

**SURVEY  
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**New Age  
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**

**AUGUST, 1945**

**NUMBER 8**

## **The Bomb That Rocked the World**

The bomb that fell on Hiroshima shattered vastly more than a single city. It was a devastating crash into the whole of our present world structure. The very stability of earth's physical foundations was shaken and a new factor was introduced not only in the prosecution of the war but into the organization of our entire life within this physical sphere. The Uranian forces governing the New Age made a further demonstration of their transcendental powers to lay waste or to create anew according to the manner in which they are employed.

By means of a comparatively little and altogether innocent looking missile the lives of a hundred thousand people and more were blotted out in an instant. This was the work of the first atomic bomb to fall. It was the result of a new creation in the first day of its infancy, a creation which has childhood, youth and maturity yet before it. It is only yet in its Kitty Hawk airplane stage. What will it be when it arrives at the status of a flying superfortress?

The answer is suggested in the fact that our initial venture into this new dimension of power is said to have reached only one tenth of one per cent of the atom's full strength. It thus requires but little imagination to envisage the extension of the powers with which a city is now instantly obliterated to the point where it can remove whole islands and lay waste entire continents. Nothing so awesome has come to the human race since the "complete rain" of Noah's time.

In that far-off event in ancient Atlantis is to be found its only parallel. The civilization of that day had tapped the secret forces of nature. By what we call magical powers a General could, for example, destroy

an opposing army wheresoever it might be by directing toward it certain death-dealing rays. No less miraculous to us was the ability men then possessed of releasing the powers that lay latent in the seed of living things and harnessing them for work even as we have laid masterful hold of the forces of coal and oil, of steam and electricity, and now finally those of the atom.

But these great achievements of Atlantis carried the race not to the higher state of the superman, but to its utter destruction. Evil gained the overhand, evil controlled the situation, and the end of evil is its own self-destruction. Atlantis disappeared from the face of the earth. Its lands were submerged beneath the seas, its vast population, a few alone excepted, disappeared, its entire civilization came to an end and the magical arts it possessed were lost to the race for the many milleniums that have come and gone from that time to this.

The remnant that survived included Initiates who carried over the Ageless Wisdom from Atlantis to Aryana but who from that time to this have carefully concealed much of that previously circulated knowledge from becoming the common possession of all people. Thus it became necessary after the failure of Atlantis for the race to make a fresh beginning. A new epoch of human striving and struggling commenced. Another civilization had its inception.

That epoch has now reached a climactic stage in its development. The civilization it has produced is now on trial. Much of the past Atlantean knowledge and power has been regained in the course of the present generation and yet more is being momentarily recovered. Among such recoveries none are so stupendous in their significance and so far reaching in their implications as that of the harnessed energies of the atom.

Thus history repeats itself, yet never at the same point on the cyclic spiral of progression or retrogression, as the case may be. The knowledge and power possessed by the Atlanteans had been bestowed upon them by their illumined leaders. They had not yet acquired the abilities with which to originate and develop it out of their own creative being.

But it is otherwise with the peoples of our present Aryan epoch who have developed the requisite faculties for doing so. They possess the necessary psychical and mental equipment with which to uncover for themselves the secrets of nature which came to the Atlanteans only by direct revelation from above. The humanity of this epoch is, therefore, responsible to a greater degree than were the Atlanteans for what it has and how it uses it. It must assume the consequences of its own creations.

Since the Atlanteans could not be held fully responsible for that which they had not themselves created, when they failed in their use of it, the Great Ones intervened by liquidating the entire civilization

and blotting out the knowledge which, through misuse, had proven its undiong. Such knowledge, with its attendant powers, were not to become the possession of the race again until it would be able to regain them by means of its own creative imagination and self-willed effort. This has now virtually been accomplished. With atomic energy brought under control, man stands at a place comparable to that which Atlantis occupied prior to her fall.

Quite naturally the question now arises as to whether the parallel we have drawn between power-endowed Atlantis and masterful Aryana will hold even up to a future point where the latter will meet a destruction such as did the former. This time a like intervention by the directing Hierarchies of mankind will not occur since this would in a measure be deciding the issues for man at a stage when he alone must do so if he is to retain the degree of freedom for self-direction which he has now attained. Under spiritual law the Hierarchy is today prohibited from doing what it did for the Atlanteans. It is the difference of the authority a parent exercises over a child and the freedom it must grant that same child when coming to maturity. Intervention of a kind there not only can be, but if we read aright the Bible prophecies for these "latter days", there certainly will be. But such intervention will come only as man himself chooses, consciously and deliberately to invoke it. The outcome of today's crisis rests, therefore, ultimately not with the gods, but with man himself. The race has attained to the state of adulthood where it must accept full responsibility for its actions. This true, only its right orientation to the spiritual world can save it.

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In the titanic struggle that has been going on in the world since 1914, between what resolves itself ultimately into a contest between the forces polarized in the self-seeking personality aspect of the race and its higher, altruistic spiritual self, the latter has been gaining ground. The aggressive forces of materiality which have long threatened to bring the free, creative egoic principle of mankind under its deadening sway, have been so far removed as to give the peoples of the world a new hope for the future.

But in this struggle the final battle has not yet been lost and won. The complete defeat of all the Axis nations is not the end. The evils which found their most effective base of operations within those vanquished lands were not confined solely to those ill-fated areas. They have a universal distribution and therefore remain, though in lesser potencies, to be uprooted at yet other points, here and there the whole map over...

And so the contest is still on. Vigilance is still the word. The trial continues and tests in subtler forms confront us. The judgment of the

nations is not completed and until it is, the sorting and the sifting will proceed until it has penetrated all areas, all peoples, all classes, all levels of thinking and being. All along the line the Examining Board of Cosmic Law is in session accepting and rejecting. The international war criminals' court has its higher counterpart. Before that Higher Court all must pass for sentence or acquittal, be it the levelers of Lidice or the annihilators of Hiroshima. The Great Law is no respecter of persons or nations.

Outwardly Lidice and Hiroshima are like crimes. Inwardly they may also be alike, but they may also be poles apart. Motive alone determines whether it be one or the other. Motive is basic, decisive; the physical act springing therefrom is relatively incidental and transient. If Hiroshima was mere vengeance, it is one thing. If it was a surgical operation for cure it is another. Well we know it was not purely either one or the other. Both elements were present; human motives are mixed. Only the infallible Law can pronounce the true verdict and execute the perfect judgment.

In defense of atomic warfare it is argued that the mere physical act of destroying a city with one bomb is no more terrible than to do so by using ten thousand bombs; that it is, in fact, much less so. The human suffering inflicted is less; the cost to those inflicting it is also smaller. Mathematically calculated, it might well be concluded that the new weapon offers the neatest, quickest, most decisive and humane type of warfare ever waged. But mathematics can say but part. Beyond its conclusions lie moral issues that cannot be ignored except to our own peril and misfortune.

Because of its multiplied deadliness the new weapon has been hailed as guarantor of the peace. A like hope has been expressed in the past as ever increasing destructive inventions have followed one another through the centuries. That hope has failed humanity again and again, and the multiplied awfulness of the latest device will succeed no better. Man is a soul, not a machine, and his security and well-being rests not on mechanical but on moral grounds. Not until humanity awakens to a realization of this will it cease to place dependence where dependence is not to be found and to look for it in the sphere where alone it exists.

As a military weapon the atomic bomb is the triumph of the ages. With it we brought the war with Japan to a swift conclusion. But in so concluding it, writes Hanson W. Baldwin, military expert writing for the *New York Times*, "we sowed the whirlwind". Thrice over he repeated the statement. He, for one could not hail the weapon as an instrument making peace more secure but as an ill omen of greater catastrophies to come.

The Vatican's prompt comment on the atomic bombing also expres-



sed the misgivings of many. Referring to it as "a catastrophic conclusion to the war's apocalyptic surprises" it regretted that the new instrument which cast such a "sinister shadow on the future" had not been withheld by its inventors as did Leonardo da Vinci with his invention of the submarine.

Our government, which is the holder of this corporately-created invention, might well have done this. While the development of atomic power was of the utmost urgency, its release was not. Its development was urgent because we knew it was well within the enemies reach and that if they laid hold of it there was nothing in their code to restrain them from using it. In such an event, unless we were able to strike back with an equally effective weapon, we were faced with the possibility not only of an annihilating defeat, but even utter destruction. Hence the pooling of scientific information and resources by the peoples of three countries, our own, Canada and Great Britain, in a grim race for atomic power.

We won that race and having won it, we promptly used the power it gave us. We did so contrary to our proclaimed principles. We did not hold it for use solely in self defense. Yet this would have been our true course had we held fast to the spiritual idealism we have been championing in the face of ruthless, conscienceless aggression. We used it, moreover, after there was no longer any question as to our achieving absolute victory. The only thing that remained in our calculations was time and cost, and it was to shorten the time and to save American lives, that atomic bombing was adopted. It was adopted even though it meant taking a multiplied toll of non-military lives of our enemy. The extent to which it did this is impressively recorded in the fact that the first of the new bombs snuffed out more civilian lives than the total number of American soldiers killed in the first World War.

That the temptation to use the new discovery was tremendously great goes without saying. There was pride of achievement, of efficiency. There was the desire for the most telling kind of retaliation for Pearl Harbor and a longing to have the whole business of war over with, and as quickly as possible. Moreover, with the low rating which war places on enemy lives, be they military or non-military, there was little in this consideration to restrain the more urgent passions to decisive action. Increased civilian losses were treated as relatively inconsequential so long as it moved us forward to earlier victory. But it is needless to ask if a like annihilation had come to Detroit, let us say, as came to Hiroshima, if we would have taken the calamity as merely another sanguinary incident in the course of war. Such an event would have steeled us the harder in our fight against a lawless world resorting to such wanton disregard

for life even in the course of war's inevitable inhumanities. And rightly so.

Thus principles yielded to passions and we took action no different from what we assumed the enemy would have taken had they been the first to lay hold of the secret weapon. Neutral Switzerland has not hesitated to say as much.

In view of such circumstances it is obvious that the confidence of the peoples of the world in a future of peace and security has been shaken anew and this time more profoundly than it was at the outbreak of either of our two world wars. The mind and conscience of humanity is nowhere at ease. Nor will it be until it makes the supreme resolve to renounce the selfish self, the aggressive self, and commit its ways, in all repentance and humility, to the guidance of its higher spirit self.

\* \* \*

The fact of mankind's essential solidarity presents itself immediately the question arises regarding atomic warfare. By use of the latter the possibility is now here of destroying not only an army but an entire race or nation. Should this come to pass, the result would be a crippled humanity. When we argue as we did in the case of Hiroshima that a single American life is worth more than a thousand or a hundred thousand Japanese lives we are arguing from the separative point of view of America alone and not from the universal standpoint of humanity as a whole.

The bearing which this has in the specific relation of America and Japan, two nations constituting a polarity in the racial body as a whole, is dealt with very illuminatively in an article by John Jocelyn entitled *The Spectrum of Nations*, a review of which appears in this issue.

The kingdom of man is a unit in nature. It constitutes a single organism. When malignancies in that organism develop to such virulence that they threaten to spread to the whole of the body politic, drastic measures must be taken to first control and then to eradicate the disorder, but not to destroy the organ so affected. This would be like removing a fistula in the hand by amputating the arm.

It is not enough, therefore, that the United Nations, or any members thereof, as champions of spiritual principle and a united world take solely into account their own costs in lives and in property; they must also take into account those of their enemies. Their formula, based on human solidarity, must be the eradication of whatever menaces the well-being of the human totality while incurring the least possible injury to that same all-embracing organism. The object is salvage, not destruction.

There is a sharp cleavage here between the philosophy of the defeated Axis powers and the United Nations. The former built not on the concept of One World, but on the doctrine of a privileged race. "Inferior

racess," or races resisting their domination, were subject to liquidation. Witness the fate of the Jews in Germany, the Poles in Poland. Total obliteration was the only perfect "cure". No consideration here, therefore, of saving enemy lives. The more destructive and indiscriminate the weapon, the better.

But for the United Nations another philosophy has prevailed. Only military targets were admissible for total destruction. All else that did not directly endanger the war effort in attaining its undertaken objective was to be spared. Hence gas warfare was outlawed, and since both sides were capable of waging it, neither chose to violate the ban which had been placed upon it by mutual agreement. Had both sides also possessed the atomic weapon it is reasonable, therefore, to believe that neither would have used it, both hoping for survival rather than facing the possibility of quick extinction.

But only one side had succeeded in capturing and harnessing nature's primal power. That was our side. And we set the perilous precedent of using it. The heart of the world has been heavier ever since. And America's heart can but grow heavier on calmer reflection. Though by our final act in the war we brought the conflict to a quick end and spared thereby the lives of our fighting men, perhaps great in number, yet as we have so often heard in the course of this conflict, there are worse things that can come to a man than dying. What have we done all through the war but sacrifice life for a principle? A man who so loses his life finds it. Conversely, he who saves it at the price of principle, loses it. Consequently, the saving of American lives does not of itself establish the rightness of the act by which it was accomplished.

We have but to consider the moral effect which the peoples of the world would have experienced if our government had at the time of its ultimatum to Japan said something like this: "We have it now—that 'secret weapon'. But we don't want to use it. Save us from doing so and save yourselves from its incredible destructiveness. Surrender. If you doubt our claim we will submit the necessary evidence by striking one of your more isolated military targets. If after seeing what it does even to the very earth itself wheresoever it falls, if you still refuse to lay down arms we may feel obliged to use the weapon where total losses will prove staggering beyond belief. It is for you to choose, and NOW."

If Japan had rejected such an ultimatum, our government might still have refrained from using the new weapon. It might still have elected to conclude the war the longer and the costlier way. In such an event there would have been a still further demonstration to the world of a people with sufficient self-control and so large a sense of responsibility that it chose to forgo its own immediate advantage rather than to loose

upon the world a weapon for which humanity had not yet proven its capacity to use with certain safety.

Here was unprecedented opportunity for a people to mount to a new moral high, and to lift all the world up with it. A victory for the spirit would have been won beside which our military victories would pale into comparative insignificance.

Our President has stated that the newly discovered power cannot be made common knowledge in a lawless world and will consequently not be divulged by our government except to its collaborators, Canada and Great Britain, at their request, until proper controls be established. Certainly it could nowhere be placed in more trusted hands than those now holding it. America's temptation to misuse it is perhaps the least among the great powers and no nation has so highly developed a sense of racial responsibility as Great Britain.

But if, as it has been maintained, this new discovery is to safeguard the peace, then logically it must be made available to the security council of the fifty nations that have constituted themselves as its collective guardian. If this be not done the United Nations will be divided into those that have and those that do not have the new found power. Where mutual confidence does not exist among the nations, something that has not yet been achieved, such balance of power as the atomic discovery has created, presents issues that only mounting idealism made swiftly operative in the whole of our communal life will be able to successfully solve.

\* \* \*

Not without spiritual significance are the elements involved in the release of atomic energy. Uranium was the substance worked upon. In the process two new elements appear, namely neptunium and plutonium. Thus we have uranium, neptunium and plutonium—Uranus, Neptune and Pluto, the three transcendental planets of our system, contributing to this day's fresh manifestation of the living fire of God.

The three dimensional world recedes before our eyes. The fourth dimensional emerges into clear perception. Numbers and volume are no longer decisive factors. The slogan is no longer "bigger and better". It is rather "smaller and stronger". It is not fleets of giant tanks and squadrons of flying fortresses; it is a handful of atoms. It is not external bulk; it is internal potency.

Only in the higher aspect of our eternal being is to be found those powers with which we can successfully cope with the incredible energies now released in the atom. With physical prowess and intellectual ingenuity we can manipulate nature in its ordinary manifestations but to hold

(Concluded on page 20)

# AMERICA'S INVISIBLE GUIDANCE

By CORINNE HELINE

## Abraham Lincoln—A Disciple in the Nation's Service

### II

*Lincoln is not yet dead, he lives  
In all that pities and forgives  
Even now, as when in life he led,  
He leads us onward from the dead.  
Yes, over the whole wide world he bends,  
To make the world a world of friends.*

—Edwin Markham

Masters and disciples of Masters are known primarily for their complete and selfless dedication to the upliftment of humanity. From their ranks come the great benefactors of mankind.

Frequently those who come to earth to carry out some commission under the guidance and inspiration of the Great Ones enter life under circumstances and conditions presenting what appears like almost insurmountable odds. In this way their innate strength of soul is necessarily called into action from the first. This strength becomes a conscious possession with which to face the great issues of life that they will be called upon to meet in later years and moreover demonstrates to the world thereby what a man can do to master circumstances by the power of his own creative spirit.

Such were the conditions and circumstances through which Lincoln worked his way to the highest public office which the people of this nation have it in their own power to bestow upon a fellow citizen.

Lincoln came to the Presidency an "unknown" and was subjected to public disparagement and ridicule such as have never been levelled at any Chief Executive before or after his time. He was, moreover, handicapped by having the bitter enmity and determined opposition of about half of the members of Congress.

Despite these obstacles Lincoln always maintained an attitude of gentleness, humility and love. He had a deep and true insight into the problems confronting the nation whose political destinies he was called upon to guide through a major crisis and possessed the self reliance, the strength of will and the soundness of judgment to dispose of every issue as it arose in a spirit of charity, fairness and good will. The ideal to which he most aspired was to become an ever increasing channel for serving the public good. This idealism irradiated his life. His high purpose was indelibly inscribed in his very being in a manner none who really knew



him could fail to read and understand. These qualities it was that spoke for him when time came for his reelection and so well did they speak that he was given his second term by an almost unanimous vote of the Electoral College.

### *Lincoln's Astial and Numerical Signature*

Lincoln came to earth when the sun was posited in the humanitarian sign of Aquarius. The birthday, February 12, 1809. The pictorial symbol of Aquarius is that of an androgynous figure pouring a twofold stream of living water upon the earth. The keynotes of Aquarius are freedom, equality, cooperation and brotherhood. To all of these the life of Lincoln was perfectly attuned. They were the qualities he lived and died to make more manifest in the world.

A study of the principal events in the life of Lincoln indicates that Uranus, ruler of Aquarius, and Mercury, exerted a marked influence on his career. These two planets were in trine at the time of his birth. Uranus is always challenging and revolutionary. It does not leave things where it finds them. It picks them up, turns them over, shakes them around, discards the useless and progresses the useful. Those who like Lincoln have this planet prominent in their chart, live dynamic, creative, eventful lives. To a well-aspected Mercury, planet of communication and expression, Lincoln owed his ability to tune in to the trends of the time, to receive the necessary impulses and impressions with which to work out the problems of his day. This is clearly borne out by all his public utterances in which may still be heard the very heartbeat of his time.

In 1842 Mercury's square to Neptune marks the day of his marriage and on April 14, 1865 the Sun opposed Mars when an assassin's bullet ended his mortal life.

In the symbolism of numbers, seven denotes consummation, completion. In terms of these values it will be discovered to have played a most important part in relation to the most notable events of Lincoln's life.

Both his given and family name have seven letters. He lived in both Kentucky and New Salem for a period of seven years. His three law partners each had a name of seven letters. Stephen Douglas who played such a prominent role in his life, both as a political and a romantic opponent, had seven letters in both his names. Their first debate occurred on August 21st, a multiple of seven, and Douglas propounded seven questions to Lincoln during the debate. Upon his response to these questions rested the beginning of his fame which led eventually to Washington. He had seven different offices in Springfield and was sworn into the House of Representatives on December 7, 1847.

Seven States seceded from the Union and precipitated the crisis of the Civil War. The highlight of Lincoln's career was focussed in his

Proclamation of Freedom which consisted of three multiples of seven, or twenty-one letters. Slavery, the word most often indented with the career of Lincoln, also has seven letters.

Lincoln was assassinated on April 14 ( $7 \times 2$ ), 1865. The funeral cortege left Washington April 21 ( $7 \times 3$ ). Then truly the vibratory values that bring a work to completion were thrice proclaimed.

Lincoln had not only been a subject of ridicule and derision in America but the press of both England and the continent of Europe had also joined in frequently villifying the man. This ceased with his tragic death. Then came homage and praise. Illustrative of this fact was the following tribute that appeared in London's famous magazine of humor, *Punch*:

*Beside this corpse that bears for winding sheet  
The Stars and Stripes he lived to rear anew,  
Between the mourners at his head and feet  
Say, scurrile jester, is there room for you?*

*Yes, he has lived to shame me for my sneer,  
To lame my pencil and confute my pen,  
To make me own this kind of prince's peer  
This rail-splitter, a true born king of men.*

French liberals started a two-cent subscription, the proceeds of which were used for casting a large medal which was sent to Mrs. Lincoln bearing the inscription: "Lincoln, the honest man, abolished slavery, re-established the Union, saved the Republic without veiling the Statue of Liberty". The message accompanying the medal was: "The heart of France lies in this little box".

Emerson, Lincoln's most illustrative contemporary, wrote the following memorial to the martyr-President shortly after his passing:

A plain man of the people, an extraordinary fortune attended him. Lord Bacon says, 'Manifest virtues procure reputation; occult ones, fortune'. His occupying the Chair of State was a triumph of mankind—of the public conscience . . . He grew according to the need, his mind mastered the problems of the day; and as the problem grew, so did his comprehension of it. Rarely was a man so fitted to the event . . . It cannot be said there was any exaggeration of his worth. If ever a man was fairly tested he was. There was no lack of resistance, of slander nor of ridicule . . . Then, what an occasion was the whirlwind of the war! Here was no place for a holiday magistrate nor a fair-weather sailor. The new pilot was hurried to the helm in a tornado. In four years of battle days—his endurance, his fertility of resources, his magnanimity were sorely tried and never found wanting. By his courage, his justice, his even temper, his fertile counsel, his humanity, he stood—an heroic figure in the center of an heroic epoch. He is the true history of the American people of his time, the true representative of this continent. The pulse of twenty million are throbbing in his heart, the thoughts of their minds articulated by his tongue."

### *The Aftermath*

The annals of history hold perhaps no greater tragedy than that of the Civil War, when homes and hearts were divided and brother faced

brother across the sectional lines of bitterness and violence. Nations, even as individuals, reap in sorrow and humiliation the consequences of their past wrong doing. World history furnishes the most complete demonstration of the accurate working of the immutable law of Cause and Effect. Always the reaping is as has been the sowing.

Both Washington and Jefferson, gifted with far-seeing vision, had fearful apprehensions of coming civil strife. Washington warned against it in his Farewell Address and Jefferson prophesied that the "unity of the nation could be broken when the hopes, institutions and culture of the two distinct geographical halves of the country were in opposition to one another." He added, "The ambiguous words of a paper Constitution would be scattered before the tempestuous winds of ambition, self-interest and passion untempered by understanding or love."

In such a crisis the long, careful and patient work of America's Founding Fathers might have been brought to nought. But another inspired messenger of the Masters had been sent to prevent such a catastrophe. Lincoln was adamant on the subject of secession. He declared that the Union must be held together at all costs, even if the final alternative be the war of brother against brother.

Lincoln's presidential pledge to the North and the West was that "the union of the states must and shall be preserved." The South declared that if he were elected the Union would be broken.. And so it was. With his election came the great tragedy of division and civil strife to those States that had once stood so bravely together in their struggle for independence.

The words of a Massachusetts statesman in December, 1860, proved prophetically true when he said: "I pity the South and look forward with the deepest sorrow and compassion to the retribution they are preparing for themselves. The harvest they must reap is one of inevitable desolation."

In January, 1861, a deeply moving drama was enacted in the Senate as the Southern members arose and resigned their seats. An observer writes: "As each Senator, speaking for his State, concluded his solemn renunciation of allegiance to the United States, women grew hysterical. Men wept and embraced each other mournfully. Scarcely a member of that senatorial body but was pale with the terrible significance of the hour. There was everywhere a feeling of suspense, as if visibly the pillars of the temple were being withdrawn and the great government structure was tottering".

"Secession", wrote the illustrious Virginian, Robert E. Lee, at this time, "is nothing but revolution. The framers of our Constitution never exhausted so much labor, wisdom and forbearance in its formation and

surrounded it with so many guards and securities if it was intended to be broken by every member of the Confederacy at will. . . . and still a Union that can only be maintained by swords and bayonets and in which strife and civil war are to take the place of love and brotherly kindness has no charm for me. If the Union is dissolved and the Government disrupted I shall return to my native State and share the miseries of my people—and save in defense will draw my sword on none.”

Into that proud and beautiful Southland, whose very air breathed romance and where living had been cultivated as one of the fine arts, came desolation unspeakable. The wife of one of the Southern United States Senators wrote of the Secession: “This was the event which was to change all our lives, to give us poverty for riches, mutilation and wounds for strength and health, obscurity and degradation for honor and distinction, exile and loneliness for inherited homes and friends”.

Said Thomas Jefferson, the great apostle of freedom, concerning slavery: “I tremble for my country when I reflect that God is just. I can say with conscious truth that there is not a man on earth who would sacrifice more than I would to relieve us from this reproach in any practicable way”.

In the death of Lincoln the South received the full measure of its retribution and drained to the dregs its cup of sorrow and humiliation. Lincoln in his great humanitarianism would have eased the hurts, bound up the wounds and once more reunited the nation within the mantle of his boundless and all-encompassing charity. But under the law of retributive justice in the life of a people this very good which the South might have received from a magnanimous President was cut off by an assassin’s bullet fired by one of their embittered sectionalists, John Wilkes Booth.

The more discerning people of the South soon came to realize that they had suffered an irreparable loss in the passing of Lincoln. Longstreet, one of the most brilliant of the Confederacy’s Generals pays this tribute to the martyred President: “The one matchless among the millions for the peculiar difficulties of the period”.

Intriguing and fascinating are the lines of fate which bind life with life, and nation with nation. On June 3, 1808, there was born in Kentucky a boy named Jefferson Davis, later President of the seceded States. Just eight months later there was born in the same State, and only about one hundred miles distant, the boy named Abraham Lincoln, later the Great Emancipator. These two were to face each other for weary years across a chasm formed of broken hopes, despairing hearts and shattered dreams.

With the better understanding that comes with the passing years,



it is possible to view this civil tragedy more dispassionately and to discover even in its bitterness and violence the working of the law of love that ever moves to greater righteousness.

Lincoln now serves with that "Upper Cabinet" which guards and guides the destiny of America, that beloved Union for which he suffered and sacrificed so much and which he overshadows at this time with his compassionate heart and tender solicitude. Whether men know it or not, his nearness inspires and sustains alike the soldiers of both North and South, now no longer apart but united into one great brotherhood for justice and for freedom. The fairest jewel in this great man's crown is Union.

Lincoln's overshadowing spirit with its "cosmic touch" is working not merely for the nation's good, but for world betterment as well. Nor will his ultimate mission to this earth be finished until peace prevails throughout the world and goodwill reigns among all mankind.

The universal spirit of Lincoln and his yearning, brooding care for all humanity is thus voiced by Vachel Lindsay in his poem, *Abraham Lincoln Walks at Midnight*.

*He cannot sleep upon his hillside now—  
He is among us—as in times before!  
And we who toss and lie awake for long  
Breathe deep and start, to see him pass the door.*

*His head is bowed. He thinks on men and kings.  
Yea, when the sick world cries, how can he sleep?  
Too many peasants fight, they know not why,  
Too many homesteads in black terror weep.*

*The sins of all the war-lords burn his heart.  
He sees the dreadnaught scouring every main.  
He carries on his shawl-wrapped shoulders now  
The bitterness, the folly and the pain.*

*He cannot rest until a spirit-dawn  
Shall come—the shining hope of Europe free:  
The league of sober folk, the Worker's Earth  
Bringing long peace to Cornland, Alp and Sea.*

*It breaks his heart that kings must murder still;  
That all his hours of travail here for men  
Seem yet in vain. And who will bring white peace  
That he may sleep upon his hill again?*

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Next Month: Woodrow Wilson—*The Man that Walked Ahead*.



## NEW AGE SCREEN INTERPRETATIONS

By CORINNE HELINE

### THE ENCHANTED COTTAGE

Thoughts are things. Weresoever they go they leave their impress. This is underlying occult truth in the delightful screen romance, *The Enchanted Cottage*.

The time is the present and the place New England. The story unfolds in a cottage, a cottage that had become enchanted through its dedication by its romantic owner to honeymooners and to newly married couples that were attracted to its inviting atmosphere.

The cottage was all that remained of what had originally been an imposingly beautiful residence which was a replica of the ancient ancestral home of an English nobleman who originally built it on reaching the shores of this land sometime in the seventeenth century. With the passage of time, together with ravages of fire, the stately structure had fallen into general ruin excepting one wing which became known as The Enchanted Cottage. It remained intact, and was beautiful, alive, vibrant. Joyous associations and golden memories had placed a spell of enchantment over this part of the old estate. Half smothered in roses and vines, it was like an embodied dream of the happiness it had housed in all the years of its long past.

The film story opens on this cottage now occupied now by Mrs. Abigail Winnett, whose honeymoon had terminated while living there through the death of her husband in World War I. This occurred April 6, 1917. The cottage calendar remained as it was of that date, indicating that for Mrs. Winnett life had all but ended on that sad day.

A caller comes to the cottage, one Oliver Bradford, a dashing young officer in the Air Corps Finding it to his taste he later brings his lovely fiancée, Beatrice Cameron, to see it also, and arrangements are concluded for a two-month honeymoon in the cottage.

With the arrival of the date on which the couple were to take over they fail to appear, the young officer having been called to active duty meantime. But about a year later Oliver reappears. He is alone. This time he wishes to negotiate a lease on the place for an indefinite period. During the interview he appears greatly agitated. He is changed and troubled. While speaking he draws up the high collar of his coat as if to partially hide his face behind it. He has been in action and suffered facial disfigurement.

And therein lies the chief reason for his subdued manner, his troubled mind, and also the absence of Beatrice. She had seen him after his return from aerial warfare in Java and so greatly shocked was she

when her eyes first fell on his sorely marred features that it was at once clear to him that their contemplated life together could never bring the happiness and contentment they had hoped for.

But the cottage in which they were to have had their honeymoon had not been forgotten. So to this he returned in the hope that he might make it his home. Nor was he disappointed. He was provided the accommodations he desired.

Going to his room he at once locked the door on himself. His mood was that of withdrawal from people and retirement from the world. He was no longer handsome and winning in appearance. The war had changed that for him. And it is the externals that hold the attention of most people.

Soon there came to his door his parents accompanied by Beatrice, his fiancée. They seek entrance, but to no avail. Beatrice realizes the hurt she had given Oliver when giving expression to her shocked feelings upon first seeing him after his return and apologizes humbly for it, all the while pleading with him to reconsider his abandonment of their plans for marriage. But Oliver remains unmoved, and the three leave without seeing him.

Sensing that all is not well, Laura, a companion to Mrs. Winnett, the landlady, comes to his room with the supper tray. Just as she enters the distraught man is standing beside the window, pistol in hand. The circumstance marks the beginning of a beautiful comradeship between the two that endures forever after.

Laura Pennington was an orphan whom Mrs. Winnett had originally engaged to help put the cottage in order for the coming of Oliver Bradford and his bride on their honeymoon trip. She was a girl of unusual refinement and sensitivity but extremely unprepossessing in appearance. Not what she was, but how she looked fairly ostracized her.

Here then, were Oliver and Laura, two individuals whom fate had virtually isolated from the association of kindred spirits and now brought together into a comradeship based on the true values of their own inner worth. Laura, while possessing real depths of character and fineness of soul perception was accustomed to neglect and depreciation because of her homeliness, and Oliver, wealthy, and until now, popular and courted, neglected, if not shunned, by former associates because of his facial disfigurement.

Between the two there gradually developed a sympathetic understanding culminating eventually into true love for one another. Thus there comes to both a new happy life.

To beguile the loneliness of her youthful hours Laura had taken up wood carving. She suggests to Oliver that he do something of the kind.

She assures him that if he will but commune with his own inner self he will be prompted to take up something that will serve to uncover latent talent within him the expression of which will add greatly to his happiness.

These two souls that fate has so strangely brought together find another understanding, comradely spirit in John Hillgrave, a brilliant pianist who had been blinded when his plane was shot down over the Argonne in World War I. John tells Oliver that for the sight he had lost he had been compensated by the development of a hundred new and unsuspected senses. His perceptions had become so quickened and his senses so refined that by comparison with what they were formerly he now feels that it was before Argonne that he was blind, not after. Now he really sees. An entirely new life, he declares, has opened up for him in his music. With his rare sensibilities he translates into tones of harmony the happiness, the love and the thoughts of all the couples who all down through the years have known the joys of a honeymoon in the Enchanted Cottage.

Thoughts take on form which on the inner planes may be seen as having color and emitting sound. Any one sufficiently sensitized can catch these overtones and translate them into appropriate forms for less sensitive eyes and ears to see and hear. John Hillgrave possessed such sensitivity.

"Houses are alive," said he, "with the thoughts and memories of the people who have lived in them." Houses are indeed both resonant and colored with the thoughts of its occupants. This accounts for the devotional atmosphere enveloping ancient cathedrals and the sinister aura of places of imprisonment. As people become increasingly sensitive to the "atmosphere" of a house they will occupy only such as are sympathetic and friendly. Many a highly sensitized child has been made ill by the discordant thought radiations attached to a newly acquired house. The Enchanted Cottage which had been so long a shrine for the highest and holiest of joys, was described by Hillgrave as being "touched by a power which is beyond this world".

The receipt of a letter from Oliver's parents wherein they say that he must either return to live in their home or they will come out to him, so frenzies him that in sheer desperation he asks Laura to marry him. Hesitatingly she assents. Each has learned to deeply love the other, but being extremely sensitive about their physical defects, each one thinks the attitude of the other is prompted by pity and sympathy rather than by love. Hence their marriage is marked by a touch of sadness rather than joy.

But this soon changed. The Enchanted Cottage now began to play

a new part in their lives. It sang to them, for joy, and they heard its voice. "Its walls are dreaming," said they, "and throbbing like a pulse, melody whispers through all these enchanted rooms."

Under the impulse of this new warmth and radiance Oliver's face assumed its natural contour in Laura's eyes and for him she became beautiful. John Hillgrave appreciated and understood what the magic of love and the hidden powers resident in the Enchanted Cottage had accomplished for these two.

When Oliver's parents came from Boston to meet his bride they are greeted by John who pleads with them to look upon the couple with their inner rather than their outer eyes and see them as they really are in the glorified light of their love for one another. But this is beyond them. This they cannot do. "Beauty is in eyes of the beholder."

Oliver's parents saw only the disfigured face which had made their son a recluse and similarly they could not look beyond the homely features of his bride to the beautiful soul behind it. And that which they saw they drew also into the consciousness of those they looked upon. Consequently, so long as they were there Oliver's face resumed the distortions that had afflicted it and Laura's radiance turned to a dull drab. But no sooner had they gone than the wondrous magic of the Enchanted Cottage reasserted itself. The powers of legions of lovers who had lived and loved there before them came to their aid. Physical imperfections disappeared and only the beautiful and true came to light.

The final scene takes place in the concert room with Hillgrave, the blind pianist as soloist. He plays his own original symphony which is a musical interpretation of the life and love of Oliver and Laura Bradford, who radiant, vibrant and successful, arrive as guests of honor. The symphony meanwhile breathes forth in a sublime music the overtones of the higher world.

"A haunted house," said John, "is one whose vibrations are restless, uneasy, ugly. The rhythms of the Enchanted Cottage are happy, regular and beautiful." In other words from the one emanates forces of a negative and destructive character, from the other influences that are positive and constructive.

In recognition of this fact those who are always awake to the power of thought and whose desire it is to ever use it in countless ways of service naturally form the habit of breathing a blessing on every room or building when both entering or leaving it. Christ Jesus, the Supreme metaphysician, expressed this truth to His disciples when He enjoined them: Whosoever you enter into a house, salute it.

*The Enchanted Cottage* is entertainment for all. It embodies psycho-

logical values from which all may profit. It, moreover, edges in on deeper occult truths for which the mass mind is thus gradually being prepared against that coming day when its teachings will be as essential to daily living as the three R's are to the people today. In this preparatory work the medium of the screen stands supreme.

## **The Spectrum of Nations**

Under the above title there comes from The Aquarian College, Brooklyn, channel for the writings of Beredene and John Jocelyn, a remarkably enlightening article on the inner and outer relationships binding the nations and races of earth into that living entity we call humanity. The information it carries is of a basic nature and its application to the problems of international reconciliation and world order is revelatory in character. It is spiritual science linked to social vision. It indicates the lines of development by which the energies of the earth may be conjoined to the forces of the soul for the building of a better, nobler world.

Such a consummation, it is made clear, cannot come from the efforts of any one race or nation. It can come only when all nations and all races shall have learned how to adjust their differences and to combine their several and diverse capabilities toward the creation of a harmoniously functioning human whole.

This can never come about, it is emphasized, by mere wishing and feeling. Sentiment alone, however high and fine, cannot accomplish it. It calls for engineering requiring knowledge no less specific and exact than that needed for the building of our present technological civilization. That knowledge must, moreover, be backed by the necessary will to achieve the desired results.

"We need to exert ourselves to acquire the kind of knowledge born of a spiritual conception of the relationships between peoples", write the joint authors. "If we take this knowledge into our feeling, *love* for humanity will be born. If we take it into our will, *deeds* for humanity will be accomplished. . . . We dare not sleep through these times in the false hope that a World Charter or any "Big Three" without a knowledge of spiritual facts, will inaugurate what the evolution of our age demands."

Every race and nation has a distinct mission to fulfill and if for any reason it fails in that mission the whole of humanity suffers an irreparable tragedy. This being so, it becomes of the utmost importance to know something of what those national missions are with regard to one another. Only then can we have truly enlightened statesmanship. Such knowledge is provided in spiritual science, and hence it becomes the solemn duty of every awakened soul to lay hold of that knowledge and to promote its practice.

The East and West are shown to be polar to each other. The East is historically older but egoically younger in development than the West. The East needs to gain a firmer grip on the physical; the West on the spiritual. The mass mind prevails in the East; the individualized mind in the West. Collectivism, if premature, will through despotism, prevent the development of the individual. The individualism of Western democracy, will unless subordinated to a communism in which developed egos seek in freedom and selflessness the others good, lead to anarchy.

Neither East nor West can fulfill their destiny without the aid of the other. How to work out the necessary relationships to that end necessitates an understanding of the true nature of both. In this task the greater responsibilities rest with the West.

The exposition inevitably throws an invaluable light on the place which the current political ideologies hold in relation to evolutionary requirements and wherein lie their virtues and their weaknesses, their promise for progression and their dangers to advancement. Specific references to several of the great nations and their relations to each other is textbook material for New Age statesmanship.



The teachings of the late eminent occultist, Rudolph Steiner is made the basis of this illuminating discussion. In one of his lectures delivered in 1920, after the first World War, in which he discussed "The Peoples of the World" occurs this quoted passage which we requote because of its emphatic applicability to the most urgent need of the hour:

The hatred and antipathy in the world today can indeed be followed by international love with healing in its wings. This is possible. But we are living in an age when all that is possible must be consciously, deliberately and freely striven for by men. There must be knowledge of conditions requisite for uniting the peoples of the earth in order that as a result of this knowledge each individual may help to make waves of love follow those of hatred. Human love alone has power to heal the wounds of hatred. If mankind has no wish for this love chaos will remain. That is the terrible alternative facing men today. Those who realize its terrors know that the souls of men dare not sleep for otherwise as a result of the powerlessness caused by the sleep into which the souls of the peoples have fallen, the healing waves of love will not be able to flow over the waves of hatred.

*The Spectrum of Nations* is the July issue of monthly mimeographed messages sent out on the freewill offering basis by the authors. It may be procured, together with a catalogue list of their publications, by addressing The Aquarian College, Box 26, St. John's Place Station, Brooklyn 13, New York.

## THE BOMB THAT ROCKED THE WORLD

(Continued from page 8)

our own in a world in which nature's finer forces are openly at play requires a dynamism to be found only in our inner spiritual being. To try to deal with the latter in terms of our outer senses only would be to encounter the fate of the Philistines when laying unworthy hands on the Ark of the Covenant, which meant not more life, but instant death.

The days of judgment are still with us. An era closes. An old order dies. A new way of life is taking form. The direction that way is taking is inward. It is from the personal to the egoic. It is from physical to spiritual realities.

The atomic release enters into the transition process. It is the physical counterpart of a corresponding simultaneous spiritual release engulfing our planet. Together these inner and outer powers will shake all that can be shaken until only that which cannot be shaken will remain. In that remaining unshaken part, and in it alone, lies our future security.

## IMMORTALITY NOW

*Alive, man knows not his soul; dead he knows not his body.*

—Chinese Proverb.

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## THE HOPE OF IMMORTALITY

The above is the title of a small, attractively bound, volume by Ralph Barton Perry,\* professor of philosophy at Harvard, which has just recently been published by the Vanguard Press, 424 Madison Avenue, New York 17. (\$1.00).

The treatise is at once an expression of hope and an affirmation of belief. The approach is, naturally, that of the philosopher and not that of either the religionist or the spiritual scientist. There is, therefore, no appeal to the doctrines of the Church nor to the testimony of the occultist. It is rationalism sounding the everlasting Yea quite apart from the faith of religion or the actual knowledge of Initiateship.

While non-occult, the occult server can use it where arguments for immortality on other grounds may not be acceptable. Workers associated with *Immortality Now* are especially eager for every kind of constructive approach to the subject since all contribute in their right time and place to building up a living belief in the eternal fact that "there is not death, what seems so is transition".

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## Cremation

The *New York Spiritualist Leader* reports that "after opposing cremation for centuries, as preventing the resurrection of the physical body, the Upper House of Convocation of the Church of England, meeting recently in Canterbury, decided to make it known officially that 'cremation has no theological significance' ". Certainly cremation has no theological significance, but for the Church to say so is of special significance.

It points to the slow but gradual passing of beliefs that have become too grossly material to survive. No longer can the modern man accept the doctrine that the after-life is dependent upon the reconstruction of the physical body and that such reconstruction can be effected more easily or securely if the body disintegrates into dust rather than if it be reduced to ashes.

Such an utterly foundationless belief would probably never have become general had the Church retained its original teaching with regard to the constitution of man. It first taught what the Mysteries made plain and what Paul affirmed when he said: "And may the God of peace himself sanctify you *wholly*; and may your *spirit* and *soul* and *body* be preserved entire, without blame." (1 Thes. 5:13). The soul or psyche, which is the psychical body, the existence of which it is the task of the Spiritualists to prove in the name of religion, and psychic investigation in the name of science, has for centuries past been denied as a separate entity. It was made synonymous with spirit, and as that was too abstract for the average believer to lay hold of as a vehicle in which his consciousness could go on functioning, he clung tenaciously to the physical body as the only form he could visualize even for the life hereafter. This so, it followed naturally that it should be carefully laid away and kept as nearly intact as possible for a quick and perfect reconstruction on Resurrection Day. And further, since there was no soul-body in which to function when death came to the physical form, and as the spirit was conceived as being formless, it also followed that there was therefore no conscious life after the death of the body until Gabriel blew his trumpet on Resurrection Morn. Hence a period of oblivion. Is there any wonder, then, that multitudes holding beliefs such as these should grieve even "as those who have no hope?" And is it not clear how great the need there is for repairing damaged doctrines and enlarging man's knowledge of himself, and to re-institute the wisdom of the Mysteries and to proclaim in and out of season the everlasting truth that man is Immortal Now.

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## THE GREAT INVOCATION

*Let the Forces of Light bring illumination to mankind.*

*Let the Spirit of Peace be spread abroad.*

*May men of goodwill everywhere meet in a spirit of cooperation.*

*Let power attend the efforts of the Great Ones.*

*So let it be, and help us to do our part.*

—The Tibetan

# Prenatal Adventures of the Human Spirit

Another brochure in the series on  
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This is why the human anatomy constitutes one of the seven keys to the inner and deeper meaning of the Bible. Correlations are brought out in this series on the occult phase of the subject. To study it, therefore, is to come at once into a better understanding of the Bible, of man and of God. To any one not yet familiar with the subject it opens up whole new vistas of truth and wonder. The matter is both fascinating and revealing.

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This pamphlet, and also the two previously issued, are to be recommended especially to young mothers and prospective mothers, especially at this time when knowledge of this kind is exceedingly limited, yet so urgently needed by those with whom rests so great a responsibility in the creation of a cleaner, wiser, stronger humanity.

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\* \* \*

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Please send me half dozen copies of the June Interpreter. Thanks a million of the article on Syria. It clarifies so much we have known but not been able to place correctly.

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The Interpreter has been a source of understanding to me as well as a sweet fellowship and I am looking forward to the 1945 pages with keen anticipation.

ST. PETERSBURG, FLORIDA

"Magic Gardens" has just been received and I hasten to express my deepest appreciation of the inspiration it has given me. It is a wonderful message, most beautifully expressed. Grateful congratulations.

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I enjoy the New Age Interpreter very much. It helps me to get a clearer vision and understanding of the tremendous changes that are so rapidly taking place in our world today, and to keep myself on an even keel. May God richly bless you both in my earnest prayer.

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