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MORAL RE-ARMAMENT

DR. FRANK BUCHMAN 1878-1961

The recent demise of Dr. Frank Buchman, founder of the Moral Re-Armament movement, was duly noted over radio and in the press the world over. *The New York Times*, for instance, gave front-page coverage to the passing of the spiritual leader to whom it referred as "one of the most remarkable evangelists of this century." Over a hundred editorials appeared in newspapers across the country.

The *San Francisco Examiner* said: "The name of Dr. Frank Buchman stands tall in the history of the world and the hearts of its people for the great contribution he has made to an ultimate and universal way of peace." The *Detroit Press* observed that "when conviction seized Dr. Buchman it grasped one of those rare persons born possessed of an innate force which can neither be defined nor synthetically created... That is the kind of heritage which heartens mankind."

"The trumpets of war will blare stridently," wrote the *Allentown Morning Call*, "but... when peace does come, it may very well be written that it came because a man like Frank N. D. Buchman walked so many highways and byways of this earth bearing his message of goodwill among men so quietly and so eloquently."

In the course of his public service which extended well over half a century, Dr. Buchman became a familiar international figure, implicitly trusted and signally honored in every quarter of the globe. Impressive evidence of this may be noted in the fact that on the occasion of the final rites observed last August the eighteenth, at

St. John's Lutheran Church in his home town of Allentown, Pennsylvania, there were in attendance a hundred and forty Moral Re-Armament leaders who had arrived by plane from Europe, the Middle East, Asia and Latin America. And as for recognition among the common people it suffices to cite but one of the many memorial services held in his honor, namely the one in Lima, Peru, which was attended by sixty thousand Peruvians who heard eulogies delivered by representatives from parts far and wide..

Dr. Buchman was a Pennsylvanian, born in 1878. He remained active to the last. His transition occurred in Freudenstadt in southern Germany, and in the same Black Forest Hotel in which, according to his writings, he formulated the idea of founding a worldwide movement for the spiritual uplift of all mankind

In 1902 he was ordained a Lutheran minister. During his first formal pastorate which was in his native state, he became interested in social work and started settlement houses under church auspices in his parish at Overbrook and in Philadelphia. By 1906 he forsook the pulpit, to which he never returned, for full-time personal service among the churched and the unchurched, but never relinquished his membership in the Pennsylvania Ministerium of the United Lutheran Church.

For seven years he served as secretary of the YMCA in Pennsylvania State College. He was especially drawn to young people among whom he was able to give of his best. His interest and association with the up and coming generation remained constant throughout his life and no doubt contributed greatly to the vibrancy, optimism and forward look which he retained to the end of his days.

His years with the YMCA were followed by a period of missionary and evangelistic work among prisoners of World War I. This took him not only to Europe but also to the Near and Far East. In India he then came to know Mahatma Ghandi, and in China, Dr. Sun Yet-Sen, contacts forshadowing the intimate association that he was later to experience with national leaders all over the world.

In 1921, just forty years ago, Dr. Buchman gathered around him a group of Oxford undergraduates in England. His aim was to bring "a new illumination for a war-weary and disillusioned generation" and to recapture the free, joyous, transforming spirit of early Christianity. Consistent with this aim, he christened the movement he then initiated as a First Century Christian Fellowship. However, it became generally known almost from the first, simply as the Oxford Movement, and seventeen years later, in 1938, as Moral Re-Armament. Followers of this new approach to the practice of Christian principles were also referred to in the earlier years as Buch-

manites, but this term was also soon dropped as the ever increasing number of adherents transferred their allegiance more and more from the central personal figure to the impersonal forces of the ideology they were inspired to promote.

Dr. Buchman was a simple, unpretentious person. His features and bearing were not of the leader type. He was not a gifted orator. He had a "piping" voice. He was blunt and outspoken. "It's a hell of a life," he is quoted as saying, "if you don't have the gospel of Christ." There was nothing about his personality to indicate the magnificent role he was destined to play. Yet literally millions came to know, love and revere this man.

He was the recipient of signal honors tendered by leaders of governments and many industrial and cultural institutions, and also enjoyed the homage of people of high and low degree, of all races and virtually all nationalities. He truly walked and talked with kings, nor lost the common touch.

France made him a Chevalier of the Legion of Honor, West Germany gave him the Grand Cross of the Order of Merit, Japan bestowed on him the Order of the Rising Sun, Thailand gave him the Knighthood of the Grand Cross of the Most Noble Order of the Crown, Taiwan decorated him with the Grand Corden of the Brilliant Star of the Republic of China and the Philippines awarded him the Legion of Honor and Gold Medal. Other nations, including Greece and Iran, also bestowed similar honors upon him. Nor was he forgotten by the American Indians. On the occasion of his 80th birthday Chief Walking Buffalo of the Alberta Stoney Indians made the MRA leader a blood brother and gave him the name "A-Wa-Zan-Zan-Tonga," which means "Great Light out of Darkness."

Dr. Buchman carried the tributes and honors paid him very lightly, well realizing that they belonged to him only as an impersonal transmitter of a way of life he had been inspired to present in a new and captivating way. He regarded himself simply as a humble servant inwardly guided to launch an idea laden with profound significance for our time. He was submissive to God-guidance, a phrase which came to be identified with him and his movement. It was the key to his phenomenal career, as it is to those who adopt it as their way of life.

The Oxford Movement grew steadily in strength and influence. Already in the Nineteen Twenties crowned heads had become interested in his message and sought to promote it by extending him hospitality. Among these were the Queen of Thailand and Queen Marie of Roumania.

By 1938 the movement was ripe for further illumination and expansion. It was when the world was again preparing for war and on the verge of chaos. A crisis of planetary magnitude had developed. Forces of destruction were on the way to ascendancy. Then it was that something of historic significance occurred. An idea—a Big Idea—whose hour had come was released to the world. It was a communication from what Lincoln called the "Upper Cabinet" to the receptive and attentive spirit of the man who had already inaugurated a movement that was ready to implement the enlarged purpose it was created to serve. This communication came to Dr. Buchman when walking and meditating in the Black Forest in Germany near Freudenstadt. He relates how a phrase then kept repeating itself in his mind over and over and over again: re-armament—moral and spiritual re-armament. The idea took hold. A few days later he gave it a test. He presented the idea to a group of workers in London's East Side where the British Labor Party was born. The response was clear and decisive. Then it was that, in Dr. Buchman's own words, "Moral Re-Armament went out to the world."

Statesman and Prophet

Dr. Buchman was not only an evangelist. He was also a statesman and a prophet. He had the fortunate combination of qualities that fitted him for carrying out an entirely new and unique commission of high order. He had humility, one-pointedness, selflessness and resolve. He was sensitive to soul impressions, of deep dedication and with an implicit faith in God-guidance every step of the way. Such souls can be used to serve Hierarchical intent and to carry forward God's plan and purpose for the children of earth.

In none of his three roles did he conform to the conventional pattern. They did not take shape out of the forces of the past but came into being in response to the impulses of the emerging future. As an evangelist he was calling men and nations back to God; as a statesman he was proclaiming national policies based on a spiritual ideology of proven efficacy and as a prophet he imaged forth a new world in the making. And the vision spreads. Those who have caught it know its meaning: "We Are Tomorrow," they exclaim in a spirit of confident exultation.

Dr. Buchman was a pioneer as different from the established type as was John the Baptist. Like the Forerunner in the desert wilderness of Judea calling his generation to repentance and preparing the way for the coming of a world Savior, so Dr. Buchman was calling from out the wilderness of today's materialism to the present generation to awaken to the life of the spirit and release the divine powers

latent in humanity itself to save the world from impending destruction. And in his prophetic role the message it was given him to proclaim was no less clear, urgent and authoritative than were those uttered by the Hebrew prophets of old. Only time will be able to properly measure the God-guided movement this man was privileged to initiate in the perilous century in which we live.

Moral Re-Armament forges weapons of the spirit. It approaches the problems of individuals and nations alike from the causative level of spirit rather than from events as they occur and conditions as they exist in the external world of effects. Its basic thesis is that a changed world begins with changed individuals. That is where Moral Re-Armament begins. It seeks to create a new type of man for a new and regenerated world.

A Christian revolution is under way. It is instilling a cleaner moral atmosphere wherever it becomes active. It is a free-wheeling movement. It reaches up to the troubled head that wears the crown, down to the humblest peon, and out to the median multitude. It is not a religion, yet it builds on foundations as spiritual as do any of the world's great faiths. Therein lies the secret of the power it has demonstrated to lead so many anchorless souls to a place of inner peace and security, to a joyful, optimistic outlook and a confidence in the undefeatable, divine plan and purpose that underlies surface appearance, however dark, sinister and destructive these may be.

Here is a spiritual movement that wins adherents without benefit of organized priesthood, formal ceremonials and ecclesiastical institutionalism. It has nothing to do with doctrinal theology or religious ritualism. There is no sermonizing, no public prayers. But the way of life it presents is as spiritually demanding and exacting as it is rewarding. There are absolutes to live by. Nothing comes of nothing.

The techniques and disciplines on which Moral Re-Armament is founded include periods of silence in which to cultivate the still small voice and to experience God-guidance in all affairs, big and little. Instead of congregating in churches and temples and sacred shrines groups meet in homes and in a party spirit exchange experiences and, when so moved, make public confession of their sins. Confession to those entitled to listen is a cardinal tenet of the movement.

The moral code is summed up in four simple but all-embracing requisites for a true, beautiful and useful life. These are absolutes: Absolute honesty, absolute purity, absolute unselfishness and absolute love. Simple—simple as the precepts in the Sermon on the Mount and equally lofty in their appeal to the God-self within. The age-old truths are treated in an unique manner calculated to arrest

the attention and capture the imagination of the many, especially modern youth, who can no longer be attracted to or be affected by the most prevalent over-familiar and for the most part out-moded presentations of the past. Fresh approaches to life and to all its problems are absolute essentials in this swiftly changing world when all things are in a process of renewal.

Joyous Freedom Keynotes the Movement

Moral Re-armament relies on the power of the word and the living example of its followers to carry it forward. Its spirit is contagious. It carries on in full and joyous freedom. It scorns pretense, artificiality, subterfuge. It is open, confident, creative and challenging.

To meet it as one does, for instance, in the stage productions put on by those who have found in the movement the pearl of great price is to feel the radiance of the spirit that pervades the individuals and that welds them into a magnetic unity of uncommon beauty and power. Here is something so true, so simple and so immediate that it needs naught else but the spirit it engenders to carry its cause forward. The atmosphere radiated by these dramatizations of the new way of life its volunteer performers have found so creatively liberating, is as fresh and rejuvenating as a spring morning and as natural and spontaneous as the playfulness of a healthy, unspoiled child.

Few there be, if any, that come away from seeing a Moral Re-Armament stage production without a glowing feeling that they have witnessed the manifestation of a spirit abroad in the world that is of such transforming power as to leave no doubt that a truly new world is in the making.

Followers of Moral Re-Armament know no compulsions other than the self-imposed disciplines they have chosen to live by. They organize effort only, not truth. They utilize the press, platform, stage and screen to tell their story. These include no membership drives or fund raising campaigns. There is nothing to join, no creed to which to subscribe, no external authority demanding allegiance. The appeal is solely to the individual's indwelling spirit, that it may be awakened and become the ever-present guiding power in the whole range of life's activities.

In its complete dependence on the spiritual forces that flow so freely and abundantly through the movement rather than on externalities of any kind, Moral Re-Armament resembles the spirit by which early Christianity came into being. It spread by contagion. Converts found themselves outside the established religion. They were non-conformists. Groups formed. These met, not in temples

and synagogues, but at "house parties" in homes and underground. There was nothing external to keep them together, only a common spirit that banded them together in fellowship that glowed with an inner light. They had caught the fire of the spirit that radiated out from the Christed Jesus, and from the few who first found their way into the new fellowship of believers it spread to the many until its "ideology" conquered the Western world.

Let no one infer from the foregoing that Moral Re-Armament is being equated with Christianity. As previously observed, Moral Re-Armament is not a religion, nor is it a substitute for a religion. Its mission is that of an awakener. It comes not to found a new faith but to call men back to faiths that have been deserted. It comes to call men to lay hold of the living spirit to be found in any and every great religious faith. The spiritual potencies that carried early Christianity into far places of the then known world and that which has given a global sweep to Moral Re-Armament belong to the universal Church Invisible.

Obviously this movement does not penetrate easily into the circles of the conventionally minded nor among those who feel settled in the well established communions in either the orthodox fold or in esoteric groups. It is too unorthodox. It is also too demanding. And it is disturbing. That is how it is still regarded in many quarters although it has achieved an acceptance today where it was completely rejected in the early days of its activity. For instance in 1924 Dr. John Greer Hibben, a Presbyterian clergyman and president of Princeton University, asked Dr. Buchman to leave the campus in the interest of academic peace.

Such was the first impact on the authorities of the staid old university to a movement aimed at making men different. Conformity is held up as a prime virtue, not the need to experience the change of being "born again." But Dr. Hibben soon reversed his first judgment about the Oxford Group, as it was then called, and later actually participated in a meeting with Dr. Buchman in the University Chapel.

Moral Re-Armament finds its most ready response from those who have not been able to find what they want and need in the familiar religious organizations or Truth movements. To such, the movement offers a new and arresting approach to the meaning and purpose of life. New and higher motives become operative. Living is heightened and brightened. "The world needs something electric," said Dr. Buchman, and Moral Re-Armament is just that.

The movement takes no issue with those who differ. It admits no spirit of criticism or condemnation. It leaves no room for negative

attitudes. It is positive and affirmative; tolerant and conciliatory; non-competitive and non-argumentative. It has no creed to defend, no theological doctrines to impose. It is universal and unifying.

It has played a major, and sometimes decisive, role in settling bitter disputes between rival political and economic factions. It has laid the foundations for trust between both individuals and countries. At the national level it had much to do with bringing about the reconciliation of France and Germany, of Japan and other countries of Southeast Asia, and of warring leaders, tribes and states in Africa.

In the universal search for world peace, social justice, and fraternal relations, the emphasis still falls primarily on legal enactments, negotiated treaties, economic programs and military might. Political and economic leaders are buzzing like bees all over this shrunken world trying to patch up troubles, settle disputes and prevent local crises from spreading into major world disasters. Meanwhile weapons of destruction are being piled up higher and higher in an effort to make the world safe for peaceful living.

Obviously an armed world is not a peaceful world. It is a condition that can not endure permanently. Something must give way sooner or later. Either arms must go or peace be lost. In the end we cannot have both. Moral Re-Armament, said Dr. Buchman, was launched as a "God-guided campaign" to prevent war by a moral and spiritual awakening. . . . A Christian revolution, the aim of which is a new social order under the dictatorship of the spirit of God and which issues in personal, social, racial, national and supernational renaissance." Moral Re-Armament enforces at every point the eternal truth that the simple virtues of honesty, integrity, and goodwill leading to right human relations, must govern if catastrophe is not to overwhelm the world. A favorite quotation of Dr. Buchman's was from William Penn: "Men must choose to be governed by God or they will condemn themselves to be ruled by tyrants." Moral forces must assume command; spiritual principles must prevail before the envisioned and hoped for new world order of peace and plenty can come into being.

The many instruments that man has evolved for maintaining law and order have their legitimate role to fill. There is need for laws, treaties, conferences and "summit meetings." Monetary loans and gifts and armaments are all essential at this step of man's development. But these of themselves will never be able to secure for man the desired goal of a peaceful world community and the kingdom of God that is destined in time to be established on this sorry earth unless undergirded by what is morally right and spiritually sound.

Schools of Statesmanship

World centers for Moral Re-Armament are situated in Caux, a resort above Lake Geneva in Switzerland, and also at Mackinac Island, Michigan. The latter has been called the "Island of Renaissance" and Caux as the birthplace of Freedom. These centers are schools of statesmanship where the ordinary man and the statesman find a world idea and a world force that unite East and West. To these centers leaders in Government, education, religion, industry and the arts come from every quarter of the globe to attend assemblies held periodically for the purpose of exchanging viewpoints, recording significant developments and renewing their dedication to the task of remaking the world. Remarkable results inevitably flow from the fresh enthusiasm and heightened inspiration generated by these colorful, spirited and universally minded assemblies.

MRA held a special session at Caux, Switzerland, in late August. The strength and breadth of such an assembly may be judged from the quality and inclusiveness of those attending. There was a party of forty-five Government officials from Free China, twelve from Japan, including former Prime Minister Kishi. There were men from all parts of Africa, including Morocco, Congo, Nigeria, Kenya and South Africa. From India there were representatives who gave first-hand reports on turning the tide of Communism in India's province of Kerala. Teachers from ten provinces in Iran were sent by the Minister of Education to receive training in the ideology of Moral Re-Armament. Special planes brought men and women from all spheres of life in Germany, France, Italy, Britain, Iceland, Finland and the Nordic North.

The announced prime purpose of this special assembly was to plan an immediate strategy to answer corruption, Communism and war. Said Dr. Buchman: "We are facing world revolution. There are only three possibilities open to us. We can give in, and some are ready to do just that. Or we can fight it out, and that means the risk of global suicide. Or we can find a superior ideology that shows the next step ahead for the Communist and the non-Communist world alike."

Like all MRA assemblies this most recent gathering at Caux was second only to the United Nations in the broad spectrum of international representation. It was also like the United Nations in being a gathering of world statesmen. But there is a difference; MRA is avowedly committed to God-guidance; the United Nations to human ingenuity. The latter is proving insufficient. Truly, "Unless the Lord builds the house, they labor in vain that build it." Dr. Rudolf Steiner, the late spiritual seer, once observed that the time

had now come when conferences called to deal with the many complicated and fateful issues of our day could no longer succeed without taking into account the over-riding and under-lying spiritual forces involved. MRA calls it "The Forgotten Factor."

Ideological Offensive in Latin America

In view of the present Brazilian crisis in which the political forces of the Free World and those of the Communist bloc appear to hang in the balance, it is heartening to know that there is a third force of a non-political nature that is making a tremendous impact on the nations. So MRA may prove to be the catalyst that will unite the opposing forces and bring harmony out of conflict.

Recognizing the important bearing that the Brazilian situation has on developments in the whole of the Western Hemisphere, and these in turn on world trends, the Caux Conference was specially concerned with planning the next stage of the offensive in North and South America. The massive move initiated in Brazil by national leaders was presented as a pattern of ideological offensive for all nations.

Following is a report from a Latin-American correspondent to the *MRA Information Service* which tells of the new and mighty force loose in the world that promises in due course to over-power the onslaughts of a Godless, materialistic philosophy and way of life. This correspondent states that in North Brazil, where the promises of Castro's Communism are outdoing the appeal of Western aid and goodwill, a new factor is finding its place in the hearts of the masses—Moral Re-Armament.

"During the month of July," the correspondent reports, "on the urging of President Janio Quadros, Moral Re-Armament moved into this vast area—twice the size of Europe and a target of world Communism. In four weeks 500,000 people saw MRA films. Millions more contacted the ideas they presented through the press, TV and radio. In Manaus, on the night of the anniversary of the Cuban Revolution, 90,000 people saw the Japanese MRA play *The Tiger* while a block and a half away the Communist Party held a pro-Castro Revolution rally which was attended by a mere forty people. The masses were being reached."

General Carpenteria, former Commander of the Ground Forces of NATO, who had assisted in the Brazilian ideological offensive said, "We are at war, but that war is being fought on the ideological plane . . . This is a war in which it is not the guns that speak, but the hearts and minds of men."

Also present and vocal was Hans Bjerkholt, a founder of the

Norwegian Communist Party, but now a zealous worker for the superior ideology of MRA. He had taken part in the MRA force that moved through Communist threatened areas of northeast Brazil and the Amazon. "The United States," said he, "has a great program of economic aid, and we ought all to be grateful for that. But even if America put all available dollars into programs of aid, this, without the mobilization of a moral ideology to cure corruption and the moral crisis, would be of no effect, and contrary to its aim, would feed new corruption, create new crises, and raise antagonisms on all levels of the population.

"The inevitable consequences of such a development are dictatorship and greater risk of war. The answer is, and remains, World Re-Armament. Northern Brazil, which the Communists had planned to make a base for their conquest," declared Bjerkholt, "has now instead become a bridgehead for MRA to win the whole of Brazil and Latin America . . . What has happened here will, in its further development, prove to be of world historic significance."

Commenting on the foregoing statement, the *MRA Information Service* adds "that a similar tidal wave of Moral Re-Armament sweeping through the nations this year would bring answers to every problem confronting government and people. It would restore a moral greatness to the millions. It would enable all nations to play an effective role in the challenge that confronts humanity."

MRA in Peru

Referring to the danger in our hemisphere of the growing Communist influence in Brazil, President Manuel Prado of Peru, in an invitation for the MRA force to visit his country said, "You must do in Peru what you did in Brazil." Said one of Peru's military commanders when welcoming the team of one hundred and fifty coming from twenty-eight nations: "What you will do here is of the highest importance, not just for the country, but for the whole world. It is vital work because the answer you are sowing in the hearts and minds of people is an idea that will reach all men."

The offensive was launched on July 28, Peru's Independence Day, in the city of Iquitos. On three hour's notice 10,000 people turned out to see a Rio docker's MRA film, *Men of Brazil*. The next night 15,000 stood in the public square until 1 a.m. to see this same film and also the all-African MRA film *Freedom*. On the last night 33,000 poured into the public square to see the Japanese film *The Tiger*.

Underscoring the demands made by the United States in its massive program of American Alliance for Progress that drastic reforms

be undertaken by those in seats of power is a statement by a former Brazilian Communist that "While Communism is certainly built on poverty and illiteracy, the real causes of Communism in Latin America and on which it is galloping to victory, are corruption and immorality among the leadership and the masses."

"MRA is the hope for all of us," declared a Catholic Bishop of Iquitos, "It is a universal message the world needs. For this reason I see in Moral Re-Armament the hand of God... Your visit to Peru is providential, to raise the culture, moral and economic level of the country. Today the Communists are trying to use Cuba and Brazil. They have tremendous plans, but you have come just at the right moment. We will win together because God is on our side."

Speaking of the response in Brazil and Peru to MRA, Madame Irene Laure, former secretary-general of the 3,000,000 Socialist women of France, said, "I have always believed Moral Re-Armament would win over the force of materialistic Communism, but after seeing the response to this ideology in Iquitos last night, and the hundreds of thousands who hungered for it in Brazil, I am convinced it is going to happen far faster than I ever believed possible... MRA is going to win the world."

Freedom Under God

"The answer to the age is simple," declared Peter Howard, British journalist, playwright and one of the ablest exponents of the MRA ideology; "It is people with one heart and mind moving in the Spirit of God to bring a cure. We have seen the desolation made by those who bring an ideology by force and in the spirit of Godlessness. Why not experience the renaissance of an ideology God-architected that free men choose to live?"

"Some say that the social, economic and political problems of our time are far too complicated for such an answer. These people limit their expectancy of God's wisdom by their experience of their own. God works in a dimension different from man. The Holy Spirit has a way of short-circuiting human problems if given the chance by humble hearts and obedient wills."

"So many Christians live materialism, but talk Christianity," continued Mr. Howard. "They actually carry Communism forward in a Christian camouflage. Absolute standards are no longer a private affair. They must become a normal part of a nation's living and thinking."

"The Soviet nations are the only nations in the world today which put ideology first. Everything in their policy is related to ideology—their treaties, their economics and their statements. An ideology is

different from idealism. . . . An ideology is a set of ideas and a world concept to which every thought, word and deed, publicly and privately, has to related. The weakness of Western diplomacy and statesmanship is that it lacks a superior ideology. Moral Re-Armament is that ideology. It is for all men everywhere. It outmodes Communism by changing capitalists. It outmodes the class struggle by changing Left and Right. Its triumph is inevitable because it is a uniting, not a dividing force in human affairs."

Many and varied are the spiritual means and methods employed to reach the many and varied types of people. Moral Re-Armament has proven to be one of the most influential in our time. It has become beneficently alive and influential on a global scale. It is a Christian revolution. It inspires souls to become conscious, dedicated servers of spiritual purpose under the guidance of the Most High. No objective appraisal of the movement could fail to recognize that it has become a major stabilizing influence in this crucial unsettled time when in the words of St. Paul "not the earth only but also heaven" are being shaken in order that "those things which cannot be shaken may remain."

The idea of Moral Re-Armament did not originate with Dr. Buchman. In the words of an editorial writer in Salt Lake City's *Deseret News-Telegram*: "It was brought into the world by a Man who died on a cross nearly two thousand years ago. The death of neither can stamp out the simple truth that man's best protection against the evils of this world is the steel strength of absolute moral standards."

Already a monument of imposing grandeur has been erected to the memory of Dr. Frank Buchman. That monument is not built of stone or iron, marble, bronze or gold. It is a memorial built out of the timeless substance of the love and gratitude that has gravitated to him as the focalizing instrument for the projection into the world of a divine measure to help humanity save itself from impending destruction as a result of a deadening materialism, spiritual insensibility, moral lassitude and rampant fear, hate, selfishness and greed. It is the kind of monument to which the passage of time will lend ever increasing lustre.

★ ★ ★

MYSTIC MASONRY

by Corinne Heline

MASONRY ATTUNED TO MUSIC

Based on Mozart's Masonic Opera, *The Magic Flute*

PART II

A brief synopsis of the preceeding installment.

The opera opens on a scene in which a handsome youth, Prince Tamino, is seen pursued by a big snake. Overcome with fear he sinks to the ground unconscious. While in this state, three young maidens appear who quickly dispatch the serpent.

Tamino typifies the candidate who has entered upon the Path in search of Light. The three maidens represent man's threefold body, the physical, astral and mental. The work to be accomplished is the purification of the physical and emotional bodies together with the spiritualization of the mind and their combined forces incorporated into the Spirit. The fact that the serpent, typifying the powers of the lower nature, has been overcome, indicates that the candidate has been making substantial progress in accomplishing the Great Work.

Sometime later the three maidens present Tamino with a photograph of Pamina, a beautiful young princess. She typifies the higher self, the indwelling divinity. In her present state she is held in bondage by Evil Forces, the forces of the lower self. Enamored by her loveliness, Tamino resolves to rescue her from the powers of the adversary that holds her captive and to claim her for his own.

The first act also introduces other characters. There is Papageno, the Bird-man, whose chief interest in life is self-indulgence—food, drink and pretty women. His character is the very opposite of that of aspiring young Prince Tamino. Whereas Papageno thinks only of self, Tamino lives to serve his fellow man.

Then there are two priests, Sarastro and Monostatos. The former is Head of the Temple Brotherhood and High Priest of the Sun, and the latter, the Dark Priest, who is attuned to the Forces of Evil. Another personage is the Queen of Night, typifying the evil forces rampant in the world today that plot and scheme on how best to advance their own selfish interests at whatever cost to others.

The concluding act of the opera, as we shall see, depicts the tremendous conflict which occurs between the Forces of Light and the Powers of Darkness in their efforts to gain world supremacy, a conflict to be climaxed eventually by the triumphant victory of Light over Darkness and of Good over Evil.

The Second Act

The second Act opens amid the rich settings of a room in an Egyptian palace. The evil magician Monostatos, a priest attuned to

the Powers of Darkness, enters dragging the half-conscious Pamina. He throws her upon a couch and bids three dark Slaves who attend him to bind her. These Slaves again typify man's threefold body: physical, emotional or astral and mental, when used for vicious purposes. They stand for the lust, fear and ignorance that seek to bind the spirit in bondage to the personality.

Papageno enters to the accompaniment of another of Mozart's characteristically impish phrases in the violins. The bird-man immediately recognizes Pamina as the original of the portrait he has seen in the hands of Tamino, and he tells her of the handsome young Prince who is coming to rescue her. She is delighted at the news, but warns Papageno that if he is discovered he will suffer a terrible death. They decide to escape at once, yet linger while the bird-catcher, over-joyed by her gentle sympathy, confides to her his loneliness and his longing for a little Papagena of his own. Pamina admonishes him to be patient, saying she knows the gods will send him a companion. Together they go out, singing a charming duet about the delights and bliss of love.

As the scene changes three Temples become visible. They are connected by long colonnades. The one on the right is inscribed *Temple of Reason*; the one on the left, *Temple of Nature*; the center one, *Temple of Wisdom*. These three Temples represent the three powers so important in masonic symbolism, namely, strength (masculine), beauty (feminine) and wisdom (the blending of the former two).

When Tamino inquires of the three Maidens how he should find the mountain upon which Pamina was confined, he was told he would be attended by three Youths who were wise, good and beautiful. These Youths now lead him to the discovery of the three Temples, then leave him with the admonition:

*Be silent, patient, persevering,
A manly part thou hast to play;
If this goal thou wouldst be nearing.*

The three Youths, like the three Maidens, are indicative of work on the threefold body (physical, emotional and mental). Polarity, the fundamental teaching of Masonry, is most interestingly depicted here. The Maidens carry golden spears; gold, a masculine or positive metal, is here used by the feminine pole of spirit. The three Youths carry silver palm branches; silver, a negative or feminine metal, is in the hands of the masculine pole of spirit. The spear is an implement of protection while the palm branch is a symbol of victory through spiritual attainment.

Again alone, Tamino seeks admission to the Temple on the right. Receiving no response, he tries the one on the left. Again all is silent. Not to be deterred, he knocks at the portal of the central edifice, the Temple of Wisdom. An aged priest appears at the entrance and the Prince learns he has come to the Temple of Sarastro, High Priest of the Sun. Sarastro is the white magician attuned to the Forces of Light. Here Mozart is describing the first and second steps of Masonry—in modern terminology the Apprentice and Fellowship Degrees—and is ready to take the third or Master's Degree. Every mystic Mason who has been "duly and truly prepared" is qualified to enter the Temple of Wisdom.

Tamino eagerly seeks to learn the whereabouts of Pamina. The priest replies, "I cannot tell thee, for I am bound by the vow of silence." Tamino asks when this vow may be broken and the priest tells him in one of the most solemn and impressive arias of the opera:

*When thou art led by friendship's hand
To join our Temple's sacred band.*

At this point voices from an invisible choir bid Tamino persevere in his Quest and advise him that ere long he and Pamina shall meet. Tamino responds in a tender aria expressive of his joy and gratitude for the ministrations of the gods—an aria accompanied by another exquisite flute obligato.

As Tamino goes out, Papageno and Pamina enter pursued by Monostatos and his three Slaves. In sheer desperation Papageno rings the magic bells given him by the Maidens for his protection. An aura is immediately placed around them which cannot be penetrated by the evil magician. They are free! It is actually possible for every person thus to encase himself in an aura of divine protection where no negative or sinister force can reach him. The time is not too far distant when music will be used to the end that the terrible evils of obsession will be overcome.

Papageno and Pamina exit to a joyous duet of blessing upon the divine protection given them by the magic flute and the bells; they declare that if everyone understood and used such magic, enemies would become friends and the whole world would be a realm of beauty and harmony.

An invisible chorus proclaims the approach of the High Priest Sarastro. He enters, attended by a mixed company of Priests and laymen. Pamina confesses that she was trying to escape because she feared the Moor Monastatos. In a soothing number Sarastro tells her that some day she will understand why she was separated from her mother and placed in the care of the Temple. Enter the

Moor, dragging Tamino. The Prince and Princess intuitively recognize one another and embrace tenderly. Sarastro calls upon the attendant Priests to take Tamino and Papageno to the Temple of Probation. Placing veils over the heads of their charges, the Priests lead them out. Sarastro takes Pamina by the hand and leads her into the Temple of Wisdom as he invokes the following benediction of the gods upon the youthful aspirants in their quest for light:

*O hear us, Isis and Osiris!
For these that seek your light we pray.
In all their peril grant them patience
And lead them safe in Wisdom's way!
Let them draw near without denial,
Or if too frail to stand their trial,
Their youthful ardor call to mind,
So they may life eternal find.*

The second act opens with a solemn march largely by the brasses, its theme being the same as that heard in the opening measures of the Overture. To its accompaniment appear the Priests led by Sarastro, who tells them that Tamino and his companion are waiting at the north gate of the Temple. They question the Prince as to why he desires to enter the Mysteries. He replies that it is for the purpose of gaining wisdom and of being united with Pamina; then he adds that he hopes thereby to strengthen the forces of love and fellowship in the world and is willing to lay down his life to do so. The Priests next inquire of Papageno what his purpose is in life. He tells them he has no desire for wisdom. He only wishes to eat, sleep and play; and, if possible, find a little wife for himself.

Herein are clearly outlined the two courses of evolution. Few there are who, like Tamino, dedicate themselves to the quest for wisdom. Many there are who, like Papageno, live only to indulge themselves in material pursuits and sensual pleasures.

The three Maidens return to warn Tamino of the treachery of Sarastro and the Priests. Tamino refuses to listen and sternly bids them be gone. Ever at times of spiritual crisis the lower physical forces join with the lower emotional and mental powers in a final attempt to lure man's spirit away from the light. At Tamino's stern command the Maidens sink into the earth. Once more the Priests enter. They commend Tamino for his courage, strength and discernment while the High Priest sings his majestic aria invoking the blessing of Isis and Osiris.

The second act is devoted largely to the trials undergone by Tamino and Pamina to prove their worthiness for Initiation into

the Mysteries. The scene is a delightful garden. Again Pamina appears, pursued by the dark Monostatos. He describes his overpowering lust for her, demanding that she yield to his advances. She firmly declares that she will die first. At the height of this struggle the Queen of the Night enters and Pamina pleads for her help. The Queen answers that before Pamina's father died he gave the High Priest his sacred Shield of the Sun, and that without it she has no power to free his daughter. However, she has brought Pamina a dagger so she can slay Sarastro and thus help her mother recover the hallowed Shield. In a most dramatic coloratura aria the Queen sings of her hatred for the High Priest and her desire for revenge, vowing she will destroy both the Temple and its Priests.

The Queen disappears as Pamina falls to her knees in prayer, for she knows that she cannot slay Sarastro. The evil Monostatos returns. Snatching the dagger from Pamina's hand, he declares she must yield to him or face death. She repeats that death is to be preferred. Suddenly Sarastro stands between them. Lifting the girl tenderly in his arms, he tells her she was separated from the Queen for her own good because the Queen was plotting to destroy the Temple and its holy attendants. This, he explains, she is now unable to do. You, he adds, and Tamino are destined for each other: "Together you will bring great good and blessing to the world." The scene closes with Sarastro singing a magnificent aria to the effect that in their noble sanctuary there can be no room for hate or revenge, for within its sacred walls abide only the supreme forces of love and fellowship.

Every group studying the workings of divine law generates dynamic power for either constructive or destructive use. Hence, it is of prime importance for all such groups to learn that the first and most vital phase of their work is to "live and let live." Care must be taken that every semblance of gossip, envy, jealousy or animosity is stamped out. If this is not done, dissention will be followed by disintegration and, ultimately, by complete destruction. A basic law decrees that true esoteric work prospers only when founded upon genuine spiritual fellowship. The foundation stone of all permanent occult groups may be found in the words of the High Priest Sarastro:

"Within this hallowed dwelling revenge and sorrow cease."

The Third Act

Act III opens in a large hall. Tamino and Papageno are brought in by two Priests who pledge them to silence, adding that when they hear the flourish of trumpets they are to follow in the direction of the sound. Papageno, however, cannot keep still. He is soon chatter-

ing away merrily despite Tamino's efforts to silence him. Thereupon the three Youths enter bearing a table laden with rich viands and wines. They also bring the magic flute and the magic bells. Papageno is delighted and applies himself assiduously to the repast while Tamino plays upon his magic flute. At its sound Pamina appears and runs eagerly toward him. Remembering his vow of silence he motions her away. Thinking she has lost his love, she sadly sings a mournful aria:

*Hours of joy forever vanished,
naught my hope can now restore.*

The next scene takes place near the Pyramids. Sarastro and the Priests enter. To solemn processional music they sing an invocation to Isis and Osiris. Brought in heavily veiled, Tamino and Pamina are told they must part forever. When Tamino is unveiled Pamina again eagerly runs toward him, but he orders her back and Pamina leaves the hall mourning her sad fate. A very much frightened Papageno enters in search of Tamino. He knocks on first one door and then another. Harsh voices warn him he is not worthy to be admitted. If only I could find a little turtle-dove, he opines in a solo:

*A maiden fair and slender
is what I fain would own.*

Instead, a wrinkled Old Woman hobbles up to him and asks him to marry her. When he hesitates she tells him that if he refuses he will be put into prison and have to live on bread and water the rest of his life. This so terrifies him he is about to say yes. As he takes the hag's hand she is transformed into a beautiful young woman who laughingly informs him that her name is Papagena. He seeks to embrace her but she is spirited away, leaving him in despair. Later, when he attempts to take his own life he is rescued by the three Youths, who tell him to play his magic bells and Papagena will come back. He does so and there is a joyous reunion. They go out arm-in-arm, singing another typical Mozartian melody extolling the happiness in store for Papageno and Papagena.

Now the scene is a garden and the time is early morning. The three Youths come singing an invocation to the rising Sun. Pamina enters. She carries the dagger given her by the Queen of the Night, and declares she is going to end her life. The three Youths counsel her to be brave and patient for the hour of her reunion with Tamino is drawing near.

In the next scene there is a grating cut in a wall of rock. On one side burns a blazing fire; on the other can be seen a rushing waterfall. A Priest is chanting that a neophyte must pass through the

Ordeals by Fire and Water before advancing beyond the fear of death. At left Tamino is led on by another Priest; Pamina by a Priest at right. Unhesitatingly, they walk hand in hand through fire to come forth unharmed, Tamino playing all the while on his magic flute. Then they pass unharmed through the Ordeal by Water. As they step forward Sarastro is standing at the *open* door of the Temple to bid them welcome into the sacred sanctuary.

It has previously been noted that the sacred Shield of the Sun was given to the High Priest by Pamina's father. This has reference to the luminous aura of an Initiate, the shining Golden Wedding Garment that every neophyte must fashion for himself before he can become an Initiate. This garment is formed of the two higher ethers and is often referred to as a Master's Robe of Blue and Gold—for these are the colors of the two ethers. When arrayed in this Golden Wedding Garment an aspirant may pass at will through fire, air, water and earth. Thus, such stories as this are not merely fairy tales. Rather, they conceal many profound occult truths.

The final scene of the opera opens upon a stage in almost total darkness. The Queen of the Night and her three Maidens approach, led by Monostatos who holds a lighted torch. They are bent on the destruction of the Temple and its Priests; and for his assistance Monostatos is to receive as a reward the hand of the lovely Pamina. There is a deafening clap of thunder. With a terrified cry that they have been shorn of their power, all five sink into the earth.

Now the stage becomes light and the beautifully illumined Temple is seen high upon a hill. Within appear Sarastro, the Priests, the three Youths and Pamina. As previously noted, the three Youths represent man's lower personality triad, his physical, emotional and mental bodies. During the course of earth life he encounters experiences that leave their impress upon his composite nature. By an alchemical process active throughout earth life, and also between so-called death and rebirth, the essence of such experiences is extracted from the personality and incorporated into his threefold soul. In this Masonic opera these three aspects of the soul are identified with the three spiritual attributes so prominent in Masonry: strength, wisdom and beauty.

Finale

The Magic Flute concludes with a grand chorus of rejoicing and of seeking continued protection along with the blessing of the gods. The closing note is one of ecstasy for the high attainment of Tamino and Pamina, who have now won that strength, wisdom and beauty which are eternal.

To repeat, Pamina symbolizes the divine feminine latent within every human being. In proportion to the awakening of this divine feminine does a disciple possess ability to draw unto himself the complement of a perfect mate. Heaven must be found within before it can become manifest in the outer. "As above, so below; as within, so without" is a maxim belonging to the wisdom of the ages.

Mozart in *The Magic Flute* is describing the Path whereupon the Candidate enters "poor, naked and blind" questing for the Light. The opera continues in outlining further steps upon this Path wherein by means of many trials and vicissitudes the Candidate becomes "duly and truly prepared" and so found worthy to enter that Temple not made with hands, but eternal in the heavens, wherein he comes into divine atonement for all time with the Light Eternal.

Perhaps there is no more fitting way to bring this work on Mystic Masonry to a conclusion than with the words of that supreme Master Mason, Albert Pike, as given in his illustrious manual of masonic lore, *Morals and Dogma*:

Masonry, when properly expounded, is at once the interpretation of Nature, the recital of physical and astronomical phenomena, the purest philosophy, and the place of deposit where, as in a Treasury, are kept in safety all the great truths of the primitive revelation that form the basis of all religions.

Though Masonry is identical with the Ancient Mysteries, it is so in this qualified sense, that it presents but an imperfect imagery of their brilliancy, the ruins of their grandeur . . . Each people at all informed had their Mysteries. After a time the Temples of Greece and the School of Pythagoras lost their reputation, and Freemasonry took their place.

☆ ☆ ☆

Mystic Masonry

A fifth brochure in Corinne Heline's series on Mystic Masonry is now available. It has two parts: *Man—the Temple of the Living God* and *Mozart's Masonic Opera, "The Magic Flute."* Following are the titles of the previous four brochures: I. Esoteric Architecture; II. Journey Toward the East; III. Ascending Jacob's Ladder; IV. Mystic Masonry and the Bible. All uniform in size and format. Fifty cents each or the five for \$2.00.

BOOKS AND MORE BOOKS

By ELIZABETH HILL

SOARING SUNWARD, *Woman's Initiation*—Jeanne Adriel. 1961, Pgaant Press, Inc., 101 Fifth Ave., New York 3, N. Y. 242pp—\$3.00

Soaring Sunward is the rugged trail of experience followed by all of earth's dwellers as it is the history of *Laramie* herein narrated. It is *Pilgrim's* road to a hard-earned progress and the road we all must traverse to merit the Initiation awarded to the novel's heroic traveler. Indeed, it is the only path to spiritual unfoldment. Not an easy one either, for thereon are pitfalls and temptations, yawning chasms and defiant heights, no one of which may be bypassed. But God-like-ness is the reward of perseverance and daring when accompanied by patience and humility.

Jeanne Adriel has not only given birth to an intriguing novel, but she answers the burning questions of WHY we come to birth when the road is so rugged and WHAT can be gained by bravely facing its challenge.

GURUDEV, *The Lord of Compassion*—From the Intimate Diary of His Disciple: 1960, J. F. Rowny Press, 705 Anacapa Street, Santa Barbara, California—65pp illustrated by 14 sepia lithographs—a most artistic volume bound in heavy rippled covers—\$2.50

What a privilege to contact on this earth plane, and to recognize, one's spiritual mentor; then to sit at his feet while partaking of a Feast of Wisdom! Such was the experience of this author (anonymous) as narrated in this handsome tribute to the Great One.

The first meeting took place in Southern California during the *Satguru's* visit to the United States. Later, the disciple set forth on a pilgrimage to the center of the Living Saint's activities in Old Delhi, India. The journey was fraught with trying eventualities sufficient to discourage any one less stout of heart, but this wayfarer passed the tests and was rewarded by the hoped-for ending of a warm (although delayed) welcome to the beautiful Sawan Ashram by the Master himself. There it was that for over six months the author joined with many other devotees in the work of the ashram, thus having the intimate association which inspired this impassioned homage to *Gurudev, Lord of Compassion*.

THE EVOLUTION OF MANKIND, Guenther Wachsmuth. 1961. Published by Philosophic-Anthroposophic Press, Dornach, Switzerland, and available through New Knowledge Books, 18 Elizabeth Crescent, East Grinstead, Sussex, England. White Boards, cover design by Rudolf Steiner. 208pp. Illus. \$6.00

Here is another contribution to important New Age literature which, like so many works of the current period, is directly attributed to the investigations and recordings of Dr. Steiner—doubtless one of the most, if not *the* most, advanced spiritual scientist of his day. The author, however, has carried his research into fresh fields and so brings added illumination to the over-all subject.

This is the third of three volumes; the other two are not yet translated into English but will be. The first, *Earth and Man*, deals with the present relationship of man to his environment. The second, *The Evolution of the Earth*, goes into the origin and development of the planet. This third volume, "strives to show the growth of the human race, mankind's own history in connection with the evolution of the earth as a whole and of the cosmos."

Relative to the *animistic* conclusions of so many writers along this line, Dr. Wachsmuth says: "The basic error of such theories is the assumption that man of today can be used as the yardstick for other times. The modern way of perception and thinking cannot be applied to early men and early peoples... (for) we will perceive that both ancient thinking and perception were completely different. It is not merely a matter of greater or less accuracy; the body, soul and spirit of early man were organized in quite a different way."

The text is tied in with zodiacal findings; earth periods from the Lemurian and Atlantean on; man's migrations and various cultures; the evolution of language; time rhythms and space experience. As a conclusion we come upon a promise and a warning:

"At this future time man will no longer be merely an object to which things happen; out of his transformed relation to the world he will be able to cooperate in shaping the processes of incarnation and life. Whereas in the past man seemed to be the subject of compulsion... now he will be able to participate consciously, as a freer being. If, however, he does not recognize and grasp these opportunities, he will be the slave of his environment even more than in the past, when he at least had the help of the mysteries."

The book, rich in references, line drawings, maps, charts and photographic reproductions, is offered with gratitude for the privilege and opportunity of so doing.

MEN IN WHITE APPAREL, Ann Ree Colton—1961. Arc Pub. Co., P. O. Box 1138, Glendale 5, Calif. Cloth—202pp—Index—\$3.50

In certain areas of the Far East it is the custom to mourn birth and celebrate death, a seemingly irrational reversal. Clear thinking will justify the practice. *Birth*, entrance upon the plane of choice, precipitates one into the arena of dramatic clashes between good and evil, light and dark, truth and error, love and hate. *Death*, on the other hand, brings release from the necessity of choosing between these conflicting opposites. It also provides an opportunity for taking inventory of gains or losses resulting from decisions made, and profiting thereby. Hence, the state following so-called death crowns an earthly sojourn by evaluating experiences and building the only factor one can bring to another earthly interval, CHARACTER.

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guide the newly arrived through the various post-mortem experiences ; and it outlines the widest procedures in caring for those who are passing that their last hours may be both beautiful and fruitful.

We endorse this volume as a loving and lovely contribution to all who face "death" themselves or who face it vicariously through attending upon another.

Other titles by the same author :

ISLANDS OF LIGHT 3.95

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THE HISTORY OF ALL THINGS, 1961. W-M pub. Trust, P.O. Box 247, Kentfield, Calif. Parts I, II & III in one Vol. 426pp—\$4.00

It was well over a century ago that the first edition of this book was published in New York State and was described as "GIVEN BY THE LORD OUR GOD Through Levi M. Arnold." This was in 1852. In 1853 the second edition came out in Boston. The 3rd, however, was printed in North Carolina in 1936 and bore the added statement "REVISED BY HIM Through Anna A. MacDonald." And now, in these harrowing days of transition, a person who feels he is deeply indebted to its contents for an understanding of what is in process, has brought out the current edition. This he has done at his own expense and purely as a labor of love, for all returns on the sale of the book go back into the Trust. Such a history should be sufficient to recommend the work to any thoughtful reader.

L. M. Arnold was a member of the Friends sect, owner of a foundry and a very humble seeker after wisdom. The original was written in pencil in a small bound blank book which he himself never read after its publication. It came through automatic writing, its purpose being to reveal something of spirit-life. The second was designed to show the relation of bodies to spirit and soul. Part III is "A History of Man's Spirit in the World of the Future Life." Hence there is a continuity or orderly sequence consisting of three parts which, taken together, is a revelation of past, present and future coming from one Source.

How true it is that "Coming events cast their shadows" and that there are human instruments equipped to interpret such shadow pictures!

PRINCIPLES OF THE IN-FINITE, Jefferson C. Barnhart. Cloth—68pp—Index—\$2.75

Having traversed—mentally at least—the complete cycle of manifestation as evidenced in the descending and the ascending arc of evolution, he brings his treatise to a conclusion with the stated conviction, "We believe that the goal, consciousness of God, will... be conserved through all eternity, and after all finiteness has disappeared. Immortality for man lies in the attainment of this eternal value, which is also the purpose of the finite order."



Books reviewed in these columns available from New Age Press, Inc.

The Mystery of the Christos

The above is the title of another volume by Corinne Heline that is scheduled to come off the press in early November. It will thus be available for the Christmas trade and for inclusion in your Christmas gift list.

The book is in five parts: I. *The Holy Christmas Mysteries*; II. *The Holy Easter Mysteries*; III. *The Path of Holiness or The Way to Christ*; IV. *Keys to the Christ Mysteries*; V. *The Cycle of the Year With Christ*.

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This will be a paper bound brochure of about seventy-five pages. It is expected to be out before Christmas. Advance orders accepted at \$1.00 a copy. It may be more after publication. Further notice will appear in the next issue of the Interpreter.

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