

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.*  
Ten issues \$1.50—Six issues \$1.00 THEODORE HELINE, Editor 15c a copy

Volume XI

September-October

Number 5

## Our Role In Korea

When the people of Korea were set free from Japanese rule at the end of the last World War it was their joyous belief that the time had come when they would again know full national independence and come to live under a government of their own choosing and formed to serve their highest communal interests and aspirations. But if they had no misgivings about an early realization of this hope in the moment of the Allied victory, it was not long before it became clear to them that for a time at least they would still be at the mercy of political powers whose decisions regarding their status they would be unable to challenge or alter.

As Japan stepped out, Russia and the United States stepped in. Dividing the world, as they do, they also divided Korea. After engaging in five years of cold war, they turned on the heat in Korea. Today the little land lies ruined and through no immediate fault of its own. Surely a great debt has been incurred in Korea which the powers immediately concerned will, under the just law of compensation, have to liquidate in days yet to come.

It is of course not the Koreans that are at war with one another. They are one people, united racially, culturally, territorially. But they have been torn politically apart and then set militarily against each other. Behind the Korean People's Republic in the north stands the power of the Soviets; behind the South Korean Republic stands the power of the Free Nations, with the chief protagonists in the struggle being Russia on the one side, and the United States on the other.



Consider further the situation that had developed in Korea. As co-belligerents—they were not allies—Russia and the United States, after defeating Japan, took over the military occupation of Korea. By previous agreement, each took over a half, the dividing line being the thirty-eighth parallel. Jointly they were to help the Koreans establish a single unified government of their own. But the two powers were no more able to agree in Korea than anywhere else in the world when confronting each other with their conflicting ideologies. So Russia then proceeded to set up the Democratic People's Republic of Korea for the northern half of the land, whereupon the United States referred the matter to the United Nations under whose auspices there was then established the Republic of Korea. These governments were both established in 1948, the northern in October and the southern in December.

### Divided Korea

This partitioning of Korea created a state of affairs so unnatural that an early rupture in the relations between the two artificially created states seemed almost inevitable. And such a rupture came with North Korea's invasion of the South. This was an unprovoked act of military aggression and the crime was so defined by the United Nations, which then took immediate action to stay the aggressor.

Since the fate of South Korea was primarily the responsibility of the United States by previous commitments, a situation had now developed in which is again became "inevitable" for our country to once more engage in a "righteous" war.

It is generally assumed that we as a nation are in no wise to blame for the Korean tragedy. Immediately this is true. And unless we probe somewhat more deeply into the matter, we can also claim innocence of provocation to aggression, that is, to a direct frontal attack carefully planned and executed. Provocation of one kind or another is of course continually being given by one side or the other wherever two adversaries confront each other. A move for gain by one is countered by another move for advantage by the other.

It is also to be said in our favor as a people as distinguished from the money power that constitutes our "invisible government" with special interests to be served, that we have had every honest intention and put forth the sincerest efforts to help the Koreans to a unified independent government of their own at the earliest possible date.

In these efforts we have failed because of an obstacle we were unable to surmount. That obstacle was intransigent Soviet Russia. But here is where our responsibility for the "unrighteous" inevitability of the Korean tragedy enters in. It was we who let the "obstacle" into the situation. We need not have done so. We should not have done so. It



was not an act of enlightened statesmanship. It is to our credit that it was done in good faith and with good will. We are naturally open-hearted, generous and believing. But here was an instance—and it would not be difficult to single out other conspicuous examples in our diplomatic dealings with other countries—where there was need also of the “serpent wisdom”. Not less idealism, but more realism based on a factual appraisal of things as they are would not have admitted Russia to share with us the occupation of Korea.

It was neither necessary nor prudent. The arrangement was made before the war’s end and at a time when we felt the need of help. Russia was offered incentives to come in,—Manchuria above all, and also Korea. The price was too great. It placed upon us a double burden. First we had to liberate Korea from Japan, and now in consequence of the mistake we made, we have to embark on another “righteous” war to set Korea free from Soviet domination.

To be sure, hindsight is usually better than foresight, but it did not require any special degree of insight or understanding of the world situation to foresee not only the possibility, but the probability of the Korean problem developing in its main essentials just as it has.

### The Soviet Pattern

Russia has moved absolutely true, step by step, in accordance with her avowed and publicized objectives. She has done no differently in Korea than she has in one country after another that have been swept within her orbit of influence. The Soviets are not setting captive countries free; they are making free countries captive. The Communists are crusaders. They have embraced a social religion and with a fanatical zeal have set out to save the world through the promulgation and imposition of their economic and political doctrines. They are like the medieval churchmen who instigated the Inquisition in order to bring people to the true faith, even though it meant inflicting the most horrible tortures and death upon countless numbers of mere doctrinal dissenters. Thus the Lord of Love and His law was to reign supreme!

We know all this. Just as we know the sincerity and deep religious conviction of the Inquisitors, and share with them the Christian faith that was theirs, so we recognize in Communism a flaming idealism in which are virtues that can not be gainsaid and that give it a power that can not be successfully countered by mere bullets or dollars, but only by superior ideas and a faith that is purer and yet more flaming. But again, in the one instance as in the other, we repudiate the techniques employed by Inquisitors and Communists alike. They are wrong. They are evil. The way to bring men to Christ is not to burn them alive for harboring a doubt, and the way to establish a more just and happy social order is not



to rob men of their freedom. In discussing these matters, care should be taken to distinguish between Communism and Totalitarianism. Communism is a political doctrine; Totalitarianism is the method adopted for its preservation and extension. There are values in Communism that merit universal adoption. There are evils in Totalitarianism that require universal rejection.

Now to return to our Korean pact with Russia. As believers in democracy we oppose Russian Communism and as believers in the State as a servant of man and not its master, we absolutely reject Soviet dictatorship as a power to be extended over the world. Furthermore we know that the Kremlin in its global ambitions looks at this time primarily at the conquest of Asia. This is the part of the world to which she is most closely linked geographically, racially and culturally. The discontented under-privileged masses of the Orient also make this the most fertile field for the propagation of her doctrines of uplifting the mass man. So it is in this direction that her conquests come easiest and her dividends prove richest.

Korea is part of Asia and a Communist foothold in this country would mean tremendous gains for Russia in bringing more of the East under her control. We gave Russia that foothold. To be sure, it was with the agreed understanding that there was to be no communizing of the state, no direct or indirect control established over it. But what is the record of such agreements? Where was the realism in our negotiations to match our idealism? It was not there. We treated Russia like a trusted ally. But she was not our ally in the war. She was a co-belligerent only, and agreements suitable between allies may not be appropriate between co-belligerents. Russia and the United States stood together only in the face of a common enemy. That enemy removed, we stood in decided opposition. We immediately engaged in war with one another—a cold war—a war that has since warmed up and taken fire. And the fire is not out yet.

So however good our intentions may have been, it appears that wisdom did not dictate our course in Korea and for lack of vision men suffer.

### Historical Background

If it be true, as seems to be the case, that we must in all fairness accept responsibility to at least some degree for the sad fate that has made Korea a battleground for world-wide rival political coalitions, then the question arises as to what steps can now be taken to correct the situation and in what way we may be able to make as appropriate restitution.

Here a brief retrospect of our earlier relations with Korea may be helpful since the causation, good or bad, that may have been generated



in the past, all enter into that which must now be met as the nations of the world come to judgment.

Our first diplomatic relations with Korea date from the 1880's when a treaty was negotiated pertaining to international trade. We were friends and the association was yielding mutual benefits.

The next important contact with Korea was in 1904 at the conclusion of the Russo-Japanese war when Theodore Roosevelt, acting as mediator in the Treaty of Portsmouth, established Korea as a Japanese protectorate. As in the way of power politics, a toe hold is likely to lead to a foothold, and so it was in this instance. In 1910 Japan formally annexed Korea, making it an integral part of her empire. We did nothing about it then, but a generation later we engaged Japan in all-out war in order, among other things, to secure for Korea rights of which she had been wrongfully deprived. Yet we had no sooner liberated Korea from a dependency status for which we were in part responsible than we again became instrumental in delivering her into other hands from which we must now help her to a second liberation.

Added to the Korean crisis of 1904 and that of 1945, there is one other in Korea's history in which we were also involved. This occurred immediately after the first World War when Woodrow Wilson's proclamation of the doctrine of self-determination for small nations stirred the Korean people to action. Quietly they organized a peaceful revolution, enlisting the population as a whole in support of the cause of independence. On March 1, 1919, a representative body of Koreans met in Seoul and signed a declaration of independence. The Japanese Governor-General was notified of the action taken and the declaration was read to hundreds of thousands who had gathered in the city for the occasion but under the guise of assembling for the purpose of commemorating the death of the Emperor. The Japanese authorities were thus taken off guard but lost no time in taking violent steps to suppress the freedom movement. Meanwhile the Korean people's hopes were fixed on Woodrow Wilson and his associated peacemakers that were sitting in Versailles with the declared purpose of sealing the Allied victory with a treaty that would make all the world safe for freedom and democracy, not excepting Korea. But in the well-worn story of Versailles, such were not the fruits of its treaty. Korea's voice was not heard. The hopes it had placed in the free nations, and above all in the United States of America, to support its independence movement had not been realized. Here was an act of omission—for action it was on the higher plane—the reactions of which fall in some part on us.

#### The Present Crisis

In the present Korean crisis we are involved more deeply than at any previous time. We are definitely committed to help the Koreans to



independence and self-government. To achieve this end, we have laid waste much of its industry, much of its countryside, homes destroyed, villages burned, bridges and factories bombed, and millions made homeless refugees. General MacArthur estimated that it would take a thousand million dollars to replace what has been destroyed. The question we now have to ask is whether or not we recognize that under the higher law we have here an obligation to the Korean people, and recognizing it, what we will do to liquidate it.

But there remains another issue in the situation, that it is much more difficult to recognize and far more baffling to deal with than that of mere physical reparation, and that is whether the government we will help to establish for a free and independent Korea will truly be of the people's own choosing or whether in its making it will be influenced from without to serve the larger interests of power politics. The answer is tied up with related problems at home as well as abroad. Thus for example, in the recent establishment of the two Korean republics, Russia managed to deliver the North Korean government into the hands of the Communists whereas in the southern republic, the United States through the influence of vested interests that do not represent the people, has given its support the very elements it has ostensibly set out to remove in order to create a government that would be truly of, for and by the people.

Stewart Meacham, who served for ten months during 1947 as Labor Advisor to Lt. General John R. Hodge who was then in command of U. S. occupation forces in Korea, states in a bulletin issued last August by the Friends Committee of National Legislation, Washington, that the United States has lent her power and prestige to Korean landlords, politicians and persons who had worked closely with the Japanese, including the ruthless Japanese-trained police force. "From all indications" he continues, "the regime in North Korea which developed under Russian occupation has been of the most rigid and ruthlessly authoritative character. In South Korea, under American occupation, a government was created which promised reforms but did not institute them. It has relied mostly on terroristic and strong arm activities of Japanese-trained police and young thugs organized into 'youth groups'".

Mr. Meacham points out that it is true the Syngman Rhee regime came into power by popular election, supervised by a Commission appointed by the United Nations but that a total of thirty observers could not do much in the way of overlooking eight million voters who were everywhere policed not only by the regular national police, but also by especially deputized strong-arm members of various rightist youth groups. Sponsoring a regime that has been marked by police state character, it is not surprising to hear reports that we are not as beloved by the Koreans, either North or South, as we would like to think. Like



all other Koreans, the Koreans are not and can not be sympathetic to western powers so long as their influence falls on the side of ancient feudal interests, landlordism and colonialism. We supported Chiang Kai Shek and lost China. We support Syngman Rhee and forfeit the confidence and goodwill of the rank and file of the Korean people. We are on the losing side in Asia as the Tories were on the losing side in Colonial America. Asia is striking for the same kind of independence today that we struck for in 1776. We won then because the Forces of the New Age were with us. Asia will also win her struggle today for true freedom for like reasons.

The most tragic aspect of our present crisis in Korea arises out of those predisposing events and conditions within our own national life that put us into the Korean war. We entered it before the United Nations had taken action. And as Newsweek of April 24, 1950, observed we have been "trapped in South Korea," though "it can't be officially admitted." Time has proven this true. Korea is not the end. Our forces are now confronted with greatly outnumbered Chinese Communists behind which stand millions more in the Chinese ranks and behind them the added millions of Soviet Russia. Our position in Southern Asia is untenable and our opportunity to exercise any appreciable influence in shaping Korean affairs in the immediate future has been lost. But it will come. Time will bring it. May we know how to meet it when it comes.

Are we awake to what is taking place in the world? Do we realize that the old order passeth, giving way for the new? Have we forgotten the principles, the idealism of our Founding Fathers? Can we lay hold of the power that is ours today and harness it to the Jeffersonian faith in the common man and champion that ideal in the world today as we fought for it when our United States came into being? A historic moment fraught with great consequences is now ours, and at the moment our supreme opportunity lies in Asia. There, if we will, we can take a stand on uncompromising democratic principles and righteous procedures that will win for us what money and armies and mountains of material will never win for us what money and armies and mountains of material and devotion of struggling, aspiring, freedom-loving men everywhere the world over.

---

#### THE 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.



# The Esoteric Significance of Indian Music

By Corinne Heline

## BELIEF IN THE SUPERNATURAL AND ITS IMPORTANCE IN INDIAN LIFE

### V

The supernatural forms a large part of the concepts upon which Indian civilization and culture rest. Specific beliefs vary with different tribes although fundamentals are similar. In accordance with Navajo concepts, incarnate and discarnate are so closely allied that they are grouped as one class and are designated as "Earth Surface People." The Holy People are of a higher order, namely, Masters or Elder Brothers. Indians ascribe to them many powers and faculties not belonging to our ordinary world. They are believed to control the elements, walk on the rainbow, and perform many other supernatural feats.

Extended vision and superphysical faculties being common attributes among Indians, their close affiliation with disembodied entities is almost universally recognized. The general belief among all tribes is that relatives and friends, with but slight change in appearance or manner, await the demise of the living, ready to accompany the newly dead through their period of adjustment on the other side of life.

The highest and most favored Deity among the Navajos is "Changing Woman," always young and beautiful. She dwells amid the western waters. "Blessing Way," the most important ceremonial of these people, is a ritual descriptive of how she teaches the most advanced Earth People to control Fire, Air, Water and Earth, and to harmonize all Nature's forces. "Blessing Way" is but another name for Initiation. Through its power the celebrants come into intimate relationship with Changing Woman, who is the wife of the Sun and is able to contact at will other members of the Holy People.

A prominent feature of the ceremonial of "Blessing Way" is the elevated likeness of Changing Woman, called a "dry painting." This likeness is made of crushed flower petals and the pollen of corn; it must be made only at specified holy seasons in especially consecrated areas, the work being done to the accompaniment of music by a definitely consecrated musician. In all such likenesses it is obligatory that four colors—white, blue, yellow and black—be used. These dry paintings of their great feminine Deity are conspicuous to this day in every hogan where the Rites of Blessing Way are observed. In all well regulated families this ritual takes place at least every six months, and oftener if these is crisis or emergency.

The sacred likenesses are also combined with the "Curing Chants"



of the Medicine Man in the treatment of all manner of disease. The regimen for both practitioner and patient is very strict, demanding sexual continence, a serious and thoughtful demeanor, and much time devoted to meditation and prayer.

Most significant among all tribes is the Puberty Initiation bestowed upon boys and girls from the ages of seven to thirteen. Two neophytes or students of the Medicine Man mask, one in white, one in black. The children are arranged in New Moon formation about a sacred fire, boys to the north, girls to the south. The boys and girls are escorted one by one to face the gods (masked men). The white-masked one marks the shoulders of each child with sacred cornmeal to the accompaniment of a weird, plaintive song by the black-masked one. The latter also strikes the meal marks on the boys' bodies with some reeds bound together, completely changing the tones and rhythm of his song as he does this. In the case of girls, reeds are substituted by ears of corn carried in each hand and pressed against the cornmeal marks. Black-mask places his mask over the face of each child in turn and directs him or her to always look upward for continuous contact with the Holy People—this being the purpose of all initiation, both ancient and modern.

The reed used to touch certain spiritual centers to be awakened within the initiate-to-be represents the magic staff or wand within the spinal canal; the ear of corn symbolizes sacred androgynous power ascribed in certain mystery teachings to the Divine Feminine.

The manner and customs of varying civilizations change with the passing centuries, but symbolic ceremonies remain largely the same. Two principal schools of ceremonialism in the modern world retain much of ancient ritual. The four holy colors of the dry painting, the sacred fire, the traveling toward the East are all suggestive of Masonry. Homage to the Sacred Woman and Blessing Way are reminiscent of the Church's adoration of the Lady and the protective use of the rosary. Truly, although it has many facets, all Truth is one.

Among early Sioux tribes the puberty observance was most impressive. At the age of twelve or thirteen, and after long and arduous preparation under the guidance of his parents, a boy underwent a severe and prolonged fast. During this time the youth sang over and over again his own paticular "Vision Song" as he waited patiently for the vision or apparition of his individual Spirit helper who would be his teacher throughout life. After the initiation, when he wished to attract or call his spirit Teacher, it was necessary only to sing his Vision Song to become conscious of the Presence.

During the vigil, the face of the boy was blackened with charcoal to betoken humility and dedication to selfless service. His future destiny was revealed to him in his vision. He saw himself as Medicine



Man, warrior, or in some other worthy role and returned home ready to begin training in accordance with the revelation.

If no vision were given, the youth was expected to endure another rigorous preparation and then make a second attempt to contact his spirit Teacher. His father approached him with two dishes, one containing charcoal with which to blacken his face, symbolic of renunciation, the other containing food typical of worldly ease. If he chose the latter he became practically an outcast, for a man without a vision and a Spirit helper was considered a failure both physically and mentally. The strength and nobility portrayed in the vision accorded the youth were supposed to become incorporated within him by means of his own individual Vision Song. This song, therefore, became a man's most precious gift, to be cherished throughout his entire life.

Frances Densmore, an authority on Indian lore, gives an interesting description of an old Indian custom prevailing among the Chippewas. In front of several Indian houses, and suspended on a pole, was an oblong white cloth upon which were inscribed in colored paints figures of various birds and animals. These pictures were symbols of dream or Vision Songs which had never been sung. The magic power of the song, therefore, remained latent within its possessor because he had had no opportunity to bring it into manifestation.

The Medicine Man, together with his healing music and various methods of procedure, constitute most fascinating Indian studies for the student of occultism. Music for healing the sick is always of a slow tempo with a peculiar but steady rhythm strangely hypnotic in its appeal. While listening to it, the sensitive or intuitive person is definitely conscious of its supernatural power. The words accompanying one of these strange rhythmic songs are repeated over and over: "Working at night I raise the person who is very sick. I have medicine power." One of the weirdest rhythms of all, used when Death approaches, attempts to hold the spirit in the body as long as possible.

The Medicine Man must summon his invisible helpers in the prescribed way, else they will refuse to come to his assistance. Their aid is sought largely in healing all types of illness and for the recovery of lost persons or property. The healer permits himself to be tightly manacled, both hands and feet, then placed within his teepee, generally before a sacred fire. Here he sings or chants his own individual medicine songs far into the night. If helpers incline to answer his petition favorably, a rush of wind will sway the teepee violently, and voices may be heard admonishing the healer and advising him how to proceed with his work of restoration. He will then appear, freed from his manacles to indicate that powers are now vested in him for ministering to others.



# New Age Bible Interpretation

BY CORINNE HELINE

## GROUP SERVICE

*Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.—Proverbs 27:17.*

Among the most important keywords of the New Age now dawning are Co-operation, Fellowship and Unity. The day of isolation in relation to spiritual development is passing. No longer does the aspirant withdraw from the haunts of man amid the silence of mountain fastnesses or desert solitudes in order that he may discover his own soul. This work goes on in the midst of busy trade marts and the noise and confusion of city streets.

The processes of inner growth undertaken by the present day aspirant are necessarily different under these aspects of modern life from those of the neophyte of earlier times. Formerly interest was centered in personal development; now the emphasis falls on group work. A fellowship of kindred souls banded together in harmony becomes a tremendous power for good in relation to both personal and racial development. The radiations emanated by such a group becomes increasingly important and far-reaching. In time the radiations sent forth by such an attuned band of group-servers may be transmitted at will regardless of distance or space. Healing currents sent out in this manner will prove particularly potent and effective. The attunement between such consecrated servers can be so developed that an inspiration channeled by one of its members will become a common theme of meditation for the entire group, each mind becoming alight from the radiant soul flame of another.

Such fellowship grouping when in assemblage kindles a thought-form of exceeding beauty and power. It usually takes the shape of a great flower with wide-sweeping petals of luminous light, softly blue-gold in color. Such a grouping also emits a soul music in harmony with its specific attainment and aspiration which adds its note to the cosmic music of the heavens.

Profoundly significant are the Master's words: *Where two or three are gathered together in my name, there am I in the midst of them.*

## AN INVOCATIVE PRAYER

Let the Forces of Light bring enlightenment to those who rule the earth, to our statesmen and our legislators and to all who seek to help mankind.

Let the Spirit of the Lord rest upon them, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord.



# New Age Screen Interpretation

By CORINNE HELINE

## ST. FRANCIS OF ASSISI

The wisdom of God is conceded to be foolishness by the masses of men. That rare soul whom the world knows as Francis of Assisi came bearing the light which shineth in the darkness but which the darkness comprehendeth not. Even though centuries have passed since he walked earth's ways, the glory of his life and deeds lingers on and permeates the inspirational thinking of the entire spiritual world.

The influence of the life of St. Francis is not limited to those of his Faith alone. Wherever noble aspiration and high idealism are found in the Christian world, men's hearts instinctively pay homage to this saintly one who was so simple and humble in his greatness that the theme of his life can be summed up in the words "Live the life in imitation of Christ."

Beautiful is the cinema production built around important events in the life of this saintly man who was born of wealthy parentage. Pietro Bernardone and his wife, the lovely Madonna Pica, were among the richest and most influential citizens of their Italian city. Upon the night of Francis' birth an unknown holy man appears and declares that this child must be born in a stable in imitation of that One to whom his life was to be dedicated.

Francis is born with a song in his heart, and as a mere lad he gathers his playmates into bands of youthful troubadours who roam the entire countryside blessing it with their singing. The boy's pleasing manner and vivacity of temperament place him as leader of all activities among his friends.

His twentieth birthday is celebrated in his father's palace amid the greatest pomp and splendor, at which time Francis is crowned king of the youth of Assisi. Soon afterwards conflict develops between Assisi and Perugia, and Francis, arrayed in magnificence befitting his station, rides gaily away to battle at the head of Assisi troops. On the way, however, he suddenly becomes weary of the laughter and jests of his companions, so he dismounts and lies down beside a mountain stream.

He feels himself withdrawn from the other world and lifted into another sphere wherein he can see new sights and hear new sounds. Soon he is transported in consciousness by the triumphant chorusing of angels. A down-pouring light envelops him and from the midst of this light sounds the voice of the Supreme Beloved: "Francis, rebuild my church." The voice is so redolent with compassion and sorrow that Francis' dedication to serve Him alone is complete from that moment. Remounting his horse he slowly and thoughtfully retraces his way back to Assisi.



Pietro Bernardone, who has hitherto been the proudest father in the city, feels most chagrined and disgraced because to his thinking his beloved son has become a traitor and a coward, dishonoring the proud traditions which are the very foundation of the elder Bernardone's existence.

In obedience to the instruction he has received and wishing to follow it literally, Francis sells his horse and expensive raiment, together with some of his father's fine clothes, and gives the money to restore the dilapidated old church of San Damiano. His enraged father brands him a thief as well as a traitor, disowns him publicly as his son, and has him brought before the Bishop of Assisi for trial. Francis accepts all this with humility. Laying down his remaining mantle and tunic, he says, "Whenever I hear the name of father, I shall think only of my Father in heaven."

As he turns to go away, idle bystanders who had been attracted to the scene, pelt him with sticks, stones and refuse lying in the street, bringing to mind Jesus' words: *Whosoever will come after me, let him deny himself, and take up his cross, and follow me.*

There is a Temple truth as old as the ages which must find verification in the life of every true aspirant: "While the Way is narrow and oftentimes dark, it also holds compensations of spirit so rare and high that the recipient would not exchange their worth for all this world's goods." This is now the experience of Francis. As he kneels in utter loneliness and abandonment before the crucifix of San Damiano an aura of light emanates from the wounded head, the eyes within the tortured face open as their tender compassion enfolds Francis, he is caught up once more in a transport of ecstasy. Again he hears the gentle Voice as it whispers, "Francis, rebuild my church. It is falling into ruin."

Francis remains for a time at San Damiano, working with his own hands in the restoration of the building. His daily life is so exemplary, his patient humility so unfailing that the Chaplain of San Damiano becomes his first recruit when Francis later founds his Order of Humility and Brotherly Love.

Could the Pietro Bernardino of real life have read the scrolls of the future he would have discovered that his only claim to immortality, together with that of the town of Assisi, rested entirely on the fact that he was the father of the illustrious son he disowned. The Order of St. Francis, the *Franciscans*, was founded entirely on esoteric principles and still gives evidence of inner-plane guidance. It is divided into three sections. The first is a Brotherhood dedicated to a life in imitation of the Christ. The second, a Sisterhood dedicated to the same. These two Orders are for the few who are willing to subscribe to rigid spiritual disciplines. The third is for the many who are just beginning their dedi-



cation to spirit by honest, sincere, clean day-to-day living. It is, perhaps, through this third group that Francis' influence is most potent, for through this outer circle it has reached the furthestest confines of civilization.

Francis knows intuitively whether or not an applicant to his Order is qualified for the narrow way. With loving tact he refuses to permit Honorio, the most intimate companion of his earlier years, to enter the First Order, for he knows that the call of the outer world sounds too strongly in his friend's ears.

In all the annals of romance there is no love so pure, so beautiful, so delicately ethereal as the heart bond depicted as existing between Francis and the lovely Clara, daughter of Assisi's noble family, the Scifis. She has been betrothed to Count Merci, a man of vast wealth and possessions, since early childhood. But when she encounters Francis and hears his simple utterances: "Be chaste, be Christlike. Let your love and compassion include, not one man alone, but all God's creatures," Clara is so moved by his words and the powerful radiation of his spirit that her dedication becomes as complete as his. The pledge of their love, so pure and holy it is never touched by the dust of earth, is consecrated in a reverent midnight hour while kneeling before the altar of the Church of Our Lady of the Angels. It is here that Francis ordains Clara as head of the Second Order, the noble Sisterhood which she serves so faithfully and so well.

One never knows divine at-one-ment with God until he can lift himself into the glory of the pure White Light. This Light is a direct emanation from God and along its ascending Path man can come into complete reunion with Him. In this transcendent experience the spirit, no longer conscious of its body, soars on wings of ecstasy into higher realms and there, unhampered by physical limitations, it realizes the reality of the oneness of all life. After such an experience the illumined one never can unnecessarily wound or kill any of God's creatures, either great or small. He realizes that every living thing is a part of himself as it is a part of God. For him there can be no question about the advisability of living a pure and harmless life. He is part of the Whole, and to preserve himself he must strive to preserve that Whole. The effect of this realization varies with individuals.

Upon the body of Francis it produced the marks of the Stigmata, and the psychic bond of an all-encompassing love united him with all living things. He preached to the birds and they obeyed his words. The most ferocious animals became gentle and harmless in his presence. It is under the high inspiration engendered by his mystical realization of divine oneness that he writes his famous *Canticle of the Creatures*, better known as his *Ode to the Sun*. He invokes the blessing of Brother Sun



and Sister Moon, of Brother Fire and Sister Water. Continuing this sublime rhapsody, he called all creatures upon earth to join him in universal praise of the Lord.

Legend tells us that as the Seer-Saint wrote this loving rhapsody in the isolation of the deep forest far from the haunts of men, all creatures of the wood gathered about him in homage and adoration. They realized that the voice he raised was their voice, the song he sang was their song and the love he poured forth was their love going out to unify and heal the schisms and sorrows of a world long divided.

It was his ability to call upon the power of the White Light that made possible his healing miracles. Lepers would waylay him upon the public thoroughfares and he would kneel beside them in prayer. Soon the White Light would enfold them both for a moment. Then there would be heard an ecstatic cry and the leper would arise cleansed.

In the screen portrayal Count Ugalino, a friend of his affluent years but loudest in his derision and scorn when Francis loses his worldly estate, is the last to bask in the love and forgiveness of the Saint's great heart. While Francis lies awaiting the supreme transition from earth to heaven, Count Ugalino, now a leper and an outcast, turns to him to receive the blessing and cleansing of the down-pouring White Light.

One last journey Francis makes to his beloved Assisi that he and Clara may plight their soul troth for all eternity, and here he adds another verse to his *Canticle of Praise*. This time he sings to welcome the approach of the Spirit of Death whom he lovingly greets as his dear Sister. Lover of nature and beauty that he is, Francis asks that he may hold his final rendezvous with Sister Death in the garden amid the fragrance of flowers and the trilling of bird songs. All the night through the Brothers gather about him singing the songs he loves best, the voice of the dying Saint joining from time to time in a whispered refrain.

The stars pale in the morning sky and the soft golden light of the sun touches the garden as the joyous notes of Francis's *Canticle* rise on the air to be caught up and repeated by two larks in the tree above his head. "My larks sing for me," he murmurs. "Praise be my Lord." With that loved name upon his lips the bright spirit takes its flight as Sister Death is transformed into the glory of Immortal Life.

---

### A PRAYER FOR ANIMALS

O God, enlarge within us the sense of fellowship with all living things, our little brothers to whom Thou hast given this earth as their home in common with us.

May we realize that they live, not for us alone, but for themselves and for Thee, and that they love the sweetness of life even as we, and serve Thee better in their place than we in ours.

—From the Russian Liturgy of St. Basil, Bishop of Caesarea, A. D. 370.



## CLEANSING THE EARTH'S ASTRAL AURA

There would be more selfless meditation and prayer if people realized more fully the magical powers that can be released in this manner and the healing, purifying effect they have on the world's psychic atmosphere.

The earth is surrounded with an astral aura which humanity in its fallen state has charged with dark and destructive forces. This miasmatic planetary sheath weighs heavily upon the human soul. Hamlet, mouth-piece of humanity, refers to it as this earth's "pestilential vapors" and cries out for relief from the oppressive burden it places upon his sensitive being.

It was to assist humanity to throw off this burden, to cleanse its poisoned atmosphere and to penetrate its darkened aura that the Christ accepted as part of His earthly mission. Such a cleansing is an essential to mankind's attaining the resurrected life.

This phase of Christ's redemptive work for man has never ceased since His coming to this earth as its Savior. Continually He is flooding the planetary aura with the Light that He brings, and the Light that He is. He is ever charging it with those divine potencies that counteract the destructive forces which man has not ceased to continually generate.

Awakened and spiritually oriented souls there are—and their number is ever increasing—who are aware of all these facts and who have therefore recognized the obligation which such knowledge places upon them to undertake some definite exercise, to put forth some conscious, purposeful effort to carry forward this cleansing process. To do this is to become not only true disciples of the Christ, but coworkers with Him in His saving mission to man. Those who so serve become what may properly be spoken of as a Group Savior with a power strong enough to assume in time the burden now borne by the Christ, and so release Him from the earthly crucifixion which He still endures and set him free for other ministries in a cosmos that is not without other needs.

In a universe where all is law and where the give and take must be brought periodically to points of equilibrium, the cosmic loan granted us by the Christ for our redemption must be repaid in service of like kind. Such service can be rendered to all that lives, and more especially to the kingdom next below us in the scale of evolution. The animal kingdom even like the human, is groaning and travailing in pain awaiting its day of liberation. As the Christ is raising mankind through His earthly ministry, so can we raise our younger brothers of the animal kingdom to a higher status by a ministry performed in like spirit. Remember St. Francis and how beautifully he pointed the way to such service.



# Dianetics

A new approach to psychology has been presented to us by L. Ron Hubbard, the science of Dianetics, which may prove to be an epoch making event comparable to the discovery of Freud's Psychoanalysis. By the methods of Dianetics it is claimed that results of two or three years of psychoanalysis can be obtained in a few hours, and what is accomplished with dianetics does not have to be done again.

Dianetics (from the Greek word *dianoua*) is the science of thought, by which we can tune our body up for a most efficient performance. According to Hubbard, the author of *Dianetics*, (published by Hermitage House, New York, \$4.00), our nervous system, even though in its primeval state, has the power of making recordings of impressions and words, like the electronic recorder, from the very moment of conception of the individual. These impressions are called *engrams*. An engram is not a memory; it is a cellular trace of recordings impinged deeply into the very structure of the body itself. It is a complete recording, down to the last accurate detail of any perception present in a moment of "unconsciousness." It is the single source of all aberrations (irrationalities) of human conduct and psychosomatic ills. Engrams accumulate in the reactive mind in the form of "memory banks".

According to Hubbard, we have three minds: (1) The analytic mind, (the conscious mind), which reasons and remembers. Like a computing machine it is incapable of errors, except when supplied with wrong data. (2) The reactive mind, (the unconscious or subconscious mind), which neither reasons nor remembers. It simply records. It is the portion of the mind that files and retains physical pain and painful emotions and seeks to direct the organism solely on a stimulus-response basis. It is the reactive mind that receives engrams during unconscious moments, when the analytical mind is not functioning. (3) The somatic mind is directed by the analytical or reactive minds and changes impressions or emotions into actions.

All aberrations, as well as psychosomatic ills, are caused by engrams. Engrams can be received only during moments of unconsciousness, mostly during prenatal states, also when under anesthetics or in accidents when the pre-clear (patient) loses his consciousness. For example, a woman is struck and told she is no good. A chair is overturned in the process and water is running in the kitchen. The engram contains all these perceptions—pain and emotions. Some day when she sees an overturned chair and a faucet running they wake the engrams and bring back the pain and make her ill, but she does not know why.

The dianetic method of treatment, called "reverie", erases en-



grams, that is, past, painful psychological experiences, and frees the individual from his psychosomatic illnesses, such as arthritis, allergies, asthma, eye trouble, heart trouble, ulcers, headaches and sex deviations, by making the individual relive them and discharging or erasing their power. When all the engrams are completely erased the pre-clear (patient) becomes "clear."

The patient lies on a couch in a semi-dark and quiet room. The auditor (the therapist) tells him to close his eyes and relax. This is not hypnotism and the patient is fully aware of everything which is taking place and later fully recalls everything that happened. To make doubly sure that he is not hypnotized, the auditor installs a canceller, saying, "When I utter the word 'cancelled' everything which I have said to you while under reverie will be cancelled and have no force with you. Any suggestions I have made to you will be without force. Then you will open your eyes."

After the patient closes his eyes the auditor says, "Let us go back to your fifth (or any) birthday." This is a process of traveling on the time track, as a means of securing data. When a point is reached, when the patient feels distressed and says words that stir up the engram, the auditor makes him recount them, or repeat the words over and over until the pain is reduced or disappears, then that particular engram is said to be erased. The auditor repeats this process until all the engrams are discharged after many hours and many sittings. After each session the auditor brings the patient to present time and gives the canceller word. This restores him to full awareness of his surroundings.

In brief, such is the method of dianetic treatment. Sometimes complications are encountered by the auditor. Therefore, he must be ready not only to listen and compute but to bring out new engrams by different questionings and to clear them.

Hubbard goes still further and explains engrams of societies. He speaks of aberrations within the society, aberrations which lead to the practice of any form of punishment of its members, thus carrying on a contagion of aberrations. Revolutions never win because they begin new cycle of aberrations. The worst of these is the social insanity called war. When individuals become "clear" they will cooperate with each other and there will be no more wars.

Are engrams erased through dianetic therapy alone? Hubbard says that if a man can become convinced that he has been fighting shadows, or if he can be educated into a strong faith in some deity, it will cause him to feel invulnerable and he can rise above engrams. Also that there is such a thing as necessity level. This rises and keys-out engrams and can key-out the control of the reactive mind itself. Necessity level often



risers. The individual can force it to rise analytically whether or not actual cause exists.

It is too early yet to say whether dianetics will actually modify our thinking and bring about a society of "clears". All we can say now is that dianetics seems to have integrated the teachings of many schools of psychology and psychiatry. If so it has touched the fundamental principles on which all mental healing systems are based.

—G. H. Paelian.

## Other Book Reviews

**DOGMATICS IN OUTLINE.** By Karl Barth. Philosophical Library, Inc., 15 E. 40th St., New York, N. Y. Cloth 155 pp., \$2.50.

This translation by G. T. Thomson is more than an abbreviation and simplification of the eminent Swiss theologian's great books on Dogmatics. It is a concise treatment of the basic issues confronting today's churchmen, unfolding the fullness of Christian thinking about God, Christ, Spirit, and the World.

**THE PERENNIAL SCOPE OF PHILOSOPHY** by Karl Jaspers. Philosophical Library, Inc., 15 E. 40th St., New York, N. Y. Cloth. 183 pp. \$3.00.

In this series of six lectures, Jaspers redefines the position of philosophy in the world today and outlines his own philosophy. "Philosophy must not abdicate," he writes, "least of all today. . . . Precisely because of the catastrophe that has overtaken the Western World, philosophical thought can regain full independence only by discovering its relation to the very origin of humanity." Chapter headings include *Contents of the Philosophical Faith, Philosophy and Religion, Philosophy and Anti-Philosophy, and the Philosophy of the Future.*

—E. H.

**OUTLINE OF A METAPHYSICS—THE ABSOLUTE-RELATIVE THEORY.** By Franklin J. Matchette. Philosophical Library, Inc., 15 E. 40th St., New York, N. Y. Cloth. 102 pp. \$3.75.

This book is the work of one not an academic professional, but who loved philosophy for its own sake. Without technical jargon, it contains much truth, and goes with a refreshing naturalness direct to philosophy's original problem.

**OUT OF THE UNKNOWN** by Frank L. Mason. The Christopher Publishing House, Boston, Mass. 124 pp. Cloth. \$2.50.

This book records some amazing experiences encountered by the author during a long period of research. Mr. Mason makes no claim to being psychic himself, nor is he a spiritualist. He became interested in the subject after several mysterious and unexplainable manifestations through casual contacts with mediums. So he set about to determine, if he could, the truth about life after death. The results of his long and continuous search are quite remarkable, but his own conclusions remain unrecorded, thus leaving the reader to form his own judgments as to the meaning and significance of the facts submitted.

—L. H.

**ENDURING SATISFACTION—A PHILOSOPHY OF SPIRITUAL GROWTH** by William P. McEwen, Hofstra College. Philosophical Library, Inc., 15 E. 40th St., New York, N. Y. Cloth. 354 pp. \$4.75.

Explains how a meaning and purpose for life can be discovered through the cultivation of such attitudes as an enlightened good will, aesthetic appreciation, intellectual curiosity, and consecration to a sacred cause. For those unsatisfied with traditional beliefs about human destiny.



**SEEING THE INVISIBLE** by Winifred Willard. A second series of Interworld Communications. J. F. Rowny Press, Santa Barbara, Calif. Paper. 119 pp. 1950, \$1.50.

Again as in the years following World War I, the veil to the Inner Planes is being more and more drawn aside. Eager and sincere, the "Invisibles" are making contact with the earth through willing and prepared instruments. This little book is a message given by The Counsellor, as the author calls him, with the purpose of giving those who are still bound to the earth plane, a glimpse of the beauty, the glory and the way of life in the place where time and space and limitations have ceased to be.

### New Publications on Korea

**Korea: Spark to set a World Afire**, by A. J. Muste.

Published by the Fellowship of Reconciliation, 21 Audubon Ave., New York 32, N. Y. Price 25 cents.

A comprehensive and documental discussion of the Korean situation. Gives the facts about what is happening in Korea, analyzes their meaning and seeks to determine whereto they lead us.

**THE EPIC OF KOREA**, by A. Wingfall Green. Public Affairs Press, 2153 Florida Ave. N. W., Washington, D. C. \$2.50.

Gives the Korean historical, cultural and political background and current crisis.

**WHY WAR CAME TO KOREA**, by Robert T. Oliver, Fordham University Press, New York. \$2.95.

Deals with Korea's relations to Western diplomacy, Communist designs to dominate Asia, a colonialism in retreat and the ferment of discontent throughout the Asian continent.

### Immortality Now

In another hundred or hundred and fifty years from now death will not be the dark mystery that it now is. So writes the Tibetan in *White Magic*. The relation between the objective and subjective life will then be better understood. Survival will not then be questioned, nor will it be just a belief. It will be a known fact for the veil between the seen and the unseen will be rent.

Hastening this day are such activities as those carried on by *Immortality Now*. Learn about it if you don't know. Non-commercial, non-solicitous and personally anonymous. Information only. A completely altruistic enterprise. Address Box 87, Utica, New York.

### Occult Anatomy and the Bible

A subject of prime importance to every student of the Divine Gnosis. The eleventh brochure in the series that will shortly be completed by the publication of the twelfth, is now available. It is titled: *Body, Mind and Spirit*.

In order to better appreciate what a study of a work of this kind can mean to the earnest seeker, hear what Rudolf Steiner, writing out of Initiate Wisdom, has to say about the marvels of the human body: "... The more closely we examine man's physical body, the more wonderful it appears to us. In the marvels of the human heart and the human brain we have more than a subject for anatomical examination calculated to satisfy the needs of the sharpest intellect; whoever brings his soul to bear upon these marvels will feel himself aesthetically and morally elevated before the sublime wisdom displayed by the contrivances of the physical body."

Each booklet in this series is in a different colored, heavy paper binding. Varying in length from 36 to 72 pages but uniformly 35 cents each. For titles consult price list on last page.



## CHINESE COMMUNISTS INVADE TIBET

According to reports, the Chinese Communists have now invaded Tibet. This is in accordance with plans which they made public many months ago. The object sought in this instance is not material resources but spiritual influence. The Dalai Lama's throne makes Tibet a key to Asia.

The question is quite naturally asked by some, why the Masters whose secret abodes are in this land of occult power, do not stay the invaders by the magic of their command? If they do not—and it appears that they have not or will not—it is because this is an incident, while of importance to the people concerned at the level of experience needful to their growth, it does not have a significance for humanity as a whole and its evolutionary requirement that would justify any kind of direct involvement of intervention on the part of the immediate Guardians of Human Destiny. The Masters stand above race and class. They do not enter into the social and political controversies that arise between nations and parties, by they Tibetan or Korean or American. The world is their parish and the orphan humanity their charge. It is reasonable to conclude, therefore, that aside from the "ring pass not" which nature has herself placed around Tibet, that this land will have no special protection against the disturbing and painful experiences of life that its own causation brings to it than that which is equally available to every other land.

This and related matters are treated in our pamphlet on Tibet.

### TIBETAN LANGUAGE RECORDS

The Tibetan language has now become available on phonographic records for home study, according to a report in the November issue of the *United Nations World*. Quoting from a Tibetan newspaper published in India, we are reminded that "the modern world can learn many good things from Tibet. It is high time", it goes on to say "that all the powers of the world should take more interest in studying its religion, culture and various ancient manners and customs, apart from its politics. One can learn many things for bringing peace to the world. . . ."

The records were prepared by the Indian Government and may be obtained from the *Tibet Mirror Press*, Kalimpong P. O., West Bengal, India.

### A NEW BOOK ON TIBET

*Roof of the World—Tibet, Key to Asia*, by Amaury de Riencourt, Rinehart & Co., Inc., 232 Madison Avenue, New York 16, N. Y. 1950. Cloth. 322 pp. Illustrated. Index.

A fascinating and timely study of Tibet, its land, history, social customs, governmental organization, religion and occult powers and practices. It is also a story of the author's own travels and adventures in this land of mystery, including a visit to "the forbidden city" of Lhasa, an audience with the Dalai Lama and encounters with other dignitaries of monasteries and of state. The author also gives a diagnosis of the future of Asiatic communism and points out that Tibet's position overlooking the three most populated countries in the world: China, India and U. S. S. R., suggests that control of this area may well mean the control of Asia.

## TIBET

### WHERE MODERN POLITICS WRESTLES WITH AN ANCIENT DREAM

By THEODORE HELINE

Current events having brought even the remote and hitherto isolated land of Tibet into the front page news, the articles that appeared in the last two issues of the *Interpreter* have been made available in a twenty-four page pamphlet. It includes two illustrations, one a Himalayan mountain scene and the other a picture of the Dalai Lama's Palace at Lhasa. Price twenty-five cents.



JUST OFF THE PRESS

## New Age Bible Interpretation

### VOLUME IV—NEW TESTAMENT, PART I

By CORINNE HELINE

It is with great satisfaction that we announce the publication of the above volume. The New Testament volume, first published in 1935, having been out of print for some time, the calls for its reappearance have been many and pressing.

Due to the great increase in publication costs since the last Bible volumes in the series of which the New Testament is one, it was decided to issue Volume IV in three parts.

Part I is now available and the printer is already at work on Part II. The latter should be out shortly after the first of the year. After that Part III will go into immediate production.

The First Part deals with **Preparation for the Coming of the Light of the World**. It embraces four chapters bearing the following titles: Chapter I, **Prelude to the Gospels**; Chapter II, **Life and Mysteries of the Blessed Virgin**; Chapter III, **Birth and Life of the Master Jesus**; Chapter IV, **Preparatory Years and Beginning of the Christ Ministry**.

This new edition of the New Testament Interpretation is a completely revised and enlarged version. In Part I, for example, the whole of the second chapter contains material now published for the first time.

Part I contains also a Preface, an Introduction and an Interpretation of the Sun Seal of the Light Templars, which is the descriptive title given by the artist, Ruth Harwood, to the design she has made for the front cover of the book.

The volume contains 143 pages and a seven-page index which will prove invaluable for reference purposes when studying the Bible and esoteric subjects generally. It is bound in ivory tinted paper covers with title and design printed in deep sky blue. The price is \$2.00, or \$5.00 for the set of three, the two remaining parts to be sent as published.

### THE LIFE AND MYSTERIES OF THE BLESSED VIRGIN

The above is the title to a new brochure by Corinne Heline that will become available about the time this magazine reaches its readers. It is a chapter included in the New Testament Interpretation, Part I, just issued, but is given separate publication in order to give wider circulation to a subject of special interest and importance.

Esoteric Christianity aims to restore Mary to her rightful position which is neither the place of relative indifference accorded her by Protestantism nor the deific position in which she has been placed by Catholicism. Only by reference to the truths made available through the Esoteric Wisdom can the necessary correctives be found that will place Mary where she truly belongs.

The brochure will contain 48 pages and will be issued in beautiful art covers. It will be an attractive item to keep in mind in making up your Christmas gift list. The price is fifty cents. If after publication costs will necessitate an increase it will not be made before January, 1951.

### ICELAND—THE NEW GALILEE

By THEODORE HELINE

A study of this arctic land and Nordic people in the light of Anglo-Israel interpretation of the history of the so-called Ten Lost Tribes. According to this reading, the Icelandic people stem from the Tribe of Benjamin, the Galileans of old. An arresting amount of evidence is submitted in support of this thesis.

Mimeographed, 7x10, 33 pages. Printed covers. 50 cents.



# 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
OUR NEXT FREEDOM	America's Economic Liberation - - - - -	25c
GREAT BRITAIN - - -	Biblical Key to Britain's Greatness - - - - -	35c
PALESTINE - - - -	Temporarily out of print.	
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
FUNDAMENTAL FEATURES	of the World Crisis - - - - -	35c
RETRIBUTIVE JUSTICE	in the Life of Nations (Mimeo) - - - - -	35c

## The Occult in Drama

SHAKESPEARE - - -	The Merchant of Venice - - - - -	35c
	<i>The Heart versus the Head Judgment</i>	
SHAKESPEARE - - -	Romeo and Juliet - - - - -	35c
	<i>The Law of Polarity</i>	
MAETERLINCK - - -	The Blue Bird (Mimeo) - - - - -	85c
	<i>Part I The Unfoldment of Consciousness</i> 50c	
	<i>Part II The Attainment of Illumination</i> 50c	
PEABODY - - - - -	The Wolf of Gubbio - - - - -	50c
	<i>Saint Francis and the Wolf of Gubbio</i>	
CAPEK - - - - -	Rossum's Universal Robots - - - - -	50c
	<i>As in the Days of Noah</i>	
	The fate of a civilization in which the machine overpowers the soul of man.	
IBSEN - - - - -	Peer Gynt - - - - -	50c
	<i>The Redemptive Feminine</i>	

GANDHI - - - - -	The Prophet of Love in Action - - - - -	25c
NICHOLAS ROERICH -	The Voice of an Epoch - - - - -	25c
THE OPEN MIND - - -	An Outline Study (Mimeo.) - - - - -	25c

## THE NEW AGE INTERPRETER

Issued every month or two. Ten issues, \$1.50; single copies, 15c.

Bound Interpreters. Blue cloth, gold lettered; index. Two years to each volume: 1941-2; 1943-4; 1945-6; 1947-8. Five dollars a volume. Set of four for \$18.50.

Unbound volumes with index: 1941-2, \$2.25; 1943-4, \$3.00; 1947-8, \$2.50.

*Californians please add 3% Sales Tax*

NEW AGE PRESS, INC.

1544 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 \$4.50, postpaid \$4.65

## SECTIONAL BOOKS—FROM O. T., VOL. I

1. Genesis: The book of Eternal Beginnings. Index. 184 pages - - \$1.00
2. Exodus: The Book of Liberation. 112 pages - - - - - 65c
4. Leviticus: The Book of Law. 28 pages - - - - - 25c

## OLD TESTAMENT VOL. II

Part I—Solomon and the Temple Builders

PART II—The Books of Initiation

Indexed, Illustrations. 470 pages \$4.50; postpaid - - - - - \$4.65

## OLD TESTAMENT VOL. III

The Prophets and the Preparation. Mss. completed but not yet in press.

## NEW TESTAMENT VOL. IV.

PART I - - - - - \$2.00

PART II and PART III in press. The three parts for - - - \$5.00

## LECTURE LESSONS

II—Astrology and the Bible. 12 lessons. - - - - - \$3.00

IV—Numbers and the Bible. 12 lessons. - - - - - \$3.00

Mimeographed. Lessons singly .30; 4 for \$1.10; in sets of 12, .25 each

Esoteric Music Based on the Musical Seership of Richard Wagner - \$3.00

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

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

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

Healing and Regeneration Through Music. - - - Paper 50c; Deluxe \$1.25

Healing and Regeneration Through Color - - - Paper 50c; Deluxe \$1.25

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 Two Nervous Systems and Their Relations in Spiritual Development 35c

The Etheric Body and Its Role in the Sensitization of the Physical - - - 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

New Age Screen Interpretations - - - - - 50c

The Holy Easter Mysteries - - - - - 50c

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

(Californians will please add 3% Sales Tax)

## NEW AGE PRESS, INC.

1544 Cerro Gordo Street - - - - - Los Angeles 26, Calif.