epidemic of cholera occurred among the Japanese in China. Many have been the epidemics, earthquakes, floods and destructive storms in our own country and elsewhere. Thousands have been stricken by unprecedented heat and cold in various parts of the world. The kingdom of the beast is, indeed, full of darkness. Never before has there been such

psychic disturbances. The mass mind is utterly bewildered. It realizes the impermanence of the established order and, having lost its hold on spiritual verities, it turns to false stimulants and enervating pleasures. In drugs, liquor, jazz, sex, thrills and crime it hopes to find something that will silence its forebodings and act as a sedative to its troubled spirit.

This regrettable commentary finds echo in the words of John: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. 12:12)

Judgment has fallen upon the nations and our present Fifth Root Race is being weighed in the balance.

(To be continued)

Colors in Relation to God

Blue, yellow and red are the true primary colors because they represent the vibratory forces that come forth directly from God. The four secondary colors depend on the three primary colors for their divine power, orange drawing from yellow and red, green from yellow and blue, purple from blue and red and indigo from blue, yellow and red.

COLOR LANGUAGE

"We can express thoughts with a much finer distinction in color than in words, for this kind of putting forth is like giving out our mind. The one to whom we are talking even feels that he is knowing your mind at that very moment, yet that knowing is not exactly a mind reading on the higher planes, where one doubtless may present his thoughts to another consecutively, as the little lady types her manuscript. . . .

"The third plane offers the primary work in color expression. General expression of every kind is taught on the third plane. A great army of people go through life feeling their ability to express to be a fixed infirmity. In the third plane they learn to say what they wish to say, and then their development in expression is rapid. Color expression is also used in the higher planes as far as we are acquainted with them."

COLORFUL CIRCUS

The 1952 version of Ringling, Barnum-Bailey circus is a "maelstrom of color" according to the **New York Times,** which devotes more than a column to the subject. It describes several numbers for their resplendent accent on color, light and sound. Most "breath-cutting" splendor of all, according to this account, is a "rainbow cascade consisting of billions of iridescent bubbles floating down to the sawdust." Altogether it was declared to be something which for once actually "went beyond the press agent's superiatives" and that it was "a good circus with a new dimension."

That is exactly what the extravagant play of color and sound gives to the entertainment—a new dimension. As form is the principal feature of this physical three-dimensional world, color is the chief characteristic of the astral world. As the veil between this plane and that grows daily thinner, consciousness enters more and more into the astral with the result that it becomes increasingly color conscious, is evidenced by the multiplying use of color in everything everywhere.

—Beulah Armstrong in **Living Towards Mastership**

THE HEBREW APLHABET

A Series of Cosmic Glyphs

By Corinne Heline

LAMED

Sacrifice is the keyword of Lamed, the twelfth letter of the Hebrew alphabet.

We have noted that beginning with Kaph, the eleventh letter, each of the remaining letters of the twenty-two is a symbol of some experience encountered upon the Path. The very first lesson given an aspirant involves sacrifice. Lamed means *ox goad,* an instrument of pain.

Out of these sacrifical experiences, if received and assimilated in the right spirit, come elevation of consciousness and spiritualization of perception. Cosmically, therefore, Lamed stands for such elevation and expansion as eventuate in man's fulfilling his destiny and being crowned with Eternal Light.

Numerically, Lamed is the power of twelve (12=3), symbolizing the Trinity in man—spirit, mind and body—which must be developed and purified by contact with the threefold higher-dimensional worlds.

The Tarot figure shows the precariousness of this undertaking. It pictures a man suspended by the left leg from a gibbet placed between two trees, from each of which six branches have been cut. This means that man, in his present state of evolution, is cut off from the twelve manner of fruit on the Tree of Life. His hands are tied behind his back, indicative of his utter helplessness, and his right leg is crossed over his left.

Truly, humanity is crucified upon the cross of matter (materiality) until, by its own afforts through sacrifice, love and service, it releases itself.

Physiologically, Lamed is connected with the kidneys, the organs of service through purification; astrologically, with Libra, the sign of balance and decision. The Gnostics declared that Libra was the birth sign of the "New Adam."

The musical tone belonging to this letter is D Major.

Raymond Lully associated the number Eight with Air; Five with Fire; Six with Earth; Twelve with Water.

Words Beginning with Lamed Meaning

Laban	*White. The Initiate-Teacher of Jacob.*
Lazarus (Eleazar)	*Whom God helps. The first of the Master's pupils to receive Initiation into the Greater Christian Mysteries.*
Lebanon	*White mountain. Typical of spiritual exaltation.*
Lebbaeus	*Courageous.*

LEMUEL	*Consecrated to God.*
LEVIATHAN	*That which winds around. Used in the Book of Job as a symbol of the spinal serpent fire.*
LIBNAH	*Wilderness.*
LUCIFER	*Light-bearer.*
LUZ	*Light. An ancient name for Bethel.*
LEAH	*Wearied. Typifying the feminine in the development of Jacob.*
LEVI	*To adhere.*
LUKE	*Light-giving.*
LYDDA	*Fortunate.*
LACHISH	*Impregnable.*
LAISH	*Lion.*
LEES	*Deposits. Symbol of non-essentials to be left in the cup of outer life experiences as the purification processes take place.*
LO-AMMI	*Not my people.*
LAMB	*Symbol of the Aryan Age and peoples; also of incense and purity.*
LAMP	*Symbol of the inner Light.*
LEAVEN	*Symbol of the Divine Life within all things.*
LILY	*Attainment of chastity.*
LIVER	*The desire body.*

Continued in the next. Previous installments available at twenty cents each.

Workshop on the Religious Dance in America

The Temple Dance has no place in modern worship as it had in ancient days. For centuries our Christian religion has not only neglected but completely ostracized from its ceremonials one of the primary arts.

A few devotees of the dance have come to the deep realization of the spiritual significance of all the arts and are intent on reinstating eurythmics as accepted ritualism of divine worship. The most notable pioneer in this movement is Ruth St. Denis, America's first lady of the dance. In 1929 she founded a Church of Spiritual Dance in New York and has directed most of her energies ever since to promoting the ideal she envisioned in this enterprise.

A concrete development of this pioneering work was a three-day conference held last June in a Congreational Church of Pasadena, California. It dealt with the contemporary religious dance in America. Ruth St. Denis was present and active in every phase of the proceedings, as were others who have made important contributions toward the restoration of the dance as religious ritual and its adoption by the Church.

It was a small affair when measured by massive and spectacular events that hold the world's attention, but it was a seed bearing within it real significance for future unfoldment.

Two Lincoln Dramas

This summer at least two stage productions are portraying the life of Lincoln during his pre-presidential years in Illinois. One has its setting in Springfield; the other, in nearby New Salem.

The first is Robert Sherwood's *Abe Lincoln in Illinois* which is included in the eighteenth annual midsummer drama festival of the Pasadena Community Playhouse, devoted this year to Great Americans.

The play depicts friendly Abe, a shopkeeper failure, groping ever foward until he arrives at that point in his career where, having been elected to the highest office in the land, he leaves on the train that will carry him to Washington and immortality.

The second is an outdoor historical drama called *Forever This Land,* by Kermit Hunter. It portrays Lincoln during his years in New Salem—where it was first produced last year, and again last month for its second season. The following comments are excerpts from a review of the production by Brooks Atkinson, drama critic of the *New York Times*

When Lincoln was tending store and studying in New Salem in his twenties, no one imagined that only thirty years later he would be leader of the nation. He hardly seemed like a man of destiny then. And naturally no one foresaw then, that in 1952, his six years in New Salem would be recreated in a chronicle play acted on the same hill.

It is acted among tall flourishing trees on ground that Lincoln must have been familiar with. Kelso Hollow is only a stone's throw from the street of of New Salem village, now reconstructed and maintained as a state park. This is the heart of the Lincoln country. He is buried in Springfield; his house in Springfield—the only one he ever owned—preserves his taste and ways of living; and the cement highway from Springfield to New Salem follows the road he used. Lincoln traditions are a living influence in this neighborhood, where many people are descendants of pioneers who knew Lincoln in the period from 1831 to 1837 or later in Springfield.

Lincoln is only one of the villagers—gangling, uneducated and apparently shirtless, but good-humored and, in times of crisis, invaribly high-principled.

"Forever This Land" does not idolize him; it does not even concentrate much on his character and activities until well on into the evening. Written with taste and reticence, it shows how his character artlessly develops against the homely affairs of a log-house village and amid the inchoate philosophy of pioneers who had varying notions about the future of America.

"Forever This Land" is a memorable work—high-minded and illuminating all the way through. New Salem is a rich part of the American tradition, and "Forever This Land" is a valuable piece of Americana.

Obey my voice, and I will be your God, and ye shall be my peoples and walk ye in all the ways that I have commanded you, that it may be well unto you.

—Jeremiah 7:23

Leo

The Disciple Peter admonishes us in his wonderful Epistle to "Let the day-star arise in your hearts." This day-star, of course, is the Sun.

Leo is the spiritual center or the innermost heart of the encircling zodiac. When Leo pours its high spiritual forces upon the earth, all the inner planes are filled with a translucent golden glory. This light permeates even the outer objective realm until the physical atmosphere itself reflects these golden rays. Gold is Leo's color and in this magic midsummer time both heaven and earth are enfolded in glorious golden light.

Golden are the flowers that belong to Leo, the sunflower being typical. As the poet so aptly chants, "He turns to his god when it sets with the look that he turned when it rose." The golden sardonyx and the red-gold carnelian stone are the jewels belonging to Leo. The fragrance of the orange blossom is its perfume.

Love is the magic keynote of Leo and on the heavenly radiance of this midsummer season Angels and Archangels unite in a sublime chorusing with the Hierarchy of Leo, the celestial Lords of Light, proclaming throughout all heaven and earth, "Let love be the fulfilling of the law."

The Sunflower

Lying here I'm a dry old seed.
Am I a flower—or am I a weed?
Buried in the dark of the earth,
I patiently wait for the hour of birth.
Over me has rolled a stone,
Leaving me cold and so alone.
And now it has broken me in two
Woe unto me, what can I do?
Joy, oh joy, I'm beginning to sprout!
Something is pushing me up and out
Higher and higher into the air—
I'm glad I'm alive and not down there.
My head grows heavy as time goes by,
Too heavy to hold, and I wonder why.
The sun strikes a window and I bow down.
Would you believe it, I'm wearing a crown!
A crown of gold! Oh, happiest hour!
For here I stand, a real sunflower!
What was it wakened me deep in the sod,
And raised me up? Do you think it was God?

— Jeanne Crommelin

BOOK REVIEWS

By ELIZABETH HILL

THE UNKNOWN GOD REVEALED. David Brunton. DeVorss & Co. 250 W. 9th St., Los Angeles 15 Calif. Fabricoid. 148 pp. Author's preface and Introduction. $3.00.

An oft repeated axiom of this reviewer contains five words: GOD IS, therefore I Am! It is an affirmation of individual identity—the essential theme of this book. Therein the author shares the fruitage of years of inner plane training, throwing light on the fundamental doctrines of all religion: Emanation, Isolation and Return. That is, man comes **from** God and returns **to** God, after an interval made difficult by a self-engendered consciousness of separateness.

From the time of his "Fall," when he became the "victim of his imagined isolation," man has been bound to the Wheel of Rebirth or **Reincarnation**—the subject of one chapter. In another Mr. Brunton treats of **The Law of Non-Resistence** as "the law of letting. . .the **active ingredient** of all things visible and invisible." Again, "The Path," he says, "may be considered in two broad aspects. . .The general path includes all of the human family. . .The specific path starts when one realizes he can do something about his life and takes measures to do so."

Later comes specific application of the foregoing to present-day conditions in chapters on **The World Priesthood in the Church, The World Priesthood in Government and Politics, The World Priesthood in Education.** Then, as a fitting finale, **A Key To Thinking.**

We hope our endorsement will find justification in your appraisal of Mr. Brunton's revelation of "the Unknown God."

THE UNIVERSAL COIN. Henrietta Gilchrist. The William-Frederick 313 W. 35th St., N. Y. 1. Cloth. 102 pp. $3.00.

In her introduction Henrietta Gilchrist traces racial and national divergence to its inception among warring tribes and their appeal to their particular gods. Later, as a result of conquest, the Egyptians arrived at a concept of One God, an outgrowth of introducing their national pantheon to the conquered. Since then there has been an ever increasing recognition of a universal Diety as a common source. This, however, has failed to eventuate in peaceful relationships, with race, nation and nation, individual with individual, because, for the most part, it has been a purely intellectual acceptance rather than a dynamic and practical application.

Through answering her own pertinent questions, the author arrives at salient reasons for such application—a MUST if the human race is to survive in this age of **energy release** that threatens its very existence.

RELIGION IN CHINESE GARMENT, Karl Luvrig Reichelt, translated by Joseph Tetlie. Philosophical Library, Inc., 15 E. 40th St., N.Y. 16 Cloth 180 pp. $4.50.

China and the Chinese are much in the public eye, and it appears they will be even more so in the months ahead. Little is generally known about these Orientals although much has been written about them and their country. This is because so few have been interested in the subject. Now, however, they can no longer be ignored.

Religion in Chinese Garment is highly recommended as a source of information. Dr. Reichelt, founder of the **Christian Mission to Buddhists** and still Superintendent of its Hong Kong Mission, has long lived among and with the Chinese. He writes intimately of their origin, background, customs and beliefs in relationship to their various forms of worship and daily life—

for the two are inseparable. Futhermore, the Doctor is broadminded and understanding in his treatment of that which is so alien to the orthodox Christian viewpoint.

A most interesting volume!

THE RETURN FROM BABEL. Gerald M. Spring. Philosophical Library, 15 E. 40th St., N. Y. 16. Cloth. 188pp. Notes & Index. $3.50.

"A philosophical and psychological approach to some to the problems presented by the world crisis. . .The purpose of the book is to show the possibility of an emergence from the prevailing confusion," announces the jacket. A more clear-cut and rational analysis would be hard to find. He is an idealist without being carried away by his ideals. In other words, he sees the world and its nations as they should be while treating with them as they are. A few quotes will illustrate.

One World Ideal: Under prevailing conditions and until the law of concentration has been offset, the idealists dream of a **United World** is unthinkable, for we have had enough of the police or tyrant state **in parvo** to justify reluctance to see it extended on a world scale."

Nationalism: Nation and race should be considered "as symbolizing incarnations of human group experience."

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Democracy: "Democracy must mean at least an equal chance for (Greek) meaning the best) and therein lies its logic and its justification."

United States: "**AMERICA HAS ENTERED HER HOUR OF DECISION** . . .The question of deepest concern to us and which is subject to no further evasion. . .is how we may best combine loyalty to our traditions with the hegemony thrust upon us by circumstances."

MEDITATION. Assn. for Research and Enlightment, Inc., Virginia Beach, Va. Paper 12 pp. $.25.

A most valuable aid to fruitful meditation, giving the technique of preparation and purification of the bodies toward that end.

BUDDHISM. Edward Conze. Philosophical Library, 15 E. 40th St., N. Y. 16. Cloth. 224 pp. Charts, Tables of Dates, Index & Bibligraphy. $6.00.

Our Western World is becoming more and more interested in Buddhism, both as a religion and as a philosophy of life. At the same time, many are confused by the varied and sometimes conflicting interpretations offered for its consumption. These differences do not stem from Buddhism itself but from Occidental misunderstanding of Oriental terminology.

This author has delved deeply into his subject and clarifies various phases of it under general headings. These are **Common Ground; Popular Buddhism; The Old Wisdom School; Mahayana, and The New Wisdom School; Buddhism of Faith and Devotion; Yogacarins; The Tantra, or Magical Buddhism; Non-Indian Developments.**

PHILOSOPHY. For Attaining a Totally Successful Life of the Individual. Louis Hlavacek, M. D. Guide Publishing, 53 W. Jackson Blvd., Chicago 4, Ill. Paper. 29 pp $1.50.

The burden of Dr. Hlavacek's message to this troubled and perplexed generation is that it must banish an illusion in which it is now living and penetrate to a new, gripping, creative Reality. The **illusion** is that the fulness of life is to be found in the riches of our physical and intellectual resources. The Reality is the living spirit in man, the scope and powers of which remain as yet largely uncovered.

Man must accommodate himself to the new dimension he has now

entered. This can only be done by tapping powers resident in his supermental, spiritual being. By so doing he can correct "the dangerously tilted situation in our society" that has resulted from "intellectual imbalance."

Such is the author's earnest delineation of the fundamental nature of man's deepest need in this time of soul-searching crisis. The pages of this brochure are charged with purpose and illumined with true wisdom.

—R. K.

MAGAZINE REVIEWS

By Raoul King

SUNRISE. Theosophical University Press, P. O. Bin C, Pasadena, 15, Cal. Monthly. 32 pp. James A. Long, Editor.

This magazine, which commenced publication last October, makes a further scholarly contribution to current Theosophical literature. It carriies no long academic dissertations. Instead, it offers a variety of brief, pointed articles dealing for the most part with some fundamental occult truth and its relation to present problems. It speaks out of humanity's deep needs of the hour.

"It is a time of change," writes A. J. Stover in an article on **Trends in Education,** "and the thought of man can no more return to the dreams of an earlier age than a chick can return to its shell. In the recognition of universal brotherhood and the essential divinity of man may well lie the ultimate answer."

The higher standard which Theosophy has always maintained in teaching the way of higher life is well summed up in the following quotation from an article by E. B. Tichnell, entitled **New Wine:** "If a man say to you 'I will teach you to become influential, to gain power,' run from him. . . . But if a man says to you: 'Follow the law of love, of selflessness, be harmonious, be kind, be as nothing in the eyes of men; help others, forgive freely all injuries and forget yourself' then, be satisfied that he is teaching truly."

VIM. A magazine for Better Living. Walter W. Lindsey, Editor. Vim Pub. Co., 2146 Branden St., Los Angeles 26, Calif. Monthly. $2.00 a year. 25c per copy.

We welcome the arrival of the initial issue (July 1952) of a bright, attractive and richly informative pocket-size magazine devoted to better living. It is a health publication prepared in the light of the spiritual values that underlie all physical manifestation. It is sincerely devoted to helping man build a more worthy temple for the indwelling spirit. Motive and matter alike should give this new messenger of well-being generous support, and a wide and grateful circle of readers.

All books and magazines reviewed in these pages may be obtained from the New Age Press, Inc.

The World's Need

What we need is something electric—a shock that brings men and nations to their senses before it is too late. Something powerful enough to weld unity out of the hardest elements.

The basic struggle is for the wills of men. That is the ideological struggle. It goes on in your heart and mine every day. Armies and pacts and economic assistance are necessary. But the deciding factor is whether as men and nations we are guided by the voice of materialism or the Voice of God.

—Frank N. D. Buchman

Another Bible Volume

It is a joyful announcement to us and we know it will be so too many of our readers—PART III of Corinne Heline's NEW AGE INTERPREATION of the NEW TESTAMENT **IS NOW OUT!** It is uniform in format with Parts I and II previously issued, contains 260 pages and four full page symbolical illustrations done for this work by a truly inspired artist, Louis Chavez. There is also a comprehensive glossary and index.

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This new development of our work, the inaugration of which was announced in the last issue of the Interpreter, is now well under way. The first series of lessons is based on Volume I of Corinne Heline's Old Testament Interpreation. Other series covering Volumes II and III will allow.

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Address your application either to the New Age Press, Inc., 1544 Cerro Gordo St., Los Angeles 26, or to the New Age Bible School, 1139 Lincoln Blvd., Santa Monica, Calif. The latter is the address from which this work is carried on.

The American Indian
Our Relations and Responsibilities

By Theodore Heline

A plea for justice and for acts of restitution after centuries of accumulated wrongs done to the first Americans. An historical survey and a study of the character and native culture of the Indian. A 48 page brochure with an attractive cover bearing an Indian portrait by Helen Dudley Young. Frontispiece reproduction "Indian Star Lore" by Chas. R. Knight Price 50 cents.

Occult Anatomy

Another revised edition in the Anatomy series is just out, the fourth in the set of twelve. It is titled **Physiological Process Spiritually Interpreated.** Thirty-five cents.

For full list of titles see page twenty-four.

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