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# New Gage Interpreter

*A monthly messenger devoted to studies designed to aid the modern seeker to  
a spiritual reorientation in the light of the Ageless Wisdom.*

\$1.50 a year

THEODORE HELINE, Editor

15c a copy

VOLUME VI

OCTOBER, 1945

NUMBER 10

## Reshaping Japan

The reshaping of the life of Japan is one of the major tasks confronting the United Nations today. Specifically, that task is America's above all others.

Among all nations, East and West, it was our own United States that became the chief instrument in bringing Modern Japan into being and in later pointing the way along which she developed into a first ranking world power. It is this fact that now places upon our country the greatest responsibility for her reeducation and relaunching as a peaceful, trusted member in the family of nations. Occultly speaking, it is our karma.

If we were looking only to the external aspects of the present situation we might well ask why we should shoulder the greater part of the burden of Japan's demilitarization, physical reconstruction and psychological and spiritual reorientation. Why not China or Great Britain or Russia? China, for instance, is on the spot. She knows her Oriental neighbor, has suffered as none other from her aggressions and understands what is required. Since we did so much to help China to the victory she shares with us, one might ask if it would not now be both fair and good for her to take over and let us withdraw.

Or, if not China, what about Great Britain? She was not able to do much directly toward defeating Japan, but the gains that came to her in the Far East as a result of that defeat were vastly greater than were America's.

And then there is Russia. She is nearer geographically and ethnically than we are. And if firm dealings are necessary---and they are---Russia

has well proved her qualifications on this score. While she paid little to win the war with Japan, her claims to the benefits of the peace are very great. Why not then leave it to her to make the peace secure?

Or, if no one of these Big Three, why not China and Russia combined? Or the three together if not all four?

While there are good surface reasons why China and Great Britain are unable to assume the task and why Russia is not granted the share she is not only willing but eager to have in reshaping Japan, the ultimate determining factors in placing the United States in the primary position of responsibility in rehabilitating Japan, physically, and spiritually, are chiefly esoteric in their nature.

While there are several such factors, some of which are discoverable astrologically and numerologically, the two most important factors are karma and polarity. The latter was considered in our last issue in discussing *The Rise and Fall of Modern Japan*. It now remains to consider the question of karma.

Under the relationship of polarity the United States, the pioneering people of the West, has been drawn into close association with Japan, the pioneering people of the East. Out of that association has flown a karma, good and bad. On the good side falls the contribution we have made toward reawakening the Far East from its age-long sleep. On the other side falls the turmoil, strife and war which the Orient has experienced in large part as a direct result of its contact with the fiercely competitive civilization of the West.

In examining this dual-natured causation in our country's relations with Japan, we look to our first important contact with that nation when, in 1853, Commodore Perry, as our official envoy, sailed into Tokyo Bay and shortly after concluded the treaty arrangements with Japan that opened her gates to the commerce of the world. By this act we became the awakener of Japan, who in turn has been the chief Oriental instrument in arousing the peoples of the whole of the Far East to fresh action. Awakened, the Orient is now on the march toward its emancipation from Western domination. It is about to assert its independence of the Occident, to reassert its distinctive genius and cultural values, and in so doing fulfill its own rightful destiny without which neither the East nor the West could realize their full and proper being. What we did, therefore, in 1853 toward the awakening of the East was in harmony with the requirements of racial evolution.

We referred last month to the call which had come to the Japanese people from the Mongolian Race Father, the same Being who has presided over the Yellow Race since Atlantean times, to revive the languishing life of the East. They had proven themselves responsive to the Race Spirit's promptings and had the capacity for furthering certain

racial ends. Compared with China and India, Japan was small in population and territorial possessions. She had, moreover, lived to herself for nearly three centuries. But she had not fallen into a stupor. She had remained quietly creative and possessed great potential power.

With China the situation had become quite hopeless. So great was the inertia that had come over the Chinese that they could no longer be aroused from within but could be stirred to action again only through impacts received from without. Such impacts have come in some degree from the invasions of Western imperialisms, but not in a manner or in a spirit that would make for a renaissance of Oriental culture. Western penetration was limited almost altogether to business and religion. The one being predominantly materialistic and the other lacking in recognition and appreciation of Oriental values, neither were able to do anything like inaugurating a new cultural cycle for the Orient. The object of both was to the contrary; it was to make the Eastern peoples good business associates on the one hand, and Occidental-like Christians on the other. Westernization was their only program. Hence neither were in a position to make any appreciable contribution toward stimulating Chinese culture into a new and fruitful cycle of expression.

Such a revival required dynamic action and the sustained influence of some segment of the Oriental race itself. Japan was that segment. But first of all Japan herself had to be activated by some external agency. However, an initial push was all she needed. This we gave her, and we did it in obedience to the natural movement of the progressing civilizing forces, as these follow the apparent motion of the Sun, center of our life and light, from east to west. Our civilization was cradled in the East, moved westward over Europe and crossed the Atlantic, after which young America carried it to the coasts of the Pacific, and thence propelled it across the waters until it again touched the East, there to inaugurate another cycle of power on a higher rung of the spiral of racial unfoldment.

Impressions arising out of this current of progress became articulate in the early years of our nationhood. In 1815 a Captain David Porter wrote to President James Madison, referring to the isolated people of Japan: "It would be a glory beyond that acquired by any other nation for us, a nation of only forty years' standing, to beat down their rooted prejudices, secure to ourselves a valuable trade, and make that people known to the world."

Well, in 1853, we did it. We called at Nippon's door, rang the bell, and aroused the slumbering people. The disturbance was unwelcome. We had come unbidden and were unwanted. But we came with good intent. The benefits we sought were seen as equal benefits to them. We sought no exclusive concessions. We in no way infringed on their territorial or administrative integrity.

And so we won the people's confidence and friendship. Relations grew closer and stronger. Trade between us flourished and Japan learned from us the best—and, unfortunately, also the worst—that the West had to offer.

In going into Japan, therefore, in 1853, and announcing to her in effect that her hour had come, that she could remain aloof no longer, that there was a world work awaiting her and that she must up and lay hold of it, we were moving true to higher racial promptings and serving as a necessary instrument in setting into motion events designed to further the long-range evolutionary plans of the world's Invisible Government. It was America's first important historical act leading toward a reawakened and ultimately rehabilitated Orient.

Karmically we were free agents when we sailed into Tokyo Bay in 1853. When we did so again in 1945 it was under karmic compulsion. Having been Japan's principal tutor during her modern epoch, we had taught her, as previously stated, the best go-getting practices known to the militant West. Our pupil had been apt. She learned fast and practised what she learned abundantly. Polar opposite that she is, she reflected our own efficiency and progress so brilliantly that, for a time, we had every reason to be proud of her accomplishments.

But the power which we had done so much to help her achieve was at length misused. It ran to military aggression and international anarchy. This we could not ignore or sanction on the grounds that similar wrongs had been committed in the Orient in earlier years by Western imperialists. The world's conscience had in the meantime revolted against practices of the kind, and had consequently taken steps toward establishing international order. With the Kellogg-Briand Peace Pact all the principal nations of the earth solemnly renounced war as an instrument of national policy. Military aggression was henceforth a crime by legal definition, and the states of the world pledged themselves to so regard it and deal with it as such. It is this fact which places the aggressions of the Axis powers taken after this Pact had taken form in a different category from similar acts previously committed.

Objecting to the course which Japan was taking, we drew her open military attack. War followed, and Japan's defeat. The cost of that defeat fell most of all on us. The nation that had set her going had to bring her to a halt. Having been primarily responsible for her education as a modern state we could not detach ourselves from the consequences of the schooling we had given her simply because she had misused it. In our egoic relationship we were still the teacher and Japan the pupil. And it is because this continues to be so that the principal task of reorienting her life into peaceful channels is accepted by us, and by most other nations also, as a matter of course.

The teaching we imparted to Japan by precept and example was that of the civilization of the West. That civilization is steeped in conflict. War has been a major business with it perpetually. The economic system is competitive and breeds endless strife.

Since under the relationship of polarity, the East mirrors the West, it is this strife in the Occident that we now meet in the Orient. Japan, having become more westernized than any of the other Oriental peoples, exhibits these attributes in a more pronounced degree than do her Oriental neighbors. So far did the warring passions take hold of her that she had to be taken in hand and corralled for the safety of the East and of the world at large. Logically, this task fell chiefly to her specific Western mentor, our own U. S. A.

For the same reason the responsibility of Japan's re-education is ours above that of all others. This responsibility presents us with an unparalleled opportunity. We are at once confronted with the reshaping of a people still possessed of great potentiality for world service together with the necessity which this places upon us to effect corrections in our own way of life. For under the law of polarity, Japan will continue to absorb whatever we project into her national life, whereas, under the law of karma, whatsoever is so sent out will continue to return to us in kind, beneficial or destructive, as the case may be. While all peoples are united in the body of humanity as a whole, some nations are more closely linked than others, and between such, action and reaction are the most immediate and pronounced. It is so with the United States and Japan. To again quote Kahlil Gibran, "The erect and the fallen are one man."

The disruptive karma which America and Japan have mutually engendered in the past has brought defeat and humiliation to Japan, besides demoting her to the subordinate place which she occupied when starting on her modern career three-quarters of a century ago. To us it brought the tragic cost in life and resources of a four-year war and the burden of reshaping, inwardly and outwardly, the life of a strong, populous, self-willed people. The latter is by far the most prodigious of the two. To exercise military control over Japan, even though it be for more than one generation, is by comparison a relatively simple task. The great problem is the reeducation, the repsychologizing, the reorientation of the nation.

How difficult this may be is suggested by the utterances of many representative Japanese leaders in the very hour of their surrender. Outwardly they turned over everything unconditionally. Inwardly they remained unyielding. "The war was just," declared Tojo, as he confessed his responsibility for it in the moment he attempted, by an act of self-immolation, to atone to the Emperor for his failure to bring it to a victorious end. Some expressed the hope that the "glorious spirit" of the armed services would never grow less. Significant, too, was the admoni-

tion to the nation to cultivate science, seeing in this the instrument with which to make the enemy tremble and the earth to quake.

Before the war cabinet resigned, ex-Premier Suzuki spoke of the surrender climax as "the day that never will be forgotten by the Japanese people," and added thereto an ominous reference to "revenge." This thought was also planted in the minds of the people in a story carried in one of the leading Japanese newspapers, the *Yomuiiri Hochi*, at the time the surrender negotiations were under way. It told of the leader Yueh, who lived a life of the severest self-discipline after his defeat by the leader of Wu, in order to harden himself for a new war and victory, thus clearly pointing the course it would have its people adopt from this hour forward. In the words of a *New York Times* editorial, "Such a concept of nation, race and ruler as the Japanese now have, which the Japanese leaders are using their last few days of freedom to continue to expound, is one that undoubtedly will die hard. There is no hope for continuing peace until it is dead. Everyone must hope that it can be killed. The effort must be made, and it must be continued far into the future. We can set no limitation on the winning of the peace."

The following from the *Christian Century*, August 29, 1945, is also to the point:

Vengeance as a motive suffers from no moral or religious stigma in Japanese life. In the patriotic folklore of that land, no story is more popular than that of the Forty-Seven Ronin. It is a tale of revenge taken at the cost of their lives by the retainers of a feudal lord on an enemy who had treacherously killed their master. Every Japanese child knows that story. Until 1931, when Japan took Manchuria, the sacred obligation of retaliation was directed against the nations which had prevented Japanese expansion in that area and then had expanded their own holdings. After that it was aimed at white imperialism which was held to be the enemy of all people of color in the world, and particularly those in east Asia. In each case the justification of revenge was found in a real weakness in the moral position of the adversary. Our widespread use of the diabolic flame-thrower in combat, our scattering of millions of pounds of blazing jellied gasoline over wood and paper cities, and finally our employment of the atomic bomb give Japan the only justification she will require for once more seeking what she regards as justified revenge.

But there will be others. The terms of the surrender rightly strip from Japan the empire which she has acquired by force in the past half-century. But the British, French, Dutch, Belgian and Portuguese empires, each created by the same methods Japan has attempted to employ, stand intact. Undoubtedly, Russia will recover some of the rich concessions in the Asiatic mainland which Japan gives up, and it appears likely that China will return to the condition of civil strife which made Japanese economic relations with her a constant source of intolerable confusion. American might, it will seem to Japanese, is re-establishing this state of affairs in the interest of white imperialism. From that view it is not a long jump to the conclusion that any people which plots successful revenge against a nation that uses such methods to serve such ends is rendering Asiatic humanity a service.

The Japanese leaders are now in the act of creating a new myth as the carrier of the spirit of revenge. The myth will have much plausible ground in fact to support it. But its central core will be the story of the atomic bomb, hurled by the nation most reputed for its humanitarianism. Myths are hard to deal with. They lie embedded in the subconscious mind of a people, and reappear with vigor in the periods of crisis. The story of the bomb will gather to itself the whole body of remembered and resented inconsistencies and false pretensions of the conquerors. The problem of spiritual rapprochement between

the West and the Japanese will thus baffle the most wise and sensitive efforts of our occupying forces to find a solution. Yet our theory of occupation leaves us with no chance ever to let go of our vanquished foe until the roots of revenge have been extirpated. The outlook for the reconciliation of Germany with world civilization is ominous enough, but the outlook for the reconciliation of Japan is far more ominous.

The final statement in the above passage is corroborated by The Tibetan, the Illumined Mind whose writings have been appearing in *The Beacon* (11 West 42nd St., New York). He has stated definitely that the problem of reshaping Japan will be far more difficult than that of reconditioning the Nazified German Reich.

But the task may be considerably eased by the assistance that can come from the truly peace-loving Libran-ruled section of the Japanese populace as contrasted to the war-making Aries-ruled part of Japan, if rightly approached and handled. This Libran element has also had its spokesmen in the surrender days. As one General expressed it, "the way in which the Japanese people take the defeat will be of supreme importance," adding, in effect, that if nationalism should be allowed to entertain the present surrender as of a temporary nature and make it the starting point for national revenge, they will but multiply their own misery in days to come, as did Germany by her revengeful comeback.

In the words of the late Premier, Prince Higashi-Kuni, "The Japanese nation can attain future prosperity only through cooperation with other nations and contribution to the cultural development of the world. . . . Consequently, the Japanese nation will cooperate with the United States . . . and all other nations . . . and will switch their all-out efforts from war to cultural development of mankind." Only on this path of peace and culture will Japan be able to fulfill her own true destiny.

Factors militating against our winning the peace include among others our tendency as a nation to shirk responsibility, to allow powerful commercial interests in both countries to cause the premature abandonment of the re-educational process in order to get back to "business as usual," and our inability through lack of sympathy and understanding to penetrate with sufficient insight into the Oriental mind to effect its proper redirection.

But the greatest obstacle to be hurdled in remaking Japan into a peaceful nation is the regeneration it will require of our own social order. Our economy is competitive and combative. It is governed by the rule of the strong. Aggression and war are an inevitable part of that system. It cannot be confined to our domestic sphere alone. It is international. Obviously, it will never be possible to transform Japan into a docile, cooperative and peaceful state so long as we retain a competitive, militant, aggressive economy that inevitably brings wars in its wake. We cannot expect to make over Japan by asking her to do as we say, not as we do.

But not even this apparently insurmountable obstacle need dampen our hope of successfully accomplishing our undertaken task in Japan, since these are days when changes of even the most drastic nature come with lightning-stroke speed. As our industrial situation of the moment makes plain, we will not nor cannot continue indefinitely in a state of economic insecurity, chaos and strife. It is to be expected, therefore, that our occupation of Japan will not have grown old before we shall have been compelled by the New Age forces bearing down upon us to adopt an economy, nationally and internationally, that will better accord with righteous principles and a more harmoniously functioning world order.

Reshaping the life of Japan will tax our resources, our patience, our good will. It will require an abandonment of the "master race" philosophy by us as well as by Japan. It will call for Christian charity and a spirit of true humility linked to clear-seeing and resolute purpose. Could our statesmen be made aware of the light that spiritual science can throw on the problems involved, the task in hand would not only be tremendously eased but greatly accelerated as well. It is at this point that workers on the spiritual front can render most valuable service.

But this much is becoming clearer daily to everyone. The world must be made new. The processes of regeneration must be undertaken by victor and vanquished alike. This done, we need have no doubt about successfully executing our task in terms of the three keywords enunciated by General MacArthur when assuming occupational leadership: Justice, Tolerance, Freedom. In these words the best American tradition is perpetuated. True to the ideals they embody, we shall not fail.

#### MORE ABOUT JAPAN

Readers of the above article who did not receive the previous (September) issue may be interested in procuring the article it carries entitled *The Rise and Fall of Modern Japan*. Also an earlier issue of the *Interpreter*, November, 1942, with an article titled *Knowing Japan*. Closely related to these is an article on *Changing China* in the July, 1942 number. Copies of these *Interpreters* are all available at fifteen cents each.

Then we have two booklets on Japan: 1. *Japan In the Current Conquest*. 2. *Japan's Dual Rulership—Political-Religious-Zodiacal*. The first is largely historical; the second is primarily a character study of the Japanese people. The background of both is esoteric. Both were published before the war but the events that have transpired since have not invalidated the essential content of either brochure. As a matter of fact, they have in several respects rather enhanced their value.

The booklets are thirty-five cents each.

# AMERICA'S INVISIBLE GUIDANCE

By CORINNE HELINE

XXI

## Woodrow Wilson and His Great Dream

II

*I speak the pass-word primeval. I give the sign of Democracy. I will accept nothing which all cannot have their counterpart of on the same terms.*

---Walt Whitman

How true it is that history is ever repeating itself! The principal events of 1918 parallel those of 1945 at so many points---Germany surrenders, the defeated leaders disappear, democracy is hailed triumphant, the victors plan for collective security, a new hope comes to mankind.

Naturally the question now arises, will they continue a parallel course in the months and years immediately ahead? Will the hopes for peace again be crushed and will cynicism and disillusionment also return? Will the United Nations Charter suffer the sorry fate of the League of Nations? Such are the questions uppermost in the mind of mankind at this time.

On the morning of Nov. 11, 1918 President Wilson wrote by hand an announcement to the American people: "The Armistice was signed this morning. Everything for which America fought has been accomplished."

So he thought. So we all thought, and the hope carried over into the initial days of the Peace Conference. But soon thereafter it commenced to gradually fade, leaving the world in a depressed and disillusioned state of mind.

As one of the "Big Four", President Wilson played a leading role in the peace negotiations following the Armistice. Rightly does a historian observe that he arrived in Paris "on the most remarkable moral and political mission recorded in history, namely, to extend over the civilized world the political principles upon which the American Union was founded."

This statement is true in perhaps even a deeper and larger sense than the writer himself realized since the peaceful extension of the principle of democracy and federal union is not only the dream of American statesmanship but it is also in accord with the long range plans of the Invisible Government of the world in so far as these may be known by the student of spiritual sciences.

As previously stated in this series, both France and the United States have been chosen as a seed ground for the introduction into the world of a new spiritual democracy. France, under the leadership of

Napoleon, went counter to that plan. However, the Great Ones who direct "behind the veil", do not lose hope. Their plans may be delayed but not abandoned, though mankind pays a bitter price when failing to follow their true course. So once again, at the conclusion of World War I France was given a new opportunity, and especially in close relation to her co-victor, the United States, to help lay the foundations for a new and better world. In that great hour it was that America through the representations of Woodrow Wilson, stood ready to help France in a measure commensurate with the magnificent service that she had rendered our country when struggling for independence by sending us her illustrious libertarian, Marquis de Lafayette.

Austin Harrison in his book *Why President Wilson Failed*, says that "no man ever possessed such power as Wilson had on his arrival in Paris. All he had to do was to put on paper his points of principle and refuse to be side-tracked. Had he done this, he would have won through easily and the world might have witnessed a great peace instead of the most arbitrary and reactionary peace in history".

In an article entitled *When the Big Four Met*, Maynard Keynes, the English writer and economist writes: "When President Wilson left Washington he enjoyed a prestige and a moral influence throughout the world unequalled in history. The enemy peoples trusted him to carry out the compact he had made with them and the Allied peoples acknowledged him not as a victor only but almost as a prophet".

The world stage appears to have been perfectly set. Wherein came the dismal tragedy of failure?

The Bible tells us that for lack of vision the people perish. To trace the course of tragic events immediately after the first World War, or the first phase of the war that continued until this year, is but added proof of this biblical statement and a corroboration of the lack of vision possessed by those who had been placed in positions of responsibility and leadership.

Woodrow Wilson had been chosen by the Invisible World Government for the most momentous task in world history because he was susceptible to inner plane guidance. Ray Stannard Baker, a Wilson biographer, aptly observes: "It was not merely a world peace that had to be made, but a world psychology that had to be changed".

Our first World War President has been charged with being arrogant, conceited and overly self-confident. There may have been something of these traits in his nature, but it is probable that the fixity of mind and purpose to which some of his associates took exceptions were due to the clear, strong call that impelled him from within to brook no opposition in carrying out his great dream for a new and better world order. Hence he went forth with the courage and the ardor that typifies

every crusader in the endless battle for the Ideal. Thus inwardly fortified, the fact that the centuries had failed to accomplish that which he dared to hope would be brought about in a few months did not deter him from pursuing to the last his lofty purpose.

Forces of obstruction were arrayed against him on all sides. Denied the vote of confidence he had asked from both Senate and House, his unquenchable spirit unbowed, he set sail for Paris. To all objectors he said simply, "I am the man chosen for this work". Such is the one-pointedness, the self-confidence and the determination sought for by the Masters in one whom they choose to carry out the great reforms upon the earth plane.

A world constitution based upon the fundamental principles of the American Constitution could have been the immortal achievement of Napoleon Bonaparte had he not failed by forsaking his true mission in order to gratify his personal ambitions. So again in our time another destiny son, this time an American, was raised up to attempt a similar task. Once more the scales of justice hung in the balance. Heavenly hosts awaited with bated breath the result of the earthly score.

The Great Dream of Woodrow Wilson was international cooperation based on the Fourteen Points. For the accomplishment of this high ideal all the previous work of his life had been but preparation. When it failed, his life failed with it. His career came to an end. It was finished.

His final public address, November 10, 1923, which was keyed to this his life's ideal, closed with the words: "The only way in which we can worthily give proof of our appreciation of the high significance of Armistice Day is by resolving to put self-interest away and once more formulate and act upon the highest ideals and purposes of international policy". Thus and thus only can we return to the true tradition of America.

Wilson's inspired dream was worth the life he gave in an attempt to bring it into concrete form. The idealism it embodied gave a fresh impetus to human aspiration and quickened the evolutionary impulse of the race. A larger vision was given to struggling humanity and a new hope in the ultimate establishment of liberty, equality and fraternity.

From the other side of the veil this political prophet now knows that his work was not in vain. Although it has taken the untold anguish and pain of another global war vastly more devastating than the first to enable the "blind to see and the deaf to hear", international cooperation is now taken for granted as a condition for the future peace and security of the world. Again and again we hear the echoes of Wilson's words when he said: "The recent war has ended our isolation. You have the alternative of armed isolation or peaceful partnership."

What our Founding Fathers did when they established a Federal

Union of the thirteen independent Colonies, Wilson planned to accomplish among all the sovereign nations of the world. The principle business of the world confederation he envisioned was to adjudicate differences arising between nations and enforcing the decisions by the pressure of moral force only. This world alliance would exercise supervision over the manufacturing of armaments and seek to restrain any people from ever resorting to force of arms in order to impose their will upon any other nation. In the event of its failure to do this, the nation so violating the international code of good behavior was to be boycotted by every other member nation. All states were to submit their disputes to the Confederation for arbitration and agree to abide by the decisions of its Council. The Confederation was also to correct economic injustices existing in many instances between the larger and the smaller nations and to aid the weaker and more backward peoples to a more equitable position among the states of the world. No nation was to negotiate a treaty with any other nation without first submitting it to the League of Nations' Council. To every nation entering the Confederation devolved the duty of aiding in the stabilization of world conditions and the maintenance of international peace and order.

Surely a noble dream and worthy of the high principles and the New Age idealism upon which our nation was founded. It was in essence a political implementation of Christ's precept: "Do unto others as you would have them do unto you". Wilson's expressed conviction that "the only cement that will ever hold the world together" is but another way of stating another of the Master's admonitions: "Love ye one another".

But Wilson's idealism found hard going both at home and abroad. In Europe the spirit of intense nationalism fought him all along the line and at home the isolationists rejected his larger vision of a united, co-operative world. "If ever there was a case of shortsighted, social reaction against far-sighted liberalism," writes William E. Dodd in his *Life of Wilson*, "it was the intense struggle between Clemenceau, the realist, and Wilson, the idealist. The one reviled the fourteen points as the Fourteen Commandments, and the other appealed to the Golden Rule as a safe law of politics."

Clemenceau allowed the mists of hatred to so blind his eyes that he was never able to see beyond the boundaries of France. The larger measure of world betterment was not for him. He scoffingly referred to "the simple Mr. Wilson" and "the most impractical gentleman from America", whom he said "talked too much like Jesus Christ". So once again France lost a wondrous opportunity to aid in giving to the world a new and increased measure of liberty, cooperation and brotherhood in not supporting the Wilsonian idealism with the result that the peace was

lost and that strife continued until it culminated in the multiplied tragedy of World War II.

While Wilson was pleading for a new kind of diplomacy,---open, direct and honest, and with national interests always relating themselves to the good of the world as a whole, Clemenceau was pursuing the old tactics of seeking his country's advantage first of all by whatever means it might be achieved. He wanted Great Britain and the United States to join France in an alliance against Germany. He demanded the return of Alsace-Lorraine, the annexation of the Saar Valley; also that part of the Rhineland become a satellite state of France. He still put his trust in boundaries and territories and physical greatness. An alliance of the victors was important to him whereas a World League seemed to him an ideal too remote to warrant serious discussion when practical matters had to be attended to.

Like France, Italy pressed for territorial gains and such other advantages as she thought it possible to secure in the bargaining for spoils. English conservatives commenced to agitate for a "quick, hard peace" and there were strong elements in our country supporting the demand. Poland, having been promised her restoration, was experiencing a resurgence of nationalism, and asked for a state extending from the Baltic to the Black Sea. In all this scramble for self-interest, Wilson's was the only voice raised in defense of the rights of humanity as against the selfish interests of the contending, separately-minded nations.

Greatly saddened and disappointed, the President was stricken ill while still at the Peace Conference whereupon a Paris newspaper facetiously reported "the League of Nations is lying in pieces in Hotel Crillon".

And so, pressed and harried on all sides and faced with impending defeat, Wilson commenced to yield ground, thinking by compromise to salvage at least some part of his great plan. This was his fatal mistake. This is where he failed. Power politics had won the day over world confederation.

From then on Wilson became the target for the abuse and revilings of a sadly disillusioned world. As the President remarked when leaving Paris, greatly dejected over the outcome of his efforts, the world was not yet ready for that better order he had visioned and which he had come to Paris to promote.

He himself, however, had not lost faith in his vision. He clung to it on his return to Washington, and when Congress turned down his plan he carried it out to the people at large where he fought for it until, broken in body and spirit, his crusade came to an end only with his untimely death.

“Without vision, the people perish”.

The rejection by America and the world of the plan designed to hasten the establishment of international unity, cooperation and peace as this was transmitted by our President, Woodrow Wilson presaged a rapid deterioration of international relations that in turn led straight toward a renewal of global conflict. And not until the nations can recapture the vision on which they turned their back in 1919 and translate it into workable terms governing the association of peoples with one another will lasting tranquility be possible.

America's responsibility for the rejection of Wilson's dream is very great. Very great, therefore, is the price she has had to pay to save herself and to help rescue the world from evil disorder that overtook it for want of accepting the principles embodied by Wilson in his Fourteen Points and the League of Nations. Nor has she finished paying for that mistake by helping to win the war. The big price of now winning the peace—a bigger price now by far than was required in 1919, has yet to be paid.

The United States is young, strong and pioneering. Her responsibility is therefore correspondingly great. She is called upon to establish a New Order of the Ages. America was the only place where a universal reformation could begin, declared Thomas Paine, that inspired, though ill-starred patriot who helped bring our Republic into being. If it was the only place where it could begin is remains the prime place from which it can best be continued. To set that reformation into motion, Paine struggled to the last, giving of his all up to the very end in spite of unbelievable persecution and villification by an uncomprehending people.

Thomas Jefferson carried on under the inspiration of a like faith and vision, building toward what he called the Universal Community of Man, and he, too, met with a large portion of that bitter cup which the brave leaders in any advanced cause must ever be prepared to drink to the very dregs. When, for instance, Jefferson tried to banish war by his famous Embargo Measure in 1809, curses and maledictions descended upon him with fierce fury. Scarcely able to believe that it could be for that which he knew in his heart to be sound and constructive statesmanship, he asked of his neighbors: “Whose ox have I stolen?” Then in years following Paine and Jefferson and their associated Founding Fathers, other of our great destiny sons have carried on the high American tradition, Woodrow Wilson among them. To some it was given to see the fulfillment of their dreams but not to Wilson. More years have yet to pass before enough men will catch his vision and take the needed step to establish the federated, orderly, peaceful world for which he labored so valiantly.

The pioneer must ever bear the sacrificial cross for the sake of the lesser ones who come after. When the gentle Lincoln asked Congress to reopen its doors to the South and that it be reimbursed for the land that had been devastated and the slaves that had been set free so that she might begin life anew, his humane proposal fell on unresponsive ears. In vain he pleaded: "With hatred toward none and charity toward all." The assassin's bullet was his reward.

Humanity struggles upward slowly and painfully. Woodrow Wilson came and dreamed his Great Dream, and while he did not see its fruition, he never lost sight of what it was sometime to become. Enveloped in the White Light and with all the ardor of his indefatigable spirit, he asserted with his last breath: "That we shall prevail as sure as God reigns".

And so the Dreamer passed on, but his Dream remained. It has found reembodiment in the United Nations Charter. This in turn may be expected to take on successive forms until the perfect instrument shall have been fashioned for the dream so nobly dreamed, a united, peaceful world.

Next month: *Franklin Delano Roosevelt---The Transition President.*

### The Twelve Labors of Man in this Changing World



Hercules and the Hydra  
—Sargent



Samson Slaying the Lion  
—Bonnat

This publication by Corinne Heline deals with the Great work of individual and racial regeneration. It is based on the Grecian Myth of Hercules and the biblical story of Samson. The labors of these two great "overcomers" are also related to humanity's present gigantic labors in striving to bring to birth a new, regenerated civilization. The astrological feature is given its due consideration, the Twelve Labors being all correlated to the celestial Hierarchies of the twelve signs of the Zodiac.

Each chapter carries an illustration of the Herculean Labor with which it deals, and the two illustrations reproduced above appear on the book's cover. The volume contains 68 pages and is priced at 75 cents.

## COOPERATIVE PRESS SERVICE

*Recognition, appreciation, and cooperation is extended in this column even where there may not be complete agreement or unqualified endorsement. Similarity of vision and likeness or direction determines our comradeship.*

**THE TEMPLE OF AMON RA.** By Mary Gray. Margent Press, 120 East 39th St., New York 16, N.Y. 1945. Cloth. 249pp. \$2.75.

*The Temple of Amon Ra* may well be termed "true fiction". It is a story dealing with life, death, love and Initiation in the ancient days when Egypt was the repository for the spiritual light of the world. The pages are especially timely in setting forth the struggle that was then developing between the forces of good and evil, of darkness and light. They offer therefore, material that the occult student will find especially helpful in relation to like problems confronting the world in this time of major crises.

The ceremonials of Initiation together with those relating to marriage and to death are portrayed so graphically that the reader feels the author has truly wrested long sleeping secrets from the indelible Scrolls of Time. The story of Amon Ra is absorbing, intriguing and delightfully told.

The author, a New Englander, though born in Paris carries forward the thought of the early American Transcendentalists whose life and philosophy have entered into her own background of mystical preparation but to which she has added occult elements appropriate to this day's greater need for the truths embodied in the Ageless Wisdom.

Mary Gray is also the author of *America the Cradle of the New Race*, *The Gateway of Liberation*, and *Echoes of the Cosmic Song*. C. H.

**THE PROBLEM OF THE CHILDREN IN THE WORLD TODAY.** By Alice A. Bailey. Lucus Publishing Co. 11 West 42nd St., New York 18, N.Y. 32 pages. Gratis.

This pamphlet deals with the third of the eight problems discussed by the author in her forthcoming new book entitled *The Problems of Humanity*. It deals with the immediate needs of the children today and also presents long range plans. The material is of a basic nature such as can come only from one deeply rooted in the science of the soul. The service it can perform in aiding public opinion along sound constructive lines of thinking is of the utmost importance.

This pamphlet and a preliminary eight-page pamphlet enumerating the eight problems is made available for free distribution through the cooperation of Men of Goodwill. Contributions may be made to Men of Goodwill for the furtherance of this important work. Address 11 West 42nd St. New York 18, N. Y.

**NEW WINE IN NEW BOTTLES.** By John and Beredine Jocelyn. The Aquarian College, Box 26, St. Johns Place Station, Brooklyn 13, N.Y. \$1.50.

This is a neatly bound mimeographed volume composed of twenty articles and three poems. They are in some instances the substance of lectures delivered on various occasions, particularly in relation to the major festivals of the sacred year. There is in it material pertaining to New Year, to the holy times of the Equinoxes and Solstices, to Whitsuntide and Michaelmas. Also to our national holidays, July 4 and Thanksgiving. Every article is a bearer of deep esoteric truth linked to the practical needs of struggling, aspiring humanity in this eventful day of dawning Aquaria. Permeating its every page is the spirit of the ever living radiant Christ to Whom the beautiful service of the Aquarian College is lovingly and unreservedly dedicated.

**TWELVE LESSONS ON YOGA.** Universal Biosophical Association. Aparado postal 2929, Mexico, D.F.

The occultist of the West is inclined to be more or less prejudiced against any work on Yoga. To dispel this prejudice all that is required is a little more information. Yoga means union and union with the higher self is the objective of every aspirant, East and West.

But since Yoga is a Hindu word and therefore associated with Oriental

methods of development there is need for caution in examining teachings presented under this name since in their strictly Oriental form they are unsuited to Western people. Not only are they unsuited, but they may prove positively dangerous when practiced by those for whom they were not designed.

The author of these lessons, being himself a Westerner, fully recognizes these facts and in his opening statement he makes it very clear that the practices taught in the lessons are definitely adapted to suit Occidental needs.

The Oriental term Yoga is retained, as he explains, in recognition of the great contribution which the East has made to the science of spiritual development and in order to further the processes of unification through understanding between the hitherto divided East and West. "In the oneness of mankind," he writes, "East and West are, indeed, to be considered as the two poles, the two complementary aspects of one Civilization, both equally necessary to the fullness, harmony and completeness of its realization." To attain a truly universal civilization, he goes on to say, it is necessary for the Western people to become acquainted with Eastern spiritual thought in which they have exhibited such high attainment and for Eastern people to acquire the Occidental mastery over the forces of physical nature and their technological application to the requirements of daily life. Then will the precious achievements of every people become the common heritage of all.

These lessons, twelve in number and mimeographed in form, are made available on the freewill offering plan. Address as above.

**WHO ARE THE JAPANESE?** By F. E. Rogers. Published by the author, (1939) Box 31, North Park Station, San Diego, California. Paper; 32pp. 25c.

This study of the Japanese people is based primarily on biblical history. It identifies Japan with Ammon, and their associated Mongolian people, the Chinese, with Moab. Japanese ancestry is traced back to Ben-Ammi, the youngest son of Lot, which in turn leads back to Shem, the eldest son of Noah. But the Ammonites fell out with the Israelites and so were destroyed as a nation, only a few escaping into captivity. These few included "seed of the royal house" and members of the priesthood. For about four centuries they were first in captivity to the Assyrians and Babylonians, and then in migration eastward reaching at length the Island of Kyushu, one of four islands constituting Japan proper.

According to Japanese history this "celestial invasion" occurred in 660 B. C. when their first "son of heaven," Jimmu Tenu, ascended the throne and founded the Japanese Empire. Then, too, was fulfilled Jeremiah's prophecy that the people who had been "driven out" would be regathered. "I will bring again the captivity of the children of Ammon, saith the Lord".

Many facts are assembled to indicate the ancient tie between Israel and Ammon, hence Anglo-America and Japan. Also the conflict that developed between the two peoples three millenniums ago and a recurrence of it in these "latter days" The treatise is an interesting inter-weaving of biblical records, secular history and Japanese legends. Whatever contributes to our better knowledge of Japan we do well to seek for such help as it may hold in solving the great problems which our present relations with Japan have placed before us.

**SON OF MAN REVEALED.** By Raymond Reid. The Hobson Book Press, 52 Vanderbilt Ave. New York 17, N. Y. Cloth, 105 pp \$1.50.

The thesis of this little book is that the son of man is woman. It is the feminine principle of love and imagination that is now coming into a fresh cycle of expression. It stresses the neglected motherhood aspect of God and sees this in its highest divine expression in the Christ. The treatise follows no established pattern of thought in either its religion or its philosophy. Nor does it do so in its literary form. The pages are the contemplations, more or less related, of a man who has rightly sensed the rising power in human life of the feminine pole of its being and who has given it expression in accordance with his own "revelation" and understanding.

## *The Universalist*

The *Universalist* is the official publication of the Universal Fellowship, 2309 Vancouver St., San Diego 4, Calif., which is "a cooperative world-wide activity devoted to encouraging men of all creeds, colors, races or religions to live by the rule: "Do unto others as you would have them do unto you." Single page leaflets, designed to fit in a loose leaf book cover, is issued periodically. It is in its first year and is sent out on the free will offering basis. Dr. C. E. Brisendine, director of the Fellowship, is its editor.

# IMMORTALITY NOW

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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.

The Tabernacle of Unity has been raised; regard ye not one another as strangers. . . . The world is but one country and mankind its citizens.

--Baha'u'llah

## THE PROVINCE OF DEATH

"The province of Death is to release the spirits of men from crucifixion in the flesh. To all just men he comes as an opener of prison doors, one who lets in the light. At the least, for those who, though blind, have been just, he releases them into the Elysian Fields, where there is rest and pleasure. But this is no greater freedom than to come out of a house into its garden, if you have not the power to go beyond the garden, and must needs presently return, if not into the same house, yet into one like it. Death asks more of his charges than this, and he continually instructs them as to the mode of reaching a higher place. Unjust men are ushered by Death into places of horror, and there is little to be wondered at in the fear of Death which haunts some men all their lives. It is born of bitter experience and sub-conscious memory. For Death, friend of man though he is, can find no easy or quiet place for the wicked man.

"It is the conquest of the desires of the outer senses which gives to the disciple the right to inquire of the Holy Ones their secrets. None can truly see Death till his eyes are the eyes of the regenerate, when tears can never again be shed for any grief or loss or pain. This can therefore only be possible when grief and pain have been endured and exhausted, in successive incarnations, and the disciple is far upon the Path. Those who look toward Death intelligently, yet see not, persevere in the task they have entered upon, knowing that sight will come later. And then they will find themselves in harmony with that which they wish to see. This is a part of the occult truth, discovered and declared by Tolstoy, that in the life of the spirit, *direction* is all-important. The unseeing yet resolute one, pressing on in the dark by the guidance of his highest aspirations, will open his eyes one day on beauty and light unimaginable, and find himself surrounded by great and powerful friends, towards whom he has found his way with difficulty, yet unerringly, because his direction has been rightly made by the guidance of his higher self.

"To 'the one who walks', birth and death are parts of one action."

—Mable Collins

At present Universal Peace is a matter of great importance, but unity of conscience is essential so that this matter may become secure, its establishment firm and its edifice strong.

--'Abdu'l-Baha

# OCCULT ANATOMY AND THE BIBLE

By CORINNE HELINE

This series on *Occult Anatomy and the Bible* was first issued in mimeographed form as lecture-lessons and as such found many eager and appreciative students.

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- IX. *The Role of the Ductless Glands in Spiritual Attainment*
- X. *The Desire Body*
- XI. *Mind, Soul and Spirit*
- XII. *New Birth through Regeneration*

Of these twelve, the first five have been published. The sixth is in press and the remaining numbers will be issued as publishing funds permit.

The price of each booklet is thirty-five cents. But the entire series of twelve may be secured for \$3.00. This price may be claimed by those who have purchased one or more of the published booklets by remitting the difference between the amount already remitted and price of the set, \$3.00. Thus purchasers of one booklet may secure the other four already issued and the remaining seven as they come out by remitting \$2.65. Those who have already paid for two may have the other ten for \$2.30, and so on.

We have no doubt many will want to take advantage of this saving and also by their advance subscription assist in the earlier release of the remaining numbers.

Very little has been done on this very important subject. It is material entitled to a place on the working shelves of every occult student.

## New Age Bible Interpretation—O. T. Vol. II

Work on this volume continues and while we have hopes of being able to shortly announce its date of publication it still remains uncertain. The subtitle of this volume is *Solomon and the Temple Builders*. Masonry figures prominently throughout, the parallels between the legends and ceremonials of this ancient Craft and the biblical record serving to show yet again that the esoteric tradition is ever the same however widely it may seem to differ in its mere superficial presentation.

This volume will have approximately five hundred pages, three full page illustrations especially made for it by Louis Chavez, and an extended index. Invaluable to the student for ready reference purposes. Black cloth, gold lettered.

The price, however, cannot be kept at the low figure of the previous Bible volumes. Nor will we be able to long supply those at present listed prices. But we shall be able to keep the prices well below the average for books of like size and quality in this class of literature, not a few of which run as high as \$7.50.

*Old Testament, Vol. II* is priced at \$4.50, or \$4.65 postpaid. A saving of fifty cents may be claimed by purchasers of the book in advance of publication. Thus a remittance of \$4.15 at this time will bring you a copy immediately the book is released, and at the same time the pre-publication purchase will assist materially in bringing the work to completion. The book may be ready for Christmas but as yet we can make no such promise. At any rate, the date of release is quite near.

### OUR ZONE NUMBER

All our literature has hitherto carried our zone number as 14. It is being changed to 55, though the remainder of the address remains the same. Number 14 is correct for the postoffice but 55 directs it specifically to the box section of the office.

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## APPRECIATIONS

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*Magic Gardens* is transcendental. Would love to be able to give half a dozen copies away right now as gifts to receptive ones.

Los Angeles

Just finished the "Magic Gardens". Truly it is a beautiful book. The knowledge, wisdom and truth woven into symbolic legends of lovely flowers, left me joyously breathless, as it awakened glorious memories deep within my soul. I am inclosing money order for three more copies, one to be sent to an understanding heart, one to an expectant mother and one to a sad and lonely heart. Thank you so very much, dear lady, and bless you.

## CHRISTMAS PLAYS INTERPRETED

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*The Blue Bird* by Maeterlinck and *The Wolf of Gubbio* by Josephine Preston Peabody. The first study is entitled *Initiatory Experiences*, the second, *When Men Have Lost Their Wolfishness*.

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*The Blue Bird* is fifty cents. Or in two parts, each complete in itself, thirty-five cents each. The "Wolf" is thirty cents postpaid.

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The general survey presented in these lecture lessons by Corinne Heline places a number of keys in the hands of the student with which to unlock the hidden mysteries of the Bible. Without the esoteric keys much of the Bible must necessarily remain a closed book. "Without a parable spake He not." It is with the Bible as with the Zohar in which we read: "The recitals are the vestments of the Torah; woe unto him who takes this vestment for the Torah itself."

This course makes it clear that the Bible is above all a textbook on Initiation. When this is generally recognized by the Church and occultism at large, both will experience a revitalization that will invest them with a power and an influence now little suspected by the average churchgoer or occult student.

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## 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  
Lemurian Fellowship, 118 No. Larchmont St., Los Angeles 4, Calif.  
New York: The Harmony Book Shop, 112 West 49th Street  
Santa Monica: Rosicrucian Philosophy Center, 1139 Lincoln Blvd.  
San Diego: Rosicrucian Fellowship Study Center, 1039 Seventh Avenue  
San Francisco: Metaphysical Town Hall Library, 455 Post Street  
Seattle: Aquarian Studio, University Building  
Minneapolis: Aquarian Institute, 3031 Holmes Avenue, South

## READERS' COMMENTS

Monrovia, California

The *Interpreter* is the most interesting and informing magazine I know and I would not want to be without it. I am most grateful for the articles with such deep insight into the meaning of the shaking events of our time.

New York

I do enjoy your magazine so much and receive much strength to carry on by reading the very fine articles.

Newark, Ohio

I desire to extend to the editors of the *New Age Interpreter* my deep gratitude for their courage and inspired spiritual leadership. May that courage never falter, nor the faith and realization that even the most obscure corners of this earth their spiritual efforts are eagerly reached for and prayerfully received.

Los Angeles

Many, many thanks for your article on de Gaulle. It is a classic. Mother and I were deeply touched.

New York

Your article on the atomic bomb is profound. Your ability to measure things impersonally is a real accomplishment. I am striving toward doing this and in the effort you have been my guide.

Prince Rupert, British Columbia

The enclosed to cover *Interpreter* subscription for the next two years. I have read it with much interest since it first appeared and wish to express my appreciation for your efforts.

Lexington, Kentucky

Your magazine has profound truth and beauty and much enlightenment and instruction which as a teacher and a student of Truth I appreciate and endorse.

HADDONFIELD, NEW JERSEY

I am always eagerly looking for the next issue of *New Age Interpreter*. Your lectures are doing much to enlighten the people who are perplexed and to uplift those who are in distress. I deem it a privilege to recommend them. share my copies or give copies away. The library here was very grateful to get a series of them.

Los Angeles

The *Interpreter* is fine. The "Meditational Fragment" was exceptionally good and deserves wide attention. I shall cut that page out of the extra copies I am getting and send it to some of my friends. I have found so many people to lead the higher life who absolutely "miss the boat" by thinking themselves so perfect. "I would rather be useful and imperfect than perfect and useless."

New York City

Recently I purchased your brochure, *Healing and Regeneration through Color*. It contains a wealth of knowledge and it serves as a great inspiration to me to go on and on with my aspirations pertaining to color-tone therapeutics.

California

I love your *New Age Bible*. The Bible has always been difficult to interpret. I cannot imagine what I would do for enlightenment if I did not have yours for reference.

# New Age Press Publications

BY THEODORE HELINE

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Part II—The Books of Initiation

This will be out about Jan. 1, 1946. \$4.50, postpaid \$4.65.

On prepaid orders received before December 15, 1945 the book will be supplied for \$4.15 postpaid.

### OLD TESTAMENT VOL. III

The Prophets and the Preparation. Manuscript completed but not yet in press.

### NEW TESTAMENT. Temporarily out of print.

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