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New Age Interpreter

A magazine issued quarterly devoted to studies designed to aid the modern seeker to a spiritual reorientation in the light of the Ageless Wisdom. Eight issues \$2.75—Four issues \$1.50—35c a copy. Theodore Heline, Editor

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THE COUNCIL OF ROME

“LET INNER UNION DEMONSTRATE
AND OUTER CLEAVAGES BE GONE.”

The Roman Catholic Ecumenical Council that convened in Rome on October eleventh in this year of grace, 1962, marks another event of unsurpassed significance in the long history of the Christian Church. It is an impressive assembly devoting itself to self-examination with view to effecting a spiritual revitalization of its faith and activities, and to receive a fresh upsurge of the spirit that was in Christ Jesus whose love and benevolence flowed out unrestrictedly to the whole of a misty-minded world groping for the life more abundant.

Renewal and reconciliation are keywords of the Second Vatican Council, as it is officially designated, and the twenty-first general assembly of the Catholic hierarchy in the two thousand-year history of the Church.

The true sponsor of this Council is really the Time Spirit of our Age whose demands upon our generation is that all things be made new. The call to assemble was inwardly received by Pope John XXIII who in turn transmitted it to the ecclesiastical hierarchy of which he is the head. The nature of the circumstances attending the inception of the idea and its prompt and decisive translation into action were such as to leave no doubt in the recipient's mind that it was an inspiration received from on high.

As recorded by Pope John himself, the decision to call a Council occurred shortly after his assumption to the papal throne. It emerged into clear consciousness as he reflected on the sorry state of the world and on what he, by virtue of the high office to which he had

been elevated, could do to better it. Apparently the answer was already present in the question. That answer seemed to be condensed into two primary propositions: First, the moderization and renewal of the Church; second, to promote Christian unity.

When the Pontiff first shared these thoughts with his Secretary of State, this is how he described the feelings and thoughts that came over him: "Our souls are illumined with an idea which we felt in that instant and received with indescribable trust in the Divine Master. A word solemn and binding rose to our lips: 'A Council'" The matter was settled in that moment. The response from his Secretary, Cardinal Zardin, was, in John's words, "immediate and exultant. This was the first sign," he added, "of the Lord's will."

Convinced that this was so, the pope felt no need to consult any one else about the matter. Nor did he. If, thought he, a call to Council did not arise out of his own human thinking but was inspired by what he believed to have come to him as "a shaft of the Holy Spirit," obviously the thoughts of others on the subject, however important, would not alter his decision.

John XXIII is too humble a man to have initiated on his own a project of such extraordinary significance as an ecumenical council. As he did so he already knew that he had the majority with him since he was so completely convinced that the action taken was in accord with the all-encompassing One. And so it proved to be. When the cardinals, to their great surprise, were apprised of the pope's decision, none of them having been consulted except the Secretary of State, as previously noted, there was no murmuring of dissent. Acceptance and approval were instant and unanimous. Pope John interpreted this complete accord as a sign of divine approval. "Humanly," said he, "we could have expected that the cardinals after hearing our allocution might have crowded about ardent to express approval and good wishes. Questions and explanations would have been the usual reaction. But," he added, "explanations came later. Commenting on the "devout and impressive silence" that greeted his announcement, he confessed that he was so deeply moved and his joy was so great that he could not find words to express his rejoicing.

And so they were ready to begin work. That work promises to have important results. Something significant is certain to be wrought out under the intensive pressures of the time. Promise lies in the wide representation composing the assembly and the spirit and attitude under which the Council was convened. While one could wish that the laity of the Church and representatives of non-Catholic communions were included as active participants in the Council's deliberations, even as constituted one may reasonably expect the

Council to inject into the Church a power thrust out of its past into the living, throbbing present as this is now in process of shaping the future.

From the Piscean Age, of which the Catholic Church has been the pre-eminent religious expression, it is now under the cosmic imperative of adapting its outlook, its thinking and its activities so as to bring them into harmony with the rhythms of the incoming Aquarian Age. Only by so doing can it hope to continue to grow spiritually and to successfully fulfill its high mission. Failing of this, modern man would find in it less and less to nourish his spirit and to guide him on his upward way.

This, then, is the Council's first objective: to bring its institutionalism up to date. It is not to work over doctrines, but to infuse them with new life and meaning; it is to come to a better understanding of the prevailing consciousness which differs so greatly from what it was when its theological system was formulated and to discover, if possible, more effective means and methods by which to carry its message to present and future generations.

To do this would mark a forward step. But if this Council does not also come to grips with a radical reformation of its purely theological questions, another similar gathering will most certainly have to be called long before another century or two or three shall have passed.

As the news media have so well informed us, the last previous Council was held in 1870, nearly a century ago, and the interval between it and its predecessor, the Council of Trent, was nearly three hundred years. In all its long history it has up to this time held an average of only one Council for each of the twenty centuries of its existence. In view of this fact it is evident that none are called except under some internal or external urgency or extraordinary circumstance. Remembering this, the fact that Pope John decided upon this one without any prior consultation with either Vatican officials or other Church leaders, is further evidence, if such be needed, of his clear awareness that the decision was not of his making but that it came from inner-plane direction. It was natural, therefore, for him not to speak in the first person singular when relating what passed through his mind at the time he decided to call a Council.

Previous Historic Councils

Earlier Church Councils have made important religious history. The best known of these is the First Council of Nicaea. This was convened by the Emperor Constantine in the year 325 A.D. It was the Council that authored the familiar creed that bears its name and which is still recited by millions of the faithful in both the Catholic

and Protestant communions. Next to the first convention of Christian leaders that met in Jerusalem in 47 A.D., known as the Apostolic Council, that held in Nicaea is rated as "the most illustrious of all the Councils of Christendom."

According to Church history the next most celebrated gathering of the Roman Catholic hierarchy occurred about twelve centuries later. This was the Council of Trent. It was in session for no less than eighteen years—from 1545 to 1563. Its great importance derives from actions it was aroused to take in consequence of the doctrinal crisis precipitated by the Reformation and the rise of Protestantism. It led to extensive discussions and interpretations of theological doctrines and Church discipline.

It may be noted in passing that there are wide dissimilarities between the first Council, held in Jerusalem and the Council now in session. Membership in the first assembly was composed of a few pioneering evangelists. The new-born Church had not yet become institutionalized nor its doctrinal beliefs formalized. It was made up of humble men, God-inspired, whose central message was the saving mission of the Lord Christ. Saint Paul, the foremost of these evangelizers, really spoke for all of them when he testified of himself as knowing "only Christ Jesus and Him crucified."

By contrast today's assembly is made up of members of a highly organized hierarchy. They come now, not singly and from local surroundings, as they did to the Jerusalem meeting, but numbering no less than 2500 gathered from every quarter of the globe. Moreover, they are now of graduated ranks, robed in colorful vestments and clothed upon with various degrees of authority bestowed upon them by their Church. They meet in no simple surroundings, but in glory and splendor, with pomp and ceremony, and in the most imposing grandeur of Christendom's basilicas, the Cathedral of St. Peter.

Jerusalem and Rome

Such are some of the external differences between the earliest and the latest Councils. More significant is a difference of internal nature. The men who gathered in Jerusalem in the first century were souls that had experienced the inner transformation of the pentecostal outpouring of the Holy Spirit. They were spiritual firebrands. They were endowed from on high with what it took to set into motion a new faith and to further secure the anchorage of the divine impulse brought to earth by the Lord Christ. They had so far identified themselves with the immortal part of their being that they could face martyrdom, which many of them met, with equanimity and even with praise on their lips for the privilege that had been theirs to pioneer

in proclaiming the new Gospel to the world even at the cost of persecution and crucifixion. As they sought to be like their Master in life, they were content, if need be, to emulate His example even in death.

There are not wanting individual souls even in our day of comparable illumination, zeal, dedication and complete surrender of the personal self with all its interests, inclinations and appetites to the dictates of the divine indwelling spirit. But whereas in the apostolic days it was the company of Christian evangelizers as a whole that were possessed of that supernal light and energy and power that came with the outpouring of the Holy Spirit on that spiritually momentous Day of Pentecost as recorded in the Acts of the Apostles, there is no similar assembly which as a whole is composed of such transformed, God-intoxicated souls. On that first day of Pentecost those who gathered together "were all with one accord in one place" and are described as having been "filled with the Holy Spirit." Such is the state of consciousness to be aimed at in effecting a renewal of the Church. The degree to which it succeeds in achieving this goal will it serve as a transforming instrument for channeling into this world the spirit of the living God.

A Correspondence Between the Councils of the First and the Twentieth Centuries

To the foregoing study in contrast is to be added the more important feature wherein the two Councils stand on similar ground. The Jerusalem Council ushered in the Piscean phase of Christianity; the Rome Council is called to usher in the Aquarian phase. Both stand at the very beginning of a two thousand-year cycle of unfoldment. The problems confronting them both as inaugurators of a new age are basically similar.

What was it in the year A.D. 47? What was it that necessitated a Council being called at that time? It was to clear up a conflict that arose between those who insisted that the established pattern of the Old Dispensation should not be altered and those who recognized change as imperative in the light of the new revelation that came with Christ Jesus. A more universal approach was now in order. It could not remain restricted to the religious forms and practices that were appropriate to the people of Israel in fulfilling their specific national role of preparing the way for the Divine Incarnation.

And so the Church was thrown open to the Gentiles. The uncircumcised were being admitted into the newly formed Christian Centers. Jewish Christians, formerly of the Pharisaic party, protested. To settle the dispute the brotherhood at Antioch, where the converts were first called Christians, deputed Paul and Barnabas, with several others, to lay the matter before a general meeting of the apostles and

elders at the mother church at Jerusalem, and obtain their formal and final decision on a point of so vital importance in carrying the Gospel into "foreign fields." After a recital by Peter of his experiences, and referring to those of Paul and Barnabas in their work among the Gentiles, the conclave came to the conclusion that converts would henceforth be admitted into the Christian community without requiring circumcision or the observance of the Mosaic ceremonial law. And so an old order was passing, giving way to a new.

Now just as the first Council was called to open the way for spreading the Gospel beyond the confines of the race and nation whose divine mission it was to give it birth, so the present Council is called to do precisely the same thing: It is no longer provincial. The world has become its parish. It is no longer Rome, or Italy, or Europe that are in control. Added to the former Old World domination there is now the large and influential representation from the New Americas and the very liberalizing influence of younger men from mission fields among peoples of other races and religions in Asia, Africa, Oceania, and every other quarter of the globe. In this latter category are many pioneering souls who think more in terms of humanity than of the institution they represent, and among them are also those who venture into areas where they are prepared to meet persecution and even martyrdom. In this they are of the same spirit as were the earliest first century evangelists who carried the Gospel into Asia Minor, into Greece and Rome, and even into barbarous regions to the north.

But the present Council is not only moving far out beyond former regional bounds in its deliberations, but into the farthestmost areas in the whole wide world. It is also moving out into a new time cycle of human progression, even as in the time of the Apostolic Council in the first century of the Christian Era.

The Spirit of Conciliation

And so the ancient Church is inevitably lowering its separative barriers. In so doing, its traditional conservatism is such that its procedures are certain to be extremely cautious and to extend over a long period of time. But it is embracing more inclusive concepts. It is seeking a wider fellowship with all who love God and accept the Christ. It is reaching out for a greater freedom of thought, a more liberal outlook, for a wider cooperation, not only with fellow Christians but also with all who believe in God and a divine plan for man.

The hitherto tightly closed institutionalized Church has become more human and less doctrinal in its outlook and attitudes. Attention is shifting, however slightly, yet surely, from questions relating to the propagation of its particular beliefs and practices, to that of

furthering a spiritual revival first among its own followers and then by extension, that of all faiths. More and more it shows signs of coming to the realization that nothing less has now become essential to saving the world from the terrifying forces of destruction sweeping over it. Hence it no longer stands so severely aloof from meaningful contacts with followers of other creeds, other religions. While true to its own formulas, it long since ceased to burn dissidents at the stake. Stage by stage it has progressively abandoned in all but a few areas under its control, the position that it was incumbent upon it as a sacred duty to preserve what it held to be the one pure, true faith by repressive measures and outright persecution of non-conformists.

The approach today is one of reconciliation with those whom it is pleased to courteously designate as their "separated brethren" and with whom they consider themselves really united "in the mystical body of Christ," as Pope John has expressed it. And so, whereas in the past there was, in the diplomatic language of the day, nothing negotiable with those who had left its fold, the expressed desire and aim today is to meet, to exchange views and to find points on which there is unity rather than to perpetuate emphasis on features of disagreement. This is the direction taken by the present pope. Said he at the time of assuming his high office of leadership: "I have tried to preserve my calm and balance while investigating and evaluating things and persons about me, ever concerned more with that which unites rather than that which divides."

It is in this spirit that this Council welcomes the presence of Protestantism. It is there to establish a contact such as has never been made before. Among the observers attending all but one of the major Protestant denominations are officially represented. These are seventeen in number, and while they have no voice in the official proceedings, they are not left far out on the sidelines. They come very close to the Council's deliberations. In addressing them the papal head made it clear that they had not been invited as a mere gesture of tolerance but because their presence was wanted and needed. They were expected to be more than mere spectators, or passive onlookers and reporters. They were invited to participate actively from the position assigned them as observers, and to make known what they liked and did not like, with what they agreed or disagreed, and to offer such suggestions and comments as might prove helpful in the all-inclusive interests of the Church Universal. For while the first concern of the Council is modernization and renewal, its second main objective, which is expected to develop out of the first, is to further Christian unity.

John XXIII is not content to leave the cause of unity to mere

hopes and wishes. Its pursuit must go beyond sentimental longing and pious declarations. Something of a positive nature, concrete and practical, had to be undertaken. To this end he created a new Vatican "cabinet post," *The Secretariat for Promoting Christian Unity*. Specifically, the unity presently aimed at is directed toward all those "who by their baptism are joined in Christ." This marks a new era in the life of the ancient church. It signals the beginning of practical efforts to narrow the sharp, wide cleavage that has marred Christian influence in the world for over four hundred years.

The aim to find a basis for unity on grounds of baptism by whatever communion this sacrament be administered, comes close to paralleling the declaration issued by the recent World Council of Churches held in New Delhi. "The Unity of the Church," it declared, "is made manifest by the fact that all who have been baptized in Jesus Christ, and who acknowledge him as Lord and Savior, are led by the Holy Spirit to form one community to confess the same apostolic faith, to preach the same Gospel, to share the same bread and to unite together in common prayer, being in communion with the whole community of Christians in all times and places."

Thus we have today declarations from the supreme bodies of both Protestantism and Catholicism in which neither excludes the other from a basic unity in the mystical body of Christ and the Church Universal. These are changes that spring from transformations that are taking place in the very soul and spirit of man. Therein lie their true significance. This it is that makes them historic. They are not surface developments. What appears to be little and human when looked upon as an unrelated fact or phenomenon takes on added dimension and significance when seen as a meaningful part of an unfolding divine plan and purpose.

Renewal and Reconciliation

From what has been said it is clear that the present Council has not been called for the purpose of attempting to round up and draw "lost sheep" back into its fold. There is no mention now of their "return." That is past. The first aim is the purification and renewal of its own life. In the process the search is for better understanding, for sharing, for closer collaboration in a mission far too stupendous and urgent for any single creedal body or religious faith to accomplish. There is a growing recognition of the fact that confronted as the world is with the mighty onslaughts of crass materialism, scepticism and godlessness, it will require nothing less than a mighty marshalling of all spiritually oriented peoples in carrying out its mission of saving the world for the souls of men.

And so there is a genuine thaw in the icy coldness which the

mother Church has maintained toward its "erring" offspring from the time of Luther's historic break with the Church some four centuries ago until now. Unlike some previous Councils whose principal concerns were to find ways and means to extricate heresy, to prohibit freedom of worship and to repress non-conformity by all possible means, the present Council is called to extend the hand of fellowship to those outside its own fold. The invitation extended to non-Catholic communions to send observers is an historic act of *reapproachment* on the part of Rome to heal the existing breach between the two major bodies of Christendom. It is, moreover, a manifestation of the active operation of the Lord of Synthesis in the life of mankind.

The great sin of humanity is separateness. The sons of men are one. The Christ came to save all souls. Other sheep I have, said He, that are not of this fold. As the Good Shepherd He came to open the door for all who would heed His call to enter into the Kingdom. He came to establish on earth.

The Rosicrucian mystic, Max Heindel, is authority for the statement that ever since leaving this physical plane the Master Jesus has continued to work with the Christian Churches, not as a sectarian, but as a universalist. We may well believe that in this His continuing ministry the greatest emphasis falls on healing schisms within the Church and bringing all followers of the Christed way into a genuine fellowship one with another.

There is also a statement by the Master D.K., better known as The Tibetan, that the Master Jesus "who is the focal point of the energy that flows through the various Christian Churches" continues to work with the Christian Church "fostering the germ of true spiritual life which is found among members of all sects and divisions, and neutralizing as far as possible the mistakes and errors of the Churchmen and the theologians. . . . Certain great prelates of the Anglican and Catholic Churches are wise agents of His."

The foregoing quotation is taken from the volume, *Initiation Human and Solar* by Alice Bailey. In another of Mrs. Bailey's books, *Cosmic Fire*, there is another reference by The Tibetan to the Master Jesus in His relation to the Churches. In dealing with the specialized work that will be done by certain Illumined Servers in the days ahead it is stated that "the Master Jesus will take a physical vehicle, and with certain of His chelas effect a re-spiritualization of the Catholic church, breaking down the barrier separating the Episcopal and Greek churches from the Roman. This," adds the Tibetan, "may be looked for, should plans progress as hoped, about the year 1980."

This is the goal toward which Pope John is pointing his Church.

Concrete measures have been taken leading to its realization. It is the major business to which the Council of Rome has been called.

A Stirring of the Holy Spirit

And so, in the very midst of the evils rampant in the world, the bitter conflicts going on at all levels of human thinking and action and the religious blackout covering vast areas of the globe, there are not wanting signs of a stirring of the Holy Spirit. They are present in every sphere of life pressing humanity into ways leading toward a new and more peaceful order through a growing spirit of good will based on a clearer grasp of the fundamental fact that only in consciousness can we ever be really separated from one another. It is the rising and expanding consciousness of the entire human race at this point of its evolutionary development that underlies the universal trend toward ever more inclusive alliances and confederations among nations, the multiplying international bodies extending to every aspect of man's manifold interests and endeavors, and the long list of mergers that have occurred in only the past few years among the most conservative and tenacious of separatists, the Churches.

The keynote of the 1962 Ecumenical Council of Rome was sounded by its Pontiff. It was one of utter simplicity, humility and directness. It was the keynote of his own life. "One of the humiliations we have had to endure as the successor of St. Peter," he said shortly after his exaltation to the papal throne, "is to see men kneel to us." And at the time of his coronation, he told his followers not to look to him as a skilled diplomat, statesman, scholar, organizer, or one informed on all manner of subjects, but simply as one striving to emulate "the wonderful picture drawn by St. John in the words of the Master Himself, of the Good Shepherd." The distillation of his doctrinal beliefs and ceremonial practices is, in his own words, "to be good and kind always—with everybody," words echoing the prophet Micah's rhetorical question: "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?"

A Council that meets in an atmosphere keyed to a spirit of such simple and humble faith is rich in promise. And the Roman Pontiff has made it clear that he expects results from it of major significance, not only to the Church, but to all Christendom. May that optimistic expectation be fulfilled and the Council's actions mark a major advance in the progressive development of Christian fellowship and human brotherhood.



COLOR AND MUSIC IN THE NEW AGE

By Corinne Heline

PART IV

To the esotericist, color vision means that the spiritual eye of clairvoyance has become aware of the living colors which are a basic phenomenon of the soul world. On the astral plane—also called the Desire World because it is the realm of Nature in which emotions, feelings and desires are visible in objective formations—clouds of color display the qualities of the soul life of the entire human race. Here also are seen the color formations created by the cosmic emotions of Angels and Archangels, and other cosmic Beings; as well as by animals and those Nature spirits which work in the plant and mineral kingdoms.

At a deeper or higher stratum of the soul world the basic quality is *sound*, for this is the realm of the *Music of the Spheres* and here the archetypal songs of creation resound through space. The two realms, called the First and Second Heaven in Western Wisdom tradition, are not separated from one another. Rather, they interpenetrate; and the color-patterns seen in the soul world are, in fact, "ensouled" by the harmonies of the next higher or inner plane.

Where thoughts and emotions are intricate and highly civilized, the sound and color-patterns are correspondingly intricate. These patterns in the astral vary from mere puffs of color like small clouds, which in the aggregate resemble rolling cloud masses, are clouds of collective emotions that oftentimes surge and roll over vast multitudes of people. It is within such masses that the great Archangels who guide the evolution of races and nations may sometimes be seen directing their charges—as many seers have described them in sacred literature the world over.

The stirring martial music of patriotic songs sends armies into battle in a wave of scarlet, crimson and gold combined with flashing, shifting blades of light representing righteous indignation and a strong spirit of self-defense. It is not surprising that these blades of light in the aura are mistaken for actual spears and swords in the hands of supernatural warriors; although in general the blades surround their bodies in a sort of aureole. Such is the representation of high moral courage, but not the excitement of anger shown in lightning-like formations of the aura against a black-and-scarlet background.

Where the thought processes are clearly defined, as they are in a trained intellect, the thought forms are sharp and clear. The human aura also reveals this line of development, it being cloudy and indefinite of outline in those of the masses; clear of outline, radiantly transparent and brilliant with living color in those of higher culture.

In an unsigned article which appeared in *Rays from the Rose Cross Magazine* for October 1915 and presumably written by Max Heindel, who was then its editor, we read: "When we learn to control our sense of sight so that we may look at a man without seeing his physical form, then his photo-sphere or aura may be seen in all its splendor, for the colors of earth are dull in comparison with those spiritual living fires which surround and emanate from each human being. The fantastic coruscating play of the aurora-borealis gives us an idea of how this photo-sphere or shadow acts; it is in incessant motion, darts of force and flame are constantly shooting out from every part thereof, but particularly active around the head; and the colors and hues of this auric atmosphere change with every thought or move."

Tonal Equivalents of Form and Color

The thought form proper, which has to do with ideas not associated with a feeling or emotion, also shows that a correlation exists between the form (or design) and a tone; for the archetypal tones sound continuously in the World of Thought (Second Heaven). Occult scientists have pointed out long since that there is a very well known physical analogy to this heaven world process. If sand is placed on a sheet of glass or brass, and across the edge of it is drawn a violin bow, the sound will cause the sand to form patterns which, in the science of acoustics, are called "the figures of Chladni." The figures vary when the plate is bowed at one point or another.

In the dense, rigid conditions of the physical world these three processes—sound, color and design or form—are separated from one another. In the soul world they occur simultaneously and automatically, in consonance with the laws governing inner realms. Thus it may happen that when an Invisible Helper is awake to a degree in the astral plane while his body sleeps in the physical, he suddenly realizes that music is pouring from objects all about him.

Perhaps he awakens in his soul body to find himself in an art gallery where he sees many beautiful pictures of the Christ here reproduced through the reflective powers of the astral plane. As he gazes upon them there will be a burst of music like that of a great pipe organ. It pours out from the pictures and seems to fill all space. What is this music? It is the higher dimension of the pictures, the equivalent of them in terms of sound—as it is known in the higher

heaven where sound dominates. In other words, the Christ pictures painted in music.

Since we live at all times, not only in the physical world but in the higher soul dimensions which interpenetrate it, every one of us has a deep intuitive knowledge of these facts regarding the soul world. This has always been known to members of Mystery Schools. Plato taught that the love of beauty is but the soul's remembrance of what it once knew before it was encased in flesh.

The Russian composer Scriabin was profoundly interested in the study of color and music. At the time of his transition he was working upon what he hoped would be his masterpiece, a symphony in which the two would be blended. His idea was to place a screen upon the stage above the orchestra. As the symphony was performed, colors would appear simultaneously upon the screen. His passing was a great loss to the New Age art of combining color and music, for he was a gifted pioneer in this most fascinating field of endeavor. The following table is Scriabin's correlation of musical notes with colors as he saw them:

Musical Key	Correlating Color
C	Red
C#	Violet
D	Yellow
D#	Glint of Steel
E	Pearly Blue & Shimmer of Moonlight
F	Dark Red
F#	Bright Blue
G	Rosy Orange
G#	Purple
A	Green
A#	Glint of Steel
B	Soft Blue

The Rainbow Dance

"You have your eyes, you have your ears: look with your eyes on the things of Nature, hear with your ears what goes on in Nature; the spiritual reveals itself through color and through tone, and as you look and listen, you cannot help feeling how it reveals itself in these." —*Rudolf Steiner*

On the radio the question was asked recently: "What is Truth?" A physical scientist replied, "Truth is only that which can be evidenced through sensory perception." How blind and benighted can man be! All Nature is striving to reveal to him something of the

wondrous miracles with which he is surrounded, yet he is contented to live in the narrow prison house of his five senses. To such an one we suggest a careful perusal of the words written by that eminent occult scientist, Rudolf Steiner, as he describes to his pupil the inner workings of a rainbow :

“People gaze open-eyed at the rainbow. But if you look at the rainbow with a little imagination, you may see there elemental Beings. These elemental Beings are full of activity and demonstrate it in a very remarkable manner. Here (at yellow) you see some of them streaming forth from the rainbow, continually coming away out of it. They move across and the moment they reach the lower end of the green they are drawn to it again. To one who views it with imagination, the whole rainbow manifests a streaming out of spirit and a disappearing of it again within. It is like a spiritual dance, in very deed a spiritual waltz, wonderful to behold. And you may observe too how these spiritual Beings come forth from the rainbow with terrible fear, and how they go in with invincible courage. When you look at the red-yellow, you see fear streaming out, and when you look at the blue-violet you have the feeling : there is all courage and bravery of heart.

“Now picture to yourselves : There before me is no mere rainbow ! Beings are coming out of it and disappearing into it—here anxiety and fear, there courage . . . And now, here the rainbow receives a certain thickness and you will be able to imagine how this gives rise to the element of Water. In this watery element spiritual Beings live, Beings that are actually a kind of copy of the Beings of the Third Hierarchy.”

All the manifestations of color which occur in both the inner and outer realms of this earthly planet are under the supervision and direction of the three great Hierarchies, namely, Sagittarius, the Lords of Mind ; Capricorn, the Archangels ; Aquarius, the Angels.

Evidently the poet Robert Browning had developed some of his extended faculties which enabled him to penetrate into the inner realms when he wrote :

Only the prism obstruction shows aright

The secret of the sunbeam :

Breaks its light into the jewelled bow for blanket white.

So may a glory from defect arise.

Lumina—A New Art Form

During the last few decades a number of instruments have been invented for the purpose of synchronizing color and tone. Among the most successful of these inventions is that of Mr. Thomas Wilfred, named the *Clavilux*. Many persons reading these lines will

recall the pleasurable interest with which they attended the Clavilux concerts. The following account descriptive of Mr. Wilford's work is taken by permission from the August, 1962, issue of *The Journal of Borderland Research*:

A completely new form of art, called Lumia, has been created for the reception room of Clairol's New York offices, 666 Fifth Ave., by Mr. Thomas Wilfred. Moving colors are projected on a ten-foot screen to give the illusion of an abstract painting being created in space, as the tints and shapes swirl through a pre-determined series of patterns. The vivid colors, slowly moving across and through the screen in combination with more delicate hues, create an unusual visual experience which may be watched for seconds, minutes or hours. The procession of color constellations is set to run for one year, 34 weeks, 22 hours and 10 minutes, and then start all over again and exactly repeat the composition.

The "light mobile" is called *Study in Depths, Opus 152*. Mr. Wilfred previously created 151 compositions. These other works are in the Museum of Modern Art, Metropolitan Museum of Art, San Francisco Museum and many in private collections. The Clairol Lumia composition is the largest, will run the longest, and is the first in an office."

A recorded Lumia composition of 1955, gift of Mr. and Mrs. Julius Stulman to the Museum of Modern Art, New York City, is of interest:

Lumia, the art of light, was developed by Thomas Wilfred who experimented for years during the first quarter of a century. In 1921 he completed his "clavilux," an instrument consisting of a number of powerful projectors with an organ-like keyboard controlling the form, color and motion projected on a large white screen. In 1922, in New York, Wilfred performed his first Lumia recital on the clavilux and for 20 years thereafter he gave clavilux recitals throughout the United States, Canada and Europe. In 1930 he founded the Art Institute of Light for the study and further development of this new medium. The Institute maintained laboratories and a recital hall in New York until the war years.

Thomas Wilfred continues his work in Lumia, creating new compositions and recording them for automatic repetition in instruments such as "Aspiration" as shown at the Museum of Modern Art. The artist describes this work as a theme with 397 variations. The form and color cycles are of different duration. Thus every time the form cycle repeats, it does so with a different color treatment—a near coincidence every two hours and 32 minutes. The entire composition has a duration of 42 hours, 14 minutes, 11 seconds.

Of Lumia, the art of light, Mr. Wilfred says:

"Man has built with stone, carved with marble, painted with ground pigments, blown through reeds, plucked strings, sung, danced, written and spoken. Thus our seven fine arts have grown along with our civilization. Their tools and media were both simple and close at hand. One medium, however, defied man's harnessing attempts: Light, the greatest natural force our senses can grasp, the source and maintainer of all life and growth.

"But with the advent of electricity a way opened up, and now a

great new epoch begins in esthetics. An eighth major art form has been born to join the accepted seven, the art of light. It has been named Lumia. Here light is the artist's sole medium of expression. He must mold it by optical means, almost as a sculptor models in clay. He must add color and finally motion to his creation.

"Motion, the time dimension, demands that he must be a choreographer in space, a dancer-by-proxy whose body is weightless and may assume any desired shape. This he accomplishes by manipulating sliding form, color and motion keys on the organ-like console of a clavilux instrument. A special notation system is used. The keys actuate optical combinations in a battery of powerful projections, the result showing on a large white screen.

"The Lumia composer may also record his works for automatic repetition in self-contained cabinets resembling television sets. The artist's aim is to transform the screen into a large window looking out on infinite space, an imaginary stage of astronomical dimensions, and to perform on this stage a silent visual music of form, color and motion.

"Further information can be obtained from Thomas Wilfred at West Nyack, New York."

Healing Techniques for the Aquarian Age

Sensitives will be, perhaps, the ones most benefitted by New Age color instruments, and the number of sensitives is multiplying rapidly—which means that the whole population will require someday the healing directly brought down from heaven to earth in this way. Children of tender years, and those not yet born, can be influenced by colors affecting the lives of their mothers. The powers latent in both color and tone possess almost infinite possibilities for benefitting humanity. When this fact has been generally accepted, work with color and tone will be a most important factor in the daily treatment programs of hospitals and schools. When parents, doctors and teachers are wise enough to substitute their constructive values for the dull fabrics and blatant current trends in music, a new era in culture, healing and education will be opened up to all, especially children. Those of average intelligence will become precocious and the problems of delinquency will rapidly decline. A wiser and more responsible generation will then bless the earth.

May the following list of compositions assist students in selecting music for their periods of meditation:

Meditation from Thais, Massenet; Ave Maria, Bach-Gounod; Grail Music of Wagner; Masses and Gospels set to music by various composers; favorite hymns in a tender mood.

Blue, blue-violet, lavender and purple should be used with the above devotional background music. Meditation for unfolding inner power calls for initiatory music and color tones of blue, indigo, violet, purple and amethyst. Suggested compositions:

The Ring Cycle—Wagner; *Parsifal, Lohengrin*—Wagner; *Orpheus and Eurydice, Alceste*—Gluck; *The Magic Flute*—Mozart; *Thais*—Massenet; *Aida*—Verdi; The Nine Symphonies of Beethoven; *Swan Lake, Sleeping Beauty*—Tschaikowsky.

Also, there are fine recordings of readings from the great classics of literature and religion, in both prose and poetry, which lend themselves to meditation when accompanied by appropriate colors and musical compositions.

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Wagner—A Tonal and Color Sensitive

Richard Wagner was especially aware of the sensitizing and refining influence of color on mind and body. Next to his body he wore only silk, and this in carefully chosen colors to harmonize with the type of composition upon which he was currently engaged. This was not just an eccentricity. It was a case of a nervous system which had become responsive to color's subtle radiation beyond the ordinary range of human sensitivity. In his most inspired moments Wagner felt the need of the emanations that come from delicate pastel colors, such as orchid, blues, crystalline and pale mauves and the rich golden tones which to the soul sense, characterize the song of Angels and seem almost to power their flight through the celestial spaces. His own color note was purple.

Discovers Wagner at a Group Meditation

"I have read your *Esoteric Music Based on Musical Seership of Richard Wagner*," writes an appreciative reader. "I thought it was wonderful, and it has given me a real appreciation of his music. In a meditation group I noticed the decided effect the music had on me, so I inquired the name of it. It was Wagner's *Fire Music*. Shortly after that I heard of your book and ordered it, for which I am very grateful.

I also have your *Healing and Regeneration Through Music and Healing and Regeneration Through Color*. Now I would like to know if you have written anything more on music, and if so, will you please let me know?"

* * *

Yes, Mrs Heline has written more on the subject. She has just completed in manuscript what will make a sizeable volume, titled *The Power and Magic of Music*. It will consist of three parts: Part I. *Music in Relation to Human Evolution*. Part II. *The Twelve-Stringed Cosmic Harp*. Part III. *Beethoven's Nine Symphonies Correlated with the Nine Lesser Mysteries*.

This will go to press as soon as publishing funds permit. We hope this may be not later than early 1963. Many who have learned about it are eagerly awaiting its release.

Wagner's Music-Dramas

Add to your appreciation of these master-works by having at hand Mrs. Heline's esoteric interpretations when witnessing their performance on the stage or hearing them on radio. Truly inspirational. \$3.50.

The Importance of Inner-Plane Activities During World Crises

BY CORINNE HELINE

Activities on inner planes are tremendously augmented in times of crisis. Those in the physical world who are being trained as conscious Invisible Helpers are usually put through a fairly regular routine during their hours of sleep. Nights devoted to instruction and study alternate with nights spent in rendering service. That is, they answer calls for help originating on both the inner and the outer planes of life. However, in periods of extreme stress, less time is given to instruction than to service in meeting the pressing demands for assistance from all sides.

We have referred frequently in our writings to the Divine White Light which is ever available for spiritual healing and protection. We will cite a few instances of its practical application.

In the current international crisis Invisible Helpers are being trained to surround areas most vitally affected with an aura of White Light. The three cities most immediately concerned, namely Moscow, Washington and Havana, are being so treated. Moscow is encircled with an aura of light from which a line of like radiance extends to Washington which is also encircled with the White Light and this line of light is further extended to Havana which is also enveloped in this auric light. This work is done in order to increase the forces of good will, unity and understanding and to decrease correspondingly the forces of hostility, hatred and misunderstanding through which the destructive forces of war are generated.

On Sunday morning, Oct. 28, shortly after Mr. Khrushchev had announced that he would remove the missile bases from Cuba, the news casts reported that a congregation which filled a church in Key West, Fla., came out in a body and knelt together on the ground facing Havana to lift their hearts in thanksgiving. The healing, harmonizing energies generated by such group prayers is far greater than is generally believed. The Forces of Light are ever radiating their constructive powers as do also, unfortunately, the powers of Darkness. If people generally were more fully aware of the unlimited efficacy of prayer and meditation all spiritually minded groups, large and small, would devote more time to such exercise. Regular periods would be set aside for rendering world service in this way. Awakened souls on both inner and outer planes could by uniting in such activity, bring tremendous relief to all areas under

stress and strain, suffering and disaster, the world over. The love and light so generated uninterruptedly day by day and hour by hour, could become in time of such strength as to actually bring to pass peace on earth and good will to men. More potent for peace than waving banners, shouting slogans, and marching demonstrations, is the quiet miraculous power of meditation and prayer.

In the summer of 1939 we had a most memorable experience when we were permitted to observe a host of Compassionate Ones placing protective auras of Light around various churches, cathedrals, sacred shrines and other treasured places throughout Europe. This was just prior to the outbreak of World War II. In the midst of the bombing that followed which laid some cities in almost complete rubble, reports of such destruction observed again and again, how certain sacred and historical structures were spared as by miracle from ruin.

Another time that called for intensive work on the part of inner-plane workers, occurred when Mussolini's decision to join Hitler's Germany hung in the balance. Day after day and night after night, the activity continued in the inner realms, but the dark forces prevailed. The sorrow, suffering and destruction which this brought on Italy, and the terrible inhuman end that came to Mussolini's own life, were the tragic consequences of the evil alliance.

A momentous event in connection with inner-plane activities occurred when our American Congress was debating whether or not our country should join the League of Nations. At the time hundreds of Invisible Helpers from all parts of the world gathered about the Capitol in Washington. On the night before the day on which the issue was to be decided, this host of Helpers concentrated on creating an atmosphere favorable to clear positive thinking and right judgment. The very desks of the law makers were charged with a magnetism aimed at quickening the spirit of the occupying legislator. This is how the messengers of the White Forces work. They create conditions favorable to right and constructive action. Never, never do they interfere with the free will of the individual. This is held absolutely sacred.

However, the intensive work done by the Invisible Helpers to create an inner light in which the highest possible action might be made did not prove sufficient to overcome the opposing forces. It failed. America did not become a member of the League of Nations, with dire consequences. In speaking of this defeat, Woodrow Wilson declared with rare foresight that it was here the groundwork was laid which later could only culminate in that terrible tragedy which we now know as World War II.

All who are preparing themselves for inner-plane work will do well to meditate often and deeply on the ninety-first Psalm, "The

Psalm of Protection." This is an utterance of an illumined soul who had experienced the truth and power of its affirmations. Not by faith alone, but in full knowledge did he write: "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee."

Another instance where inner-plane ministry played an important role, was one night in 1958 when Khrushchev was being entertained by President Eisenhower in his country retreat near Washington. All that night long Invisible Helpers were intensely active. Among them were some of the Founding Fathers of this nation and numerous other individuals who had played an important part in our country's various crises. The radiance around the meeting place on that memorable occasion was so powerful that it rayed out far and wide. Undoubtedly this will leave its impress on the place for a long time to come. With the arrival of dawn, those among the Invisible Helpers who were in physical incarnation, returned to their bodies to resume their accustomed duties. Before leaving the site they had blessed they received in turn a blessing from on high; a resonant Voice was heard intoning, "The work of this night will bear rich fruitage in the years to come."

Well indeed, it may be that the favorable turn to the ominous events of the final days of October, 1962, is more closely related to inner-plane activities preceeding them than this world dreams of.

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SAFETY SHELTERS

The Cuban crisis has brought the Shelter project again to the fore. While physical structures designed to give protection from possible bombing and fallout should not be idly dismissed, there should be no cessation of inner work on the creation of spiritual auras of refuge by daily invoking the protection of the Most High. Those who come under such coverage need have no fear. Declared the Psalmist, "Because thou hast made the Lord thy habitation there shall no evil befall thee."

Our twelve-page pamphlet, *Safety Shelters*, is still available. It is not priced. It is sent out freely. Its costs, however, are not met by any one or more underwriters but by contributions from the many who wish to participate in the project financially as well as by giving it personal distribution. To help meet printing costs we submit the following prices in quantity lots: 15 for \$1.00; 50 for \$3.00; 100 for \$5.25 and 1000 for \$50.00.

Address: New Age Press, Inc., 1544 Cerro Gordo St., Los Angeles 26, Calif., or New Age Press, Inc., P.O. Box 423, Santa Monica, Calif.

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THE BIBLE IN OUR TIME

BY ADRIENNE ASHLEY

In a time which material science on one hand and enlightened scepticism on the other compete for the minds of men, a time in which humanity has made an almost unanimous rejection of orthodox religion or, at best, pays lip service to it in the name of expediency, the recently published *Revised Edition of the English Bible* has zoomed to top place in current *Best Seller's Lists* and there remained over a sustained period.

Such a paradoxical attitude on the part of the public arouses serious thought leading to certain definite conclusions. The first is that present attitudes of rejection do not apply to the Bible itself, source of religious thought, feeling and conviction, but rather to outmoded creedal interpretations and imposed religious authoritarianisms.

The second conclusion is that humanity is crying for a new revelation. There is a great need, a continuing unsatisfied hunger in the hearts and minds of people everywhere, a hunger and need intensified by the insecurities and anxieties that beset us in today's world. It has promoted an inward groping for answers, for spiritual satisfactions, for light in darkness. A great seeking is taking place for the light of spirit. It takes place because of a deeply rooted instinctual awareness that in this light is to be found the solutions to the very dilemmas to which our intellectual and scientific developments have brought us. Mankind is forced, by the very practicality of his age, to face the fact that the future holds no promise but the promise of ruin from the developments on the physical plane; and therefore, future help must come from spiritual forces. So, in the extremity of need, humanity turns to the only familiar source of comfort, the spiritual textbook for the Western world, the Christian Bible.

But this is not enough. It is not enough that the Bible is a *Best Seller*. It is not enough that everywhere man is purchasing *The Book* and poring over its pages. Indeed, the Bible does contain the dramatic revelation so sorely needed, so hungrily awaited; but, at present, it is a revelation that requires the spark of illumination to give it life and substance for our time. Its drama remains somewhat in the position of one that is performed on an unlighted stage. The stage is set; the characters are schooled; the plot is complete; but without the floodlights of spiritual insight, the play loses its meaning and purpose.

However, God never deserts his Creation. He has a plan for humanity. It is to be found in our Bible, and in our day and our

world. From the depths of the ageless esoteric wisdom which always has been and always will be with us, it is possible to draw forth keys to unlock its hidden meanings and release the flood light of spirit that will give reality to its revelation. It is possible to understand the Bible in terms of our age, the New Age; but in order to do so we must approach it in a new spirit; we must look at it with new eyes.

We begin by revising the prevalent concept that the Bible is "the particularly bloody secular history of a small segment of ancient humanity." Instead, we become aware that enlightened seers, teachers of the race of men, have seized upon the framework of historical narrative to unfold the history of the spiritual evolution of humanity. There is, therefore, a religious and spiritual unity underlying the complicated story of national life. This inner unity carries with it a continuity of purpose, a beautiful consistency, of which the people themselves were not usually aware. It would even appear that they did their best to thwart it. Nevertheless, the purpose prevailed, and the spiritually minded recognize it and see in it a revelation of God and his plan. They also realize that this spiritual continuity of purpose is carried over from the Old to the New Testament. These two parts of the Bible constitute a unity of divine revelation. The evolutionary purpose revealed in the Old Testament is fulfilled in the New.

"Let there be light" is the first edict uttered in Genesis, and the Book of Revelation concludes with the description of the Holy City, "the measure of a man who is an angel," lighted by the light of God and having no need for sun or moon. All books between Genesis and Revelation contain the story of this evolving light in human consciousness. All throw the light of God upon the way to apply eternal truths to simple living so that each individual segment of humanity may find his answers to life and become a useful participant in the upliftment of the race.

The above point leads us to the second revision in thinking, namely, that the Bible is not a book designed primarily as a guide to personal salvation in some visionary heaven of the hereafter, but, "lowly as you approach, sublime as you advance, veiled in mysteries," as St. Augustine described it, once we are inside its inner structure we find mind and heart opening to infinite vistas possible to the spirit of man as we stand in the presence of more light on the whole human situation past, present and future than can be exhausted in a life time of study.

The Bible is preeminently the Book of human experience. Symbolically, every incident described in its pages represents something that occurs inwardly in the consciousness of man. We live in every

biblical character, and what is more important, they live in us—a mighty host. This is because they all signify some aspect of human nature at some stage along a common journey “from darkness to light, from the unreal to the real.” There is nothing that has ever happened or can happen to a human being that has not been pictured as happening somewhere to some character in the Bible—and in every case, the cause, effect and solution, in terms of the soul, may be traced. This fact makes the Bible the autobiography of every man and lifts its characters out of the mists of the past and into present reality. In them and through them we learn to find and know ourselves.

“Our age of anxiety,” states W. H. Auden, “is born of horrified witness to the break up of known historical processes and the resulting apprehension of the futility of human existence.” For this attitude, the Christ pattern, foreshadowed in the Old and revealed in the New Testament, provides the perfect antidote. “Fear not: for behold, I bring you good tidings of great joy,” were the first words announcing His presence on earth. “Which of you by being anxious can add one cubit to his span of life?” were His own words. He also supplied the remedy for anxiety: “Perfect love casteth out fear . . . love one another . . . that my joy may be in you, and that your joy may be full.” The essence of the Christ Way is love, and the joy of which He speaks is found in love of God, of goodness, of truth, of neighbor, of humanity, of life itself in the certainty that an all wise, all knowing Creator loves his creation, has a plan for it, and will be with it always.

Anxiety and fear have no place in the lives of those who accept this Way because they have the ultimate security. They know what is perhaps the one essential all men need to know, to lay forever the terror of futility. They know that what they do to the least, and in the least obscure corner of God’s universe, they have done unto the Highest.

It is the activity of God in his plan which today agitates the lives of men urging them upward into a new and higher level of understanding. “The realization of this,” writes A. A. Bailey, “awakens the most constructive optimism in the minds of those who ponder upon the world agony. May not this agony precede a deeper revelation of the Christ—not the sectarian Christ but One who is not only personal and historical but cosmic and mystical . . . the universal Christ whose record is portrayed upon the canvas of the Gospels that all who live may know and pattern their lives accordingly.”

The Bible is for the whole of man, here and now. Not until we discover the applicability of its lessons to the most immediate needs that condition our well being and future progress will the plan of God be restored to this sorry earth.

NEW AGE BIBLE INTERPRETATIONS

Our time has brought forth many new translations of the Bible, the New Testament in particular. They are so many laudable efforts to win more Bible readers by giving a new turn to the timeless truths of our sacred Scriptures. However successful these efforts may be, they are not of themselves sufficient to recapture lost interest on the part of many moderns in the book of books.

New translations mean little as compared with new interpretations. As indicated in the previous article, the Bible must be read in a new way. Spiritual science must be drawn upon to unveil the inexhaustible wisdom woven into its entire structure. This is embodied in names and numbers, in glyphs and symbols, in allegories and parables. This has been done in the interpretations contained in the series of six volumes by Corinne Heline. These six cover the whole of both the Old and the New Testaments, to which is added a seventh volume containing a distillation of the teachings on the nature and the mission of the Lord Christ in His fourfold aspect, cosmic, planetary, historical and mystical—as these are treated in the other six volumes. (For a listing of the above mentioned volumes, please turn to page 28.)

Correspondence courses based on these New Age Bible Interpretations are available on the free-will offering plan. They are five in number, three on the Old Testament and two on the New. To each student is assigned a qualified guide and preceptor, thus assuring the closest personal attention.

This phase of our work has been developed by the New Age Bible and Philosophy Center and comes under their complete direction. This Center also offers a correspondence course in the *Rosicrucian Cosmo-Conception*, from which the student comes into possession of occult keys with which to unlock the life-giving treasures not only in our Christian Bible, but in all the world's sacred writings.

For further particulars address your inquiries to the New Age Bible and Philosophical Center, 1139 Lincoln Blvd., Santa Monica, Calif.

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Christmas Greetings

*May the hallowed and gracious time we call Christmas
bring blessings of the kind that endure to all our reader
friends is the heartfelt wish of*

Corinne and Theodore Heline

and

Associated Workers

The Mystery of the Christos

By Corinne Heline

This volume may well be considered the seventh in the Bible series. It draws to a focus the esoteric interpretation of the life and mission of the Christ in His fourfold cosmic, planetary, historical and mystical aspects. It 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*. The book is bound in black Bible cloth and gold lettered in conformity with the six volumes on the Old and New Testaments. \$4.00; postpaid \$4.25.

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by Theodore Heline

A study based on the symbolism of the Great Seal. Sets forth the fundamental principles on which our nation is founded. Presents evidence of the nearness of the Invisible Government in those historic days. A new and enlarged edition \$1.00.

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In 1959 it was our privilege to introduce to our readers a unique and meaningful greeting for the Christmas Season. This is still available. Repeat orders continue to come in. Also orders from newcomers who have seen the card, liked it, and want them for their own use.

For the benefit of our most recent subscribers, as well as a reminder to older ones, we repeat a brief description of this very lovely and distinctive card.

The card carries a reproduction of a painting titled *By the Lake of Oneness*. The artist prefers to remain anonymous. So also a most generous friend of the Press who conceived the idea of the card and had it published for our distribution. It is altogether a "labor of love."

The picture is mounted on a white folded card, $8\frac{1}{2} \times 5\frac{1}{2}$. Legend explaining the picture is printed on the mount identifying eight world teachers, four on either side of the Christ, the central figure. The cards come with envelopes to match.

Single cards, 25 cents; 3 for 60c; 10 for \$1.80; 25 for \$4.00; 100 for \$15.00.

Pictures alone, without mount or envelopes, may be had also. Single copy, 10 cents; 10 for 75c; 50 for \$3.50 and 100 for \$5.00.

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BY THEODORE HELINE

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A room without books is as a body without a soul. —CICERO

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