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FREE FRANCE

LIBERTE — EGALITE — FRATERNITE

Liberty — Equality — Fraternity

Nothing will alter our faith that the genius of France will rise again.

—Winston Churchill 17 June, 1940

With the liberation of Paris, the whole freedom-loving world breathed easier. It looked up with a new hope, feeling that the hour of its redemption from the threatened destruction of its liberties had actually arrived. For Paris is unique in the geography of Freedom's world. It is of all cities a symbol of human liberty and the rights of man. Little wonder then that this event moved multitudes near and far to tears or laughter, silence or shouting, prayers or carousing, as the case might be.

Emotions were stirred to the depths, since the liberation of Paris meant not merely taking over another city or so many more square miles or the capture of an important production area or transportation center. The liberation of Paris was the liberation of France, and the liberation of France was the liberation of Europe. Militarily, the reclamation of Paris was not comparable to the defeat previously inflicted on the Nazis' Seventh Army in France, yet whereas this victory was taken as a matter of course in the continued and accelerated succession of Allied victories, the restoration of Paris to its own signaled the climax of a mounting moral and military triumph which rightly called forth a response such as has no other event that has yet transpired in the course of the war's progress or that is likely to occur short of the enemy's complete capitulation.

lation. The date when the Allied armies first crossed the German borders, East and West, will be a marked date in history, but this event followed the liberation of France in natural sequence and was so received by the peoples of the world everywhere. Emotionally, the high point of the war was entering Paris, the home of the Rights of Man and the birthplace of that world-rousing rallying cry of aspiring humanity, *Liberty, Equality, Fraternity*.

Until the liberation of Paris, it was a question in the minds of people everywhere as to how much of the true spirit of freedom still lived in the heart of France. Had the nation succumbed to captivity because that spirit had already really disappeared? Or if not that, had four years of enemy occupation succeeded in so crushing that spirit that it would fail to rally to the ideals it has so greatly furthered in the world?

The answer to these questions did not come in Normandy where the Allied armies first encountered the French. Welcome and support was neither altogether spontaneous nor uniform. But all this did come as the liberating hosts pushed on both from the north and the south, and with Paris free it was decisive. So powerful was the resurgent spirit of freedom that the Parisian underground could not wait for the approaching armies to release them, but taking the matter in their own hands, even though it meant accepting death at the very moment of their longed-for release, they effected their own liberation and immediately after hailed with unbounded joy and enthusiasm the entry of the armies that had made their local victory possible and secure. From this moment there was no longer any doubt in anybody's mind about the French nation's determination to resume her role once again among the world's champions of liberty. Through neglect of that "eternal vigilance" which is the price of liberty its temporary denial has caused it to become the more prized, and the chastening that has come as the result of her suffering and humiliation under alien bondage will qualify her the better to radiate more brightly the ideals embodied in her inspiring motto, *Liberty, Equality, Fraternity*.

Every foreign visitor to Paris is certain to have been impressed by this motto. It is everywhere—on buildings inside and out, high and low, public and private. It is on documents, papers and all manner of objects. The effect of its countless repetition is dynamic. It takes hold of the imagination and presently sets up an inner rhythm that takes on the beat of the Revolution as though the drums signalling the great uprising had sounded only yesterday. The words are charged with power. They carry the vigor of a new, fresh creation—and new and fresh they are even today when measured by the time they have yet to serve before the ideal state they envision shall have become a realized actuality on earth.

It is a magical formula—*Liberte, Egalite, Fraternite*. Aspiration at

white heat flowed into its formation. The words are still vibrant with that soaring human spirit which continues to call all Frenchmen to step up higher and ever higher toward that noble state conceived in the minds of the makers of that motto. They sound the very keynote of France. They are the watchwords of her political and spiritual life and constitute the esoteric version of the nation's esoteric motto: "I release the light." And though France has sometimes failed to heed this motto's high call and allowed herself to descend to unworthy and even criminal conduct in the name of the ideals it proclaims, Frenchmen still thrill to this challenging slogan of their revolutionary forefathers of '89 as do liberty lovers everywhere. Not only stirring national history is bound up with these words but also a major triumph for the human spirit in its age-long struggle for the life that is evermore free, inclusive and abundant.

The French Revolution was the result of a spiritual impulse which welled up in the hearts of a people with sufficient strength and clarity to find definition in the three simple yet highly meaningful words, *Liberte*, *Egalite*, *Fraternite*. This was a concept applicable not to Frenchmen alone but to men everywhere. And as a matter of fact, the emphasis of the Revolutionaries was not just on French men but on man universal. It was humanity as a whole that found a voice through aroused France. In the history of freedom through the whole of our Christian era it is perhaps comparable only to the Magna Charta of 1215 issued by King John "under divine impulse", as the charter significantly expressed it, even though it took the force at the command of the petitioning barons to secure the royal signature to this solemn grant.

In giving this rating to the French Revolution, we are not unmindful of the American Revolution of '76 and the Russian Revolution of our own time. While these both mark major advances on freedom's road, the one was centered in national independence and the other in class emancipation, whereas the French Revolution was focussed on the freedom of humanity as a whole. This is borne out by the initial work done by the French when it decided to make its body the sovereign power of the state. Putting first things first, it issued the *Declaration of the Rights of Man and of The Citizen*. Man was the theme—man universal, and his inherent dignity. Certain rights were set down as belonging naturally to him by the mere virtue of his simple humanity. The point of view was, therefore, not provincial nor centered in class interests, but all-inclusive. It pertained not alone to the historical moment in which it was conceived, but for all time. The greatest political thinkers the world had produced were looked to for guidance and inspiration. The result was a kind of a summation of the finest social idealism that the world's past had to offer. Such was its spirit. Consequently, whatever its technical imperfections

or omissions, "the *Declaration of the Rights of Man* possesses a universality that has made it a magnificent chapter of public right and the source of all political progress that has since been achieved in the world".

The importance of any historical event is to be measured by the influence it exerts upon world affairs and human evolution. Is it chiefly local or is it primarily universal? Does it move merely in some regional rivulet or does it flow in the big broad stream of earth's humanity? This is the measuring rod which the world historian applies to events in determining the attention they deserve in his over-all story. In such accounts, the French Revolution invariably occupies a foremost place. H. G. Wells in his *Outline of History*, for example, devotes four pages to our Civil War but gives seventy-eight pages to the French Revolution and its immediate aftermath. More than one-twentieth of Well's thirteen hundred pages of mankind's whole story from the earliest geologic times to the present are given over to an exposition of this event of a few short years in the little land we call France. The event itself was of brief duration and occurred in small space but the spirit which was released in the life of mankind at that place and moment continues to rock the world. It marked the birth of a great idea—and ideas rule the world.

It is a strange paradox—the French Revolutionaries, even like the Russian firebrands of 1917, were anti-clerical, anti-church and many of them anti-religious. Churches were closed, priests murdered and sacred things held up to scorn. And yet the Revolution they set in motion had in it more of a true revival of First Century Christianity than perhaps any other event of world-wide scope that had occurred in all the intervening centuries.

The greatest civilizing force in the Western world in the first fifteen centuries or so of this Christian Era was faith in man's common brotherhood as taught and exemplified by the Lord Christ. Pure Christian communism prevailed amongst His earliest followers. Then, according to the record in The Acts, "the multitude of them that believed were of one heart and soul, and not one of them said that aught of the things which he possessed was his own; but they had all things in common". But by the eighteenth century, this spirit had so far departed not only from the Church, but from the whole of our culture that it was apparently not possible for a strong, fresh impulse toward human brotherhood to arise out of organized religion, and even if it could have done so, the mood and temper of the time was such that it would have been rejected because of its institutional origin.

But out of the political sphere it could and did arise. And the slogan that crystallized the nascent spirit of Christian brotherhood was *Liberte*,

Egalite, Fraternite. These were the words that drew the masses together with sufficient cohesiveness to enable them to project the ideal it embodied into the world at large, there to do its work for centuries to come. France's regeneration at that time and again today, as indeed that of all the world, is indissolubly linked to that truly Christian motto.

National mottos, flags and other symbols owe their origin to a higher inspiration than that generally recognized in our materialistic age. They are quite literally given to nations by higher Intelligences that work with man from behind the scenes and who make their several assignments to the nations and races in accordance with the evolutionary requirements of the time, both as regards a particular people and their relation to the whole and, furthermore, as this need is conditioned by ability, aspiration and karmic destiny. In accordance with these facts, France was commissioned to strike a major blow for the rights of man as a whole. As previously stated, it was for man inclusive—and inclusive not only as to class and race, but also as regards the several principles making up his own composite being. It was for the whole of man—man the body, man the soul and man the spirit. All this is embodied in the ringing words, *Liberte, Egalite, Fraternite.* The full meaning of this motto has not yet been generally grasped. Exoterically, it is well understood, but esoterically, its significance is only partially grasped. Yet therein lies the key to its actualization in the ideal state conceived by its framers.

The threefold structure of the motto correlates to the threefold structure of man. Liberty is of the soul, Equality is of the spirit, and Fraternity is of the body. Man is all three—three in one. In His own triune image created He him. When these three natures or principles in man function together harmoniously in accordance with the requirements of their essential being, then, and not until then will Liberty, Equality and Fraternity be fully realized in man's social state.

The issue raised by this motto is, therefore, first of all essentially spiritual rather than political or social, and not the reverse, as is generally supposed. Consequently, it is in textbooks on spiritual science and not those on political economy in which we will find the basic facts on which to build the ideal state. Looking to such guidance, we acquire the necessary scientific data with which to intelligently proceed.

As to man's nature, no one excepting the out-and-out materialist will take exception to defining it as composed of body, soul and spirit. But the average individual accepts soul and spirit as simply a double designation of the same thing, and that something lacks the definiteness of a living, concrete reality. It is extremely vague. The words, soul and spirit, are quite naturally used interchangeably by most people since, on the one hand, modern psychology has not penetrated to their distinction and

on the other hand "the old time religion", the presumed authority on the subject, has lost the light it originally possessed regarding these higher aspects of man's being.

The early Church recognized the trinity of man's nature, and its authority was the Bible. The Scriptures deal clearly with man as a body (*soma*), as a soul (*psyche*) and as a spirit (*pneuma*). "The God of peace sanctify you wholly", writes St. Paul, "and may your spirit and soul and body be preserved entire". For the corresponding terms in the Old Testament we find the Hebrew words, *nephesh*, *ruah* and *neshama*. But in later centuries when the priesthood ceased to be recruited through initiation the inner light grew dimmer and the doctrines of the Church became more and more materialized with the passage of time. And so we find with respect to the previously recognized distinction of soul and spirit that the Fourth Council of Constantinople in the year 869 declared man to be not threefold, but twofold. The soul was henceforth unrecognized as a distinct entity. This was no small loss either to the spiritual life of Christianity or to the civilization of the Western world, as a careful examination of the subject makes amply clear.

The seriousness of this omission can perhaps be suggested by an analogy. Physical nature is a unity comprised of the four elements, fire, water, air and earth, with ether as a fifth. The mechanical engineer would not go far in mastering the forces of nature if he ignored any one of these elements in his calculations. If, for example, he rejected the existence of ether simply because it was not immediately palpable to his senses, consider how great a part of what makes up our world today would have remained inaccessible to him. Similarly, to deny the very existence of an essential part of man's being is to close the door on a whole wide range of possible development. The human engineer can no more build a completely rounded, well balanced and harmoniously functioning human society by ignoring one of the major principles involved than the mechanical engineer could create our present magnificent technological civilization by ignoring any one of the elements in the nature with which he works. The Wise Ones who stood behind the 18th century movement in France for a larger, richer life for future humanity knew this and very manifestly that wisdom flowed into the motto that was designed to promote the advancement of the whole of man.

Man's progress would not be so slow and troubled if he knew himself better. He continues working in the dark. He strives to realize his destiny as a man without going beyond the sphere that governs the physical. To the average individual, soul and spirit are not only synonymous terms but both are regarded as abstract qualities of the personality (*persona*, mask), like charm or magnetism, for instance, and not as dis-

tingent related entities. But the soul and spirit are not abstractions. They are distinct centers of energy and consciousness, even as is the body. The three have a hierarchical relationship. The body occupies the lowest rung; spirit the highest. The soul stands between the two as a kind of mediating principle.

The spirit is of God. It is a differentiated portion of Divine Being. The body is an instrument which the spirit has externalized for the purpose of gathering experiences on the outer planes of being and thus unfolding its latent divinity. The result of this activity of the spirit in form is the soul. The soul is, therefore, of man's own making. It is the fruitage of the individualized spirit's sum total of activities throughout its long aeonic evolution. The spirit is eternally indestructible. It is immortal. The soul is only relatively immortal. Its immortality lies within the hands of its creator, that is, with man himself. It can live forever or it can undo itself. It is man's prerogative to say which it shall be. "The soul that sinneth, it shall die". Thus the body is but for a brief earth span. The soul is for aeons. The energies and consciousness of both are ultimately incorporated into the individualized spirit, and the spirit is for eternity.

Consider now somewhat further the three keywords of the motto in their correlations with the three principles of man.

Liberty is primarily of the soul. It is only in this department of his being that man is or can be completely free. This is exclusively his own domain. It is of his own doing. Within this sphere he can dream and aspire as he will. All that he is and does is embodied within it. He can make it more or less lustrous as he chooses. He can carry it upward into Godhood or permit it to take the retrograde path leading to its ultimate annihilation. In his soul, therefore, man is completely free.

Equality is of the spirit and of it alone. The spirit of man is God's own being, a particularized portion of Himself. It is of one identical essence in each and every human being, and is in all human beings of like measure. There are no differences, qualitative or quantitative.

This cannot be said of either the soul or the body. There are young souls and old souls, that is, souls at different stages of development, depending on the richness of the experiences that have been gathered and the advantages that have been taken of the opportunities that have come with the passing years and recurring earth lines. And as for man's being in the physical sphere, equality simply does not exist. Thus the American Declaration that "all men are created equal" is a truth, but it is true only with regard to the spirit of man. The French Declaration comes nearer conveying this truth by changing slightly the wording. It reads: "All men are created with equal rights".

As Liberty is of the soul and Equality is of the spirit, so Fraternity

is of the body. All men are blood brothers. Brotherhood describes correctly the factual relationship that exists between the bodies of man. They constitute one family in nature. All bodies are rooted in the same earth, formed of the same substance, and the good earth that is their womb is their tomb also. The differences are superficial; the basic relationship is one. "Hath not a Jew eyes? Hath not a Jew hands, organs, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is?" And so on and on. Like other differing mortals of innumerable complexions, the Jew and gentile may disagree and quarrel but their brotherhood cannot thereby be annulled. It extends to all humans.

We have dwelt thus far on man's threefold nature because a failure to recognize this fundamental fact inevitably leads to inadequate organization of man's social and political life. There are omissions and misplacements of values that result in confusion and discord. It means, for instance, that full freedom is claimed where it can be exercised only in part and curtailed where none has a right to intrude. It means insistence on equality where equality does not and cannot exist, and on the other hand permits inequalities in a sphere where all men are peers. Fraternity is advanced through emphasizing biological brotherhood and spiritual unity and not by continually stressing human differences. The differences are not to be denied nor disparaged. The cultivation of the individual's uniqueness is to be encouraged and prized but this will not set men apart from one another when recognized as belonging to the free sphere of the soul. No matter how far the specialization of individual qualities and gifts be carried this cannot alter humanity's physical fraternity nor spiritual equality. These relationships remain unchanged whatever the soul in its freedom may do in developing the innumerable facets of its being for the advancement and enrichment not only of its own self but the human collectivity in its entirety, physical and spiritual.

This is not just speculative metaphysics. It is spiritual science. It is not a matter remote and abstract, but near and practical, and no social system or political institution can long continue to function successfully that does not adequately provide for the expression and development of the whole of man's triple nature. It is evident that this truth was clearly in the minds of the great libertarians of '89 and a telling signature thereto is the motto *Liberte, Egalite, Fraternite*.

Next month: *Spiritual Founders of the French Republic.*

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AMERICA'S INVISIBLE GUIDANCE

THOMAS JEFFERSON
An Emissary of the Brotherhood

By CORINNE HELINE

The true church is wherever one hand meets another helpfully—Ruskin

Thomas Jefferson, the third President of the United States, was born April 13, 1743, and passed from this physical realm on July 4, 1826. This great man has been fittingly designated as the "Father of Democracy." Notwithstanding the fact that he was born into the aristocratic planter class of Virginia, Jefferson by reason of his sympathy for the poor and the oppressed, together with the strenuous activities he exerted in their behalf, became known even in his early life as "a man of the people". His entire life was a practical expression of the New Age idealism based on the Fatherhood of God and the Brotherhood of Man.

Jefferson dedicated himself with all the passionate intensity of which his ardent nature was capable to founding a social democracy on this continent. Had America continued to follow the divine plan as it was revealed to Jefferson, and by him in turn to the people, this country would even now be enjoying in far greater measure the benefits and blessings that belong to Aquaria. Our nation would then truly be a light set upon a hill for all the world to see and a shining example for all to emulate.

Jefferson's earliest battle as a young lawyer, took place in the Virginia Assembly between the interests of the aristocratic planters and the "settlers". Equal rights for the classes and the masses was ever the paramount interest of his life, and this interest it was which made him one of the leading spirits in resisting the injustices imposed by the British government which resulted in the Revolution that ended with the freedom and independence of the American Colonies.

The aim and ambition of his entire life was to make personal freedom secure for all peoples. He stood upon freedom's platform at all times and under all conditions. He not only advocated freedom from English rule, but also the abolition of slavery, free lands for free peoples, freedom in religion and the largest possible freedom in the exercise of local self-government.

When Jefferson had seen the Colonies well launched on the high road to liberty, he sought with equal eagerness to serve the same cause of freedom for France. This he did first as an aid to Benjamin Franklin at the time when the latter was American Minister to France, and later in the more influential capacity which came with his succession to the ministerial post of Franklin. He worked untiringly to alleviate the condition

of the down trodden and the underprivileged. Commenting on the deplorable social condition that existed in France prior to the Revolution he wrote: "It is a true picture of that country into which we shall pass hereafter, where we see God in His splendor and the damned under His feet".

In a letter written to Washington during his Ministry in France, Jefferson counseled his Chief to "Keep the keynote of our unique experiment in government, *Freedom*. The slightest deviation toward anything monarchical", he added, "would eventually and surely prove the downfall of free American Government".

Like the greatest of Liberators, it can also be said of Jefferson that he was a man of sorrows and acquainted with grief. People of his own class, the aristocracy of birth and privilege, bitterly opposed his efforts to ameliorate the condition of the poor and the depressed. For his broad humanity he was hated and reviled by large numbers whose interests were still bounded by their own little selves. During the years of his Vice-Presidency in Philadelphia he was practically ostracised by the social set of the city. Hence his own salons both in France and in America were attended not by the socially elite, but by the intellectually elect.

However, while power and privilege both disliked and feared him, he was adored by the multitudes. His daughter states that often when he was seen in his carriage, crowds would surround him, unhitch his horses and vie with one another for the honor of drawing his carriage along the public highways. Negroes, with tears in their eyes, would frequently gather along his path in such numbers as to bring him to a standstill and draw near enough to him to kiss his hands in gratitude and blessing for all he meant to them.

The Compassionate Ones lead mankind progressively forward through the work of their appointed emissaries here upon the earth. These appointed ones, or destiny sons, in order to become perfect messengers must have attained a high degree of impersonality. They must be untouched and unswerved from the appointed course by persecution or even death itself. Illustrious examples of such impersonality are Socrates who drank the cup of hemlock and Christ Jesus on Golgotha.

Washington, during his first term as President, had bourne in upon him the realization that it is a much simpler proposition to unify an army than it is to bring unity to a nation. In his endeavor to accomplish the latter, he invited to sit in his Cabinet men of widely divergent views and of strongly contrasted personalities and temperament. Among the most conspicuous of these contrasting figures were Alexander Hamilton, Secretary of the Treasury, and Thomas Jefferson, Secretary of State.

Hamilton represented the ultra-conservatives and all they stood for,

His sentiments were wholly monarchial. He was for the re-establishment of the Old World order upon the new continent. He desired to aid in the creation of a strongly centralized business and utilitarian state.

Jefferson's passionate idealism was focussed upon his faith in the people and his deep and abiding love and confidence in them. His dearest dream was to see this New World become a Utopia of Freedom, lifting its voice in greeting to all the world's oppressed and offering them sanctuary within its borders. He wanted a nation of free souls, but to be led by divine guidance from within.

Thus Hamilton stood for the Old Order that is passing while Jefferson wanted a government *by* the people.

It was but natural that such widely divergent opinions expressed by two such powerful and dominating figures would rock and rend and almost break in twain the new government of the United States which was yet but in its birth throes. In this crisis the people rallied to the cause of Jefferson and launched a paper called *The National Gazette*. The aristocrats behind Hamilton, retaliated by founding another paper, *The Gazette of the United States*. In this prolonged contest between two such widely different ideologies, Washington saw the failure of his New World dream which he had endeavored to bring about, namely, a President supported by a wise council, all harmoniously united, guiding the destiny of a united people. Jefferson continues to remain the ideal of New World leadership, but unfortunately this ideal is as yet far from complete realization.

As previously stated, Jefferson was both hated and feared by his opponents. Aristocrats had learned nothing from the Revolution, and merchants could see nothing but their ledgers. Before Washington retired from public life, petty politics and intrigue had begun to creep into high places. In an effort to remedy the situation, Jefferson, upon the insistence of Washington, served as Vice-President with John Adams, the second President. From this office he was elevated to the Presidency, entering the yet unfinished White House in the year 1801, at the age of fifty-eight. Here he spent eight lonely, unhappy years, practically excluded from the society of the "upper set" whose special class privileges were contrary to the democratic and equalitarian political philosophy of which he was the foremost exponent.

The keynote of his Administration was, "Liberalism without party lines". Its policies as expressed in his inaugural address were "to effect a wise and frugal government which shall restrain men from injuring one another and leave them otherwise free to regulate their own pursuits of industry and improvement and which shall not take from the mouth of

labor the bread which it has earned. No nation can be happy except as the individuals composing it are happy”.

Jefferson was a practical religionist. His doctrines were Aquarian rather than ecclesiastical and his Articles of Faith revolved around the Brotherhood of Man. Because he held no recognized church connections and subscribed to no bookish creed he was considered by many as an unbeliever. The strong opposition he had to meet through such misunderstandings is indicated in the protest which eighteen thousand women registered by hiding their Bibles at the time he was elected President. National debate waxed furiously as to whether the lonely man sitting in the White House dreaming of ways and means for world betterment was atheist or Christian. During this controversy Jefferson was at work upon his own Digest of the social teachings of Christ Jesus which he sought to make the foundation of the New World democracy.

Jefferson's wish was to widen rather than to narrow every policy. Like Thomas Paine, he looked beyond the welfare of his own country and embraced the future good of all men. He ever looked and worked for the time when man's interest would reach out beyond the local concerns and become truly universal.

In a forward-looking monolith written during his Presidency he set forth some of his New Age concepts and voiced his faith in the time when man in his steady upward progress would transcend his present limitations and enter into a larger and more inclusive human fellowship. He dreamed the true Aquarian dream of erased boundary lines, dissolved racial antipathies and a world order in which the present rival armies and navies would be resolved into a single police force committed to maintaining universal peace. In all this he was in truth, projecting something more of the Divine Plan for the eventual perfection of the human race.

Jefferson was a strong, courageous soul, ready and able to do what but few leaders have dared to attempt. His efforts were to legislate although the Divine Plan had already been consummated. In his law making he kept his eyes ever fixed upon the ideal democracy that will become operative in the New World that was then, as it is still today, in the making.

This earth plane is humanity's school, and as all lessons cannot be mastered in one school day neither can man fulfill his whole destiny in one life. As the spirit unfolds its potential divinity through many cycles of earth lives, talents are developed, skills perfected and wisdom increased, until at length the soul rounds out its godlike qualities and becomes a qualified emissary of the Great Ones to serve their purposes when crucial tasks are to be undertaken and epochal racial experimenta-

tions are to be put in operation. One who has grown to such stature through varied experiences and much suffering, always bears a "soul signature" of compassion and self-forgetting service toward others. These attributes are generally evidenced in such a marked degree that persecution and oftentimes martyrdom results.

Such an emissary was Thomas Jefferson, who was, as Paul expresses it, "born out of due time". He suffered all the loneliness, misunderstanding and persecution which is always the portion of an evangel who comes to testify to the dawning of a new light on the horizon of time which while clearly discernible to one on the heights is not yet visible to the multitudes upon the plains.

The Four Freedoms which now engage the attention of the entire civilized world and which are harbingers of the New World order rest upon Jeffersonian foundations. The freedoms which Jefferson envisioned are the same toward which the world aspires today: Freedom of speech, freedom of the press, freedom of religion and freedom from want.

As previously observed, an old soul, wise through cycles of experience from having garnered wisdom over many roads will have versality to do many things well. This was true of Jefferson. Writes a biographer: "When he turned to mechanics, I was sure he was an engineer. As he discussed medicine, I thought myself in the presence of a physician, and theology, a clergyman, and when he turned to literature, I was before a college professor who knew everything in the world".

His art collection consisting of paintings, prints and statuary ranked as one of the nation's choicest. His rare library formed the nucleus of the present world famous Congressional in Washington.

Rarely sensitive and aesthetic by nature and possessing a deep sweetness and humility together with a remarkable spirit of understanding and tolerance, Jefferson seemed far removed from the world of politics, yet within the space of forty years he served as State Legislator, Congressman and Governor, as Secretary of State and Foreign Minister, as Vice-President and two terms as President. It has been noted by celebrated scholars after a careful study of his life that few men have ever achieved to such philosophical balance and blended spiritual harmony. In the richness of his wisdom, the outer and the inner life appeared to have become one.

Despite the intensity of his ardour for social betterment, he never held animosity toward his opponent. His contempt and scorn were reserved for principles, policies and systems, but never for men.

Noah Webster, a severe critic of Jefferson and his politics, once sent him a book of his essays replete with uncomplimentary matter:

Jefferson replied with a courteous appreciation adding: "In canvassing my opinions you have done what every man has a right to do and it is for the good of society that every right should be freely exercised".

Another signature of a cultivated spirit, wise with the wisdom of the ages, is a profound interest in science and an equally deep love and veneration for beauty. These dual attributes Jefferson possessed to a marked degree. He was President of the American Philosophical Society and foreign associate of the Institute of France. In his library were books on a dozen sciences and in some of these subjects he is considered as having made a pioneering contribution to American thought. For instance, he invented a number of labor-saving devices, among them being the wheel-barrow and the swivel chair. He also invented the decimal money system, established the first mint in the United States and was the first planter to use the threshing machine and chicken incubator.

Jefferson was also considered by many in his day as America's foremost architect. He designed the State Capitol at Richmond and also the stately Hall that graces his own estate at Monticello. He later founded a School for Architects and Builders in Virginia. In addition to his proficiency along architectural lines, he was both a gifted violinist and an able botanist. Such was his genius that he would have embellished any one of these professions had he chosen to do so. Music he referred to as the "great eager passion" of his life and the spacious beauty of the Monticello gardens attested to his botanical interests. He listed gardening as the seventh art and introduced botany as a science in the University of Virginia.

Despite the multicentricity of his interests, he never missed what he termed the "ecstasy of blossom time at Monticello". Springtime in nature always brought springtime to his great heart which ever had a place for all things great and small. He once wrote his daughter: "I congratulate you on the arrival of the mocking bird. Teach children to venerate it and as a being that will haunt them if any harm is done to itself or its eggs". During the terms of his Presidency he was continuously receiving cart loads of flowers and fruits from his beloved home estate, Monticello.

It was his absorbing interest in the University of Virginia, which he had himself founded, that kept the sunset years active. Prepared for and awaiting his passing, he observed: "There is a fullness of time when man should go and have a right to advance". It was with this philosophical attitude that he viewed death, as does one who knows from firsthand knowledge that it is not the end, but only a change from one plane of being to another in the life that is everlasting.

Jefferson's passion for social betterment was always the supreme aim of life. Only ten days before his passing he wrote: "The general

spread of the light of science had already laid open to every view the palpable truth that the mass of mankind has not been born with saddles on their back, nor a favored few booted and spurred ready to ride them legitimately, by the grace of God".

It was at the golden age of eighty-three that the Sage of Monticello amidst the quiet and beauty of his beloved flowers, passed on to immortal spheres. As though to add the benediction of their beauty to his passing, daisies, wild iris and tiger lilies were blooming in his cherished gardens. Butterfly weeds were rioting over fences in the full blaze of the July sunshine, and trumpet flowers hung from the trees which shadowed the sloping hill that received the physical casement which had housed this great soul, this blessed patriot, this lover of life, of beauty, of freedom and progress, this friend of all mankind and herald of human kindness".

The spirit and teachings of Thomas Jefferson are for all times. They belong equally to the present American crisis and are as potent and pertinent as they were during the Revolutionary crisis wherein he was called to service upon this objective plane of action. The challenging words of his admonition to the leaders of his time, may well be spoken to the leaders of today: "Cooperation", said he, "is a state of mind. There is little hope of real progress until we make this discovery and act upon this knowledge".

* * *

*Next Month: Thomas Jefferson and the Declaration of Independence.
George Washington—A Testing of Discipleship in the Desolate Days.
The Constitution of the United States.*

Healing and Regeneration Through Color

The first edition of this booklet sold out in a few months, the second edition in just a little less than a year, and the third is already well on its way to the many who are deeply interested in this most important and most fascinating New Age subject.

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The Twelve Labors are marvelous! Just what we have needed for so long.

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I still treasure my brochures by Corinne Helene on Music and Color: How beautiful and inspiring her words. Surely her own aura must be radiant and spiritually inspired.

Portland, Oregon

The booklets on Music and Color are the best and most satisfactory works on these subjects I have ever found. I would like to help spread them, and shall.

Akron, Ohio

The first of the anatomy series, *The Archetype*, is superb, and promises an exceptional collection of lessons for the serious student when the twelve have been published.

New Age Screen Interpretations

MEET THE PEOPLE

By CORINNE HELINE

One of the most fascinating phases of the art of motion pictures is the faithfulness with which it portrays the thoughts and moods of the masses of the people in this ever-changing world and also the previews of the future which with the true artist's prophetic insight is now and again conveyed to the public in screen productions of exceptional significance. From such films may be gleaned the forward trend of human consciousness and the type and manner of thinking that will be common to the masses in the next decade or two, or even in the more distant future.

The current Metro-Goldwin-Mayer production, *Meet the People*, is a film of this type. It is of the present but extends its view into the future. Its theme is the glorification of the common man. The story is quite simple. The action takes place first and last in a large American ship-building plant with intermediate scenes in New York City and extends over the brief period of only a few months.

The drama opens on a huge bond selling contest among the workers on the Morgan ship yards not far from New York City. Julia Hampton, a lovely young musical star from Broadway, has charge of the sale and by the terms of the contest the man having the highest sales wins the coveted privilege of becoming her escort for the evening.

This prize falls to one of the workers, William Swanson by name, who in the course of the evening conducts Miss Hampton to Inspiration Point where he shows her the script of a musical play he has written under the title *Meet the People*. Miss Hampton is much interested and carries the score back to the city. Soon thereafter Mr. Swanson is notified of its acceptance for production whereupon he leaves for New York in eager anticipation of seeing his play go into rehearsal and ultimate presentation.

The theme song of the play is titled, *It's Smart to Be People*. The ideal it embodies is the elevation of the mass man. The author envisions the common people everywhere in friendly comradeship—the cotton pickers of the South, the mill workers of the North, the sailors at sea and the soldiers on land—all the people of this great U.S. which, says he, means not one or two or a favored few, but all of US.

Mr. Swanson arrived in New York in time to attend the dress rehearsal of his play. But far from bringing him the joy he had anticipated he was greatly surprised and disappointed in finding an amazing lack of that spirit of unity and comradeship among the players who were to

project to the public those very virtues. There was little in spirit and manner to suggest the stuff out of which to build that new and better world which he had in mind. The stage was filled with singing and dancing girls arrayed in little more than sequins and ostrich plumes. Costumes and scenery and superficial stage play had quite smothered the ideas he had so fondly dreamed to give to the world through the medium of the theatre. But the theatre he now met was one harking back to years ago—one, says he, that passed away forever in 1912. Mr. Swanson would not have the serious purposes of his play brought to naught by meaningless trappings and idle side-show entertainment.

Miss Hampton and the director argued the matter with him but to no avail. The author insists that his play represents the spirit of the masses and that it is intended for all the people and not for any special group or privileged class. Thus it would have to be portrayed or not at all.

Not seeing fit to meet the author's demand the director returns the contract to Mr. Swanson and they all leave the theatre. The director, however, calls another dress rehearsal for seven that evening in the belief that Mr. Swanson would change his mind by that time and be agreeable to having the show go on.

Seven o'clock comes, but not the author. Nor is there any word from him. Finally Miss Hampton calls his hotel but only to learn that he has already returned to the shipyards. There was a message for her, however, which read: "Before you can really play *Meet the People* you must learn to live as one of the people".

Miss Hampton follows Mr. Swanson the next day to the shipyards where she applies for a position. In discussing the cancelled contract with Mr. Swanson she arouses his sympathy for the chorus girls by telling him of their sorry plight as a result of their engagement going by default just as their playing salaries were to begin. As a result she gets his permission to put the play into rehearsal again in accordance with his specifications. It was this for which she really came to the shipyards and not for defense work though the latter had to be secured before she could reach Mr. Swanson.

At this point her plans miscarried. The day she was ready to return to New York and resume rehearsals an order from Washington froze all workers to their jobs for the duration. So Julia Hampton stayed on. The spoiled and petted Broadway star becomes Julia Hampton, welder, and but one in a myriad of workers in the Morgan plant.

Entering fully into her new experience, Miss Hampton not only becomes one of the great company but learns to like it. She finds a new world in which everyone is animated by a single purpose and working

toward a common goal. She also finds a simpler life and a truer happiness than she had ever known before.

As the time approached for the launching of a new battleship, the Morgans decided to celebrate the event by putting on a play. This was Julia Hampton's opportunity. Now she could give *Meet the People* the very setting it called for and provide for it the kind of a cast that could give to it the spirit which the author had striven to put into its words. Men and women from every department were called in to take part in the play. The entire cast came from the people. Now its theme song rang true: *It's Smart to Be People*, and Julia Hampton could now qualify completely for her role in the play because she had learned how to be one with the people.

* * * * *

Meet the People proclaims yet again for our day the truth which must become paramount in the world of tomorrow, namely, the dignity of every human soul, whatever its station in life may be, and the essential solidarity of all mankind. It is the ideal that is now being proclaimed on all sides, in press and pulpit, on stage and platform. Our most advanced statesmen have caught something of the vision. Henry Wallace voices it in his *Century of the Common Man*, and so does Wendell Willkie in his *One World*.

The Common Man has challenged the rightness of the old order and so tremendous and far reaching is that challenge that the conservatives have become bewildered and fearful. They shun and fear the proponents of the more liberal outlook as radicals and controversialists and demote them when possible from places of power and influence.. Nevertheless the great human tide is sweeping on and the Old Order yields of necessity to the New. Those who lose their posts in the present set-up become the more free to take their places in the forefront of the New World of tomorrow.

The unification of mankind through bringing the guilts created by divisions of race and color and creed has long been the ideal of forward-looking men and women everywhere. But heretofore the multitudes have treated it more as a beautiful abstract ideal than as a possible concrete actuality. Hence practical efforts to realize the ideal have often been without great strength and conviction. But the present world upheaval is jarring man loose from old moorings and fixed habits of thought and pushing him out into the tumultuous waters where everything that can be shaken is shaken and only that which has in it the elements of permanence remains. Millions are thus being awakened today as never before and when fully aroused their voice will never be stilled again until the new estate to which they rightfully aspire shall have been achieved.

This voice of the people is growing louder and more insistent with every passing day. Its echoes resound throughout every city and hamlet in all lands. "Men and women all over the world," writes Wendell Willkie, "are on the march, physically, intellectually and spiritually. After centuries of ignorant and dull compliance, hundreds of millions of people in eastern Europe and Asia have opened the books, old fears no longer frighten them. They are no longer willing to be Eastern slaves for Western profits. They are beginning to know that men's welfare throughout the world is interdependent. They are resolved, as we must be that there is no more place for imperialism within their own society than within the society of nations. The big house on the hill surrounded by mud huts has lost its awesome charm".

The comradeship of a whole people united in great common purpose as set forth in *Meet the People* is admirably defined by Henry Wallace in *The Century of the Common Man*. "In the new democracy," he writes, "there will be a place for everyone—the worker, the farmer, the business man, the housewife, the doctor, the salesman, the student, the teacher, the store clerk, the taxi driver, the engineer—all the millions who make up our modern world. This new democracy will give us such freedom as we have never known. . . . It will be an adventure in sharing—sharing our duties and responsibilities, and sharing of the joy that comes from the give-and-take of human contacts and fruitful daily living".

Speaking of the universality of consciousness that is due for new realizations in our day, Dane Rudhyar in his inspiring volume, *The Faith that Gives Meaning to Victory*, says "Ours must be the denial of differences of blood, color and race; the proclamation and glorification of man's common humanity. All other goals are lesser goals. . . . There can be but one truly valid charter. It cannot be either an Atlantic or a Pacific Charter. It must be a Human Charter, our way, the human way".

The New Age

*Faster and ever faster
Wheels of the cycle turn,
Higher and ever higher
Thoughts of the people yearn.
Into the human discard
Treasures of days gone by,
Marvels of earthly progress
Cannot now satisfy.
Ever the world soul striving
That LIFE may be understood,
Ever the sacrifice of self
For universal GOOD.*

—Isabel Ambler Gilman

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* * *

IMMORTALITY NOW also circulates books dealing with the subjects around which its work revolves. It lends copies to individuals, and as funds permit, it presents others to public libraries free of charge. It does not sell the books it so distributes or which in its published matter it offers as suggested reading. The commercial aspect is completely out. The returns to servers in this group are not those of the money mart, but of the kind that moths and rust cannot destroy.

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Date.....

I,, recognize the opportunity offered to make more widely known the truths relating to life and death and the immortality of the soul and wish to take active part in the service in accordance with the plan outlined in *Program for Cooperators*.

I am also aware of the possible extension of this service in the capacity of an Invisible Helper, thus contacting particularly those with whom a link has been established by means of literature, even though such contacts has been anonymous. Especially mindful am I of the great need for such help to those who have been

suddenly deprived of their physical bodies on the battlefield, through accident or by capital punishment or suicide.

Signed.....

Address..... Street.....

City..... Population.....

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Leading local newspaper.....

Address of our leading bookstore.....

On receipt of this, the necessary material will be mailed at once.

THE AURORATONE

* * *

The Lord's Prayer in color-music holds a special place in Auroratone's programs for a reason deeper than those of its universal appeal and extraordinary loveliness. That reason is given in an article in *Inspiration*, the monthly magazine published by The Christward Ministry, Vista, California, and of which Flower and Lawrence Newhouse are co-editors. It follows:

The Power of the Eleventh Hour

Reprinted by permission from Inspiration, March, 1944

Cecil Stokes, the genius creator of Auroratone, had an eleventh hour experience which testifies to God's Unfailing Presence.

Mr. and Mrs. Stokes went sailing with a friend, out from Los Angeles Harbor toward the Island of Catalina. Suddenly, when they were miles from land, the small craft capsized. Being unable to right it, the three clung to the overturned hull, hoping that help would come from other pleasure boats in the area. But as time passed they realized that the other boats had sought the harbor because night was coming on. As twilight began to settle over the sea, they all realized the seriousness of their plight. They grew exhausted and numb with cold and knew that drowning was imminent. Mrs. Stokes, feeling her strength ebbing rapidly, suggested that they all let go at the same time to save themselves the great ordeal of seeing each other disappear one by one. They each agreed. Then she asked that they repeat the Lord's Prayer together before giving themselves to the water. A most unusual thing happened. Although the Stokes were not within sight or sound of any craft, their prayer was heard! A couple were out in their launch, at some distance from the scene of disaster. Suddenly the woman listened, and said to her husband: "I hear the words of the Lord's Prayer, there must be some one nearby in trouble." She directed the course they were to take and a search was made, but after looking thoroughly through the deepening dusk, they were ready to give up and started to turn their boat toward land. Then it seemed as if a superior Power swept them on the course of Its own will in a different direction, much further than they had thought it necessary to search—and finally the three praying survivors were visible. God's means had carried the audible prayers of the ship-wrecked trio a great distance in order to attract the help and rescue of the cruising party.

Due to the great joy and gratitude Mr. and Mrs. Cecil Stokes felt for their unusual rescue they determined that every program of their Auroratone would always be concluded by giving the beautiful Color Pageant accompanying John Charles Thomas' singing of "The Lord's Prayer."

ARTICLES ON THE AURORATONE

Two articles on the Auroratone have appeared recently in occult magazines. The June, 1944, issue of *The Rosicrucian Magazine* (Oceanside, California) deals with it at some length in an article entitled "Dawn of New Age Art" by Hasmick Vee. The other article entitled "The Color Trail" is contained in the April, 1944, number of *The Rosicrucian Digest*, (San Jose, California).

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The study of numbers is, therefore, another approach to a knowledge of cosmic forces and the manner in which they operate in human life. A grasp of the fundamental principles of the science of numbers is inseparable from the wisdom of the Arcane Mysteries.

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KAGAWA — A MASTER SERVANT OF THE SAVIOR TYPE

Japan must be conquered but not hated, and to save us from the latter it is helpful to remember that there is at least one man in Japan—no doubt incarcerated since the outbreak of the war—that every American can respect and honor, and that every Christian can, moreover, love and revere, and that man is Toyohiko Kagawa. By at least that much may our hearts be helped toward maintaining a right attitude while taking the stern measures toward the Japanese that circumstances necessitate both during and after the war. A mimeographed brochure by Theodore Heline for thirty-five cents postpaid.

NEW AGE PRESS LITERATURE

Many book stores, occult centers and metaphysical groups carry more or less of our literature all or part of the time. Some carry the entire line at all times. Among the latter, all conveniently located to the general public, are the following:

Los Angeles: The Bookland, 1020 W. 7th Street

The Lemurian Fellowship, 118 No. Larchmont Street

Santa Monica: Rosicrucian Philosophy Center, 1139 Lincoln Blvd.

San Diego: Rosicrucian Fellowship Study Center, 1039 Seventh Avenue

Seattle: Aquarian Studio, University Bldg.

Minneapolis: Aquarian Institute, 3031 Holmes Avenue S. (8)

New York: Harmony Book Shop, 112 W. 49th Street

Portland: Harmonization Fellowship Foundation, 303 Congress Hotel. Zone 4

San Francisco: Metaphysical Town-Hall Library, 435 Powell St. (2)

TOWSON, MD.

The June Interpreter is intensely interesting and enlightening. Am enclosing check for ten more copies as I want others to have the benefit of it.

NEW YORK CITY

The New Age Interpreter is always an inspiration. It helps us to find our way and to understand better ourselves and our world.

SOUTH SHAFTESBURY, VT.

The "New Age Interpreter" is great.

PHOENIX, ARIZONA

I want to express my appreciation of the articles in the New Age Interpreter. The breadth of the point of view expressed in them is very inspiring.

PITTSBURG, PA.

I have read your booklet *Turkey and the Middle East* and I want you to know

BELLINGHAM, WASH.

One of my projects here has been a course in conversation, and I plan now to use some of the material from your magazines and booklets in these Sunday evening meetings, and conversation will follow. This may stimulate interest in world events presented in the excellent material you have to offer. The conversation idea has been most welcome, and they all feel they grow in ability to know each other and to express their ideas.

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