

ILLUMINE THE
PRESENT

CONTEMPLATE
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THE PAST

New Age Interpreter

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

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NUMBER I

1953

A forty-year period of testing and trial comes to a close in the year we have now entered. 1914 to 1953 were years of epochal significance. As yet we have but faintly glimpsed the deeper meanings of events through which we lived during this span of world-wide turbulence.

Those deeper meanings can be surmised or known only as we are able to disengage our attention from day-to-day happenings and view the course of events in the light of historic developments and evolutionary processes. Only when considered in the broader perspective provided by spiritual science can the basic nature and purpose of the world's present experiences be rightly evaluated.

Age follows age and to each is given a specific task in the evolution of ever progressing, unfolding universal life. New and higher faculties of the soul are successively developed. At certain points in that process one phase of development gives way to another, and humanity experiences transitional changes. In man's present state of being such transition is inevitably accomplished by great stress, strain, uncertainty, conflict and tragedy. Man's inertia to change is too great for it to be otherwise. Human consciousness is still too strongly identified with the form side of life to easily let go of the familiar and the well established. There is no general understanding of the broad universal processes which make great changes at periodic intervals imperative to progress.

Only by a determined wrench of the will can man release himself from the old, the settled, the once good and necessary but outmoded patterns of life. Yet progress compels change. The Powers of the Cosmos work forward and upward. Since we live, move and have our being within these Powers, we too must move forward and upward or pay the

penalty in sorrow and suffering for falling out of line with the advancing current of universal life. Yet we resist and suffer because we do not know about and cannot see the Divine Plan and its manner of progressive unfoldment.

Among all peoples, legends and Holy Scriptures have preserved the record of humanity's once living in a state of peace, harmony and joyful fruitfulness. It was a Golden Age, called by the Hindus the Krita Yuga. Then followed loss of this Edenic state. Stage by stage man's conscious contact with the spiritual world faded as he descended deeper and deeper into materiality. The Iron Age, Kali Yuga, arrived. This was reached several thousand years ago but, according to spiritual science, it has now come to an end. That is, its dominating forces have passed their peak. From here on they will gradually recede, while other forces of a spiritual nature will increase in corresponding measure. In the light of Akashic revelations the termination of the Iron Age occurred in our very own lifetime.

With the influx of new types of cosmic energy suitable to the purposes of the new era that now opens, a conflict inevitably arises between the new forces and those which have prevailed in the past. Earth is not yet free from the old; nor is it yet in full possession of the new. Humanity still clings to what *was* because it is timid and fearful of that which is *in the becoming*. Yesterday and tomorrow are contending in the present for their rightful claims. There is something to be conserved from the past, but not everything; there is something to be added for the future, but not everything simply because it is new. Under such circumstances every man comes to a place of choice, a place of judgment, as does every nation and every race.

Pyramid prophecy has long emphasized the terminal nature of the year 1953. Calculations based on this ancient Temple of Initiation have set forth successive dates that have witnessed historic fulfillment. But it reveals nothing specific after 1953, from which it may be concluded that at this point the scales of destiny hang in the balance. Man here makes choices that will determine the nature and the timing of events to be brought forth in the unfolding future.

It is not the purpose of this article to attempt any kind of a forecast of events likely to occur in 1953 or the years immediately following. Rather, it means to indicate the direction in which evolutionary forces are carrying humanity, and along which it can take its upward course either as a matter of natural unfoldment, or by means of shattering and catastrophic experiences. All depends on how truly mankind senses the divine purposes as they stream forth from that center "where the will of God is known."

Spiritually, this links up with the universal hope of a great Divine Manifestation. The Jews await a Messiah; the Hindus, the Lord Meitreya; the Christians, the Second Coming of Christ. The spirit of man longs for a living contact with a realm from where it feels itself too long exiled. This longing is lighting man's inner fires and bringing his hope ever nearer to realization.

The prevalent viewpoint is due for a radical change in this connection—a change that lies at the very heart of the transitional experience through which the world is passing. What is that prevalent viewpoint? It is a belief that the imminent Divine Manifestation will consist in a heavenly descent into our physical midst. That is what actually occurred with the first coming of the Christ to this earth. The Solor Logos, the Sun Spirit, took on human form. Only by descending to the physical and entering into our earthly history could the Christ make Himself known to the world at that particular time. The redemptive need made it imperative that He come at just that historic moment. The task could not have been accomplished earlier, nor could it have been postponed till a later era.

In the ways of Divine Providence, mankind was not to be left in the spiritually darkened state into which it had fallen. Its destiny was to rise into the Kingdom it had lost. To make this recovery, humanity needed a cosmic impulse that only a cosmic Being could impart. Such an impulse came with the descent to earth of the Lord Christ and His incarnation in human form. In short, Divinity descended to man at a time when man was incapable of ascending to Divinity. Thus, a direct heavenly communion between the earthly and the celestial was reestablished when humanity had reached its lowest point of descent and had almost lost its perception of the spiritual.

By virtue of this divine descent and the redemptive powers available to man thereafter, humanity has been emerging gradually from the Iron Age and now moves into a new age of greater light, of larger possibilities and of ampler understanding. It does not remain where it was. It is being pitched upward to a higher level. The forty-year trial terminating this year of grace 1953 was preparatory to this transition.

After the ministry of the God-Man, Christ Jesus, had been fulfilled on the physical plane, He left the physical body in which He had functioned. He was seen no more, but He promised to remain—to remain until the end of the age, or the Earth Cycle. His realm, henceforth, is still the earth, but its etheric environment. There He abides, and there He is to be seen by those whose spiritual perception penetrates into this supersensible sphere.

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The Great Saturn-Neptune Conjunction

By A. LAVAGNINI

Wise men of all times have pointed out the fact that heaven always foreshadows events and conditions which may or will come upon the earth. To observe signs in the heavens in their relation to the affairs of men is, therefore, an indispensable part of true wisdom.

This does not reduce one iota the divine freedom of man: first, because he is still free to, and should, act in every circumstance according to his best judgment; second, because man's being, life, will and actions are inseparable from the divine plan, and are encompassed by divine law in the basic unity of existence.

The great conjunction of Saturn and Neptune appears among many others of relatively secondary import. While the heliocentric conjunction is within one degree from November 1952 to April 1953, from our own viewpoint it was exact on November 22 and will be again on May 17 and July 22.

Every such conjunction closes one cycle and opens a new one. In this case it is a cycle of about 36 years and its influence seems to be directed toward dominating ideological trends and a general orientation of political alliances.

The last seven such conjunctions, within a period of two hundred and fifty years, came in 1703 (12 degrees Aries); 1738 (1 degree Cancer); 1773 (18 degrees Virgo); 1809 (7 degrees Sagittarius); 1846 (26 degrees Aquarius); 1882 (16 degrees Taurus); and 1917 (5 degrees Leo).

It may be seen, for instance, that the August conjunction of 1917 foreshadowed the Bolshevik counter-revolution and the general orientation which was to follow the first World War: several forms of Fascism encircling the whole globe; the Gandhian movement culminating in India's independence; the internationalist movement first evidencing in the League of Nations and ending with the United Nations.

The conjunction is no greater in the power sign of Leo or in the Cancer constellation of the common people and motherhood. But between 23 degrees and 21 degrees (22 degrees heliocentrically) of the Libra sign of balance, judgment and justice, located near Spica (or Chitra), foremost of all zodiacal stars, the sheath is in the hand of Astrea the Winged Maiden, Goddess of Justice.

Hence, it appears safe to predict that during the cycle of 36 years opening with 1953, the world will be concerned chiefly with issues of justice and freedom—social and political justice, the welfare of humanity as a whole, and reparation with compensation for previous wrongs. There will be an ever stronger trend toward putting an end to undue

privilege and to discriminating and unjust laws; also, toward the revaluation and equalization of all national currencies to an international standard.

Indeed, we must have a new heaven before the earth can be renewed in its image; we must have a fundamental change in prevailing international trends, methods and practices, even as in national and social affairs. Much of it may already have been done or planned, but much more remains to be done. Great strides should be taken resolutely so that we may breathe in a world-wide atmosphere of freedom, law and good-will—the only air in which peace and world order may be established on an enduring basis.

This will not be easy but it is certainly possible—and long overdue. Every outer issue has an inner solution. The great world issue of peace, with justice and divine order assuring the welfare and providing opportunities for all men, must first be resolved in the hearts of men themselves.

The thrice great conjunction will open the way for such a realization to come to individuals and to the courts of the people. It will especially stimulate religious and spiritual movements; but no less the social and monetary issues basic to the cause of justice. It will inspire a great humanitarian movement that will be above all creeds and racial consideration.

Since Saturn, the planetary principle of law and order, is in the very degrees of its exaltation, it can best test and discipline Neptunian inspiration and idealism, thus avoiding the latter's tendency to express itself in wandering, undisciplined and unsafe channels.

This may not be the time to delineate in detail the particular astrological features of each of these three conjunctions. Because of the persistent, but receding, Uranus square, there may be strife and struggle. Perhaps even war—but not necessarily, for power will be greatly restrained and disciplined, with the result that mankind will probably be spared the greater horrors of atomic warfare.

In all conjunctions the Moon is waxing, favoring the expression of the cycle's better potentialities. While Jupiter is passing from Gemini to Taurus, and from quincunx to trine, the Sun in its position is stressing that great ecliptical meridian which passes from the Pleiades to Alpha Centauri, the star nearest us.

Since the star accentuation of this conjunction is so very notable it may well foreshadow some outstanding event, such as the coming into manifestation of a very great Being or Avatar.

In the coming and closing years of this decade the chief conjunctions are those of Jupiter and Uranus, Pluto and Neptune. So, war may be removed by an agreement on most of the vital issues or by change, since deep changes will take place in the nations' political outlook during the

coming years. Russia will not be least from this viewpoint. On the contrary, a *new conjunction*, so different from the one of 1917, indicates definite changes taking place there, changes mainly for the better.

Undoubtedly, something very unpredictable will come to pass in the years immediately ahead of us. Almost anything can be expected in the way of popular reaction concerning issues related to the welfare of peoples, especially in Russia which is under the influence of the repeated conjunction of Jupiter to Uranus in 1954-1955 and then to Pluto in 1955-1956.

Hence, the best attitude a person can adopt for the coming years is one favorable to constructive thought and work, and characterized by undaunted optimism. If we work with the law, we will reap accordingly.

Talismanic Birth Charts

The author of the above article, while only a part time astrologer, has specialized on a new presentation of the individual birth chart in colors. In addition to its astrological meaning, it has a talismanic value that makes it useful for meditation.

The planetary and stellar features of the heavens at the moment of one's birth are set forth in this chart and clarified, so one without any previous acquaintance with astrology may appreciate them. Astrologers will be interested in his new method of equalizing the house divisions, the eight point system.

Such a chart is offered to readers of this magazine. Simply write to Mr. A. Lavagnini, Apartado Postal 2929, Mexico, D. F., sending date, place and time of birth, or already calculated planetary positions and cusps. Mr. Lavagnini states that no money need be sent in advance, but a good will offering sent on receipt of chart will be appreciated.

Mr. Lavagnini is editor of a universal language magazine called *Mondi Linguo*. This periodical, chiefly metaphysical in contents, is bilingual, being written in both English and *Mondi Linguo*.

More About the Saturn-Neptune Conjunctions

In *American Astrology* for January, 1953, Mather White in an article on the Saturn-Neptune conjunctions sees the last of the three as "inspiring a world-wide movement that will be at least a partial realization of the innermost wishes, the heartfelt desires of all peoples. Peace, progress, security are three of the outward manifestations. People all over the world," he observes further, "are fed up with panaceas for peace, futile economics and phony security. Now comes their opportunity to march directly towards their objectives. It will be many, many centuries before an opportunity as good as this comes again. Saturn's place in 21 degrees Libra will now be in the very degree of its exaltation! Excellent action!"

In the first paragraph of this article the writer defines Saturn as the
(Concluded on page 21)

A Department of Peace

The recent proposal made by Publisher Frank Gannett to President Eisenhower that the Federal Government establish a Department of Peace unquestionably evoked a hearty response of approval from all Americans. Nor could it have failed to call forth a like reaction from all peoples the world over.

Among the common people everywhere there has developed an almost desperate demand for peace. Burdens imposed by past wars and present armament expenditures are almost beyond endurance. In some countries popular rebellion at their continuance and expansion has compelled governments to retrench on earlier commitments. In war-torn European countries another war is regarded by many as equivalent to national suicide.

Yet in these same countries as well as in our own there could be no docile surrender to any possible aggressor that would forceably attempt to destroy their respective chosen ways of life, or to impose upon them an ideology alien to their political and spiritual convictions. Unfortunately, there exists either actually or in the minds of various factions of our divided world just such a possible aggressor. The situation creates an extremity that either threatens to undo us or promises to bring forth an entirely new condition—a condition that puts an end to existing wars and removes the dangers of recurring conflicts with their crushing military burdens. The proposal that our Government establish a Department of Peace points with promise to the latter.

Such a proposal is, of course, not new. It has had long and repeated advocacy by many enlightened political thinkers, social idealists and humanitarian organizations. But this proposal comes from Publisher Gannett in a manner and at a time that gives it unprecedented significance. The fact that it took the form of a letter addressed to our most popular military hero, who, as our President-elect, was held in sharp focus by the public eye, served to further strengthen the impact of the suggested peace measure upon our national consciousness. Moreover the proposal came, not from a professional reformer, but from a practical idealist. The former usually works on the archetype of something that is not likely to reach actualization for another generation or two or three, while the latter concerns himself chiefly with matters regarded as possible of early fulfillment. The one lives more in the future than in the present; the other, more in the present than in the future.

Frank Gannett is of the latter type, and he speaks to a large and influential audience through the press. His favored position, from the

standpoint of publicity, quickly multiplies itself until it embraces the entire national community. The attention of that inclusive national audience was easily won by the clear-cut, concrete, easily understood propositions he set forth, together with clarifying comments on the existing need for a more dynamic approach to peace and a call for immediate action of a kind certain to bring some constructive results, while holding out the promise of a world at peace.

The time of the proposal's release could not have been more propitious. It came at Christmas, so chosen, said Mr. Gannett, because it is then that "our thoughts turn to generosity, good will to our fellow man and to peace on earth." The announcement did not come on Christmas Day, but on an earlier date which, in the sacred calendar of nature, is an even more significant point of time. It was released on December 20, the first of the three days during which the winter sun seems to stand still and which therefore is designated astronomically as the time of the Winter Solstice.

At this particular solstitial period, as also at the Summer Solstice, the Spring and Autumn Equinoxes, the earth receives a special influx of spiritual energy from on high. The planet passes through a magnetic field that has the effect of leaving a lasting impress upon the earth and all its progeny. Figuratively speaking, the gates of heaven open that communication between the spiritual realms above and the earth below may be greatly facilitated. The character of the spiritual energy that reaches us in fullest measure at the Winter Solstice is such as to move us "to thoughts of generosity, goodwill to our fellow men and to peace on earth."

Functioning in harmony with cosmic law, it was at this season that humanity first heard those "monumental words" enunciated from the heavens to listening shepherds below, "On earth peace; good will to men." These words have rung down through the centuries because they embody an ideal and a hope of all mankind. They have become the motto of Christian evolution.

How appropriate, then, was the re-echoing of those words this last Christmastime in the form of a concrete proposal to implement the peace ideal with practical measures of statecraft. The best possible moment was chosen for launching a freshly vitalized program for establishing peace. The proposal was solstitially endowed with the Christ impulse. It went forth with cosmically accelerated momentum.

Undoubtedly, there were other fortunate factors besides the happy choice of date that entered into this peace proposal's release. Psychologically, it seemed to come at a historic moment when our nation and the world at large would give respectful hearing to any sensible proposition that holds the slightest prospect of being an alternative to more war

or a complete and chaotic collapse under military burdens. It also came to us as a nation when our people were looking to a new presidential leader for brave, constructive departures. Everywhere the question is being asked: Is the most popular and successful of our military leaders to become the most popular and successful crusader for peace?

Tremendous possibilities for carrying our nation and the world forward along the road to peace now rests on the shoulders of our recently inaugurated President. How far these possibilities will be grasped and acted upon lies, not only with Dwight D. Eisenhower, but also with the rank and file of our citizenry. The President is an executive. He leads by executing the will of his people. If "we the people" have a will to peace, and the wisdom to resolutely implement that will by appropriate action, a new era can now begin for the whole world; an era that will one day eventuate into a state of tranquility for the planet earth.

In proposing the establishment of a Department of Peace, headed by an official with full cabinet rank, Mr. Gannett argues in support of its adoption that opposition to war is not enough. Peace must be planned for and worked for. It must be organized. Techniques must be developed for achieving and maintaining it. "Unification for peace is just as essential for our national security," said he, "as unification of our armed forces." Furthermore, he declares his proposal "involves a reorientation and broadening of our international relations," that, "peace was too precious to be entirely in the hands of diplomats," and that the State Department should be included in a Department of Peace in the same manner as, for example, the Air Force being incorporated in the Department of Defense.

"Implements of peace," announced the publisher," should include such matters as youth organizations, exchanging students, teachers, librarians; exchange of ideas between scientists, medical men, agricultural experts; the common yearning of all religions."

In quoting the above we are not presuming to give "news" to any of our readers but to strengthen by repetition the concept of peace and ways and means for attaining it as set forth by Mr. Gannett. It is not enough for us to hear these suggestions and give them assent; we must work upon them inwardly and outwardly. They must be woven into the very fabric of our daily thought and speech and action. They must be made the subject of meditation and prayer, and they must be worked upon creatively.

As we are reminded, peace is not a matter for diplomats alone. They can arrange for cessation of hostilities, for periods of truce, for balance of power. But a true state of peace can be established only as it is created in and by the mass consciousness of all peoples. This cannot

come about by decree, by legislation, by a passing desire or a resolve to live peaceably. It must be developed within as an attribute of character, a quality of soul. It begins with the individual; hence, the problem of peace is every man's problem, every man's responsibility.

If humanity is to live what we call a spiritual life, there must be a change of heart. Similarly, to attain world-wide peace there must be a reorientation of our international relations. In order to become meaningful such reorientation, like a religious conversion, must be followed faithfully and consistently with appropriate exercises and disciplines. In relation to peace, these would mean a resolute application of time, thought and substance to the promotion of such measures and agencies as will promote better understanding, closer cooperation, right relations and a brotherly feeling between peoples of all nations. They would mean readiness to make sacrifices, not alone those as great as we have proven ourselves capable of making under the compulsions of war, but greater.

Once it is recognized that peace is not a negative condition but a positive, elevated state of being that has its price, that price, no matter how high, will not be withheld, for a world at peace, a humanity living in harmony, will be literally the Kingdom established on earth. But peace cannot be taken for granted. It must be achieved. It must be achieved as victory in war is achieved, by sacrifice. War compels sacrifice to a supreme degree. The surrender of things and of self has been glorified, and rightly so. By transference, war as the means of calling forth this virtue, a virtue regarded as meriting entrance into Valhalla, has also been glorified.

Here is a concept firmly believed in by some and vaguely accepted by many, that has to be eradicated. A moral substitute for war must be found. The Martian force of passion which, when released, rushes toward destruction cannot be permitted to remain in the ascendancy. The Venusian force of love and the Uranian attribute of compassion must be elevated and exalted to their rightful place in our communal life. This will come to pass when peace is regarded as a creative, dynamic state of being, attainable only by planned, organized effort and a readiness to sacrifice as greatly for its achievement as for the preservation of cherished ideals when war threatens their destruction. War must no longer find justification through an exhibition of moral values that are currently less in evidence during periods of peace. War must be robbed of this advantage by endowing our concepts of peace with greater and richer content than we have in the past. It must be charged with a significance that will challenge the bravest and the ablest to perform heroic deeds calling forth spontaneously universal recognition.

Heretofore mankind has not been able to take the step that leads from war to peace. A certain stage of spiritual development had to be

reached before that could be done. Many believe that it is now possible; that a new age is upon us, and that the supreme task it imposes is to actualize the ideal enunciated by angelic hosts at the advent of the Christ: "On earth peace, good will toward men."

A Prayer in Time of Peace

Many church denominations have an official Prayer Book containing petitions suitable for various times and occasions. One such is a "Prayer in Time of War." It is, of course, a prayer for victory, victory for the right, and for peace—which in times of war are certainly something to pray for. But very significantly, not until recently has there been any Prayer Book that contained a *prayer in the time of peace*. This fact is a telling commentary on the inadequacy of the generally held concept as to what constitutes true peace.

Such a peace we have never had. The best we have been able to achieve so far has been a condition more accurately described as a *truce*, merely cessation of hostilities. Nations have "stock piled" armaments and have looked to their careful maintenance. Frequently, their quantity and quality have been steadily increased for purposes of offense and defense. The world continues to be an active and growing arsenal. Never in its history have so many people worked so hard to manufacture and maintain military equipment and martial establishments as today. Yet we call this a time of peace.

Surely there is a need for a "Prayer in the Time of Peace" among our spiritual aspirations. Such a peace prayer must petition Almighty God to enlighten us in ways that will enable us to recognize that our so-called peace is but a distorted shadow of the reality, a negative condition in which, though not officially engaged in war, we are far from a state of firmly established tranquility, free from fear, free from envy, free from hate, free from all the instruments of destruction to which such attitudes of mind inevitably lead. Once we attain to this recognition we can set about creating true peace.

Such a prayer is now actually incorporated in the Prayer Book of at least one Christian body, the Moravians. Only a few years ago their national body created a Peace Committee. That Committee prepared a prayer to be used in time of peace. It was officially adopted and is now used regularly at their church services. This is a significant development. Fortunately, there is always a balance in nature that preserves it from destroying itself. While militarism was never so rampant, so threatening, so devastating, the *will to peace* was never so resolute, never so intelligently implemented as it is today. In the past we have won wars; it remains for the future to win the peace.

Parables of Christ Jesus As Related to the Twelve Zodiacal Signs

By CORRINE HELINE

Excerpts from talks given at Full Moon Ceremonials

JANUARY

Parable of the Sower—Capricorn

The reason for these group meetings on the night of the Full Moon is that we may learn to attune ourselves to those potent forces descending from on high at such times, and that we may use them in service to individuals and for the benefit of all mankind.

At the beginning of this New Year it was decided to take a few moments of each meeting to meditate upon one of the parables of our Blessed Lord Christ, correlating it to the sign through which the Sun and Moon are then passing.

Capricorn is one of the great power centers of the heavens. It is an Earth sign so tonight we will consider the Parable of the Sower, and our principal invocation will be to the element Earth.

Parables were evidently a mode of instruction favored by our Blessed Master. This was doubtless because of the diversity of His audiences—for among those who came to hear Him were the very young and the very old, the very high and the very low, the very rich and the very poor. The simplest child would be charmed by the story He wove into His parables, an older person would be interested in the lesson they taught, while a student would be impressed by the profound pearls of wisdom hidden therein.

In this Parable of the Sower the Master said:

A sower went out to sow his seed: and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it.

And other fell upon a rock; and as it was sprung up, it withered away, because it lacked moisture.

And some fell among thorns; and the thorns sprang up and choked it.

And other fell on good ground, and sprang up, and bare fruit an hundredfold.

And when He had finished this parable He said, "He that hath ears to hear, let him hear."

Now, dear friends, this seed is the truth that becomes the cornerstone of our entire human evolution. It is the truth that has been calling to man since the beginning of time; but only a few have received it, while the multitude still rejects it. The sower is the one who disseminates this truth. Some of his seed falls by the wayside and the birds of the air devour it. This symbolizes the type of person who is emotionally un-

stable and inconsistent; who flits from one school to another, reads avidly every book he can procure, goes to every lecture he can possibly attend. He receives, receives, receives, but never endeavors to put into practice the truth he hears or reads. Such a person is often loudest in his protestations of dedication and in claiming to be eager for tests to come that he may reveal his courage and consecration. Unfortunately, when tests do come—as they come to each and every one of us—he is entirely unable to meet them. Then, disappointed and disillusioned, he frequently returns to the ways of the world. Truly, some seed falls by the wayside and the birds of the air devour it.

Other seed falls among the rocks and dies because it lacks moisture. Here we have a symbol of the extreme mental type of person, the one whose heart is utterly unawakened. Such an individual is sometimes a fluent speaker. He can quote pages of the most erudite philosophy or even repeat verbatim whole pages from the Bible. He always knows the cause of another's problems and how best to solve them, but is rarely able to cope with his own. Dear friends, the mind alone can never solve the problems of life or teach others how to do so. This can be accomplished only through the tender, dispassionate understanding that is born with the awakened love of a spiritualized heart.

Some of the seed fell among thorns and the thorns sprang up and choked it. Thorns represent the desire nature. Since that long-ago time, in the early days of the Atlantean continent when mind was bestowed upon man, it has coalesced with his desire nature instead of with his spirit as was the Divine Plan. Since then, and to a great extent, humanity has been motivated by desire. Tonight, at the beginning of this year of 1953, we look about us and what is the picture our world presents? It is a picture delineating uncertainty, doubt, indecision, even panic. Conditions have become so chaotic because desire, not reason and not spirit, is the mainspring of mass activity.

Dear friends, the purpose of our repeated earth lives is that we may learn to free our mentality from the demands of our desire nature and make the mind an instrument of spirit. We return again and again until we have learned this lesson. The person whose life is motivated by reason rather than by desire is exceptional. One who is guided by a spiritually illumined intellect is extremely rare.

But some of the seed did fall on good ground and bore fruit an hundredfold. This typifies the person who has learned to balance mind with heart. Such is the supreme state the Master would have us all attain. When we learn to balance the powers of the head with the powers of the heart we will be worthy and able to understand the Mysteries of the kingdom of God.

Not all manifest truth in the same way. Some brave and beautiful souls find it their destiny to devote almost an entire lifetime to the rehabilitation of one single person. The duty of others may be restricted to a family group. Again, there are those who feel the call to scatter their seed far and wide. However, in the eyes of the Great Ones who are watching and guiding us from higher realms there is no difference in the blessings meted out to individuals so long as they perform their duties bravely and well. Nor is there any difference in the love and tender benediction bestowed by our Beloved Lord Christ upon those worthy to stand in His presence.

There is much to learn, dear friends, from this Parable of the Sower. We would ask you to meditate upon it during this month of Capricorn. You will find it in the Gospel of St. Matthew. We have given in part only the marvelous spiritual teaching awaiting therein for each and every one of us.

And now as we enter the Silence, let us take with us this question: What kind of soil for the reception of spiritual seed will we as individuals and as a group prove to be during the year of 1953?

Studies for Lent and Easter

Lenten Pearls

Lenten Pearls is a forty-eight page brochure designed to assist the esoteric aspirant in meditational exercises during the forty-day period of preparation immediately preceding Passion Week. This year that preparatory period extends from February 18, Ash Wednesday, to March 29, Palm Sunday.

There is a page for each of the forty days. Keywords, biblical and poetical quotations serve to focus the devotee's meditation along lines that will scientifically and progressively accelerate the processes of purification and regeneration—physically, mentally and spiritually.

The brochure is bound in heavy paper covers. Frontispiece. Fifty cents.

Easter Mysteries

This is the time to begin studying and meditating upon the most sublime Mysteries of Christian evolution, namely, the Crucifixion and the Resurrection. Why did a divine Being share in the experience of physical death? What does the Resurrection signify for the human race?

Nearly everyone is familiar with orthodox answers to these questions, but to an increasing number they are not acceptable because they are unconvincing and often unintelligible. It is not, however, that they are devoid of glorious significance. Rightly understood, they present basic truths. But they are inadequate because they have become grossly materialized in presentation and so have taken on false connotations. Consequently, a reinterpretation of the medieval doctrines of the Church becomes imperative if the Mysteries of the Christ Event are to live again in the thinking, feeling and willing of Christendom and the human race.

This brochure is a contribution to this end. It is a spiritually scientific treatment suited to the needs and demands of spiritually oriented modern minds. The price is fifty cents, and may it have wide distribution among those eager for its timely interpretation.

THE HEBREW ALPHABET

A Series of Cosmic Glyphs

SAMECK

Sameck is the fifteenth letter of the Hebrew alphabet and its symbol is a serpent. Ancients said: "In the letter Sameck is found the spirit of evil. Sameck is the first letter of the third-final series. In this series the powers of the flesh body and the human will are largely predominant."

The letter Sameck is formed like a serpent with its tail in its mouth, one of the earliest symbols of antiquity. Christ Jesus admonished: "Be ye therefore wise as serpents, and harmless as doves," a true Initiate admonition.

"Sameck is the great cosmic bow, the string of which hisses in the hands of the profane." This serpentine force in man exalts him to the highest estate of the gods or degrades him to the lowest state of animalistic existence.

Astrologically, Sameck belongs to Sagittarius, sign of aspiration, idealism and attainment on the physical, mental and spiritual planes, and it swings the pendulum in its full arc from the depths to the heights.

Sameck's musical key is F Major; its key words are *The Path*.

Physically, it correlates with the spinal column, path of the serpentine Fire, as the spiritual currents ascend and descend.

In number lore Sameck is 1-5, denoting the ego's passage through the impermanent conditions of transition. "Things which are seen are temporal," said one who knew in regard to the transitional state.

The Tarot glyph is the Devil. He stands upon a cube (matter) which surmounts a sphere (spirit), showing that for the time matter has overcome spirit. In his hand he holds a lighted torch pointing downward. At his feet are two men with goat heads and chains around their necks, indicating to what depths man may descend when he gives full rein to his physical senses. One of the Devil's hands bears the torch of destruction; the other, the sceptre of division and chaos. A serpent is issuing from the Devil's navel, eye of the solar plexus; this is symbolic of the lowest phase of involuntary psychic development. The creature has the head of a crocodile, wings of a bat, body of a hypopotamus—all symbolical of the baser characteristics of man.

In Aleph the staff is pointed upward. Between it and Sameck we have contrasting pictures of the two Masters, one of the forces of Light and the other of the forces of Darkness. The first points the way to immortality by lifting his staff (the life current) toward the head (purity and regeneration). The second points the way to sense indulgence which leads to moral depravity, degeneration and death.

Man is free to choose his own path. "Le devil est Deus inversus."

Sameck is the cross which must be borne until one learns to "cross out" unholy desires of the personal life.

WORDS BEGINNING WITH SAMECK

Word	Meaning
SAMSON	<i>The Sun man; the Light within</i>
SAMAI	<i>Symbol of divine universal forces</i>
SAMARA	<i>Circle of Cosmic existence; Path of transformation</i>
SAMLAH	<i>Outer garments; objectivity</i>
SAMUEL	<i>God hears; the inner voice</i>
SAMOS	<i>High, distinguished; exaltation of thought</i>
SAMARITAN	<i>Consciousness wherein Truth and error interblend. In the Parable of the Good Samaritan Truth becomes triumphant.</i>

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

Peace Program

On January first a woman set out afoot from Los Angeles for New York City and then Washington, D. C. In front she bore the sign "Peace Pilgrim"; on the back, "Walking from Coast to Coast."

"In undertaking this pilgrimage," she said she thought not of herself "not as an individual but rather as an embodiment of the heart of the world, which is pleading for peace."

Convinced that the world situation called for extraordinary measures to avert universal disaster, she felt impelled to do something of an unusual and arresting nature to arouse more people to take positive action toward strengthening the forces of construction and the establishment of goodwill and peace on earth.

"The world situation is grave," she said. "Humanity, with fearful, faltering steps, walks a knife-edge between a dismal chaos and a new renaissance, while strong forces push toward chaos. Yet there is hope. I see hope in the tireless work for peace of a few devoted souls. I see hope in the real desire for peace in the heart of humanity, even though the human family gropes toward peace blindly, not knowing the way.

"The way to peace? Overcome evil with good, falsehood with truth, hatred with love. Please don't say lightly that these are just religious concepts and not practical. These are laws governing human conduct, and apply as rigidly as the laws of gravity. When we disregard these laws, chaos results. Through obedience to these laws this world could enter into a period of peace and richness of life beyond our fondest dreams.

"Why do I undertake this pilgrimage? It offers an opportunity to talk with fellow human beings about the way of peace. It is a penance for whatever I may have contributed, by commission or omission, to the tragic situation in the world today. It is a prayer that this frightened, war-weary world will somehow find peace before the holocaust descends."

The pilgrim's home address is simply Cologne, New Jersey.

BOOK REVIEWS

By ELIZABETH HILL

THE COMIC AGE IS DAWNING. Vida Reed Stone. House Warven, 5228 Hollywood Blvd., Hollywood 27. Leatherette, gold lettered. 91 pp. \$3.00.

Out of her own experience which climaxed in a personal Gethsemane, Mrs. Stone writes of life and living, of men and their relationships. She tells of the "Godfellowship," that "remnant" spoken of by Isaiah; "The Power of Words" and "Vital Elements in Nutrition;" then of the "Relationship of the Individual Self to the Universal Self" and "The Illusion of Separateness." These, however, are but a few of the subjects treated in her book.

PEACE AMIDST TURMOIL. Philo T. Farnsworth, Ph. D. The Mahanaim Foundation, 852 S. 6th East, Salt Lake City 2, Utah. 88 large mimeographed pages, symbolic cover design.

Certain it is that what we humans need most during this transitional period of turmoil is that inner peace which engenders poise, serenity and the ability to hold steady, come what may. In this connection we quote from Dr. Farnsworth's conclusion to Chapter VI:

Men travel through turmoil of human existence, suffering, groping, thwarted, hoping. Tensions abound. Personal crises are being faced on every hand . . . All face 'Dark Nights' of anguish and terror. Men are forced to grow or suffer. Peace amidst turmoil is not easily attained. There is a promise . . . that this happy state . . . may be achieved by those . . . who will learn the lessons which tensions and crises teach.

This is a most interesting and well thought-out treatise, written by a man of deep spiritual insight, to help his fellowman attain to that self-realization which gives birth to "peace amidst turmoil." Each chapter is brought to an end with what is termed a "Summary Thought and Suggestive Self-Inquiry," and we again quote from a closing paragraph of the book:

There is an extremely higher level of existence which . . . brings intuitive insight, a sense of completion and sure knowledge of the excellence of the Divine plan of man's sojourn in the travail of time. It results in Wholeness, balance and harmony. . . . It results in a cheerful, gracious, uncomplaining, uncondemning attitude and an inner peace that surpasseth understanding.

LOGIC FOR LIVING. Henry Horace Williams. Philosophical Library, Inc., 15 E. 40th St., N. Y. 16. Cloth. 275 pp. with topical index. 1951. \$3.75.

This volume is a compilation of classroom notes lovingly annotated by a student who truly appreciated the privilege of contact with a teacher worthy of the name. Thos. Wolfe called Prof. Williams of the University of North Carolina the "Hegel of the cottonpatch" because he believed that out of cottonpatches were to come members of every profession qualified to make their community and the world a better place in which to live, and to do this by virtue of having learned to use their mental processes to the fullest. His life work was training others *why* to think and *how* to think but never *what* to think; these classroom notes are a veritable treasure trove of data on making the human mind serve as "the articulating attribute of spirit."

Prof. Williams was an individualist. He insisted that his students develop from within. He reversed the usual educational procedure of *in*-struction for one of *ex*-pression. His ideal on the *how* of thinking may be summed up in a quotation from page 107: "It seems to me that thinking must be free. . . . If democracy is a good thing, why can you not apply it to the classroom?" And on *why* to think in another from page 186: "Great truths are always released through the individual. There is no institutional truth. When the institution

clashes with some individual and uses its power to compel or change the movement of the intelligence it always fails. . . . The institution which divorces itself from truth eventually decays and is replaced by another more adequate institution."

THE HEBREW IMPACT ON WESTERN CIVILIZATION. Edited by Dagobert D. Runes. Philosophical Library, 15 E. 40th St., N. Y. 16. Cloth. 922 pp. Index to each chapter. Bibliography. \$10.00.

A jacket informs the reader that this tome is a symposium on the cultural and creative impact of Hebrew culture on Western civilization. There is a contributor for each of the seventeen chapters. These deal with Jewish influence on the Middle Ages; on democracy, science, medicine, music, art, literature, philosophy, the theatre, journalism, etc; and their place in public office, exploration, war and law.

THE SEWING CIRCLE. L. K. Baum. DeVorss & Co., 520 W. 9th St., Los Angeles 15. Cloth. 228 pp. \$2.75 plus 15c postage.

There is no more powerful organization in our country today than the Garment Workers Union. Its influence goes far beyond the ideals of true unionism by entering other fields, especially education, economics and politics. Mr. Baum dispassionately and factually analyzes the history and prospects of union-dominated labor as represented currently by the garment workers faction. This is a much needed contribution to an understanding of the labor situation as it affects the employer, the employee and the nation at large.

THOUGHTS IN THE ATOMIC AGE. Sonja Neborak. 1951. Philosophical Library, Inc., 15 E. 40th St., N. Y. 16. Cloth. 157 pp. \$3.75.

The author asks, "Has man stifled the growth of his spiritual nature?" and goes on to reveal the falacy of worship in adherence to the *letter* while excluding the *spirit* of divine revelation. She analyzes religions and philosophies of the past from the angle of their downfall into mere formalities devoid of life-giving essence. But imperfect as human beings are, as prone as they are to follow blindly, they are not inherently evil. Why, then, is creative, individualistic spirituality so far over-shadowed by imitative materiality? In this connection she states, "Always there has been a campaign against Enlightenment. Our time differs only in the intensity of the battle." From this beginning Sonja Neborak advances to such remedial subjects as *Christianity in Action*, *Self as the Golden Thread in the Atomic Age*, *Academic Knowledge Properly Applied*, *Man the Actor in Society* and other illuminating, thought-provoking chapters.

JERUSALEM. Trude Weiss Rosmarin. Philosophical Library, 15 E. 40th St., N. Y. 16. Cloth. 51 pp. Illustrated with photographic reproductions. Maps. Chronological Table. \$2.75.

An authentic history of the Holy City from the Stone Age to the present, tracing its influence on Jewish life and thinking; also explaining, from that point of view, causes back of strained Arab-Jewish relationships. It closes with the following:

"There are facts of character and destiny which cannot be changed by legislation. Jerusalem's place in the Jewish spiritual-religious pattern is such a destiny-fixed and character-determined fact . . . Jerusalem—the Sanctified City, will *always* remain Jewish, for there will always be Jews ready to lay down their lives for its integrity."

GLAMOUR, A WORLD PROBLEM. Alice A. Bailey. Lucis Pub. Co., 11 W. 42d St., N. Y. Fabricoid. 272 pp. \$3.50.

Alice Bailey never chose a subject lacking in vital relationship to the spiritual unfoldment of man as an individual and of mankind as a unity. Though

this subject is one which the average person is inclined to discuss facetiously, her text will prove that "It's no laughing matter!"

The author treats the one general idea from four aspects: (1) illusion, (2) glamour, (3) Maya, (4) the Dweller on the Threshold. The first operates on the Mental Plane; the second, on the Astral; the third, on the Etheric; the fourth, on the Physical—in brain consciousness.

There are rules for detecting the inroads of glamour into one's consciousness and life expression, and an elaboration of techniques for evicting it.

In this day and age, when glamour has practically taken over the place of prime importance in almost every field of human expression, there are few of us who could not study this subject with definite profit.

IF WISHES WERE HORSES. Helen Harrison. Willing Publishing Co., Box 51, San Gabriel, Calif. Cloth. 146 pp. \$2.75.

In a breezy, chatty style, the author carries a responsive reader from the *without* to the *within*, and thus from the arena of frustration and failure into the realm of self-realization and success. That is, in so far as the printed word can do this for anyone. Being sans preachment and sans involvement, the book presents a wealth of vital truths and does it painlessly.

THE PHILOSOPHIES OF F. R. TENNANT AND JOHN DEWEY. J. Oliver Buswell, Jr. Philosophical Library, 15 E. 40th St., N. Y. 16. Cloth. 516 pp. Bibliography and Index. \$6.00.

One philosopher, Dr. Buswell, Jr., of Shelton College, N. Y., brings to his reading public a searching comparison-contrast on the conclusions of two other outstanding personalities in his same field. These men, Dr. Tennant, formerly of Cambridge, and John Dewey, formerly of Columbia, have long claimed the interest and attention of both hemispheres. Both are of the empirical school, thus attributing all knowledge to experience, but with a difference. We quote:

"Tennant . . . holds that there is evidence for the existence of the self as a substantive entity, and that there is evidence for the existence of the objective world as a substantive entity. He is strongly inclined to view the substance of the so-called substantive world, the atoms, as composed of spirit or soul-stuff, and this, on the basis of the fact that he cannot readily conceive of heterogeneous entities as interacting.

"It is Dewey, not Tennant, who strongly opposes any notion of the self as a substantive entity."

In substantiation of this last statement, Dr. Buswell quotes from Dewey himself: "In a desire to cut loose from the influence of the older 'spiritualistic' theories about the nature of the unity and stability of the personal self (regarded as a peculiar kind of substantial stuff), I failed to show how natural conditions provide support for integrated and potentially equilibrated patterns."

That there might be a question in the mind of Dewey as to his own conclusions is evidenced by the closing statement of the above quotation: "I certainly admit that at the present time the problem is unsolved, and would go so far as to say that as a practical problem it is *the* problem of our day and generation."

And Dr. Buswell concludes: "That the knowing process is not wholly at the top, is agreed by both philosophers. That it is a bi-polar process, analogous to the relation of earth dwellers to astronomical data, is Tennant's contribution." **HUMANISTIC ETHICS.** Gardner Williams. Philosophical Library, 15 E. 40th St., N. Y. 16. Cloth. 220 pp. \$3.75.

A scholarly discussion of the relationship between duty and pleasure in their individual and collective human aspects; the intellectual and emotional motivations which determine man's moral behavior; wherein individual freedom must give way to moral responsibility; the place of religion in the field of ethics.

If we were to take issue with the author's presentation it would be in regard to the last chapter, where he inscribes *true* religion within the framework of religious *systems*—excluding, we might add, the occult, esoteric and metaphysical.

MOSES—*Who First Saw Our Pyramid of Life: A Grand Philosophy of Evolution.* A. W. Williamson. Philosophical Library, 15 E. 40th St., N. Y. 16. Cloth. 228 pp. \$4.75.

This interpretation of the life of Moses, his work and his place in the scheme of things does not coincide at all points with that given in our NEW AGE BIBLE INTERPRETATION, yet it is both interesting and informative. And any earnest student needs to examine more than one viewpoint, especially concerning such a dynamic historical character. The book is very easy reading as it is told in the form of a story.

A DEFENSE OF THE SUPREME GOD. P. H. Cummings. Philosophical Library, 15 E. 40th St., New York 16. Cloth. 47 pp. \$3.00.

In this day and age of so-called "Higher Criticism," when it is the popular mode to "debunk" everyone, anything and everything that holds a high place in the esteem of men, it is not surprising that a sincere student of mundane and biblical history should be inspired to offer a *defense* of the Most High and His blessed Son, the Lord Christ. And the author is well qualified for his self-appointed task, having spent thirty years in intensive study. The book is small because the subject is treated in terse paragraphs which progress in sequence.

HUMAN IMPLICATIONS OF THE CHANGING ASTRONOMICAL ENVIRONMENT by Sanctilean. J. F. Rowny Press, 705 Anacapa St., Santa Barbara, Calif. Paper. 11 pp. Twenty-five cents.

Amazing is the outpouring of explanatory literature treating with our dramatic era of transition. From the Sanctilean University comes No. 1 of a sequential series of booklets on this all-important study, the subject material of which is taken from "the Hra Maiac Revelation, one of Thirteen Divine Teachings, which collectively are older than the Earth" and which "constitute the Ancient Wisdom of . . . the Brotherhood of Arisen Craftsmen with Light." Little do we realize to what extent planets, suns, solar systems, stars, etc. influence our changing environment—for changing it is—but the reader is in for a widening of his horizons and an extension of his consciousness.

TOMORROW—and TOMORROW, a Ray of Hope for Everyone. Stanwood Cobb. Avalon Press, Washington, D. C. Paper. 103 pp. \$1.50.

Stanwood Cobb begins his book with the query, "What will tomorrow bring?" Few there are who would not be relieved (or adversely affected) to know the answer.

For his venturing into the future, Mr. Cobb uses the teachings of Baha'u'llah as his compass, and he sets up a world-to-be on the plan laid out by that nineteenth century seer. Strange as it may seem, social security, graduated income tax and industrial sharing, ideals enunciated by the Baha'i prophet back in 1870, are definite factors in the 1952 economic picture. One world, one humanity, one religion are other concepts of the Iranian sage which are coming more and more into current usage as objectives for attainment.

On the whole, this is a most interesting and illuminating prognostication.

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Continued from Page 6

significator of intelligent activity and Neptune as the planet of ethical idealism. In the concluding paragraph he gives this summing of what he believes their current conjunctions will mean to the world: "I have said little about the trials that are immediately ahead. They are not involved, except indirectly, in the Saturn-Neptune conjunctions but depend largely on the aspects that Pluto and Mars will make in the next five years. However, the students of Great Pyramid prophecy have pointed out that the summer of 1953 would inaugurate the new age and to them and all who are thinking along these lines I commend the Saturn-Neptune conjunctions of 1952-1953. To all to whom this message comes, I say: THIS IS IT!"

With the inauguration of the New Age the possibilities exist for all persons to unfold faculties of soul that will enable them to see Him where He now is. The present attainment of a few is to become the common possession of all. The acquisition of such faculties is the evolutionary task of our time, and as each man performs that task, new vistas will open to his elevated consciousness, vistas that have long been unperceived by his physical senses. Man will regain his former clairvoyance, but it will be transmuted from a negative condition to a positive faculty. Men will be seers, a fact foreshadowed by the scientific development of television and further evidenced by the invasion of space ships belonging to etheric realms. With this attainment, the Christ will reappear to all the world, for the world will perceive Him where He is. Humanity will have been "lifted up" to meet Him "in the air" as the Bible has it; in other words, in the ethers.

We shall best grasp the cosmic significance of our time, and very specifically of 1953, if we lay hold of the admonition of "old time religion," "Now is the accepted time; choose you this day whom ye will serve." The direction is all.

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