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

VOL. XVI JANUARY - FEBRUARY - MARCH, 1955 NO. 1

Operation Crossroads

"Operation Crossroads" was the military code name given to the atomic bomb tests at Bikini in July 1946. In discussing the moral and esoteric aspects of this experiment, Alfred Heindenrich, in an article appearing in THE CHRISTIAN COMMUNITY for January 1947 made the statement that *We are at the Crossroads almost as momentuous as in Paradise. There the Tempter said: "Ye shall be gods, knowing good and and evil." Today the Tempter says:"Ye shall be as beasts no longer knowing good and evil."*

That statement was made nine years ago. We are still at the crossroads. The testing period is of a sufficient duration to give humanity a second thought, a third, and more, as to which way it will go.

Who can say how the score stands at this hour? And who knows what the final outcome will be? Since the answer lies with the freewill of that "Center which we call the race of men" it may still be in such a state of delicate balance that even the gods breathlessly await the fateful decision.

But if we do not know and cannot predict just how we will manage the Promethean powers now at our command, on the basis of certain observations we are able to form some kind of an opinion or judgment as to the direction in which we appear to be moving. Since those observations, and the significance attached to them, vary to some degree with every individual, conclusions arrived at will necessarily differ, even to the point of being diametrically opposite. The bias of those whose natural predeliction is for looking upon events in their most hopeful, promising and constructive aspects may prevent them from seeing things as they really are. They are liable to overestimate signs pointing to a fortunate

outcome and underestimate influences tending to negate such a happy termination.

For those taking the more optimistic view there are several facts that provide reasonable grounds for believing that mankind will choose aright at the crossroads where it now finds itself. Among these facts perhaps the most compelling of all is the deep instinctive desire on the part of all peoples that they want to survive. There is small hope they can do so if the world should become engulfed in an all-out atomic war. And so the danger of total conflict has apparently been receding for some time past.

Since one crisis after another is passed without setting the world aflame, the chances for adjustments without violence and settlements by negotiation—not after, but before armed conflict—grow steadily better. For example, during the Indo-China crisis last year there was a threat of "massive retaliation." The opposition let circumstances develop that really called for it, but there proved to be enough self-restraint on the part of those making the threat not to carry it out. The "courage of patience" prevailed.

In the present Formosa crisis everyone recognizes explosive elements and what they can lead to. In this recognition lies our greatest hope of averting the worst. Responsible leaders on all sides are moving with double caution. On the one hand, there is nothing in the atmosphere comparable to the frantic scenes in the European chancellories during the days immediately preceding the outbreak of the first world war; on the other hand, there is none of the more or less impassive detachment with which the peril was regarded in other parts of the world. At that time each country and continent thought of itself as a virtually independent social and political unit. Today every country and continent realizes its interdependence. Hence, world opinion bears down instantly on any explosive situation occurring anywhere lest it get out of hand and, by chain reaction, bring about world-wide devastation. Too many people in too many places have suffered too much from two holocausts not to put every possible brake on the actions of impulsive, irresponsible leaders, governments, or self-willed and powerful personalities who aim to remove from the world—peacefully if possible but by violence if necessary— all forms of society not conforming to their pattern. The time has passed when governments could proceed on the assumption that the voice of the people is so unimportant they need not be consulted. Once it was taken for granted they would not or should not question the will or wisdom of their leaders, that it was for them only to listen, to follow, to do and to die. But the masses are now awake; they are articulate and their will is potent. Theirs is the voice that determines what shall be. In this alertness lies a factor of safety.

The common people want peace. They want it desperately. They want no more of war's agonies, and they want to get out from under the back-breaking burden of armaments and more armaments. They have glimpsed a better world; they have come to recognize higher values; they sense as never before the need for human solidarity. They are fixing their aim on establishing more brotherly relations and enjoying the security, tranquility and cultural opportunities that will come with them.

This universal aspiration is being strengthened by notable champions of all sides. The recent utterances of General McArthur in Los Angeles is an arresting instance of the rising tide of sane, genuine pacifist sentiment. Here was a master of warfare pleading in the name of humanity for its abolishment. And *now*; not in some Utopian future. "We should now proclaim our readiness to abolish war in concert with the great powers of the world," he urged. He cited history in support of his argument that "war has become a Frankenstein to destroy both sides, that science had outmoded war as a feasible arbiter." "If war could now be outlawed," he continued, "it would mark the greatest advance in civilization since the Sermon on the Mount." This must come, he declared, if we are to survive. The question is *when*. "Must we fight again before we learn?" he asked. "When will some great figure in power have sufficient imagination and moral courage to translate this universal wish which is rapidly becoming a universal necessity—into actuality,. . . We are in a new era, the old methods and solutions no longer suffice. We must have new thoughts, new ideas, new concepts, just as did our venerated forefathers when they faced a new world. We must break out of the strait jacket of the past. There must always be one to lead and we should be that one. We should now proclaim our readiness to abolish war in concert with the great powers of the world. The result might be magical."

It was probably not "accidental" that this rousing, eloquent appeal to the nations of the world was uttered when the Formosan crisis was uppermost in men's minds. Rather, it was in the divine order of events. In reference to that critical situation, he observed that "whatever betides the ultimate fate of the Far East—and indeed of the world—will not be settled by force of arms. We may all be practically annihilated—but war can no longer be an arbiter of survival."

The significance of these words lies not so much in what was said as in the character of the speaker who uttered them. The truths he voiced have been spoken many times before. They are neither new nor unfamiliar. Furthermore, they have been acted upon. And the United States did take the lead in bringing a number of countries together under the Kellog-Briand Pact to solemnly renounce war as an instrument of national policy.

While this marked a historic step forward in mankind's struggle for

peace, it has not yet ended war. And so it is necessary to paint again and again the vision of a warless world and to reaffiirm faith in the possibility of its actualization. General McArthur did this at a time and in a manner that gave fresh impact to the truths he uttered. A commanding figure of world stature was speaking to an audience that girded the globe, and the hour in which he spoke was psychologically ripe for what he had to say. When the Formosan situation had the peoples of the world trembling with fear lest destruction be loosed upon them, they heard a vibrant call, charged with intense earnestness and moving urgency, to take action and to abolish war before its demonic powers destroy us. No one could gainsay the logic of his plea. It could but call forth a resounding *Yea* at a moment when the *Nays* were dangerously near having it.

From the foregoing observations it is reasonable to conclude that the universal desire for self-preservation has by this time become one of the most important, if not *the* most potent, factor in inhibiting militant leareds from plunging the world into an atomic war of annihilation.

Mediating Powers

Another recent development that promises to lend tremendous weight to the forces that make for sanity, reconcillation and ultimate world peace is the rise of a third or middle major power bloc. This is situated geographically and ideologically between Russia and her satellites on the one side and the United States and her allies on the other. It is a combination of Asian and African states with India as prime mover and supplying top leadership. From this neutral quarter comes a steadying and balancing influence that is not being heedlessly by-passed. It is an organized social and political force that gives every evidence of growing rapidly stronger and more influential. It may yet become the peaceable arbiter between the two giant rivals that are contesting for world supremacy. At least, such is the conviction of the Spirtual Mother of the Sri Aurobindo Ashram in India, a woman of French birth who possesses a rare blend of Eastern and Western consciousness. "India," says this prophetess, "is the Guru of the world; on her depends the future structure of the world. India is the living soul, incarnating the spiritual knowledge of the world." And further: "India must be saved for the good of the world since India alone can lead the world to peace and a new world order."

Prime Minister Nehru is reported to have visited The Mother at her Ashram in Pondichery immediately before his journey to London to meet with the Prime Ministers of the British Commonwealth of Nations and his projected visit to Moscow, presumably to consult with Kremlin leaders over the Sino-American clash with its incalculable attendant dangers to the whole community of nations. This fact serves to underline the statement made by the Mother that India is a "Guru nation," and as such

its secular head looks to spiritual leaders for guidance in the conduct of national and international affairs.

A Buddhist Revival

In the Orient a great spiritual quickening is stirring throughout the field of Buddhism. In the Asian nations, where the religious life makes a more direct and immediate impact upon political thinking and governmental policies than in the Occident, a revival such as that currently experienced among members of one of the world's major faiths may well become (if not already) another powerful factor in saving humanity from the perils at the crossroads. Buddhism claims more than 500,000,000 followers, a quarter of our globe's population. It is the dominant faith of the Orient. It is a religion engendering gentleness, compassion and right relations based on right conduct. Wherever it functions it acts as a leaven of peace in a warring world.

Like all other religions, Buddhism has long scattered its forces through sectarian divisions. In the various countries where its tenets dominate religious life it has developed along somewhat different lines. As a result the over-all influence of Buddhism has not been as great as it could have been. Recognizing that in this critical period of world history there was a need as never before for the tranquilizing influences of a spiritual faith, the leaders of Buddhism called a Great Council for the purposes of unifying its forces and infusing them with a fresh charge of spiritual power. We dealt briefly with this subject in the *Interpreter* a few months ago.

This Council is now in session in a consecrated area on the outskirts of Rangoon, Burma. It is the second of its kind to be held in the past two thousand years, and there were only four in the five hundred years preceding the Christian era. Such a Council is called when some condition within the Buddhist sphere or the world at large appears to make imperative united action at the highest levels. It is the international situation that has brought into being the Sixth World Council of Buddhism.

At this assmebly in Rangoon are gathered representatives from seventeen countries and a hundred different sects. Unlike former Councils, this one is not confined to any certain area but extends to all parts of the world, reaching even to Occidental lands. It is truly international.

The assembly will remain in session for two years. Tremendous spiritual power is being generated by a concentrated effort to counteract the forces of materialism even now sweeping over much of the Buddhist world, which hitherto had not suffered seriously from their spiritually benumbing effects. If no more than a fraction of the 200,000,000 Buddhists behind the Bamboo Curtain could be vitalized with living truths taught by the founder of this religion, it might well exercise an influence for peace

that would be strong enough to avert war. There can be no doubt in the minds of those who are aware of the continual interaction between the heavenly and earthly realms, and of the influence of celestial spirits on the lives and destiny of mortals, that this epoch-making gathering of Buddhists is inspired and energized by the Lord Buddha himself. For the Buddah is still the Light of Asia. Though now functioning in a celestial body and on spiritual levels, his direct and immediate contact with his followers and with peoples of this earth plane has never been severed. Every year at Wesak, the Full Moon in May, he descends for a moment in his celestial body to bestow his blessing upon the world—a subject also dealt with in former issues. It was on the Full Moon in May of last year that the Council opened, and it will be on the same cosmically determined date next year that it will conclude its labors. Thus, we may say it opened with the blessing of the Buddha and will conclude with his benediction.

These are the words of the Prime Minister of Thailand to the Council: "So long as Buddha's teachings on Right Conduct remain, Buddhism remains; and so long as Buddhism remains, the world's hope for peace and bliss remains. Therefore this Great Buddhist Council . . . is for promoting the real peace and bliss of the world."

For two years thousands of monks of varying rank will be at Rangoon part or full time, working on revisions and interpretations of the Buddhist Scriptures. They are to be refurbished, as it were. The sacred truths are to remain intact but the textual forms are to be corrected or changed as the knowledge and consciousness of the present generation may require. It is part of a great religious revival, the effects of which may prove to be decisive in resisting further advances of atheism in Asia and in ultimately rescuing those areas that have succumbed to a philosophy of spiritual negation. Such results would, in turn, go far toward removing existing cleavages and threatening conflict.

Besides modernization of language and reinterpretation of doctrines, the Council is utilizing the occult powers of sound and mantramic recitals in the interest of unity and peace. In fact, "The main object of the Sangayana." says one of its leaders, "is to radiate rays of Peace throughout the whole world."

Sangayana is the Pali term for this Buddhist World Council. It is a combination of *san,* meaning together, and *gayana,* meaning chanting. Hence, the word indicates that the sacred Buddhist Scriptures are to be given audible utterance by a representative assembly of the faith. This mantramic ritual is being performed in the Kaba-Aye (World Peace) Pagoda in the Buddhist quarters at Rangoon. Five "Congregations" will take turns chanting the complete Buddhist Scriptures. These comprise

twenty-three volumes with a total of 11,804 pages. The chanting will extend through three hundred and twenty-six working days, or a total of sixteen hundred hours. This tremendous exercise is undertaken in harmony with supporting celestial forces, as indicated by the fact that each Congregation opens and closes its portion of the chant on either a New Moon or a Full Moon. Humanly generated powers are thus linked to related cosmic energies in setting into action influences dedicated to world harmonization and international tranquility.

Like their comrades in Russia, Chinese Communists have sought to uproot religious beliefs and practices. In the case of Buddhism they have not succeeded—according to Robert H. Andrews who, after years in the Orient, is now in this country at work on producing a motion picture of the Life of Buddha. Says Mr. Andrews, "In this they have failed." Having failed to stamp out the faith through atheistic indoctrination and the destruction of temples, and fearing continued suppression and persecution might incur increasing hostility to their aims and purposes. The Communists have erected modernized, neon-lighted pagodas to replace some of the older sanctuaries which they have destroyed. Since these did not come into being by builders animated by spiritual purpose and holy devotion, they have not proven acceptable—according to a radio report by Mr. Andrews—to the faithful followers of the loving and compassionate Buddha.

Incidentally, Mr. Andrews has worked for two years gathering material about the life of the Indian prince, Saddharta, who renounced his royal estate at the age of twenty-nine and went forth to observe and experience human sorrows and sufferings. This finally resulted in his enlightenment and his formulation of the *Four Great Truths* and the *Noble Eightfold Path.* That such a divine adventure should now be portrayed on the screen for a vast theatre-going public of the West as well as of the East is further evidence of the tremendous spiritual impulse that is being released at this time through Buddhist channels. The picture is to be made in the East for the West, and will have the cooperation of government officials, religious and spiritual leaders. As we hear repeatedly, an ideology cannot be destroyed by force of arms but it can be replaced by other ideas and ideals of a more winning character and of greater dynamic force. Such ideas and ideals do exist in all the great religions of the world if they can be made alive. This is exactly what is happening to Buddhism, the Orient's most influential religion. Thus, that which is now taking place in Rangoon is idicative of a major force that is not only counteracting the spread of atheism and totalitarism, but which is also creating the kind of moral atmosphere that lessens the danger of total atomic war.

A fourth major factor that contributes a saving grace to the perilous world situation is an ever increasing use of The Great Invocation. It is proving to be a healing and stabilizing influence of immeasurable magnitude. It is an activity that is carried on in relative silence. It is neither sensational nor spectacular. It makes no headlines and calls forth no editorials in the popular press. But it is calling down from on high a tremendous force of a transforming nature. It is an activity proceeding from within, from behind, from beneath and from above. It belongs to the causal world and determines the form that outer events will take.

This invocation is keyed to the new atomic era. It is for this age what the Lord's Prayer has been for Piscean Christianity and what the Twenty-third Psalm was to the Hebrews of the Age of Aries. As in the case of earlier Buddhist Councils which were limited to local areas, whereas the present Council is international, so with the three great prayers above mentioned. The one was specifically Hebrew, the second, Christian; the third, universal. Followers of all religions and creeds can and do use The Great Invocation. It has been translated into many languages, oriental as well as occidental, and its use has multiplied with such rapidity since its release a few years ago that it is now the daily prayer of hundreds of thousands of people the world over.

The Invocation—familiar to most if not all of our readers, many of whom are also voicing it daily and using it regularly in their meditations—calls into motion the threefold powers of the Godhead. Light is invoked for the mind; love for the heart; and for our hands, the will to perform in accordance with divine purpose. It is designed to help mankind negotiate successfully its choice at the crossroads, where the path along which we have come leads off in one direction toward self-destruction and in another toward planetary illumination.

The Tibetan, D.K., states that this Invocation has long been in existence; that it has been and continues to be used by the Great White Brotherhood and also by its supreme head, the Lord Christ. But not until this cyclic point in time, when one age is giving way to another and humanity prepares to take another epochal evolutionary step forward, has it been made available for general use. In the past, energies invoked by its massed use would have been of a higher voltage than the race could have handled with safety. Now the possibility of rightly using it exists. But whether or not these invoked powers will be used rightly or diverted into desctructive channels is for humanity itself to determine. It has qualified to bring them into action. It must now demonstrate the will and the wisdom to use them aright.

The light called forth from the "mind of God" has the effect of stimulating opposing forces into action. Hence, the conflict, and the Armageddon of prophecy. It is also to be noted in this connection that as the light of mind is related to the specific mission and ministry of Buddha, "the Supremely Enlightened One" as he is adoringly designated by his followers, it follows quite naturally that the world-wide invocation of light has brought into manifestation a resurgent Buddhism.

A like effect is observable in Christendom in response to the prayer that love, the love that flows from "the heart of God," may "stream forth into the hearts of men." This is followed by the invocation: "May Christ return to earth." In one form or another, the latter prayer has become the uttered and unuttered petition of the entire Christian world. For example, the World Council of Churches that met in Evanston, Illinois last year, chose for its theme: "Christ, the Hope of the World." Here were representatives from over forty countries and a hundred and sixty-one sects. It is safe to say that never before have so many Christians been so intent on the subject of Christ's remanifestation in life and consciousness, if not in person, as in this time of soul-searing search and profound spiritual need.

In dealing with this subject soon after the turn of the century, the Rosicrucian mystic, Max Heindel, ventured to say that he did not think it probable that the Christ would return until the sun by precession entered Capricorn. That would be approximately two millenniums hence. According to the Tibetan this was the judgment of the Hierarchy until a more recent date; but, "owing to the unexpected preparedness of humanity," he writes in *The Beacon* of December 1954, "that which had been believed possible of accomplishment when the sun passed into Capricorn about 2,300 years hence" is now within humanity's grasp. "Today," he adds, "human beings as a whole are so loudly invocative that the entire trend of the life of the Hierarchy and Its plans to date have been subjected to change." He then goes on to say that certain plans scheduled to take place several centuries hence could be brought to pass in the immediate future, or more specifically "from now until the year 2025 A.D." "A brief period of time," he adds, "in which to see the consummation of the larger purpose of the planetary Logos."

Invoking the love of God charges our earth with the cohesive power that tends to draw peoples together in good will and fraternal relations. It is the increase of this principle in the life of humanity that assures the ultimate ascendency of unifying love over the declining influences of shattering hate.

The Great Invocation is also directed "to the center where the will of God is known." We are told that this invocatory appeal has penetrated

to that Center—the Shamballa of the occultist, the throne of the Father in Christian theology. From that Center radiates power, plan, purpose. Humanity absorbs this driving force and reacts to it, constructively or destructively, according to basic character trends. All life's processes are tremedously accelerated. Vast changes are demanded of humanity as it prepares to enter into a New Age and the power for effecting them has been made cosmically available. Only twice before in the course of mankind's evolution have comparable energies from God's central power house been released directly into our panetary sphere: the first time in Lemuria when man's individualization occurred, and the second time in Atlantis when divine intervention brought on the Flood, inundating a continent and bringing a misdirected civilization to an end. Today we are facing a comparable crisis as we tap hitherto locked up illimitable energies of nature wherby the possibility arises of catapulting with jet-like speed either into oblivion or into a state in which all things will be made new.

Were not this mighty power of the Will of God accompained by the Light of Mind of which the Buddha is custodian and the Love of the Heart of which the Christ is the Supreme Divine Manifestation, it would sweep an unenlightened and unregenerated race to its destruction. But as both light and love are invoked the celestial representatives of these powers, namely, the Buddah and the Christ, both draw near. They stand by. And, declares the Tibetan, though the world trembles under the impacts of vast impending transformations "the Hierarchy stands."

We have considered four active factors contributing toward world order and stabilization. How far they will be able to counteract the surging elemental forces driving the nations toward internal disruption and external conflicts only time can tell.. Meher Baba of India forsees three-fourths of the earth's population wiped out this coming April. The late Sri Aurobindo, an illumined Hindu prophet to our age, is quoted as saying sometime in the Forties when some were looking to 1950 as a year of world crisis that he did not believe it would come then but that he did expect a serious situation to develop in 1957. *"War must be averted,"* said The Mother, the successor to Sri Aurobindo as head of the Ashram he founded. To which she added, "Only by goodwill and understanding can the world be saved."

More hopeful than the above are the words of the Tibetan as recorded in the December 1954 *Beacon*. Writing anent the use by the Hierarchy of the Destroyer aspect of divinity, the first Ray, the Father Ray of will, plan and purpose, he says, "the work of destruction is now practically accomplished and over, and the work of the Builders is beginning." Further, that "the readiness of humanity for revelation and for certain unexpected developments" combine to make this "the most amazing period in history of humanity."

Concluding Obesrvations

It appears that the most we can hope for in our time is avoidance of total atomic war. The constructive forces at work, some of which we have here discussed, may secure for us this hope. But we would look in vain for an orderly peaceable world just around the corner. The changes and readjustments required in every department of life, nationally and internationally, before world society can settle down in peace and harmony are too many, too drastic, too difficult to make without agonizing stresses and strains, confusion and upheaval. Nor will it occur in all instances without more or less open violence. Consider for example the difficulties ahead in reconciling Jewry and Araby, India and Pakistan, the racial issue in South Africa, the colonial status in scattered parts and the rising tide of color beating against the white man's shores. For these and other vexing and deep-seated problems there is no easy solution. Being what we are and where we are, it is certain to involve us in yet more "blood, sweat and tears." The day of tribulation is here and blessed is he who endureth to the end!

To the fearful at this stage of our historic and evolutionary journey let the words of the Christ, which He spoke to His disciples concerning His departure, continue to give compfort and confidence in the future. "Let not your heart be troubled, neither let it be fearful." Why not? Because, says He, "I have overcome the world. I have reversed its downcourse. Because I am the Way, the way that leads back to the Father, and where I go there you may come also.

"No, let not your heart be troubled, Believe in God, Believe in Me, and remember what I have told you, I go away but I will come to you again (John 14.). When we ask? In the day of great tribulation, we are told (Luke 21; Mat. 24). That is Now. And so with massed intent the millions pray: "May Christ return to earth." "Let Love prevail."

PRAYER FOR PEACE

Currently a prayer for peace is broadcast daily from a local Los Angeles radio station. It is at high noon, and each time under the sponsorship of some religious group or institution. Thus it is that we counter the multiplying weapons of destruction by forces released from the armory of the spirit.

NEW AGE PRESS

The New Age Press is incorporated as a non-profit educational institution under the laws of the State of California. Its activities are devoted evclusively to the publication and distribution of literature aimed to further the oncoming of the Kingdom of Christ on this earth. Contributions to the New Age Press are deductible in income tax returns.

The Great Invocation

From the point of Light within the 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 center 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.

Formosa

When Formosa will find its rightful place in a more settled world perhaps it will come to occupy a unique position in the political world of tomorrow. By way of speculation it seems unlikely that China will long remain divided as it is at present with two rival governments claiming sole sovereignty over the whole. It is also unlikely that the Formosa regime will ever rule over China again. It also appears as though the Communist advance in China is going to be prevented from embracing Formosa.

What may prevail in the end is internationalization of the island. President Eisenhower among other world leaders looks with favor upon such a possible solution of the island's present troublesome status. There may also be true foresight in a radio commentator's suggestion that Formosa be made a kind of an international exhibit, a show-case, in which orientals and occidentals will meet and mingle into unity the best that each has to contribute to the other. Both halves of the world might join hands at this point and create something of a social Utopia from which all the world might learn how to better order its way of life. Formosa has the geographical setting and the natural resources to make such an experiment quite possible.

When the battle cries are silenced and the present cleavages resolved, we may ask if Formosa may not become, literally and figuratively in its every aspect, what its name denotes, the land beautiful. Such a picture has been drawn. In the ethers it may be very clearly etched. If so, physical precipitation in due course should take place. We offer it as speculation only But it could be prophetic.

These things shall be! A loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls
The light of knowledge in their eyes.

—From a hymn by John Addington Symonds

HIGH LIGHTS IN NEW AGE BIBLE INTERPRETATION

By CORINNE HELINE

THE BOOK OF GENESIS

The Cosmic Pattern in the Life of Abraham

The life of Abraham, like that of every other advanced soul that has come to Earth to teach and to lead the race on its upward path, conforms to universal principles and reveals cosmic truth. True to a fundamental pattern observable in nature everywhere, twelve major events, each marking a progressive step on the way to illumination and oneness with divinity, are embraced in the life experiences of Abraham, the first Initiate Teacher to the Fifth Root Race. Since the events encountered by Abraham are similar in their essential nature to those experienced by every aspirant on the path, a study of their spiritual significance cannot fail to bring encouragement and inspiration to the earnest seeker.

The first of the twelve steps is the entrance by birth into a new life on Earth for the self-elected purpose of bringing to mankind a message of spiritual liberation from all the "ills that flesh is heir to." The arrival on Earth of such an Ego is heralded by an angelic annunciation and is truly a holy event occasioning wide rejoicing among the heavenly hosts, knowing as they do that it will bring the race closer to the light and hasten the day of its ultimate redemption. According to apochryphal records, it was so with the advent of Abraham.

At the second step, Abram, as he was called until the Lord changed his name of Abraham, received his commission as messenger to the peoples of the Aryan Race. He was directed by the Lord to leave his country for another. From Ur in Chaldea, a land in which the esoteric light of the Mysteries shone with unsurpassed splendor, he was required to go to Canaan, where, in centuries to come, the doors were to open on yet greater Mysteries with the advent of the Christ. Inwardly, preparation for His coming had long been made; it was now to begin outwardly as well. So Abram and kindred "went forth into Canaan, and into the land of Canaan they came."

The fourth event to be noted is the conflict with Pharaoh. It is a test of mortal mind, such as invariably follows upon dedication to high service. It challenges the forces of opposition whose contrary activity directed against the aspirant creates situations that take measure of the depth and strength of the self-surrender to the highest. Abram's victory at this time is beautifully described in the words: "And they sent him away, and his wife, and all that he had." The parallel in the life of the Master Jesus, was his flight into Egypt.

The fifth step came with Abram's withdrawal from Lot. After his complete dedication to the higher life, he could no longer associate with the sense life. "Separate thyself I pray thee, from me," implores Abram of Lot; "if thou wilt take the left hand, then I will go to the right, or if thou wilt depart to the right hand, then I will go to the left."

To effect this separation definitely and decisively is never easy of accomplishment. Often it involves difficult and complicated situations, particularly in personal relationships. But when the problem is faced and solved with an uncompromising adherence to duty and right, added strength and new opportunities for service are the coveted reward. Says the Lord Jehovah to Abram at this stage of the journey: "All the land which thou seest, to thee will I give it, and to thy seed forever."

The sixth step in Abram's life is that which now follows necessarily on the advancing path of the aspirant. This is the war with the five Kings. The five Kings are none other than the five senses which continue to offer resistance to the commands of the higher self until their mortal qualities and material tendencies have been brought into complete alignment with spiritual purpose. A highly developed soul discrimination is required for rightly judging between the rival claims of the personal and the impersonal, the illusionary and the real. The physical senses which are the chief means by which the aspirant advances in the earlier stages of spiritual development, become the principal hindrance at the later stages unless they become fully subservient to a higher octave of awakened and functioning senses. To mortality "belong all the goods of Sodom and Gomorrah."

Abram's seventh step was the redemption of his brother Lot, "who dwelt in Sodom." His "trained servants" were the faculties which he had disciplined and made obedient to the divine will. Lot was saved by Abram beside Damascus, a city representative of certain spiritual qualities which, when awakened and active, have the power to transform the lower nature. Abram continued successful at this stage of the journey also, "and he brought back all the goods, and also brought again his brother Lot."

At the eighth step on the journey toward the things of the spirit, Abram received instructions concerning transcendent powers from the high priest Melchizedek. These instructions pertained to the conscious operation of the united forces of mind and heart. When these powers begin to function in harmonious unity, they throw light on the problems of life and give an understanding and an ability with which to solve them that is quite beyond the belief or comprehension of the ordinary individual. They elevate one so endowed to the status of the superman. In soul exaltation, such a one exclaims with Abram: "I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth."

At the ninth step, Abram reaches the goal of the aspirant's ideal—he is "new born"; he becomes an Initiate. The veil that conceals the inner Mysteries from the gaze of the profane is lifted and he passes into the great silence, biblically termed the great darkness. Here he receives the divine anointing that qualifies him to become a "father of multitudes" and an illumined Teacher of the Aryan peoples during the critical, formative years of their development. In the midst of outer darkness but inner light —the white light of the spirit—Abram's consciousness was raised to a degree enabling him to behold the operations on the life side of nature. The invisible causes that lie back of visible effects became apparent to him. He was able to look into the past history, the present condition, and the future destiny of the people whom he was called to lead. He obtained an insight into their fundamental traits of character and was able to judge how far guidance and assistance were necessary and helpful, and beyond which they would interfere with their free initiative and the unfoldment of their own resources and capacities. Looking into the immediate future he was able to see the vissitudes he would have to undergo in the performance of his mission, "for the iniquity of the Amorites . . . was not yet full."

At the tenth step Abram consummates the mystic marriage. The deeper meaning of Abram's union with his wife's Egyptian handmaid. Hagar, is uncovered only as the language of symbolism is interperted aright. It is not discernable in a literal rendering of the incident. Nor is it intended to be so. Referring to this apparent contradiction between the outer form and the inner content, the *Thorah* declares that "fools see only the outer garment, and the wise see only the soul." Thus are the pearls of esoteric wisdom protected from defilement by the profane.

Sarai, who later became Sarah, and Hagar represent the feminine principal in its higher and lower aspects, respectively; Abram and Ishmael, the higher and the lower masculine. Before that high experience, spoken of mystically as the marriage in heaven, is attainable, the two lower aspects of the feminine and masculine must be raised through purification into union with the higher. This is the meaning of the command given to Hagar: "Return to thy mistress and submit thyself under her hands." When the forces of the lower nature have been transmuted into the higher, the next step is the blending of the opposities, the union of dual principles. This is the mystic marriage.

The change that now came to Abram's inner life is indicated outwardly in a change in name. The letter "H", which carries the powers of the Feminine force in Exaltation, was added to the names of both Abram and his wife Sarai. Henceforth they were known as Abraham and Sarah. Abraham had now reached the stage of divine consciousness where "the

Lord appeared unto him" and spoke to him saying, "I am the Almighty God, walk before me, and be thou perfect."

The eleventh step is the Rite of Circumcision. This has to do with purification, outward and inward. When the generative life is cleansed, its activity is transferred to a set of higher creative centers located in the head. The creative organs are duplicated embryonically in the brain. This is why circumcision is connected exoterically with the generative organs. Esotrically, it pertains to the spiritual awakening of their higher counterparts. When this has been accomplished, there follows the birth of the cherished son Isaac, whose name means "joy". Spiritual illumination is the result of the purification symbolically enacted in the Rite of Circumcision.

The twelfth and last step remains. This was the call to sacrifice his son Isaac, the object of his deepest affection. It was the supreme and final test of his life and one that has a parallel in the Temptation of Christ Jesus. It is the test of selflessness, often spoken of as the Great Renunciation. When this has been passed sucessfully, doors open on vast power and multiplied opportunities and responsibilities. The willingness to serve selflessly has been proved.

Abraham had high aspirations; his trials were correspondingly severe. Great tasks call for high qualifications. Abraham developed these and became an inspired racial leader. He was richly blessed. From heaven came an Angel bearing the Lord's commendation and blessing. Saith the Lord, "I will bless thee, and in multiplying I will mutiply thy seed as the stars of the heaven; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Abraham called the place where the final step on his initiatory journey was taken Jehovah-jireh, meaning "the Lord will see." And we raed that to this day it is said, "In the mount of the Lord it shall be seen."

That mount is equally accessible to all who will put forth the effort necessary to scale its heights. The experiences encountered on the ascent are essentially the same for everyone. They differ only in details. The Lord (Law) is no respecter of persons. He who will work with Him (it) will be raised to the ultimate heights.

BIBLE STUDIES

The foregoing article is extracted from Corinne Heline's Old Testament Interpretation Vol. I. This particular volume contains nearly five hundred more pages of equal worth. Correcpondence courses based on thes Interpretations are available on the free will offering plan. Experienced guidance is also available to those who wish to form groups for the study of Esoteric Christianity based on these Interpretations. Write the New Age Press or the New Age Bible and Philosophy Center, 1139 Lincoln Blvd., Santa Monica Calif.

PARSIFAL AND THE SPRING EQUINOX

By CORINNE HELINE

The four sacred seasons, the two Equinoxes and the two Solstices, mark the high spiritual points of each year. All Nature comes into attunement with the dynamic forces released at these times; and man, when sufficiently sensitized, can avail himself of their power to further his spiritual development.

Artists, writers, poets, musicians and other creative workers often merge themselves with the inspiration of these special periods, with the result that the masterpieces they give the world are endowed with their downpouring energies. For example, in *Midsummer's Night's Dream* Shakespeare described the beanty, joy and elation prevailing at the Summer Solstice; in *Paradise Lost* Milton depicts the darkness which descends upon earth with the Autumnal Equinox; Tennyson's *Idylls of the King* are reminiscent of the glory heralding the coming of the archangelic King at the time of the Winter Solstice; and Richard Wagner's magnificent soul drama of *Parsifal* is radiant with the Resurrection Light of the Spring Equinox.

The Mystery of the Holy Grail is the secret heart of this seasonal point and it has always been the innermost core of Temple teachings. For the first time in the history of mankind, however, *Parsifal* laid bare to an unprecedented degree the long hidden meaning of the Grail so that whomsoever will may come and partake of its wondrous knowledge. The Sacred Spear and the Holy Grail Cup are keys to the true significance of both the unsurpassed music-drama and the Spring Equinox.

As we well know, Nature is resplendent with beautiful symbology in the spring. It is bodied forth in every slender stem rising from the tomb of earth to be crowned by a shining flowery cup, thus proclaiming through its beauty of color and fragrance the exultant resurrection message to all who will give heed. This same sacred symbol appears within the body of man, for through the spinal column ascends the Spirit Fire to be crowned with the glory of an illumined Head Center—since in regenerate and redeemed man that Center is transformed into a "flower" of rarest splendor.

The most profound Mystery ever given to humanity is the Mystery of the Grail Cup. It prefigures the Mysteries of all ages and all nations. Its impress was set upon ancient Lemuria and Atlantis. It was used in the Mysteries of Babylon and Egypt and Greece. It was the Mystery of the Grail that the Master taught to His most advanced Disciples in the eventide of His Resurrection. And throughout the world today its hallowed rites are performed upon innumerable altars dedicated to the Christ. But the deepest Mysteries concealed within the Blessed Cup will not be re-

vealed in their entirety until the advent of the New Age.

The character of Parsifal typifies the aspirant who sets out upon the quest of high attainment. He is called the "Mystic Fool" because all who set their feet to the Path are termed "fools" by the worldy wise. Before Parsifal somes into possession of Sacred Spear he too, as was Amfortas, is tempted and tried by the glamor and illusions of the sense world. Few are the aspirants who pass this first subtle trial, and for those who fail the Spear and the Grail Cup remain mere legendary myths.

Parsifal further symbolizes the rare soul who succeeds in reaching Mastership. When he finally gains possession of the Sacred Spear he declares that he uses it "never to hurt but only to heal." In this statement he gives a most important key to the attainment of self-mastery. Having acquired the "spear" within the temple of his won physical body, the Knight is found worthy to become the leader of all the other Grail Knights (aspirants upon the Path) and to be their Teacher (the ideal of attainment for all men).

With this Sacred Spear—the spinal Spirit Fire lifted through regenation to the Head Center—he heals King Amfortas who is suffering a grievous wound in his side that has been inflicted by this same "spear." Amfortas represents humanity at large, wherein the seed atom of desire is located in the side. It is the illusion of desire that veils the Light of Spirit and causes man to suffer a "grievous wound" that can be healed only by means of such a "spear" as Parsifal acquires.

The power of the cosmic Grail is forecast in the luminous beauty and brilliance of the equinoctial Full Moon as it ascends above the eastern horizon. Mystic emanations from the Grail Moon must impinge upon our earthly orb before the Resurrection Fires are kindled and mankind can know the full glory of Easter Morn.

Celebrations of the Spring Equinox offer the disciple the most favorable opportunity for placing himself in attunement with the spiritual forces of the cosmic Grail. During the mystic month of March (Pisces) the cosmic Grail is reflected in bursting buds luminous with dazzling life force. When these miniature grail c ups issuing from the depth of Nature are touched by the magic of Spring, they blossom forth in a fairy display of color and grace indicative of what man may become upon appropriating and using the energies available at this time of year.

Of the many Grail Knights who dedicate themselves to the divine quest only Sir Launcfal, the purest of the pure, is privileged to behold the Grail. Only by a pure heart and an unsullied life is a disciple adjudged worthy to stand in the presence of the Archangel Raphael—he who governs the spring quarter of the year and the art of healing throughout the world—and receive the mystic powers of the Grail.

The Eucharist is the very heart of the Spring Equinox Mystery, and it is this sacred Feast which is the climactic note of the great Wagnerian music-drama. Then the Lord Christ is released from His bondage in the earth. As he ascends He floods the entire planet with His transforming Light. At the same time a tremendous spiritual force pours down from the Sun, illuminating all growing things by its radiance. In very truth, the Bread is His body and the wine His blood, which He sheds in sacrifice for all mankind.

When an earnest aspirant learns to lift his consciousness as he partakes of the Blessed Sacrament, he will be able to glimpse a vision of the Resurrected Christ and to feel the mighty downpouring of spiritual force from the Sun. Early Christians beheld this sublime vision at the dawning of that first Easter Morn as they reverently greeted one another with the words "He is risen" and received the joyous response "He is risen indeed!

It is this vision that exalts the Knights of the Grail as Parsifal unveils for them the Holy Cup—the Cup that has also been the cause of Amphortas' anguish for his spiritual sight was dimmed by the illusions of fleshly desire. Parsifal touches the King with the Sacred Spear and he is healed. This healing of Amfortas signifies the regeneration of the human race, and once this is accomplished humanity will witness the passing of sorrow, pain, disease and even death. As St. John declared in the record of his wonderful vision: "The former things shall have passed awary.

It is at the ceremonial of the Holy Feast, surrounded by Knights kneeling about him in reverential devotion, that Parsifal stands poised before the Holy of Holies, his whole being illumined by the transcendent radiance emanating from the Grail. There, upon the triumphant note of Amfortas' healing in the presence of the adoring Knights and amid choirs of jubilant Angels, the magnificant soul drama depicting the Resurrection Mysteries reaches its supreme spiritual heights.

Wagner's Music Dramas

Few people yet realize the spiritual treasures that lie beneath the surface in Wagner's magnificent stage creations. Their inner structure is soundly esoteric. The **Ring** is cosmological. The other music-dramas from **The Meistersinger** to **Parsifal** outline the path of Initiation. In Wagner the Christian Mysteries found expression in a superlative art form.

Such is Corinne Heline's appraisal of Wagner's magnificent works. Her interpretations have been an inspiration to many. Among the thousands of books dealing with the life and compositions of this musical genius her volume occupies a distinct place all its own. Its time has come. A book to be treasured in your own library and also as an ideal gift to understanding friends. The volume is bound in bule cloth, gold lettered, has four full page illustrations and contains 274 pages. $3.50

BOOK REVIEWS

By ELIZABETH HILL

OCCULT SCIENCE or HIDDEN FORCES. R. Swinburne Clymer, M. D.

"The Republication, Completely Revised, and Reinterpretation of two Important Texts: **Occult Science** by L. H. Andersan, M. D. (and) **Occult Science** (Science Occulte) by Gerard Encausse, known as **Papus.**" 1954 Lincoln Philosophical Research Foundation, Co-Publisher and Distributor, 1401 W. 75th St., Cleveland 2, Ohio. 271 pp Glossary Cloth $4.00.

During the second half of the 19th century occurred an up-surge of interest in things esoteric. It was a wave destined to build itself into the mount-'nous sea we're witnessing today. It was at this earlier period that L. H. Anderson, M.D., authored a volume bearing the title OCCULT FORCES, a work that ran into several editions and sold in the tens of thousands, and another work appeared in France under the similar title of SCIENCE OCCULTE. The latter was from the pen of Gerard Encausse, M. D., an illumined one known to occultism as **Papus.** Here were two significant writings that could certainly be said to complement each other. When came the wave's recession both valuable contributions to occult literature practically disappeared—as did unnumbered others of similar content.

Now, as that wave rises to a towering crest, R. Swinburne Clymer, M. D. brings forth these two truly outstanding works in dress and phraseology suited to a new era and a higher level of general understanding. Judging by the result, one must admit the the Doctor has done a remarkably fine piece of literally rewriting the originals. His volume is stamped OCCULT SCIENCE or HIDDEN FORCES.

Book One, the modernized version of Dr. Anderson's original, deals with "OCCULT SCIENCE, The **Arcane** Teachings Taught in the Temple of Initiation Throughout the Ages, Illuminating the Path to Health, Success and Happiness by Means of Developing Man's Inner Hidden Forces." Book Two, rewrite of the Papus opus, is described by the title and subtitle "OCCULT SCIENCE, An Outline of Its History, Philosophy, Use and Practical Application in Becoming an Occult Master or Initiate, and Attaining Success in Any Field of Endeavor."

The lofty purpose of Dr. Clymer in re-preseenting these earlier writings can be well summed up by the last paragraph on page 110 of Book One: "If the race of the future is to achieve a lasting conquest over poverty and all dicordant circumstances. It must result from **new** ideas, hence new visions. It is this vision which the Initiate, or Occult Master, is endeavoring to open to his brethren."

OCCULT SCIENCE or HIDDEN FORCES is a **must** for all earnest seekers after Wisdom as a means to the end of righteous adjustments in the affairs of men, nations and races.

MESSAGE OF SHRIMAD-BHAGVAD-GITA. R. V. Shah. Kapasia Bazar; Dalal Bldg., Amedabad, India. Paper, 75pp, $1.00.

Rammanlal Vadilal Shah, while a member of the Jain sect and a businessman, has to a great extent given his life to a study of the Gita in its original and in varios translations. In fact, it iong ago became a passion with him, a dominating influence in his life. Out of his love and study of the glorious Aryan epic he has written what he terms "my humble attempt to understand the Lord's Sublime Song." This MESSAGE gives ample evidence of the depth of his understanding and is a worthy tribute to its source of inspiration.

THE DAWN OF THE POST-MODERN ERA. E. J. Trueblood. 1954. Philosophical Library, 15 E. 40th St., N.Y. 16. Cloth, 198pp, Reference Notes and Topical Index. $3.75.

That title promises much, as does the sub-title "Dimensions of Human Life in the Last Half of the Twentieth Century'—a promise brought into focus by two wordings of a question (p 10): "What must post-modern man do if he is to transcend the dead-ends to which modern man came? Or to put it more bluntly, Where and how do we go from here?"

Dr. Trueblood follows this question with a series of "disciplines," the first of which are "major" and general; the next four relate to the Christian religion; then five on "The Human Personality." Four are relative to socio-cultural trends and the series closes with five dealing with "Balancing Factors." These disciplines are fundamental to a new day of better living for members of the human race. One declares "We must beware of fractional approaches which fail to consider the whole person." To this we say Amen! Again, "We must properly relate the religion of Christ to other religions of mankind." Bravo! Wait until you read Volume III of Corinne Heline's Old Testament Interpretation ((off the press soon). She has done just that and done it in a BIG way. Further: "We must restore moral and spiritual values to their proper and superior dignity." Another Amen!

This splendid introduction is indicative of the entire content of the book, the latest release by Dr. Trueblood, Professor of Religion and Philosophy at Limestone College, Gaffney, S. C.

THOUGHTS ABOUT LIFE. Felix Friedberg. 1954 Philosophical Library, Inc., 15 E. 40th St., N.Y.16 Red Leatherette. 40 pages. Many footnotes. $2.50

Most of you could supply a few "thoughts about life,' especially in these days of unbalancing eventualities and conflicting reactions, and the premise giving risk to those thoughts would doubtless coincide with this author's: "Scientists know that on the basis of **present** knowledge of facts and laws the problems of life are insoluable." (Note the emphasis on "present.") You'd even agree that "It needs to be supplemented by inspirational philosophy from without." But you'd probably add "and an inner awakening."

With this introduction to the author's Introduction, we leave you to peruse **Ideation or Reality; The Function of a University; Philosophy's Service to Science; A Work of Art** and **Characteristic Phenomena of Living Things**—all fine essays on subjects of significant import.

Books reviewed in these pages may be secured from New Age Press, Inc.

THE AQUARIAN NEWSLETTER

A welcome addition to current periodical literature devoted to occultism and esoteric Christianity is **The Aquarian Newsletter.** This is a bi-monthly now in its third issue. The current twelve-page issue is pleasing in format, is worthily weighted with thoughts to nourish both mind and heart. It is unmistakably charged with a purpose that promises to give it growth in all dimensions as it goes forth to meet the soul hunger and spiritual needs of a seeking, searching generation. May its efforts meet with prompt and generour response from all who recognize the privilege it offers to share in the promotion of spiritual literacy of our time.

The Newsletter is edited by Eugene Hurdle, minister of the Christian Rose Cross Non-Sectarian Church, Washington, D.C. Subscription price, one dollar for five issues, or twenty cents a copy. Address, Dr. Eugene Hurdle, 1307 Washington Ave., Alexandria, Virginia.

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If this altruistic enterprise appeals to you write for further information. It is non-sectarian, non-commercial. Nothing sold, no solicitations, and all done anonymously. It is for those who are happy to be givers as time and means permit. Address Box 87, Utica, N. Y.

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