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A New Voice

THE ASIAN-AFRICAN CONFERENCE

A new voice has spoken in the East. The Asian-African Conference held in Bandung, Indonesia, last April stands as a milestone in history. Something new came to pass in the world. This Conference was the first gathering of its kind ever held. Upon their own initiative, peoples of the colored world met and deliberated on their common problems and aspirations. Peoples of the white world were neither consulted nor represented.

The conference was a truly important event in current international development. Moreover, it has notable significance in the spiritual evolution of mankind. Something that had slumbered for ages past in the soul-life of these people became articulate; and in the process a new spiritual force, conscious, creative, dynamic, entered the stream of history. That force is engendered by the awakened powers of selfhood in peoples comprising more than half the population of the earth. To a far greater extent than heretofore, the course of international affairs will be determined, not by half the world only but by the responsible participation of all humanity. It is a development that should make man's collective terrestrial adventure more promising and more thrilling.

When the Bandung Conference was agreed upon the question that came to the fore in Western minds was whether this might not prove to be a signal for the organization of forces unfriendly to the Occident. Persons high in our government looked upon the proposal with mistrust and disfavor. No well-wishes were sent from Capitol Hill. The general feeling seems to have been that the gathering would be anti-white, anti-imperialist, anti-West and anti-American. It was feared a stream

of invective would set passions aflame, enkindle hatreds, increase tensions and further endanger the world's precarious peace. Officials anticipated that the prevailing mood of the delegates would be sullen, challenging, belligerent.

Because of these misgivings in the minds of most Western leaders, only two nations—Canada and Russia—sent a message of good will. Instead, the Conference encountered from the West an only too familiar attitude of superiority, an attitude which has given the East such deep hurts throughout centuries past. The honest, peaceful purposes of the gathering were under suspicion. In advance of its opening, many older officials in our government and some European diplomats looked upon the Conference as a plot conceived by Premier Chou and supported by the Premiers of Burma and India for arraigning the Western powers as imperialistic exploiters. *Time* magazine ventured the opinion that it would be a Communist side-show. Our Secretary of State, speaking officially, impuned the true motives of the gathering by referring to it as “the *so-called* Asian-African Conference,” a slighting designation which further underlined the West's lack of a sympathetic and understanding approach. That the delegates' motives were entirely constructive was revealed by their exemplary conduct, their spirit and the work accomplished. The Conference was not a front for Communist propaganda. It was not primarily anti-American or anti-Russian. It was not dominated by anti-white or anti-West antipathies. *It was, above all, positively pro-human, pro-man*, for it was animated by a mass awakening to the value, the dignity and the importance of the individual human being. This was its outstanding temper, a fact which makes it historically and spiritually significant.

Touching upon this aspect of the Conference, C. L. Sulzberger of the *New York Times* observed that “the revolutions now taking place in both Asia and Africa are psychological as well as political. New nations seek recognition of their pride and self-respect . . . Asia's revolution demands that the physical needs of its people be met *and* that their hunger for human dignity be satisfied. If we are to win the enduring allegiance of Asian nations,” he concludes, “we must help them to find answers to both these demands.”

The immediate effect of the Conference was exactly opposite to what many Westerners feared it would be. It raised the hope for peace and lessened the dangers of war. “We were able to work toward peaceful conclusions, because we were a peaceful Conference,” explained one of the delegates. Patiently and tolerantly they labored, in open sessions and in closed, to promote better understanding and closer cooperation. The frequent and sharp differences arising among them, though freely

voiced, did not prevent them from successfully exploring those areas wherein they could work together for mutual benefit and general good.

A remark by Sir John Kotelawala of Ceylon is quoted as representative of the spirit that animated the Conference: "I am as opposed to communism as ever," said he, "but I am willing to work with Chou." Early in the sessions Sir John had warned the delegates against the encroachment of a new kind of colonialism in the form of Communism. It was noteworthy that among those present the chief proponent of this political faith, Chou En-lai of China, did not embitter the proceedings by attempting any argumentative defense. Throughout there was more understanding than misunderstanding, more good will than ill will.

By this Bandung gathering half of the world stepped up higher. In a free and open forum, representatives from twenty-nine nations gave expression to various aspects of their national and racial longings and aspirations, and brought certain human values into clearer and stronger focus than ever before had been possible. In the course of their deliberations they arrived at a new sense of freedom, independence and self-confidence. For centuries some of them have been subservient to other peoples. They were not even masters of their own house, and in world affairs they had small voice. Vital matters affecting their own national and racial destinies have been decided for, not by, them. Western powers, by political and economic machinations, have ruled the world. Implicit in this relationship between West and East was the conviction that "might is right" and the assumption of paternal supervision on the grounds of racial superiority, two doctrines that finally recoiled upon their proponents in the horrors of two world wars which all but destroyed their vaunted Western civilization. The colored races have been the helpless victims of these false doctrines. They now propose to remain so no longer. Declared President Soekarno of Indonesia in his opening address to the assembled delegates, "a new Asia and a new Africa have been born." A new coalition for good has come into being.

The Bandung Conference did not convene to create either an aggressive bloc or a defensive league. It did not assemble to tear down any race, nation or ideology. Through close association with one another the members sought to dispel existing suspicions, mistrusts and rivalries, and to explore ways and means for living together in peace. They preferred a friendlier working out of the latter than that of mere toleration as implied in the current term *co-existence*. This does not mean that they hesitated to take a positive stand on certain basic problems and fundamental principles. The Conference went on record as calling for the end of racial segregation and colonialism in every form: political, economic, by force, by infiltration or by subversion.

While this body was not made up exclusively of representatives from the Free States or those espousing Communism, there were members present belonging to both coalitions; and neither one dominated or tried to dominate the other. They deliberated and collaborated in peace. There was a marked restraint in references to Western imperialism, exploitation, master-race philosophy, and policies based thereon. If something of these did creep into the proceedings it could not be said that they were unprovoked by countless morally indefensible attitudes and actions in the past. It would not have been surprising if this first great assembly of non-white nationals, meeting on their own, had made this gathering an occasion for vaunting their new found freedom and the power that they were able to wield collectively in the commonwealth of nations. But there was none of this. Humility rather than bombast characterized the expression of their self-directed powers. We of the West would have set it down as quite understandable if something of a challenging nature, arising out of long suppressed resentments, had entered into the mood and utterances of the assembled delegates. The whole proceedings, however, was free from invective, free of inflammable speeches. It was non-white but not anti-white. It was made up of both Communist and non-Communist representations without either side forming itself into an opposition group. There were Christian and non-Christian delegates. Some nations sending them were small—like Yemen, for instance; others were large and powerful—like China and India. All three great races were represented: Aryan, Mongolian, Ethiopian. So, too, were all great religions; and atheism besides. A wider variety probably could not be assembled.

Subordinating factors that divide to more important factors that unite is no easy matter, but the Bandung Conference was more successful in doing this than most Western conferences held during the last few troubled decades. So it can be said that the Indonesian gathering was not so much anti-anything as it was pro-something; and that something was, in the last analysis, neither racial nor ideological, political nor religious, nor even cultural. It was, as previously stated, pro-human. This was its under-surface meaning.

It was not, however, the explicit theme of the Conference; and it was not around this concept that the representatives directed their discussions. The meeting was not called to discuss ethical, religious or philosophical ideas. It was called to grapple with down-to-earth, near-at-hand, pressing social, political, international and interracial problems. But beneath this purpose and underlying the outer event was an impulse originating in the spiritual world—an impact that is working its way upward and outward in men's souls everywhere. That impulse is quick-

ening the inner life of the human race. Accelerating the motions of man's indwelling spirit, it is stimulating his ego to a more vivid awareness of its individual being, and to the rights, privileges and responsibilities belonging to it as such.

What a commonplace it is that human life in the Orient is lightly expendible! Individuals are given a low rating. Tens of thousands can die of famine without causing an emotional ripple on the surrounding survivors. Millions can be expended through war or liquidated during the enforcement of some revolutionary reform—like farm collectivization, for instance—without arousing any formidable opposition or organized protest.

This will not always be so. Human consciousness is in the process of undergoing a great change. Ego consciousness is emerging in a new light and showing greater self-awareness. This is true in both East and West. In the West it may be observed on a broad statistical scale in the multiplied means and the unsparing expenditures to which nations at war will go in order to save a single life. In the case of accidents to persons, such as occur when a child falls into a well or men get imprisoned in mines, there is no limit to which the public will not go to save life. No one questions who it may be or how important is the person as judged by worldly standards. Let it be known that the life of a human being—known or unknown, child or man, black or white, good or bad—is endangered and people near and far will instantly and spontaneously show concern, offer help, or come to the rescue as ability affords and the need requires. Whether consciously or subconsciously, such is the recognition given the supreme worth of an individual.

To realize the historic growth of ego consciousness and the valuation it places on every individual, we have but to recall the condition in ancient Roman times when the very life of a slave was subject to the will or whims of his master. If his owner so chose it could be snuffed out in the course of some sport designed for the entertainment of guests.

During succeeding centuries all races have grown more humane. The valuation placed upon individuals has steadily risen. There has been progressive formulations of human rights, first in the hearts of men and then in instruments of state; the latest formulation was written at Bandung.

There is more to be read in resolutions unanimously adopted by the Asian-African Conference than found its way into the written words. If we penetrate to the soul of that manifesto, we will recognize therein the expression of an impelling conviction resident in the depths of those who framed it that freedom is for all, that conditions must be

created which will give every nation and its citizens an opportunity to develop their own unique individuality. The world can no longer tolerate under-privileged sectors. All civilizations are to go forward. Human beings can no longer be set apart from one another by artificial barriers of race or class. Racial development has reached the stage where all must share in the privileges and responsibilities of every major enterprise and development, whenever it may take place.

For such a state to be realized there must be a sympathetic effort toward mutual understanding. This is not easy where differences lie as deep as they do between orientals and occidentals. First, there must be a recognition of the true nature of these differences. This acquired, it will not be so difficult to take measures to overcome them. Understanding must necessarily be based on a genuine interest in fellow human beings. According to Dr. Rudolph Steiner, no greater task confronts humanity at this stage of its upward journey than the cultivation of such an interest.

Consider what the West could learn from the late Conference. In view of past historic relations between East and West, the former might have chosen this moment, when its hitherto voiceless people arrived at a platform whereon to make their deepest concerns known to the world, to attribute their backwardness to the neglect and ill treatment of the latter. That is what occidental leaders anticipated. But they did not. Other emotions than hate and resentment dominated their meetings. The West needs to learn from this, at least in part, that it has not correctly appraised the nature of those impulses stirring in the breasts of myriads of depressed peoples: namely, the longing to stand erect, to experience an added degree of egohood, and to truly enjoy the dignity that should be native to every individual by virtue of his human estate.

The United States Government is generous in its economic aid to Asia but has fallen short in understanding the peoples thereof—as indicated by its reactions to the Conference both before and after the opening. A reporter at Bandung observed that news of President Eisenhower's request for three and a half billion dollars for foreign aid, most of which was to be for Asia, made no special impression on the delegates, whereas failure of a direct word from him expressing interest was felt to be something of a slight. Such indifference—if not actual unfriendliness—leaves the orientals with a feeling that our material aid to them is not purely altruistic but mixed with ulterior motives.

Under such circumstances it is not surprising if the Eastern nations do not always act with or for us in the way we think they should, pursuing rather their own course more or less independent of our interests. A friendly gesture from our government upon the convening of the Conference and later when, under the influence of the reasonableness that

marked its proceedings, Chou En-Lai expressed his readiness to negotiate with this country over the Formosa crisis, would have been good statesmanship. If this yielding attitude on his part had been met with a corresponding response on our part instead of with an ill-considered reply tantamount to a rejection of his conciliatory advance, we would now have more friends in the East. While the State Department's abrupt reply has since been acknowledged as an unfortunate blunder, nevertheless the delegates' disappointment, as reported by an American observer, will not be forgotten easily. Being insensitive to Eastern sensitivity, we often antagonize them unintentionally, and more often offend because our approach is unbrotherly and wrong.

However, if we let events become our teachers, the Asian-African Conference can perform a valuable service by bringing home to us lessons we need to learn. In the light of what has occurred at Bandung we could scarcely fail to correct to some degree our long held but mistaken attitudes and evaluations. The quality of the deliberations, the tolerance for deep-seated differences, the ability to work and plan together, the spirit of fellowship engendered by age-long suffering in common, together with the actual concrete accomplishments, have won the respect of the on-looking West. They have set for Western peoples an example they may well strive to emulate. As said before, more hope for world peace came out of this gathering than out of any recently held by exclusively Western powers.

So we see Asia and Africa marching on to a higher realization of their own particular destinies and, alongside of the West, toward a united world and a harmonized, enlightened humanity.

East-West problems will never be solved on military, political or economic grounds only. A firmer foundation must be discovered. That foundation is psychological and spiritual. At that level there must arise a universal recognition of the importance and eternal worth of the individual man. By such a recognition class and race distinctions are bridged and a universal humanity emerges. An historical step toward such realization was taken at Bandung. It was the first move in all history toward unionizing the colored races on the basis of their common humanity. This was a constructive step toward universal racial fraternity, and was taken in obedience to evolutionary impulses that bear within them power to eventually bring into manifestation a true brotherhood of all mankind. Today this is an ideal, a beautiful abstraction. In time to come it will be a living reality.

There are three great races: the Caucasian, the Mongolian and the Ethiopian. They are divided geographically, culturally and psychologically. Spiritually, however, they are all one, all sparks from the same

divine flame. Their source and their goal are identical. Factors which separate races and individuals belong to the period of the ego's deepest descent into physical existence. Lines of separation were not present at the beginning of our evolutionary journey, nor will they be at its conclusion. The movement toward union has already commenced. Some tens of thousands of years hence, when the present Fifth Great Root Race shall have run its course and given way to the Sixth Great Root Race, next to the last in the septenary evolutionary scheme, physical features now dividing humanity into colors and classes, nations and races, will have passed. While individuality will be preserved and egoic development will vary in accordance with past application, all blinds to union will have been removed by the light shining through from man's indwelling spirit. His physiognomy will then accurately reflect the moral nature within him. It is this to which attention will then be drawn, not to skin pigmentation or physical features.

This development will come about when the etheric body, the vital principle interpenetrating the physical form of man, develops sufficient strength to impress clearly and unmistakably its inner character upon the physical body. What a person is within himself will then be clearly visible on the outer. As now constituted, the bodily form largely conceals the virtue or the villany that dwells behind it as behind a mask. Character does not shine through the dense physical vehicle. At the present stage of evolution the physical body is stronger than the etheric, consequently the former receives its dominant features through heredity, rather than through what lives in a person's heart, and mind and soul. It is distinguishable by family likeness and racial type. This is what will pass, what is already in process of passing. Hence, emphasis begins to fall more and more on what a man *is*, less and less on what happens to be his color, race or nationality.

No matter how conscious or unconscious the Bandung conferees were of this fact, it was there; it lived in their subconscious and was a powerful underlying impulse active in all their proceedings. What it said was, in effect, a re-echoing of Bobbie Burn's lines: "A man's a man for a' that." Neither color nor race, neither outward form nor feature, should determine the place a person or a nation or a race should occupy in this world. That should be determined by character, spiritual quality, the direction its life is taking, its capacity for sacrifice and its readiness to serve. Such must be the considerations in future human evaluation. This was felt by "the community of the hurt," and this is what was said if overtones and undertones of their concluding manifesto be read aright.

The many races of today will eventually merge into one race, the next or Sixth Root Race. Man's etheric body will then have grown so

strong and firm it will shine through his physical form, giving it the bluish tone of the subtle substance of which it is composed. While such changes are of the distant future, evolutionary processes are of extensive duration and their incipient beginnings may be traced long in advance. It is a hint of this development into a single race that may be noted in the awakening of dark skinned peoples to the role they can and must assume in collaboration with those of fair skin toward the establishment of harmonious relations, a peaceable world and the ultimate unity of all human egos into that divine hierarchy called "the race of men."

The Asian-African Conference not only made headlines (propaganda can do that) but history. The quality of its collective judgments was of an enriching and stabilizing character. What was said, what was proposed, what was resolved were not without positive value. But over and above all was the simple fact that it came into being. It was an outer manifestation of an inner spiritual development that had arrived at awareness of the dignity, the importance and the eternal worth of individual human beings. With that recognition comes new hope, fresh promise. "The race of men" is better for what took place at Bandung.

Towards Brotherhood

The Bright Day is coming. The nucleus of the New Race is forming. The harbingers of the New Ideal of interational brotherhood are appearing. The trees of hope will be clothed with verdant leaves. The copper of scorn and derision will be transmuted into the gold of honor and repute. The desert of ignorance will be changed into the luxuriant garden of knowledge. The threatening clouds shall be dispelled and the stars of peace and harmony will irradiate in the clear consciences of all the children of men.—Abdul Baha.

Agreement is inevitable, and will come at an appointed time, nearer than expected. I know not if it is because I shall soon leave this earth and the rays that are already reaching me from below the horizon have disturbed my sight, but I believe our world is about to begin to realize the words "Love one another." . . . The spiritual movement one recognizes on all sides. Mankind is about to be seized with a frenzy of love. This will not, of course, happen smoothly or all at once; it will involve misunderstandings—even sanguinary ones, perchance—so trained have we been to hatred. But it is evident the great law of brotherhood must be accomplished some day, and I am convinced that the time is commencing when our desire for its accomplishment will become irresistible.—Alexander Dumas in 1893.

Great economic and social forces flow with a tidal sweep over communities that are only half conscious of that which is befalling them. Wise statesmen are those who foresee what time is thus bringing, and endeavor to shape institutions and to mold men's thought and purpose in accordance with the change that is silently surrounding them.—John Morley.

DIE MEISTERSINGER and the SUMMER SOLSTICE

BY CORINNE HELINE

And what is so rare as a day in June?

Then, if ever, come perfect days.

—James Russell Lowell.

So sings the poet. And his words are so applicable to the beauty of the Summer Solstice, when all nature is attired in robes of shimmering light and color and the whole landscape is literally drenched in loveliness. It is at this season of the year that the portals of initiatory Temples swing wide so that all who are worthy may enter in and partake of the waters of eternal life.

The Autumn Equinox, we have learned, is the time when an aspirant passes through disciplines of purification and transmutation, as narrated in *Tannhauser*. *Lohengrin* is descriptive of the Winter Solstice, when a victorious disciple comes to stand in the presence of the radiant Lord Christ. It is only after one has passed through this sublime experience that he can understand the true significance of the words: "He was not the Light, but was sent to bear witness to that Light. That was the true Light, which lighteth every man that cometh into the world" John 1:8, 9.

The real import of the Sacred Cup is given at the Spring Equinox, both in its relation to the holy temple of man's body and to the workings of nature all about him. Then, with the Summer Solstice, comes the most glorious of all Temple rites, the Rite of the Mystic Marriage. The music-drama of *Die Meistersinger* is attuned to this final exalted degree in all its ceremonial beauty.

As used by Wagner in his opera, the term "meistersinger" denotes one who has attained to mastership by Initiation through music. In *Tristan and Isolde* the great musical seer gives definite instructions for preparation leading up to this Rite of the Mystic Marriage depicted in *Die Meistersinger*.

In the overture to the latter the three most important themes are closely related to the Summer Solstice. They are the Mastersinger's Chorus, the Song of Love and the Song of Spring. That glorified celestial Being who stands guardian at the Summer Solstice is known as the Angel of Love, and the Song of Love is his musical keynote. This angelic One is always accompanied by the Angel of Beauty, the Angel of Vision and the Angel of Truth.

The Song of Spring is the musical keynote of the guardian of the Spring Equinox. At the time of the Summer Solstice this blessed Angel

relinquishes his guardianship over nature to the Midsummer Angel. In the opera the Song of Spring, the former's keynote, can be heard echoing and re-echoing until it finally seems to be lost amidst the infinitude of cosmic space, while the Song of Love, emanating from the Midsummer Angel, permeates the music.

It is through the musical pulsations set forth by the four mighty Beings governing the four sacred seasons that all nature survives, flourishes and increases.

The opening scene of *Die Meistersinger* occurs within the majestic cathedral of Saint Catherine. The chorus is chanting the beautiful measures of a Saint John chorale. In early Christian times the festivities of the Summer Solstice were dedicated to Saint John the Baptist, to whom the Christ paid tribute in the words: "Among them that are born to women there hath not risen a greater than John the Baptist." This Saint John music forms an exquisite background to the many themes of the opera from its first to its closing scenes.

Within the cathedral is the young knight Walter, representative of an aspirant to the Rite of the Mystic Marriage. He is attracted to the lovely maiden Eva, who typifies his higher nature—for it is only in man's union with his spiritual counterpart that this holy rite can be consummated. Walter, the disciple, must create a prize song before he can win the hand of Eva and be admitted to the Mastersinger's Guild. Hans Sachs, leader of the Mastersingers, becomes his spiritual teacher as he prepares for this great honor. Beckmesser, villain of the drama, typifies man's lower nature. His musical theme is discordant and his entrances produce an air of inharmony and confusion. This is ever true of man's lower nature until it is completely lifted up and transmuted by the power of his spirit.

In anticipation of the song contest about to take place under the supervision of Hans Sachs, Walter and Eva are arrayed in nuptial attire (luminous aura of light). Their dedication by the Master Teacher takes place to some of the most exquisite music ever heard on our earthly sphere. It is truly celestial music that was once heard only in Temples of Initiation.

The music-drama reaches its culmination during this act when, in the presence of a joyous and festive assemblage, Walter sings his prize song. The entire scene is made superb by the Chorus of the Mastersingers and the enchanting Song of Love, together with the Saint John music. Walter's song is an out-pouring of exaltation engendered by his initiatory experience.

In the work depicted in *Tannhauser*, dealing with the Autumn Equinox, the ideal given to the aspirant is expressed through the rod

that budded—a vision of the uplifted and transmuted creative spinal fire from the lower area of the aspirant's body to his head, touching each of the seven spiritual centers as it ascends. Through the work of the Summer Solstice and the celebration of the Mystic Marriage, the aspirant (Walter in the opera) enters high celestial realms and there sees a glorious tree illumined by brilliant stars. His body has now become wholly spiritualized and these centers revolve as they radiate light and color. (Herein lies the deeper meaning of the Christmas tree, which had its origin in celebration of the Winter Solstice when it was a true Christ Mass.) In the light of this glorious tree, Walter and Eva are united for all time. In other words, the drama portrays the sublime culmination of the Midsummer Solstice in the Mystic Marriage.

Each step on the Path of Attainment has its own particular Initiation. That bestowed at the time of the Summer Solstice is *continuity of consciousness*. Never again will the aspirant who has entered into the Mystic Marriage experience a period of unconsciousness between sleeping and waking, between so-called death and a new physical birth. Various events in the life of the Christ are keys to these initiatory experiences. The one which correlates with the Summer Solstice is the Ascension, when the Master passed in unbroken consciousness from this earth plane into the higher cosmic realms.

At the conclusion of his prize song, symbolizing the highest phase of man's spiritual attainment, Walter is crowned by Eva—that is, his higher nature, with which he is now in eternal at-one-ment, crowns him with a radiant halo of light indicative of his having become a true Master Singer.

* * * *

"Artists are the torchbearers who convey messages to the world. They are instruments for national and spiritual regeneration, and for the uplift and ennoblement of society. Music stands on a higher pedestal than poetry; for the language of music is universal. Music is a respectable art and musicians are its votaries at a temple where no distinction of caste and creed is accepted. They are the pillars of society. They are the uncrowned kings and legislators of the world."

—Leo Tolstoy.

After a hundred years or so, Wagnerian music has come to be generally appreciated as of the highest order. But its esoteric content and significance is only now being uncovered. To interpret their deeper meanings is the task Corinne Heline set for herself in the volume entitled *Esoteric Music Based on the Musical Seership of Richard Wagner*.

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Highlights in New Age Bible Interpretations

BY CORINNE HELINE

THE BOOK OF EXODUS

Moses and His Initiations by Water, Fire, Air and Earth

Cosmically considered the Book of Exodus is a symbolical presentation of the spirit's emergence from the limitation of form and matter into the freedom of the formless and timeless world. In terms of racial evolution it portrays the experiences encountered by humanity as it disengages itself from the clutches of personal, temporal interests and enters into the joyous expansive freedom of the impersonal life. In its personal application, it describes the emergence from a darkened into an illumined state of consciousness; an exodus from the unregenerate life of the senses to the regenerate life in which the things of the spirit are of paramount interest. Mystically, the state of subjugation to external authority is forsaken for the self-reliant state of dependence on the God within.

Concerning Moses, a Talmudic legend states that his father was "espoused to the Shekinah, that it was with Moses the day he was born, and that it never quitted him." Thus in beautiful oriental imagery we are told about the glory light from on high that accompanied this messenger of God through the entirety of his earthly mission to a people in need of divine guidance.

Moses accomplished the Great White Work embraced in the four Initiations by Water, Fire, Air and Earth. These four Initiations correlate to the four elements in nature and to the four sheaths that make up the fourfold vehicle through which the spirit evolves. In each body the spirit generates a certain type of energy; from each element it derives a distinctive power; with each Initiation added soul faculties become operative.

Initiation quickens the whole of life's processes. It follows upon a cleansing of the vehicles and a transmutation of physical forces into spiritual. Consciousness is raised, and the atomic action of the body is accelerated in accordance therewith. This renders the physical vehicle capable of dealing safely with forces of such potency as would instantly bring death to a body not so atomically attuned.

In the life of Moses as recorded in the Old Testament we find outlined with exceptional clarity the four major initiatory steps on the path that leads to Supreme Illumination. A slight elucidation of each in the order in which they were taken follows:

Initiation by Water

"Be still and know that I am God" sounds the fundamental requisite for knowing that transcendent state of soul exaltation which is mystically termed the Initiation by Water. With this attainment, which relates specifically to the emotional body and the desire world, the vision is opened to the records inscribed in the astral light. From these may be learned the inner significance of all that manifests in the four kingdoms of nature.

After Moses had overcome his lower nature as represented symbolically in his departure from Egypt, land of bondage and darkness and materiality,, and set out for Canaan, land of freedom, spirituality and light, he came into the land of the Midian desert. But on his arrival there, he found himself beside a well (esoteric truth). Seven maidens (soul qualities) were drawing water (attracting spiritual sustenance). Moses (the awakened aspirant) helped them (gave conscious cooperation) in the development of the faculties of the soul.

Initiation by Fire

The Initiation by Water took place beside a well. The next higher Initiation by Fire occurred on Horeb, "the mountain of God." Thus the aspirant climbs the ladder of being and enters increasingly into first-hand knowledge of the inner secrets of nature. The veils of matter are lifted, and objective nature is seen to be but a symbol of the subjective world of reality. The very word "Mysteries" is related to the Greek word "mistor," meaning veil.

The bush that Moses looked upon burned, but was not consumed. It was not enveloped in flames, but in light. It is only the flame that consumes; the spirit of fire nurtures and builds. Flames are the physical externalization of the principle called fire, and bears much the same relationship to fire that the physical body does to the indwelling spirit.

A complete mastery of the lower nature is a prerequisite to Initiation by Fire. Passion must be raised to compassion, and the love that once burned for the gratification of self must have been transmuted into a consuming love for all mankind.

After the Initiation by Fire, consciousness is awake to the universality of all existence. The sharp line of demarcation that hitherto existed in consciousness between the outer and the inner life has been obliterated. Awareness extends uninterruptedly over both the waking and sleeping hours. Death holds neither terror nor darkness, for it has been overcome by life.

When the Ordeal by Fire has been successfully passed, the body sings to a new keynote. Its every atom has been accelerated in its motion and charged with greater light. Thought becomes more highly creative and each spoken word is endowed with increased power. The results of the Initiation by Fire give to the initiated a control of the fiery elements in nature, and also the beings who operate in and through them.

Initiation by Air

As the sea belongs to the water element and the desert to fire, so does the mountain choose for its home the air. Moses, having taken the Initiation by Water at a well and Initiation by Fire in the desert, is now qualified to take a third degree by Air on the height of Mount Sinai.

In the Initiation by Water the emotional life is stilled; in the Initiation by Fire the lower nature is mastered and overcome; in the Initiation by Air the mind is spiritually illumined. Having reached this stage, Moses was capable of viewing more clearly and in greater perspective the universal character of the work he was commissioned to execute in this and in coming lives. He realized more fully that his service to the personalities with which he happened at any time to be associated was only incidental to that which he was required to perform for his race and for humanity as a whole. His role was that of a world character. Such souls must needs pay the price of loneliness for their mountain-top seclusion. They are truly in the world but no longer of it.

With the mastery of mind and the unfoldment of his rational faculties, Moses was able to be sufficiently calm and composed to function in the mental realm and take the Initiation by Air. With this he acquired the ability to work with the angelic kingdom. In carrying out the difficult commission of leading his "stiff-necked people" into the Holy Land, the Lord promised to "send an angel" before him.

Initiation by Earth

With the successful conclusion of his earthly mission, Moses faces the glorious translation from matter to spirit. His translation occurred on Mount Nebo. The name Nebo was used anciently for Mercury, the god of wisdom, and signifies the deeper mysteries of God into which Moses was prepared to enter. Here it was that he took the last and the most difficult of the Four Great Initiations, the Initiation by Earth. This gives mastery over matter; it reveals its hidden mysteries; it opens the way for sublimating the physical into the spiritual. Every physical atom is brought under complete subjection of the mind and spirit of man. Moses had attained to such powers as may be understood from the simple

statement that "no man knoweth of his sepulchre unto this day." Mortality had been literally swallowed up in immortality. This glorious attainment is foreshadowed in the experience through which he passed when communing with God on the Mount "face to face." So highly charged was his very body at that time with the forces of the spirit that it was necessary for him to shield his presence from the people with a veil. His face shone with a transcendent glory; he was "in the Light, even as He is in the Light."

With the Initiation of Earth, the mystery of matter is mastered. The atomic vibration of the body can be altered at will and the life of the physical instrument prolonged indefinitely. This Initiation also gives admission into the deeper strata of the Earth, and the ability to manipulate certain forces of the physical planet. It bestows upon its possessor literally, the "keys to heaven and hell."

What Moses demonstrated all the race will also experience in the ages yet to come. The record of his life is available for the light it throws on every man's path. That which he did all may do. The day for its accomplishment may be near or far. To everyone is left the choice: He may take the slowly drifting way of the unawakened multitudes, or he may choose the short though steeper path of the awakened few, the Way of Initiation.

From those who like Moses go before came the instruction as to how all may attain to the powers and the privileges of the Mount. Christianity will yet reawaken to the fact that the true priesthood "is recruited by Initiation" and that "religious forms perish when Initiation ceases in the sanctuary."

The foregoing high lights in the life of Moses are extracted from Volume I, Old Testament, New Age Bible Interpretations. This volume contains over five hundred more pages, each of which is also illumined by rays of divine light. Please turn to page twenty-four for a listing of this and other volumes in the series of New Age Bible Interpretations.

New Age Bible Correspondence Courses

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

This phase of the work has been developed by the New Age Bible and Philosophy Center in Santa Monica, California, and comes under their complete charge. Lessons are offered on the free will offering plan. Address applications to New Age Bible and Philosophy Center, 1139 Lincoln Blvd., Santa Monica or if you wish to the New Age Press, Inc., 1544 Cerro Gordo St., Los Angeles 26.

CHOOSE YE THIS DAY

By ELIZABETH HILL

Oh, that I might convey all that's in my heart this hour! That I might find my way into the consciousness of my fellow man with a glorious message of hope and joy. There is so much to live for, now more than ever before in the annals of history. Changes, great changes, are taking place to bring into manifestation the long-heralded kingdom of heaven here upon this war-torn, blood-drenched earth. Skeptics may scoff at such a prediction, but those whose hearts and minds are attuned to forward-moving developments see a light amid the fog of illusion.

Too, too long have men been ensnared by the necessity for *making a living* when their true destiny is to *live a life*. The opportunity long denied them by economic bondage is to be theirs in a way they cannot imagine, much less comprehend.

Picture a world at peace, a world wherein vast resources in materials, scientific and inventive genius, technological skills and the *willing* labor of many hands unite to attain one objective: *To make this a better place for man to live and work out his divine destiny*. "Fantastic!" you sneer? Not so! The only fantastic thing about earth life is the stupendous mess we have made of a just, righteous and bountiful plane of opportunity.

But we do not need to dwell upon that aspect of the picture. It is self-evident. The only factor worthy of our present consideration is the part we have played, individually and collectively, in bringing about chaotic conditions. Failure to accept responsibility is only refusing to face facts. *Nothing just happens*. Everything is made to happen—somewhere, sometime, somehow and by somebody or bodies. An honest inventory of our motives, our modes of thinking and feeling, our actions and reactions, will reveal causes that have traveled the Path of Law to their inherent effects. Not alone by deeds of commission, but by deeds of omission have we blindly made possible our state of slavery to circumstances and conditions. *Freedom is a mode of thinking before it becomes a system of functioning*. And what have we done with our heritage of freedom?

Once we have taken cognizance of our personal role in the human tragedy we can "Let the dead past bury its dead." Out of the past we must salvage only the lessons taught by experience and the awareness that our thoughts and feelings are actually things. They are seed that produce after their kind. If we think in terms of weeds we can be assured of a bumper crop. By the same just law, if we are weary of weeds all we need to do is to change our mental and emotional point of view.

And now, right now, is the psychological moment for so doing. In

this way and this way only can we align ourselves with the directional scope of universal energies, thereby accelerating their transitional processes. As the little girl said who tried to walk on the water, "That's no fool's job." It takes vision, faith and moral stamina to hold fast the Good, the True and the Beautiful when practically every source of publicity, numberless entertainment mediums, daily crime reports, and so forth, scream of their opposites.

But we can do it if we just keep in mind that we are passing through the last days of a decadent age, days wherein long entrenched selfish interests are employing every means at their command to keep valid the system that enabled them to attain power. For them it is "Custer's last stand." All this, however, is their problem. We are not here to destroy evil, as evil destroys itself. We are here to do our bit in overcoming (coming over) evil with Good.

Racing toward us with incredible speed is the establishment of that scarcely dreamed of way of life which has seemed possible to none but the most visionary. Let us ask ourselves if they were really visionary. Were they not the alert who could shut out the clamoring din of a passing phase of existence long enough to glimpse what lay beyond? There have been poets, philosophers and economists; artists, educators and dramatists; statesmen, industrialists and agriculturists—both male and female—who previewed the future for us. Rarely have we paused in our headlong race toward the denouement of an unworkable system to give heed to their "Utopian" predictions. For some strange reason we have been unwilling to let go of the wreckage of what has been for the security of what is to be. Many there are who will not do so until a complete break-down of that system leaves them no choice.

There are two methods of evolutionary progression. The foregoing is one of them, the hard way, *the way of necessity*. The other is *the way of choice*. A complete break-down does not need to occur. If a majority of us humans recognizes that something better is here, something that predicates a righteous solution to unrighteous problems, and if we pray for this adjustment that will be to the advantage of all men, pouring out the energies of right thinking and selfless loving to make possible the necessary changes, no earthly power can stop the tide of evolutionary permutation.

The New Day is upon us. Will we accept it and surrender ourselves to its speedy establishment, or will we go on clinging to the familiar only because it is familiar? Change is the order of the times. Nothing can prevent it. But it is ours to choose whether it shall rise like the Phoenix from the debris and wreckage of a volently dying past, or as the Sun rises upon devout worshippers who await its appearance in joyous anticipation.

The Publication of Another Volume on the Bible

BY CORINNE HELINE

A volume long awaited by many of our readers and by students of the author's earlier Bible works is now available. It is the third and last volume completing the coverage of the Old Testament. Since there are also three volumes on the New Testament, this final work completes the set of six volumes covering the entire Bible from Genesis to Revelation.

In some respects this last volume is the most important of them all. It probably does more than any of the other volumes in the series, not excepting those on the New Testament, to project the cosmic character of Christ and the ages of preparation that went into the redemptive plan consummated with His sacrificial coming.

Coming events cast their shadow before, and so truly did the most stupendous event that has taken place in human evolution, the event that released a divine impulse into our planetary sphere of such power that it became possible for all life within it, human and subhuman, to reverse the descending currents that were set in motion with the Fall and commence its ascent toward the new heaven and the new earth depicted in Revelation.

Strictly speaking, the Christian Bible consists of the New Testament only. The Old Testament is the Hebrew Scripture. It is the Jewish Bible. Christians are not Jews, yet they have adopted the Jewish Bible as part of their own Scriptures. Hence the Old Testament is regarded by Christians as an indispensable part of their Holy Writ.

This is so because it is obvious that without the Old Testament something important to a proper understanding of the New Testament would be lost. The Old prepares the way for the New. The supreme mission of the Hebrew Race was to prepare a physical vehicle that would have the necessary refinement and qualifications for becoming the bearer of the Christ, the Sun Spirit and the Light of the World. Such a human personality was Jesus of Nazareth.

But the preparation for the Divine Incarnation goes back in time long prior to the emergence of the Hebrew race. It can be traced to earlier races and civilizations as may be discovered by an examination of other great sacred Scriptures of the world when these are read in the light which spiritual science throws upon them.

Such a study of earlier religions constitutes the first half of this third volume of the Old Testament. The first half is titled *The Promise*, the second part *The Preparation*. In the first part, *The Promise* is developed in six chapters, each covering in sequence the promise in China, India, Egypt, Chaldea, Persia and Greece. In each and all of these lands, civilizations and religions there is traced definite signs, symbols and explicit teachings pertaining to the One Who Was to Come. Thus it may be said that we have here an interpretation of the Redemptive Plan that for its larger and deeper understanding takes in not only the religion immediately preceding the Christian Revelation, namely the Hebrew religion, but also all the other great world faiths.

The second part, *The Preparation*, expounds the mission which each and all of the Old Testament prophets performed in making the way straight for the historic appearance of the Christ in the person of the Master Jesus.

A truly sublime conception of the Christ Event has taken form in this volume. No one who will peruse it with an open, seeking mind can fail to receive from its pages a new sense of wonder and reverence for what God hath wrought and the Christ performed in order that all might have life and have it more abundantly.

The volume is uniform in format with the other volumes in the Bible series. Black cloth, gold lettered, 536 pages and extensive index. \$6.00.

The Greatest Story Ever Told

The most popular book of any kind published in France since World War II is another life of Jesus that has enjoyed no less than four hundred printings and has been translated into fifteen languages. It is *Jesus and His Time*, by Daniel-Rops, and is now published in this country.

Orville Prescott, reviewing the book in the *New York Times*, observes that "ordinarily books of a specifically religious character are not the concern of the 'Books of The Times' column. Such books require religious judgment, not literary opinions. But when a religious book achieves so spectacular an international success as *Jesus and His Time*, when it is written so well and contains so much interesting information, it becomes news as a book in the world of books. Just as Renan's skeptical *Life of Jesus* was one of the important books of the last century, so Daniel-Rops' orthodox *Jesus and His Times*, may be an important book in the present century. Time alone will tell."

Is there a shift in France from nineteenth century skepticism to a twentieth century faith? *Jesus and His Times* by Daniel-Rops is a Catholic interpretation with unquestioning faith in the miraculous and supernatural element of the Gospel story. Every incident in the life of Jesus is expounded in the light of orthodox doctrine. It is a resuscitation of the old time religion.

So, too, the resumed evangelism of Billy Graham in Britain where Scots have gathered in Glasgow in multitudes to hear the old, old story, and where a London appearance in Wembley Stadium attracted a congregation of no less than 140,000. Surely these are signs that theological interpretations regardless, there is a thirst for the waters of life, however contradictory the general behavior of the masses may appear. Perhaps that thirst is greatest where the cocktails flow freest. False spirits are sought to drown what only the true spirit can satisfy. What is it but this that gives vital substance to T. S. Eliot's currently notable drama, *The Cocktail Party*? It is an upward struggling feeling, unconscious if not conscious, for contact with Reality.

So strong is the sense of a need for some kind of spiritual anchorage among great numbers of people that in desperation they are turning to religious forms and presentations they had previously abandoned or which had lacked sufficient appeal to make them acceptable. This they do hoping that they will find therein what they heretofore failed to discover and lay hold of.

But new wine will not be found in old bottles. Old forms will not satisfy for long. There arises an immediate conflict between what the

soul cries out for and an intellectual attempt to satisfy it with doctrinal interpretations that modern minds simply do not and cannot accept without reservations. So the restlessness continues. Uncertainty and a sense of frustration lead to mental strain, not infrequently to the point of a breakdown. All this is part of the painful experience that accompanies passage from an old order to a new.

Never before has the need been so great, so urgent, as it now is for pioneering spirits to go forth and proclaim ancient spiritual and philosophical truths in a manner understandable and acceptable to these truth seekers; and to dispense with it something of the added knowledge, wisdom and light especially made available to meet the inevitable trials and the special problems of our time.

Immortality Now

Man's cosmic citizenship and his continual participation in the divine that is eternal are realizations to be cultivated and acquired here and now. Hence the affirmation *Immortality Now* as the name under which an enterprise goes forward to help people direct attention to the fact that we need not wait until death carries us to the other side of life to experience eternal being and universal relationship. There is nothing commercial in this activity. It works anonymously and in as free and spontaneous a spirit as could well be imagined. If you are not yet acquainted with this work and would like to know more about it drop a postcard to Box 87, Utica, N. Y. There will be no solicitations, no follow-up. Just information. But it will be information of the kind that gives an uplift to the spirit whether or not you choose to become an active cooperator in service the organized effort so selflessly renders.

THE FACT OF IMMORTALITY

The fact of immortality is today on the verge of scientific proof; the fact of the survival of some factor has already been proved, though what has been demonstrated as surviving is apparently not in itself intrinsically immortal. The factual nature of the soul, and the fact of soul survival and of its eternal livingness, go hand in hand and have not yet been scientifically proven; they are, however, known and recognized as truths today by such countless millions and by so many intellectuals that—unless mass hysteria and mass deception is posited—their existence is already surmised.

Alice H. Bailey in

The Reappearance of the Christ

Astrological Convention

The American Federation of Astrologers will hold a Regional Convention in Oakland, California, on July 29-31, 1955. Speakers will include Manly Palmer Hall, Blanca Holmes, Edna L. Scott, Robert DeLuce, Doris Chase Doane and others well known in astrological and metaphysical circles. For information write Paul Grell, 2350 Webster St., San Francisco.

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BOOK REVIEWS

By ELIZABETH HILL

WORLD OF TOMORROW. James S. and Dr. Margaret Marshall. 1954
Published by the Author, P. O. Box 484, Chico, Calif. Paper 112pp. Single
copies, \$1.00, 3 for \$2.00.

Day after day they appear—books, pamphlets, brochures, articles, poems, all dealing with this dramatic and almost incomprehensible period of man-made road blocks (the immovable objects) coming to grips with divinely ordained progression (the irresistible force). Despite the overwhelming “evidence” in support of the former, it is becoming easy to predict where the victory will go.

One such publication is **WORLD OF TOMORROW**. Much of its prophetic material was received through Dr. Margaret Marshall while the author and his wife were living in Durban, S. Africa during the early years of this century. The first edition of the brochure was published in Los Angeles under the title “1960—A Retrospect” just before America’s entry into first (phase of) World War, and it was in 1912 that the Marshalls began receiving warnings as to the “serious nature of future happenings” as given “the great Peace Conference in the World of Causation.” Many of the predictions have already been fulfilled in the World of Effects.

The work has been brought up to date by the author, who touches upon many subjects pertinent to this current transitional epoch. While some of his conclusions on a few phases will not find corroboration in the writings of the Helines, there is so much relative to the “destruction of destructiveness” that the brochure merits thoughtful consideration. For instance, this should give pause for reflection: “It is absurd and irrational to ask God to stop wars seeing that it is not He who makes them. It is man who makes wars, and if at any time he wants to stop them let him go and arrange with his adversary.” (P 50) “The Church and teachers in general have dwelt far too much on the weaknesses, follies and failings of humanity instead of on its innate goodness and kindness. What a different world it would have been had Good been the strong dominant power, and Evil but as a weak, negative force, as indeed it is in the reality of things!”

ATOMS, MEN AND GOD. Paul E. Sabine. 1953. Philosophical Library, 15 E. 40th Street, N. Y. 16. Cloth 219pp Index. \$3.75.

Carrying with him into his scientific studies in college an orthodox heritage of a Methodist minister, the author found himself waging a “cold war” between what I tried to believe on Sunday, and the generally sceptical attitude that the scientist is apt to assume toward any hypothesis or set of ideas that cannot be verified by scientifically valid processes.” For fifteen years he was organizing and reorganizing his conflicting thoughts in an effort to “fuse the scientific image and the religious image of the reality back of sense impressions and conscious experiences into a single image having a three-dimensional perspective that neither the purely scientific nor the purely religious possesses of itself.” As an indication of his line of research and his final (up to the time of printing) conclusions, we give the lines of his closing paragraph:

“The questioning scientific mind discovers the Mind of God in the mathematical order that prevails throughout the universe of atoms and stars. The humble trusting heart knows God in the love that lives and grows within itself. The full realization of the free, conscious Self, the I that governs and controls under natural laws the atoms of a physical body— that realization comes only with the mystical yet wholly rational experience that God and the atoms and the human soul are **one** in essence, a spiritual trinity, three expressions of the unity of the living Soul of a living universe.”

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