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

VOLUME XVI JULY - AUGUST - SEPTEMBER, 1955 NUMBER 3

The Spark Ignited at Geneva

The spark ignited at Geneva—the phrase is President Eisenhower's as everyone will recall who heard his report to the nation on his return from the Four-Power Conference in the Swiss City. It is certain to be kept alive and, in the course of time, to wax into world-developing radiance. It was an historic release of a power and an illuminant greater than that so recently extracted from the atom. The immediate source of the latter is a wee particle of matter whereas the former springs from the heart of man, the very fount of life itself.

We were repeatedly reminded during the week of the Big Four meeting in Geneva that there had never been a conference like it. It was not called to bring issues to a conclusion, to introduce new problems, nor yet to settle existing differences. Top leaders of four great nations met primarily to better know each other, to look into one another's minds and hearts and, if possible, to evaluate more accurately those things that tend to divide and those broad human problems and objectives held in common. They came together in an effort to create more favorable conditions, a suitable mood and a friendly atmosphere for later carrying forward actual negotiations on matters calling for adjustment or settlement. They came; they labored; they succeeded! After such gains all the world breathed easier.

Prior to the Geneva Conference there was much speculation on both sides as to who was negotiating from strength and who from weakness. The strength in question was essentially economic and military. More specifically, it was the relative strength each side possessed in terms of atomic weapons. Just what that exact relation is no one yet knows; but what everyone does know is that there is enough such power in the hands

of the rival coalitions to result in universal destruction should it ever be used in all-out armed conflict. It had become clear to the contending powers that a point has been reached in military developments where instruments of war can no longer settle anything or provide peace and security for anyone. The question of bare survival compels the introduction of a moral substitute for war.

The Big Four at Geneva, sustained by the hopes and prayers of peoples the world over, were grasping for such a substitute, and the world has acclaimed their accomplishment as magnificent. It seems almost too good to be true. Scowls yielded to smiles; bitter denunciations and scorching invectives to clear, factual statements and calm, reasonable deliberations. Each side looked at the other objectively and both realized the wide gulf between. The one choice lying clearly before them was letting the drift toward war sweep them into the abyss or of taking rational measures to bridge it.

This was the basic problem. Though recognized as such, that problem is far from solved. No answer to questions raised were actually found. But this was no ground for discouragement since they had not come together to settle specific issues. It was understood in advance that they met primarily to create a new spirit, to take a clearer look, and to introduce into international relations a new ingredient that would make possible the adoption of conciliatory measures such as would eventually allay suspicion, misunderstanding and hatred. This done, they could arrive at ways and means for accommodating themselves in righteousness, not only to each other but to the world at large.

That new and necessary ingredient did come out of Geneva. It was goodwill—just that; no more, no less. Utterly simple and transformingly potent. Let it but animate forthcoming international conferences and we will behold a world in the *re*making. Goodwill was the spark kindled at Geneva. "If we can keep it alive," asserted the President on his return, "then we will make constantly brighter the lamp that will one day guide us to our goal, a just and lasting peace."

A Christian Impulse

The dawn of the Christian era was heralded by an angelic chorus proclaiming, "Glory to God in the highest, peace on earth to men of good will"—a translation less pleasing in form than the more familiar rendering, but more accurate. It declares in effect that peace is possible only where goodwill prevails. The way to peace lies not in stockpiling more destructive armaments but in creating national and international pools of goodwill, the *will-to-good.*

This proposition receives universal assent. But few have developed

a technique whereby to translate the beautiful sentiment into practical action. That is something to be learned, to be cultivated. Individuals skilled in the art are the heart warmers and light bearers to all within the range of their radiance, be that circle small as the home or wide as the world. No longer is the cultivation of this art left to a gifted few. More and more is it entering into the thinking and conduct of people everywhere, for it is recognized as something that must be studiously sought, methodically developed and thoughtfully practiced in everyday living and relationships. The very peace of the world depends upon its individual application.

Foreseeing this growing need as one critical situation follows another during the current long and difficult transition from one world order into another, alert souls have organized movements during the last few decades for the very purpose of generating goodwill between races, nations, religions, classes, groups and institutions of every type. Among such organized activities of global range and vision are the groups known as *Men of Goodwill* and *Moral Re-Armament.* The conciliatory and unifying spirit spread abroad through their private and public labor is incalculable. It is safe to say that the spark kindled at Geneva could not have been ignited had not the general spiritual atmosphere been given the human warmth generated by the definite and scientific work already done through the concerted efforts of men and women of goodwill the world over.

The activity carried on under the name *Men of Goodwill* was inaugurated in the thirties under the inspiration of Master D. K., better known as *The Tibetan.* Since then its influence has penetrated into countless other groups and been felt by workers in every sphere of human endeavor throughout the world. Techniques have been evolved which embody the true science of relationship. The effort is to interpret the deeper meaning of right relations and to aid in creating them.

Goodwill, it is pointed out, is intelligence actively at work on behalf of humanity. The group functions upon the premise that such work is constructive and humanitarian and, therefore, essentially creative and spiritual in nature; and that it is the task of all men of goodwill to bring into being a new world order based upon right relations. Right conditions for mankind and right solutions to world problems can come only from man's voluntary participation in creative living, the secret of which lies in a fusion of the spiritual and the material. Intelligent activity conducted in the midst of conflict and tension can create a new way of life within the very framework of chaos. Such activity calls for the establishment of right rapport, right subjective relations and the right handling of forces loose in the world today. Only as these conditions

and procedures are developed, first in the lives of individuals and then in collective units, will peace and security be established on earth.

Moral Re-Armament, the second of the two movements outside of organized religion singled out as examples of systematic efforts to change the lives of men is exercising a quiet, unspectacular, but tremendously powerful influence on national and international relationships. It has a genius for introducing "The Forgotten Factor"—God—into governmental circles and industrial areas where He is most needed but, perhaps, least heeded. Operating effectively in practically every phase of human endeavor, its influence is removing misunderstandings, reconciling differences and establishing right relations based on justice, cooperation and sharing.

The world-wide program of Moral Re-Armament was launched in the summer of 1939. It is safe to say that since that time there has not been an important international conference dealing with critical problems at which representatives of this movement have not been present in the background and into which they have not channelled potent creative forces. It was in action in a big way during the days that the Big Four were meeting, and in the same geographical area. At Caux, situated on the opposite side of Lake Geneva from where the conference was being held, eight hundred delegates from thirty lands, including members of Parliament from several countries, were deliberating on the secret of peace built on a change of heart in individuals and in the collective units called nations. Acutely aware of what was going on at the Big Four Conference, the delegates were deeply conscious of the basic tenet in their faith, namely, that "Peace is not just an idea; it is people becoming different." They are exhorted to "think for the world."

With regard to Communism, Dr. Frank Buchman, initiator of Moral Re-Armament, declared that their program was not merely to find ways to endure it but to cure it, by creating a superior ideology. This they have done, and many powerful Communist leaders throughout the world have embraced that ideology with the same crusading ardor they previously used in promoting Marxism. Directly and indirectly, consciously and unconsciously, this movement exercises an impressive influence in high places.

By the very nature of its work, Moral Re-Armament attracts little attention among the general public and not much comment from the popular press; but it does win wide recognition from leaders in every walk of life, particularly in the political and industrial fields where disputes are sharpest, rivalries keenest and tensions greatest.

"I am accustomed to international meetings," wrote Robert Schuman, former foreign minister of France, after having attended an MRA as-

sembly. "They normally end with great disappointment, but there we find nothing but satisfaction and hope."

It takes more than mere sentiment, more than pious hopes and good wishes, to change men and nations. It calls for disciplined living, adoption of strict standards of conduct, willingness to let *soul* control, and receptivity to guidance from on high. The first relationship that MRA aims to set right is the one between the selfish and the selfless self, between the human and the divine. This accomplished, the way is open for establishment of right relations man to man and sound reactions to whatever comes to pass in the world of affairs.

Moral Re-Armament has adopted four standards of conduct for man, namely, Honesty, Purity, Unselfishness and Love. The acclaim greeting this movement wherever spiritual factors in life are not rejected is nothing less than electrifying. The spirit it radiates is contagious; it is bright, fresh, joyous, creative, dynamic. It is charged with a power the like of which is seldom witnessed. The movement is a magnificent factor in the spiritual renaissance of our time. It compels respect, wins adherents, inspires emulation.

Among the numberless messages addressed to MRA by eminent bodies is the following from ninety-four members of the United States Congress: *Freedom is a moral concept. It can only be achieved on a basis of absolute moral standards, which you and the world force you have trained have applied to personal and national problems. This is a way of life by which people everywhere can have a part under God to bring an effective solution to the basic conflicts confronting the statesmen today. You have given a uniting idea to nations that can turn the ideological tide in the world today.*

In a keynote speech at the opening session of the Asian-African Conference, Dr. Vadhil Jamali of Iraq called for Moral Re-Armament as the need of the world in these critical days. Dr. Abdel Hassouna of the Arab League and Dr. Luang Vichien of Thailand included in their message to the Conference the conviction that "one of the best guarantees for peace would be if America's policy were based on MRA."

After witnessing a dramatic production based on ideals at the heart of MRA, members of the Indian Parliament joined in applauding it as "inspiring millions in East and West with the hope of a united world." Members of the English Parliament and leaders in the fields of art, labor and industry cabled MRA their decision to support "the inspired plan for the statesmen to carry this new weapon from America to the world. We have been planning," they wrote, "how we can participate to the point of sacrifice in helping this statesmanlike vision into practical reality."

Such is the substance of a new power, a new hope, a new light that

is streaming into earth's atmosphere. The world is literally immersed in spiritual events, and Moral Re-Armament is awake to the opportunities they represent for making it anew. It is playing a major role in turning the tide toward the light. Great and rampant as are the evils of the world, and confused and fearful as people are everywhere, beneficient influences are at work which, recognized or not for what they really are, serve to inspire a mounting confidence that we shall come safely through our planetary tribulation.

An impulse toward that rising confidence was instigated at Geneva. In the Big Four Conference hitherto distributed forces making for spiritual warmth were brought to a point of ignition. Even though it was no more than a spark, its comforting radiation streamed forth and brought new hope to mankind. Before the meeting, the general feeling was that its outcome would definitely register either a darkening or a lightening of the world scene. Lightening it was.

The conference created a new thought form in the sphere of diplomacy. The inner structure of that form has to do with right relations based on mutual trust, shared responsibilities, manifest goodwill. It is destined to replace a diplomatic entity built up of suspicion, fear, envy, hate and all the other destructive emotions that have conditioned human life for ages past. Only as this entity is shorn of its powers by another and counteracting force will the currents that move toward strife, violence and devastation be stayed in their course, controlled and ultimately transmuted into servitors of the good. Geneva provided the nations with such a counteracting influence. It now rests with the peoples by and large to sustain the spark and build its potential through right thinking and the will-to-good.

As Albert Einstein once pointed out in discussing the problem of atomic energy, its menace and its promise, "the real answer is not to be sought in the atom but in the human heart." Human relationships hold the key to world peace under the atomic threat. When these are made just and right all else will follow. In a change of heart lies the solution to every human problem. War, it is agreed, can no longer settle anything; nor can diplomacy as we have known it in the past, however clever and brilliant, do so. Situations exist in the world that baffle solution along the old lines. They are stalemated. Short of a new approach, a new factor, a change of heart, the best in sight is mutual accommodation to a precarious state of co-existence. That means a divided world. But a divided world could not long exist. The forces of unification at man's present stage of development are too compelling for man to long resist. Humanity can no longer be compartmentalized. Only by an ever increasing intermingling and sharing can any part or portion realize

its full and rightful being since every individual, nation and race is an integral part of that "center that we call the race of men." Fulfillment can come to each part only through ultimate conscious union with and participation in the whole.

It was thoughts such as these which, though unexpressed, animated the Big Four Conference. They were present in the spirit of the meeting. To that spirit each of the four made their several contributions. No one of the four could have done it alone. Together they created as it were a goodwill reactor. Then President Eisenhower pressed the button that set it into motion. The immediate effect was a world-wide radiation of heart warmth and hope.

President Eisenhower's Role

While credit for Geneva's accomplishments goes to all the four chiefs of States, President Eisenhower was singled out as carrying the light that loomed the brightest. His qualifications had apparently come into being for an occasion on a summit such as that which occurred between the makers of history and moulders of destiny at the Geneva Conference.

Here a new kind of diplomacy was being initiated which, as the *New York Times* observed editorially required "a new kind of diplomat; it demanded the kind of man President Eisenhower cannot help being." For Eisenhower is a conciliator by nature. He has strength, firmness and conviction on the one hand; patience, tolerance and flexibility on the other. He has a genius for drawing men and parties and nations together. Thus, for example, in order to become President, Eisenhower had to be elected on a party ticket. Since his policies prior to election were little known, either of the two major parties would have had him and on either ticket he would most certainly have been elected because he is not what is called a "party" man. He is a "union" man, a man for all parties, for all people. Embodying all that is finest in our national character, he is at the same time an ideal citizen of the world. America looks up to him for his Americanism and the world honors him for his universalism. He is at once a citizen of his country and also of the world. The lesser loyalty does not exclude the larger. Hence the champion that he is of the United Nations, and the high esteem in which he is held by other nationals and the deference paid him by heads of other states. Freed from bigotry, prejudice and provincialism, his views are cosmopolitan, his outlook international and his sympathies broadly humanitarian. He is, in short, a man destined for a high post in a big state at a critical time in a troubled world.

To again quote the *New York Times* editorially, "the Geneva Conference was in fact made for Mr. Eisenhower. Other men might have been capable of driving a sharp bargain. Other men might have played

strength against strength. It was Mr. Eisenhower's gift to draw others into the circle of his goodwill and perhaps even to modify the attitudes, if not the policies, of the little band of visitors from the other side of the Elbe. Even the Russian public, habitually fed on the honey and gall of official propaganda, had to be told that this American President was a man of peace and humane impulses."

The editorial concluded by saying that "The President remained thoroughly American, even Middle Western. But this is the sort of Americanism the rest of the world can understand and feel easy with."

In the Conference deliberations, President Eisenhower proceeded in the belief that goodwill is a power, that it must be recognized as such and it must be developed by intelligent application of moral and spiritual forces resident within man himself. More than that, goodwill, mutual trust and understanding is a power more potent than that released in the atom and that it is abundantly available. Its availability at the "summit" was evident in the spirit in which the Conference was conducted and also the friendliness enjoyed simultaneously at the "grass roots" level by the visiting Russian agriculturists to this country and the like cordiality with which a company of American farmers were greeted in Russia. It is not without significance that these events were concurrent. From the top to the bottom of the social scale, from policy makers of state to tillers of the soil hands of fellowship were extended to one another.

Two other events also occurred at this same bright moment in contemporary history and at the very same place, namely the ambassadorial exchanges between the United States and Communist China with a view to better relations—two States that not so long ago were not even on diplomatic speaking terms—and the other momentous international convention of world scientists devoted to the creation of Atoms for Peace, which, incidentally, is another event that will remain forever historically linked to our "Peace President." And so we witnessed in Geneva in the summer of 1955 a convergence of statesmen, moral re-armers and scientists all focusing their attention on the control of two supreme powers in the world, the one spiritual, the other material; the one of the heart of man, the other, the heart of the atom.

When the process of welding the two are firmly conjoined the world will know not only peace but the more abundant life in every sense of that word. Altogether it appears to have been a collective soul response to an hierarchial project conceived and initiated on higher planes. Surely there should not be dismay even if the night is dark so long as the sky is strewn with stars!

Certainly no one concludes from this that trouble is over, antipithies dispelled, rivalries abandoned, ideologies merged, problems solved, divisions healed and the gulf bridged that divides East from West. No one. But what has actually happened is a sign, a hope, a promise. Can the goodwill expressed, however momentarily, however faintly, however adulterated it may be, can not this be nursed into strength? Cannot the exercise so well begun not be continued? Cannot goodwill also be stockpiled? Cannot this be generated even at sacrificial costs for the sake of peace after the manner in which life and substance has been so prodigally sacrificed in war? If we have learned that war does not pay, that the sacrifices it demands are no longer justified, have we not the wisdom and the will to work and sacrifice as needs be to create a condition in which the will-to-good shall prevail and the powers of the heart permitted to solve existing problems that cannot and will not be solved by crossing swords or matching diplomatic wits? We can. To this must be added, we will. Only changed hearts will change the old world into the new.

This is a simple statement. It sounds trite and pious. But to effect a change of heart is the supreme issue confronting mankind today. Subconsciously, if not consciously all the world knows it. The Geneva Conference was a physical plane precipitation of this universal feeling that is slowly but surely emerging into intellectual awareness. It was the psychological and spiritual atmosphere in which the meetings were held. It was the undefined but activating influences that made the Geneva Conference unlike any ever held before. It was this which gives it its historic significance. It sounded a new note, evinced a new spirit, gave hints of a new world in the becoming. These are permanent gains not to be outdone even if hostilities were to break out tomorrow and revolution and social upheavals were to multiply in the years immediately ahead. Goodwill is yet to conquer.

Leaders of men owe their preeminence to the capacity they have developed for being bearers of power. Qualities and attributes that are distributed among the many are concentrated in a single personality. These may be good or bad. India's longing for independence, for example, found its focus in Ghandi; Germany's nationalistic ambitions found its most vehement mouthpiece in Hitler. At Geneva, the world found in President Eisenhower its most eloquent exponent for the peace it so desperately needs, hopes and prays for.

Commenting on President Eisenhower's performance at the Conference the *New Chronicle* of London said that he "lifted the meeting to the true summit when he assured the Russians that he would never have become head of Supreme Headquarters, Allied Powers in Europe

if he thought there was any question of preparing for hostilities and when he offered them reciprocal aerial reconnaisance. Not a thousand speeches in Congress or the House of Commons, not a hundred intergovenmental notes, could have done what one man did, who could be seen and heard as he spoke."

The President's success at the conference may be attributed in no small part to his belief in the innate soundness of humanity as a whole and that the power of will-to-good is abundant in the hearts of all people. He welcomed, therefore, the opportunity that this meeting gave him to express that belief, if not in words, then by attitude and by action at a time and in a place where it would make its impact upon world thought unforgettable. At no time would he let himself be diverted from the primary objective of creating and maintaining exchanges of thought and ideas at levels where good and harmonious feelings prevailed. This was first; it was basic; it was central to the meeting of the Big Four. Questions as to how to implement the spirit arising from the cordiality engendered were matters for discussion with experts and advisors of lower governmental rank. Among those, according to reports the President did discuss such matters, but only with them. That which was secondary was kept consistently subordinated to that which was primary, namely the creation of the right spirit in which to work out concrete propositions. And so we witnessed a conference that was psychologically bracing, that alleviated fears, that relaxed taut nerves and which held the mirror up to higher values. The Big Four were apparently convinced that if anything useful was to emerge from the meeting it could be done only in so far as the deliberations could be maintained in an elevated consciousness. Eisenhower helped to keep it there. Nor was there apparently any attempt on the part of the other three to divert it therefrom.

Invokes Divine Guidance

In the international drama which the world witnessed in Geneva attention was chiefly on the prime protagonists in the world struggle, President Eisenhower and Premier Bulganin. One spoke for Christian America, the Free Nations and the believing world, however imperfect and limited this faith and freedom may be; the other spoke for an atheistic regime, a police state and the religion of materialism, however much of genuine idealism and aspiration there may be in these. Eisenhower invoked "The Forgotten Factor" which the head of the Russian state does not recognize. Here is the difference that lies at the very heart of the distinctions that today divide the East-West coalitions of power. Which of the two religions represented has the greater strength, that which postulates Reality in material existence or in the realm of the spirit? Lasting progress can come only through reliance on the strength

of the spirit. Humanity has today reached the stage where it must come to a conscious recognition of this fact and act accordingly. It is in a condition and state of development at which it must break through the veil of materialism. From here on international conferences will prove sterile unless the spiritual factor is admitted into deliberations. The clear cleavage that has come to pass in the world between the free nations of the West and the Communist states to the East has served to bring this issue to a head. A climactic moment in this "time of decision" was reached at the Geneva Conference. Eisenhower grasped the opportunity which that moment offered and by virtue of the Providential guidance he sought and the intuitive perception which it gives, he became the chief personal instrument for releasing a spiritual impulse into the Conference itself and into the world at large which can never be withdrawn.

Commenting on President Eisenhower's performance at Geneva, a radio commentator observed that he was supremely simple and superbly great. He put his faith not in personal cleverness nor in the might of the nation he represented or the coalition of nations for which he spoke but in divine guidance. This he invoked for himself, for his country, for the world. On the Sunday before the opening of the Conference he asked for nation-wide prayers for the success of the meeting. A picture in *Life* magazine taken just before the parley opened shows him with clasped hands and in an earnest, prayerful attitude. Then on his return to Washington on the Sunday morning following the week in Geneva he went first of all to church. Thus was the role he played in the week's historic drama fittingly composed within a frame of faith, a simple humble faith, a faith in God and a faith in man. Let our nation contemplate that composition even as it does the portrayal of George Washington kneeling at Valley Forge and Lincoln in solitary communion with what he called his Upper Cabinet. Let us ponder on the source of this man's quiet strength, the secret of his simplicity, the graciousness of manner, magnanimity of his spirit, the impact of his character and the power of his word, for they are unmistakable signatures of another man of destiny called forth to lead the nation through another historic peril.

When World War II ended and the cold war set in, the battleground was shifted from the physical plane to mental, from the battle of bullets to a war of words. In both struggles Eisenhower has proven his capacity for leadership. He led the armies to victory on the battlefields of Europe and now at Geneva he spoke words of power that went ringing round the earth. A man of war became the man of peace. A professional warrior emerged as a master of reconcilliation. He stands first today in both roles. Thus in his own person he enacted the conversion that must similarily be experienced by all the world.

This single feature in the life of Eisenhower is of the highest significance. Had he been a pacifist as that term is generally understood, his words would have carried little or no weight in any quarter save among the small minority of non-resisters. Had he been a man unacquainted with military life and the horrors of war, his approach to the problems posed at Geneva and his attitude toward those with whom the Free World is at such fixed odds would have been regarded as beautifully idealistic but as unrealistic and therefore neither to be trusted nor followed. But no such limitation would be attributed to our President. He had exactly the background of experience and accomplishments to fill the specific need of the hour and to grasp the great opportunity it presented for striking as bold and courageous a blow for peace through reconcilliation as he had once struck on the battlefields for military victory. And so through his achievements at Geneva he has been generally heralded as the chief instrument in forging the warmth from which sprang the spark that promises to expand in due course of time into an undying flame of universal radiance.

Geneva—A Planetary Center of Fusion

That Geneva was chosen as the place in which to hold the Big Four Conference is further evidence that the event fell into a pattern of planetary significance. "In the body of Him in whom we live and move and have our being," to quote Alice Bailey in *Esoteric Astrology,* there are "five focal points of spiritual energy, expressing themselves through five awakened centers in that body." Geneva is one of those Centers. (The other four are London, New York, Darjeeling and Tokyo.) The geographical areas serviced by Geneva, London and New York are the European continent, the British Commonwealth of Nations and the American continent, respectively. Incidentally these portions of the world were represented by the Big Four. The five centers mentioned, we read "are being abnormally and deliberately stimulated and vitalized. The energy which flows from them is profoundly affecting the world, holding great hope for the future but producing most disrupting and disastrous effects where the material side of human life is concerned. The force which the center at Geneva is expressing (at present ineffectually, though later a change will come)" to quote further from *Esoteric Astrology,* is "that of the second Ray of Love-Wisdom, with its major emphasis at this time upon the quality of inclusiveness. It is concerned with the 'binding together in brotherly love' and the expression of the nature of service. This planetary centre, which conditions the little country of Switzerland, has had a most potent effect upon that country; a study of these effects will demonstrate future possibility for the world, once the flow of its energy is less obstructed. It has produced the fusion

of three powerful racial types in group formation and not through admixture as in the United States; it has enabled two relatively antagonistic divisions of the Christian faith to work together with a minimum of friction; it has made Geneva the origin of the Red Cross—that world activity which works impartially with and for the nationals of all countries and for the prisoners of all nations; it housed that sad though well-intentioned experiment which was called the League of Nations; it is that which protected that small country from the aggressive sweep of the Axis powers." The motto or note of this center is "I seek to fuse, to blend and serve."

We have mentioned the MRA meeting held at Caux on Lake Geneva at the same time the Big Four were in conference. Caux is the permanent conference center for MRA in Europe and has been called "the birthplace of unity." Situated on a height above the lake and mightily framed by mountains nearly a mile high "it reminds me of that mountain the prophet Isaiah talks about," wrote a Danish clergyman in a Copenhagen newspaper. "'All nations shall flow into it; and many people shall go' there because deep in them there is the longing for the day when God 'shall judge the nations . . . and they shall beat their swords into plowshares and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more.'"

An editorial in a recent newspaper published in Oslo, Norway bears out still further the activities stimulated in the Geneva area. Declares this editorial: "Caux is the most important power center in this global fight against the divisive and destructive forces of materialism and for a renaissance of the world. It is the training center of a new army on the march—an army of free and whole-hearted men and women who have pledged everything—money, position, home and ambition—to go out in the world and remake it through new people, new statesmen and new leaders in all spheres of human life.

"For almost forty years Moscow has been the ideological power center of the scientific materialism of Communism. Thousands and thousands of young potential leaders of all colors and races have in the course of these years been drawn there to be trained for self-sacrifice, and whole-heartedly to go out and conquer all nations for their ideology of world revolution and class war.

"The ideological counterpart of Moscow is Caux. The work there was started by Dr. Frank Buchman just before the last world war, came at a late hour. It is carried out in the certainty that here the victorious answer to the materialistic forces has been found and with the burning conviction that it is urgent."

Such is the significance of Geneva. Into its unifying power currents

were drawn the Big Four whose destiny-appointed task it was to lessen the divisive forces threatening the world with universal destruction and strengthen the impulses that make for understanding, cooperation and peace.

All nations, like individuals have a personality and an egoic governing Ray. According to *The Treatise on the Seven Rays* by Alice Bailey, the personality Rays of the four nations represented at the Geneva Conference are as follows: France, Intellect; Great Britain, Power; the United States and Russia, Idealism. The Egoic Rays: France, Knowledge; Great Britain and the United States, Love; Russia, Magic and Order.

The esoteric mottoes of the four: France, I Release the Light; Great Britain, I Serve; United States, I Light the Way; Russia, I Link Two Ways.

Pooling these influences of the several Rays, the resulting composition is one of mind, heart and will. There is light and warmth and strength, a combination necessary for the successful performance of any task. Intelligent activity through which is released the light of the mind is the cosmic radiation it is given to France to transmit into the world. Power, or the will to achieve linked to humanitarian impulses underlies the world service that Great Britain is specially equipped to perform. An idealism that needed a new continent for its experimentation and an altruistic nature that gives freely to needs wherever they may be is the spiritual torch placed in the hands of the United States with which to light the way. Russia's two Rays blend idealistic aspirations with an impelling desire to create order; hence its violent break with an unidealistic and disordered past. In her initial experimentation along untried ways, emphases falls on plan and system to the mistaken point of regimentation. There is the set "communistic line," the five-year plans, the collective enterprises. When the light of the spirit will be invoked to fall upon these planned patterns, they will come into closer conformity with those on the architypal plane that are awaiting more perfect externalization. Then Russia will be linking two ways, the ways of physical betterment and of spiritual uplift.

Such were some of the forces esoterically operative at the Geneva Conference. Such were some of the spiritual influences that ignited the spark of hope and goodwill at the summit meeting. Such were some of the divine impulses that became manifest on this plane of the visible and tangible in response to the potencies now so widly involved in the closing line of the Great Invocation:

Let Light and Love and Power Restore the Plan on Earth.

Tannhauser and the Autumn Equinox

By Corinne Heline

As the Autumn Equinox pictures the annual contest in nature between the powers of light and the powers of darkness, so the story of *Tannhauser* depicts a mighty struggle in the life of every aspirant between the powers of his soul and the magnetic pull of the sense life—a conflict that finds its summary in the overture to the Wagnerian opera based on this story.

The overture begins with the strains of the Pilgrims' Chorus. This exquisite music is the underlying theme of the entire work, for it portrays musically the voice of conscience in the struggle between man's higher and lower nature. These same strains bring the opera to a glorious finale significant of the victory of the former. Man's battle between soul and sense is a long and arduous ordeal familiar to every aspirant. Only the strong of will achieves eventual mastery.

Each year the Autumn Equinox outlines this continuing struggle between light and darkness, summer and winter. So, also, does the life of Tannhauser symbolize man's comparable inner conflict. Early in the opera the knight is found completely ensnared by the wiles of Venus. This is dramatically scored in the stirringly sensuous Venusberg music, an interweaving of exquisite phrases from the Pilgrims' Chorus with entrancingly lilting measures ascribed to Venus and her realm of enchantment. Throughout this music the hearer senses an attempt by each element to gain dominion over the aspiring Tannhauser.

As he listens to the chiming of church bells, ever symbolical of the call of the spirit, the knight succeeds in wresting himself free from the spell of Venus, lure of the sense life, and he calls upon the name of the Blessed Virgin. From this point he determines to go forward upon the path of spiritual attainment, symbolized by his entrance into the Castle of the Wartberg to take part in a contest of song.

In the great hall where the contest is held, the opera again depicts man's higher and lower natures pitted against each other. Wolfram, a holy knight who typifies the spiritual self, sings of an exalted love which unites soul to soul. (Such love is a foretaste of the beautiful comradship which will exist between men and women in the coming Aquarian Age.) But Tannhauser again falls under the spell of Venus and sensual ecstasies. He sings of that possessive lust-love which has brought so much sorrow, pain and tragedy into the lives of mortals during the present Piscean Age.

After his wild outburst, Tannhauser, overcome once more by deep grief because of his weakness and vacillation, joins a band of pilgrims. Strengthened by his new resolve—revealed in the musical theme of

conscience, or the Pilgrims' Chorus—he sets out for Rome to gain absolution.

In the final scene of the opera the entire landscape is shrouded in mist and one senses the melancholy mood of autumn. Dying leaves of crimson and gold fall upon the sorrowing Elizabeth, symbol of power through an awakened spirit, as she kneels before a statue of the Virgin seeking forgiveness for Tannhauser. In solemn cadence the Pilgrims' Chorus is again heard approaching from the distance.

Then follows a re-enactment of the conflict between light and darkness, between the soul and the sense life. Wolfram describes in a perfect rhapsody of sound, the Evening Star aria, the supreme glory of the soul's oneness with God. In sharp contrast to this wondrous revelation of the spirit's sublime attainment, Tannhauser enters, distraught and menacing, declaring in harsh and bitter tones that he has been denied absolution and that he is on his way back to the Venusberg. As he utters this threat he is surrounded by a lurid red light and Venus is heard calling to him in soft, caressing cadences.

In the midst of this dramatic situation sounds a sorrowful dirge as a procession appears, carrying the body of the saintly Elizabeth on a bier. Tannhauser, now completely broken with remorse, turns his back on Venus and in a frenzy of repentence throws himself beside the bier, rededicating his life to the ways of the spirit. The voice of Venus fades away singing, "He is lost to me forever." Here a band of pilgrims arrive bearing the rod of the Pope which had blossomed in token of forgiveness for Tannhauser. The great work concludes with the magnificent strains of the Pilgrims' Chorus, no longer sad and muted but joyous and triumphant.

Tannhauser is probably the most beautiful story of complete regeneration and transmutation to be found in all the annals of literature and music. The long struggle within nature takes place during the season of the Autumn Equinox and finds its culmination at the period of the Winter Solstice. Then it is that nature and man proclaim the birth of the new-born Sun, while the Christian world hails the birth of the Christ Child. The life of Tannhauser unfolds the long struggle of an aspirant upon the path of discipleship. Only through faith, persistence and perseverance can he eventually experience the glorious soul emancipation attendant upon the triumph of spirit over the senses, an emancipation that brings with it a revelation of love eternal and life immortal.

Religion and Art

I have found true art to be one with true religion . . . Where religion becomes artificial it is reserved for art to save the spirit of religion.

—Richard Wagner.

Highlights of New Age Bible Interpretations

By Corinne Heline

THE BOOK OF LEVITICUS

The Book of the Law

The day has arrived for an awakening on the part of multitudes to yet other and deeper strata of truths, not only in Leviticus, but all the Bible. The New Age is discovering that it is a manual of Initiation, that its essential truths are ageless, and that its life content becomes increasingly operative in the soul of the earnest seeker as its presence is consciously perceived and acted upon by the growing faculties of the expanding soul. It is, indeed, for this day, even as it was for days past.

In Leviticus, as throughout the whole of the Sacred Scriptures, there is outlined the way of spiritual progress for the unawakened multitude and the way of Initiation for the awakened few.

The Book of the Law deals with the several Laws of Sacrifice, Purification, Atonement, Holiness, and Compensation.

The Law of Sacrifice

Sacrifice is a fundamental law of spiritual progress. It is inseparable from it. Sooner or later, the neophyte grasps the paradoxical truth that before one can gain all one must be willing to lose all.

The life that must be sacrificed and lost is the grasping, animal nature; the life that is gained and preserved is the ever-giving spiritual nature which in its emancipation from the lower self, claims its heritage as one with universal Being.

Such are the sacrifices prescribed for the Israelites as laid down in the Mosiac code of Leviticus.

The various offerings are representative of sacrificial work to be performed upon the several bodies, or principles, of man in the course of the regenerative process. As this proceeds, the spirit's action on its composite vehicle results in generating forces which build the soul. This luminous body of light is virtually absent in primitive man; gradually it grows in strength, influence, and luminosity until it becomes a scintillating radiance of such proportions that its effulgent presence brightens and purifies the psychic atmosphere of ever extending areas. The purpose of evolution is the development of the soul, and the practices required of the Israelites as specified in Leviticus are provided with this end in view.

Not everyone was financially able to offer an ox, a lamb, a goat, or even a dove. From such, meal offerings were acceptable . . . The meal was to be made from first fruits; it was mingled with oil, and frankincense was placed upon it.

The first fruits are the most cherished of the season's product. In the meal, man's labor is added to nature's bounty; that labor is, moreover, carried to a point of refinement. In this it symbolizes the process by which the spirit, working through the body, builds soul. The oil used is of like symbolical significance. It is the extract of fruit, even as the forces of the soul are the extract of the spirit's experience in physical incarnation. Frankincense represents the soul's aroma; the unleavened water, the purified product, free from fermentation and decay common to all things ephemeral . . .

The sacrificial animals that were placed on the Altar of Burnt Offering are symbolical of the carnal nature that must be consumed in the fires of affliction. The pain proves chastening. The lower desires are cleansed, and the desire body prepared for higher living. Purification is the purpose of the burnt offerings.

The meal offering relates to work done upon the etheric or vital body. Being a product of the plant kingdom, it pertains to the chaste life which is within reach of those who do not possess an animal for sacrifice . . . .

The fire on the altar burned continuously in obedience to the command that it never be put out. Without cessation the law of action and reaction is at work. Reactions to actions contrary to law are painful. Their memory endures in the form of conscience which warns against a repetition of that which brings sorrow and suffering.

The sacrifice of burnt offering, as previously observed, pertains to work on the desire body, and the meal offering is also related to a refinement of the vital body. The peace offering is also related to one of the vehicles used by the Ego, namely, the mind. True inner peace cannot come before thought is controlled, and until the mind is capable of a stillness which permits a perfect reflection of the divine will above in the human below. The circumstances attending this offering indicated its relation to the principle in man which unites the higher with the lower. The offering is of communal nature; part is placed on the altar as a gift to the Lord; part is consumed by the priests who perform the ceremony (*Leviticus* 7:28-34), and the rest is consumed by the offerer and his family at a sacrificial meal. (*Leviticus* 7:15, 16) Thus do the several participants express the establishment of a harmonious relationship between the personality (offerer), the spiritualized mind (priests) and Deity (the Ego).

The Law of the Clean and the Unclean

The rules and regulations contained in the section embracing the eleventh to the sixteenth chapters, inclusive, pertain to the purification of the physical body. "Ye shall be holy," says Jehovah, "for I am holy."

That holiness extends to the whole of man; in fact, holiness and wholeness are but two forms for a closely related idea. In the human constitution embracing the mind, the desire body, the vital body, and the dense physical vehicle, it is necessary that all be clean and sound if they are to serve as suitable and worthy temples for an indwelling god.

The Sin Offering and the Trespass Offering

The Sin and the Trespass Offerings relate to the lower or concrete mind. This is the mortal mind that leads man into evil; it is the principle which differentiates man from animal and makes him a morally responsible being by virtue of his freedom to choose the way he would go.

Each and all of the offerings so far considered were related to the four vehicles making up the composite body of man. This applies also to the law of the clean and the unclean. These several sacrifices and regulations were instituted for the purpose of bringing man into right relationship with God, or in terms of the individual, in establishing a fundamentally harmonious relationship between the indwelling spirit and its external counterpart, the personality.

The Sin and Trespass offerings have for their office the re-establishment of such a relationship after it has been broken through wrong actions committed either wittingly or unwittingly.

The Ritual of Atonement

In the ritual of atonement the High Priest "casts lots upon two goats; one lot for the Lord, and the other lot for the scapegoat." The goat upon which the Lord's lot fell, was offered on the altar for a sin offering. This represents the shorter of the two paths, the path of Initiation. Under its requirement the lower nature is completely surrendered to the will of the higher; it dies to all self-interest; it is sacrificed entirely to the higher law.

The scapegoat on whose head the High Priest placed both hands and confessed over him all the transgressions of Israel and which was afterward led out into the wilderness and set at liberty, represents the longer evolutionary path where the consequences of the violations against divine law are heaped upon the head of the wrongdoer and endured in the wilderness of the unillumined Earth life. Therein he wanders until pain and suffering shall have moved him to a realization that the way of the transgressor is hard and that by returning to the Father's house (law of the higher life) there is a welcome, a forgiveness, and the true fulfillment of the desired, abundant life.

The goat was looked upon in early times as a symbol of spirit. It is the pictorial representation of Capricorn, the sign under which the Master Jesus was born and under whose rays the Christ within is quickened to conscious being.

BOOK REVIEWS

By ELIZABETH HILL

TREASURY OF PHILOSOPHY—Edited by Dagobert D. Runes. 1955 Philosophic Library, 15 E. 40th St., N. Y. 16. Cloth. 1280 pp. $15.00. Index, Bibliography.

Dr. Runes, former director of the Institute for Advanced Education, has done a prodigious piece of work in producing this one-volume reference library on philosophers and their contributions to the unending search for eternal verities. The names, almost four hundred of them, include representatives of oriental as well as occidental thought, and to each is given a concise biographical sketch followed by pertinent paragraphs indicative of the subject's basic conclusions. Altogether, this dictionary of great thinkers covers the history of philosophy from pre-Christian centuries to the present, a twelve hundred and eighty page outline of the philosophic trends of the ages. Certainly a compact, comprehensive compilation.

HOW TO FIND YOURSELF—C. Stanley Young. Willing Pub. Co., Box 51, San Gabriel, Calif. Paper. 109 pp. $1.00.

This author, himself a minister, announces: "I have written this book because I believe any system of human thought claiming to be a religion must be applicable to every phase of human living . . . You have a right to expect this from religion; and if religion fails to do this, you have every right to reject its claims." Further, he defines religion as "an attitude of thought—a way of living. It requires discipline and continuous effort." The table of contents indicates the thoroughness with which Dr. Young makes such an application, for it lists chapters on *You and Freedom, You and Wrong Thinking, You and Affirmative Prayer, You and Fear, You and Healing, You and Supply,* and so forth. He concludes: "We have reached the great divide. Either humanity is going to slip back, or we are going forward to a greater freedom . . . Go forward in faith, that you may possess the kingdom of God here and now."

STUDIES IN ZEN—D. T. Suzuki, D. Litt. 1955 Philosophical Library, 15 E. 40th St., N. Y. 16. Cloth. 212 pp. Index. $4.75.

Dr. Suzuki is unquestionably the foremost authority on the Zen sect of Buddhism which made its way from India into China and Japan, where it came to a full flowering. During the last twenty centuries or more its doctrines in speculative mysticism have had a marked influence upon the Far East. Like the parent Buddhism, its methods are those of contemplation and meditation. This book is a MUST for any student—or interested reader—of comparative religions; also for those who seek a better understanding of nations now taking a prominent place upon the stage of international history.

THINK ON THESE THINGS—Erma Wiley Wells. Willing Pub. Co., Box 51, San Gabriel, Calif. Cloth. 150 pp. $2.00.

Varying states of consciousness serve as the characters to whom the Master (the Voice of Illumination within man himself) speaks. Each chapter is like a clear-cut cameo as the subjects progress from *A Prelude to a Mountain Sermon* through *The Prayer of Prayers, A Cup of Cold Water, The Alabaster Box,* etc., and closing with *Alpha and Omega.* Thus does the Silence communicate to the listening soul.

WELCOME MY SON—Edna Lister, Head of the Society of the Healing Christ. 1955 Christopher Publishing House, 1140 Columbus Ave., Boston 20, Mass. Cloth. 4443 pp. $5.00.

Past her youth and a semi-invalid doomed to sacrifice her earthly life during the strain of childbirth, the woman pens a diary narrating her struggle,

longing. fear, elation and eventual self-mastery, as a heritage for her unborn child. During her pregnancy she abides alternately in two worlds: the physical realm where she and her beloved husband await in joyous anticipation the coming of their son, and in the spiritual realm where that son is being prepared for a sojourn in mortality and the great work he is to do.

But why tell more? It is a book to be read and re-read, a book to be lived with. Edna Lister has given us a human document of super-physical illumination on the deep significance of wifehood, motherhood, birth, life and death. Would that it could be placed in the hands of every expectant woman that she might get a better understanding of her role in the Divine Drama.

WE COME IN PEACE—Franklin Thomas, 1955. New Age Pub. Co., 1542 Glendale Blvd., Los Angeles 26, Calif. Paper 53 pp. $1.00.

Mr. Thomas brings together in this brochure some astonishing data on the controversial subject of "flying saucers." Scotland, France, Australia, Germany . . . from country after country come records of outer space visitations until the evidence is too widespread and too persistent to be ignored. An article in *Das Geistige Reich* admonishes: "We are being warned by all too obvious signs in the heavens;" and the noted German physicist, Prof. Herman Oberth, declares: "There is a substance which practically withdraws gravity from any object which it covers." Keep abreast of developments with "We Come in Peace."

CREATIVE LIVING—Vida Reed Stone. 1955 Willing Pub. Co., Box 51, San Gabriel, Calif. Paper. 80 pp. $1.00.

This author is well known to readers of the *New Age Interpreter* so any new offering of hers is certain to be enthusiastically welcomed. This brochure consists of over fifty monographs, each treating some specific angle of CREATIVE LIVING such as *Experience—The Awakener, Motherhood, Fellowship of the Free, Cosmic Living, The Pattern of Life, The Single Eye,* etc. The commentary on each sub-topic ranges from a single paragraph to several pages, every word meaningful.

YOUR NUMBER AND DESTINY—June Walton-Jordan. J. F. Rowny Press, 705 Anacapa St., Santa Barbara, Calif. Cloth, gold jacket. 89 pp. $2.00.

Dr. Walton-Jordan, daughter of Dr. Julia Seton, revised and enlarged her long out-of-print book for this beautiful edition. It is in four parts: Part I covers the name, number, reality numbers and rules; Part II, positions and chart; Part III, the nine reality numbers; Part IV, reality relationships. Simple and compact, yet comprehensive.

SONGS FOR A NEW DAY, A HYMNAL. The New Day Hymnal Association, Inc., Box 424, Oakland 4, Calif. Cloth. 121 pp. $3.50.

Compiled from "the best loved hymns of all faiths and the finest contemporary originals. There is a song for every occasion, for every mood . . . . the prophecy of the new day shall be fulfilled: *Music, the newest of arts, will attain its highest function when it is used for healing and regeneration of the ills of mankind.*"

A NEW AND LIVING WAY—Dr. Lillian Achor Havlin, 1947. Willing Pub. Co., Box 51, San Gabriel, Calif. Paper. 44 pp. $1.00.

Composers will take a single theme and elaborate it into a full composition by "variations." In much the same way Dr. Havlin has selected quotations and developed them into meaningful texts for self-culture. She treats twelve phases of unfoldment, and each one is brought to a focus by a confirming meditation.

New Age Bible Correspondence Courses

Three courses, each covering one of Corinne Heline's three volumes on the Old Testament, are now available. Besides the lesson material proper, there are questions and assignments, and suggested books and articles for collateral reading and reference. An important feature is the individual attention given each student, not just from an office desk but by another fellow student who has previously covered the ground and has general qualifications for rendering helpful service in this way.

This phase of the work has been developed by the New Age Bible and Philosophy Center in Santa Monica, California, and comes under their complete charge. Lessons are offered on the free will offering plan.

America's Invisible Guidance

America's Invisible Guidance is to be traced throughout our history not only since the days of our country's independence but all the way back to its earliest settlement. The story is told in twenty-four chapters in Corinne Heline's volume on the subject.

This offers inspiring reading at any time but especially so at a time like the present when conditions are so unsettled and disturbing as to sometimes raise doubts about our ability to go on and to preserve and enlarge upon the glorious heritage that is ours. Read the chapters on Washington, Franklin, Jefferson, Lincoln and on down the line and then in the light of past events and the guidance given our leaders to meet the great criss as they arose, ask yourself if another man of destiny has not been raised up to guide this nation through present perils by asking for, receiving and transmitting authentic soul impressions and definite directions from above. Our President is leading us back to God. If he succeeds in this, all else that is good will follow.

America's Invisible Guidance is available in paper edition for $2.00; cloth, $2.50. Also there is the brochure by Theodore Heline on America's Destiny as set forth symbolically in the Great Seal. It is thirty-five cents. Both provide reading that is most timely for they inspire fresh confidence in America's unfolding future.

Immortality Now

Immortality now is an organized service As the name implies that service revolves around man as a soul, as a living spirit, birthless and deathless. It issues three brief, inspiring messages. One goes to parents of the newly born; another to newly weds, another to those who have lost a loved one to the higher world. They carry light, guidance and comfort.

The messages are sent to names taken from the vital statistics columns in the papers serving the area covered and is all done anonymously by volunteers. There is absolutely no commercial feature attached to it at any point or in any way.

For particulars address Box 87, Utica, N. Y.

NEW AGE PRESS, INC.

The New Age Press is incorporated as a non-profit educational institution under the laws of the State of California. Its activities are devoted exclusively 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.

New Age Press Publications

BY THEODORE HELINE

Studies of This Changing World

AMERICA'S DESTINY	A New Order of the Ages	35c
THE NEO-AMERICAN	Building a New Race	35c
THE AMERICAN INDIAN	Our Relations and Responsibilities	50c
JAPAN	Her Double Astrological Rulership	35c
RUSSIA	Part I Social-Political-Economic	35c
RUSSIA	Part II Cultural-Artistic-Religious	35c
THE RUSSIAN SPHINX	Anglo-American-Soviet Relations	25c
POLAND	The Land of the White Eagle	35c
TURKEY	Lebanon and the Land of Araby	25c
IRAN	And the Middle East	25c
TIBET	Where Modern Politics Wrestles With an Ancient Dream	25c
ICELAND	The New Galilee	50c

The Occult in Drama

SHAKESPEARE	Romeo and Juliet *The Law of Polarity*	50c
PEABODY	The Wolf of Gubbio *Saint Francis and the Wolf of Gubbio*	50c
IBSEN	Peer Gynt *The Redemptive Feminine*	50c

GANDHI	The Prophet of Love in Action	25c
NICHOLAS ROERICH	The Voice of an Epoch	25c
THE OPEN MIND	An Outline Study (Mimeo)	35c
TIME MARKERS	The Crowning of Elizabeth II and The Conquest of Mount Everest	50c

THE NEW AGE INTERPRETER

Issued at irregular intervals of about two months. Five issues, $1.00; eight issues, $1.50, single copies, 20c

Bound Interpreters. Blue cloth, gold lettered; index. Two years to each volume; 1945-6, 1947-8. Five dollars a volume.

Unbound volumes with index: $2.25; 1943-4, 1945-6, $3.00; 1947-8, $2.50.

On Los Angeles orders please add 4% Sales Tax; on all other California orders add 3%.

NEW AGE PRESS, Inc.

2544 Cerro Gordo Street Los Angeles 26, Calif.

—NEW AGE PRESS PUBLICATIONS—

BY CORINNE HELINE

OLD TESTAMENT VOL. I

The Hexateuch. Glossary, Index, Illustrations. 512 pages - - - - - **$5.00**

SECTIONAL BOOKS—FROM O. T., VOL. I

Exodus: The Book of Liberation. 112 pages - - - - - - - - - - - **65c**
Leviticus: The Book of Law. 28 pages - - - - - - - - - - - - - **25c**

OLD TESTAMENT VOL II

Solomon and the Temple Builders. Books of Initiation.
Indexed, Illustrations. 470 pages - - - - - - - - - - - - - - - **$5.00**

OLD TESTAMENT VOL III

Part I The Promise Part II The Preparation. Uniform with other volumes in series. 530 pp. - - - - - - - - - - - - - - - $6.00

NEW TESTAMENT VOL IV

PART I Paper $2.00; Cloth $2.75. Part II Paper $2.50; Cloth $3.25. Part III Paper $2.50; Cloth $3.25. The three parts in paper $6.50; Cloth $8.50. The Three Parts in one volume, cloth, $8.50.

Astrology and the Bible. 12 Lecture-Lessons—Mimeo $3.00, Postpaid $3.50

Numbers and the Bible. 12 Lecture-Lessons—Mimeo $3.00, Postpaid $3.50

Esoteric Music Based on the Musical Seership of Richard Wagner - $3.50

Magic Gardens. How Angels Say It With Flowers. $2.50; postpaid - **$2.65**

America's Invisible Guidance - - - - - - - - Paper $2.00; Cloth **$2.50**

The Twelve Labors of Man - - - - - - - - - - - - - - - - - - - **$1.00**

Healing and Disease in the Light of Rebirth and the Stars - - - - 50c

Healing and Regeneration Through Music - - - - - - - - Paper 50c

Healing and Regeneration Through Color. Paper $1.00; Cloth - - - $2.00

Through the Year with Mary - - - - - - - - - - - - - - - - - - **$1.00**

The Book of Revelation (Section of N.T. Part III) - - - - - - - - **$1.00**

OCCULT ANATOMY and the BIBLE SERIES

The Archetype, or The Heavenly Pattern of Man - - - - - - - - - **35c**
The Immaculate Conception - - - - - - - - - - - - - - - - - - **35c**
Prenatal Adventures of the Human Spirit - - - - - - - - - - - - **35c**
Physiological Processes Spiritually Interpreted - - - - - - - - - **35c**
Ye Are The Temple of the Living God - - - - - - - - - - - - - **35c**
The Etheric Body and Its Role in the Sensitization of the Physical - **35c**
The Two Nervous Systems and Their Relations in Spiritual Development **35c**
The Blood—An Arcane Mystery - - - - - - - - - - - - - - - - - **35c**
The Role of the Ductless Glands in Spiritual Development - - - - - **35c**
The Desire Body—The Astral Plane, Karma, Conscience - - - - - - **35c**
Body, Mind and Spirit - **35c**
Rebirth Through Regeneration - - - - - - - - - - - - - - - - - **35c**
Set of 12 Booklets - - - - - - - $4.00
New Age Screen Interpretations - - - - - - - - - - - - - - - - **50c**
The Holy Easter Mysteries - - - - - - - - - - - - - - - - - - - **50c**
Healing Miracles of Christ Jesus - - - - - - - - - - - - - - - - **50c**
The Life and Mysteries of the Blessed Virgin - - - - - - - - - - **50c**
Lenten Pearls - **50c**
Spiritual Calendar - 25c

On Los Angeles orders please add 4% Sales Tax; on all other California orders add 3%.

NEW AGE PRESS, Inc.

1544 Cerro Gordo Street Los Angeles 26, Calif