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# New If Gaze Interpreter

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

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## The Rise and Fall of Modern Japan

The rise and fall of modern Japan offers one of the most arresting historical studies of our times. Its rise was meteoric; its fall cataclysmic. The cycle ran its course with amazing swiftness. All was encompassed within the brief span of living memory.

The rise of modern Japan provides an amazing spectacle of imperial achievement. It illustrates what energy, industry and will can accomplish. It demonstrates what can come out of a people when charged with an unbounded faith in themselves and an unshakable conviction in a divine calling to perform an important mission in the world.

The fall of Japan, on the other hand, furnishes yet another example of a gifted people misdirecting their energies under the hypnotic spell of wrongly motivated leaders who through personal or party interests succeed in diverting their nation from pursuing the course wherein lies their true destiny to one directed toward unwarranted and unprincipled self aggrandizement. It is another case of ambition o'erleaping itself to its own destruction. It exemplifies in the clearest possible sequence of events that he who lives by the sword shall die by the sword and that the stars in their courses do not fight for, but against the aggressors. It enforces anew the truth that the attempt on the part of any individual or class, race or nation to arbitrarily dominate any other part against its will and to exploit it for its own selfish ends is doomed to failure. The overriding forces of cosmic evolution are arrayed against it.

When New Japan set out to become a major world power and to make herself the mistress of the destinies of East Asia, she fell into the

temptation of territorial plunder, limited only by the strength of her own sword. What diplomacy failed to achieve, military might set out to accomplish. By this dual process she methodically and progressively extended her empire from the few small islands constituting Japan proper until it embraced shortly before her fall the whole vast area of the Southern and Eastern Pacific and extensive areas on the Asiatic mainland as well. Then in a day as it were, she suddenly and cataclysmically found herself stripped of all her hard won gains, legitimate and illegitimate, leaving her territorially where she was when commencing her program of expansion three-quarters of a century ago.

### **The Course of Empire**

Modern Japan dates from 1868, the year which has come to be known as the time of the Restoration. It was then the Shogunate, or military leaders, who for about seven hundred years had exercised supreme authority over matters of state, passed their governmental control back to the "divinely descended" dynasty of the Sun, which during that long period had been in partial eclipse.

Under the guidance and inspiration of the young Emperor Meiji who then ascended the throne, Japan resolved to inaugurate a new era by instituting far-reaching reforms. The former isolationism was to be abandoned in favor of a free and wide intercourse with all other peoples of the world. The people were bidden to increase knowledge, to travel and study abroad, to take steps toward territorial and economic expansion, industrial development and the establishment of military and naval forces adequate to properly protect the enlarging empire. It marked the historical moment when Japan was galvanized into unprecedented action and began her determined drive to become one of the first ranking powers of the world.

The program of territorial expansion commenced quite logically and naturally by first absorbing the islands immediately adjacent to her own. First the Kurile Islands to the north were acquired by negotiation from Russia. That was in 1875. The year after the Loochoo Islands, which up to that time had given allegiance to both China and Japan, were drawn solely under Japanese jurisdiction. These initial gains came about peaceably. But the next additions, first to the farther south and then to the farther north, were the results of military aggressions against China and Russia, respectively. In both wars she was victorious, the one with China yielding her the Pescadores Islands and Formosa to the south and the one with Russia giving her the southern half of Sakhalin Island in the north, the Russian leased territory of Kwantung in southern Manchuria and the Southern Manchurian Railway Zone. This gave Japan her first foothold on the mainland of Asia.

After taking five years to consolidate these gains Japan made outright annexation of Korea in 1910. This was fifteen years after she had established a protectorate over this independent nation when concluding her war with China in 1895.

Then came the first World War when, by joining the Allies, she secured at the war's conclusion the mandate over about two thousand islands in the South and East Pacific including the now only too familiar groups of the Marianas, Carolines and Marshalls, also the Island of Yap.

After this extensive expansion seaward the direction was again into the Asiatic mainland. Throwing caution and restraint to the winds, she invaded Manchuria in 1931, setting into motion disruptive forces which increased steadily from that time on until the world was engaged in its second global war.

Successful in the Manchurian exploit, she next saw need for controlling the northern provinces of China, and did not hesitate to engage that country in an all out war to obtain them. That was in 1937, following which she not only seized the desired territory in the north but in the course of eight years of war following overran the vast expanse of China's most populous and commercially important areas along her coastline east and south. The over-all program was the acquisition of more living space, access to greater natural resources, the stabilization of anarchic conditions in China, the expulsion of Western powers from the areas in the Far East where they were in possession of special territorial and commercial concessions and the establishment of Japanese hegemony over this part of the Oriental world.

The program, therefore, clashed not only with Chinese interests, but also with the interests of the United States, Great Britain and other European states. Those of our own country were to Japan especially disturbing. Not only did we face her as a Pacific power but long after Japan had in her own mind established a Monroe Doctrine of her own over this area we annexed Hawaii, her protest regardless, and later ventured into her very front door lagoon as it were when taking over the Philippines. All she could do then was to go on record as protesting our entry into what she considered her special sphere of interests.

But the time did come when she did more, and did it with a vengeance. In the boldest blow of her daring career she struck Pearl Harbor, the point in the Pacific over which she had registered her first protest, and from there on for one year and two and three she went on her conquering way occupying island after island and country after country until the sunrise standard of Nippon was flying over the whole of her coveted sphere of Greater East Asia. For a brief moment it seemed as though the dream born with the Restoration had actually come true, and to a far greater extent than was perhaps conceived possible at that time.

But for Japan there was no stopping. The path of aggression knows no end. The peace had not yet been written in Washington! And so Japan moved on and on and out and out until she finally encountered the "ring pass not". Then commenced the recession, swift and relentless, which culminated in the surrender that in the mere twinkling of an historic moment stripped her bare of everything she had so laboriously acquired in the course of her remarkable development as a modern world state.

In all history there is no parallel to the ascent of modern Japan. No other nation has ever equalled it in the extent to which it multiplied its power within so brief a period of time. As one success followed another it was not difficult for the war lords to make their people believe that in their evil scheming and conscienceless aggressions they were being divinely blessed in what they conceived to be the fulfillment of their manifest destiny. Thus truth was increasingly distorted and moral values progressively warped, the inevitable end of which was the disaster which these latter days have brought upon this misguided nation.

### Japan's Racial Calling

In believing that they have a great mission to fulfill in the world, the Japanese are not in error. Every people is divinely appointed to carry out some specific commission that will contribute toward the progression of humanity as a whole. But the nature of the assigned task may be misinterpreted and the means and methods adopted for attaining it may through the insidious infiltration of evil influences and selfish interests prove to be of such a subversive character as to lead to the failure of its accomplishment. This has been partially true of Japan. The failure need not, however, be permanent, and it is in the good nature and high purpose of the victorious nations to assist defeated Japan to recover her best elements, to realize her true position and to fulfill her rightful destiny.

The late Theosophist, Annie Besant, in her work on *The Inner Government of the World*, says the racial mission assigned to modern Japan was to awaken a lethargic, retrogressing Orient to new life, to conserve important values in Eastern culture and to help integrate it into an all-inclusive world culture that is in the becoming. Though small in population and territory as compared with China and India, she had not fallen into their stupor. During her period of isolation she had remained quietly creative and possessed great potential power. The Americans were "astounded at the vigor, intelligence and information of their unwilling hosts," writes E. Y. McCauley, a member of the Perry expedition to Japan in 1853-1854, in the diary which he kept covering that visit.

The Japanese were thus proving themselves to be receptive to evolutionary impulses in a manner no longer true of either the Chinese or the



Aryan Hindus. China was inert and India had lost her vision. In both these countries the masses had fallen into universal ignorance and superstition, poverty and degradation. Neither country had the capacity for effective leadership in bringing about the now urgently required renaissance of Oriental culture.

And so Japan was chosen by the Mongolian Manu, or Race Father, to become the national instrument for effecting a general Oriental awakening. To this end she was magnetically quickened into intense activity. The Manu charged her with energies for the appointed task. Subjectively she was being impressed with the fact that she must study, travel, come to know the world, enrich her national life and then carry the fruits of her gains to her less progressive racial kindred so that all might rise together and jointly take another step upward on the ladder of racial evolution. It was a glorious opportunity that now came to her and if she could have received the tremendous accession of power occultly bestowed upon her under Race Spirit guidance without forsaking the paths of peace on which she had so long traveled and without lessening her age-long emphasis on the things of beauty and culture, her position in the world today would be in the forefront among the greatest and most honorable of nations.

But such enhancement of power, be it in an individual or a nation, cannot be given without incurring risks. It broke Napoleon; it broke Japan. Yet where capacity has been developed and opportunity earned, if there be aspiration for added power with which to work, the gods themselves cannot say nay. On the contrary, where there is important work to be done, and the human agency presents itself for doing it, the gods stand by to strengthen, to sustain, to inspire, to protect. More than that they cannot do. They cannot prevent errors, the misuse of power, altered objectives, and final failure. How added knowledge and power will be used rests with the recipient alone.

In the case of Japan the Race Manu endowed her with quickened incentives, reinforced purposes and added energies. The door opened for her on illimitable opportunities to advance her own state through serving the urgent needs of her neighbors but it was for her and her alone to determine whether she would respond wisely or ignorantly, altruistically or selfishly, rightly or wrongly to the electrifying call to take up this special mission as part of her appointed destiny.

That she chose unwisely and wrongly may not yet be clear to all in Japan because of the dark veil which the forces of the shadow have woven about her national soul, but in the mind of the world at large there can be no doubt. For the brief epoch of her modern adventure into power politics the returns are in. They show that she forsook the paths of peace for the ways of war, that she embraced violence and aggression as instru-

ments of national policy, and that the temptation of worldly gain silenced the moral dictates. Peoples were subjected, freedoms denied, atrocities committed. Ancient entrenched evil reaching back to Lemurian days, and which had formerly found effective channels only through such agencies as the Black Dragon Society became a factor in shaping the policies of Greater Japan. All of which led to momentary success, but ultimate failure, evil ever carrying in it the seeds of its own destruction.

## American—Japanese Relations

It was the Race Spirit that released the impulses that fired Japan with an unquenchable ardor to improve her status, multiply her contacts, and extend her influence but the racial instrument utilized for the immediate transmission of those impulses was our own United States. It was we more than any other people who helped the Japanese to translate that inwardly imparted urge into practical lines of action on this physical plane. It was we who opened the door to the modern epoch when negotiating treaty relations with her in the years of the Perry expedition, 1853-54. This we did in spite of her resistance at that time but soon succeeded in winning her over to a close and eager cooperation which continued until such time as the forces of commercial and political rivalries overtook those of friendly collaboration. It was an easy and natural role for America to initiate Japan into the ways of commerce and industry, adept as she is in the manipulation of all things that have to do with this material world.

From the time of the very first formal arrangements of the two countries to do business with each other, each has assumed a position of racial superiority. We have taken it as an unquestioned matter of fact that in our relations with Japan we have been the sole "civilizing" agency. Commercial benefits have always been regarded as mutual, but all other "goods" have supposedly flown in one direction only. It has never occurred to the popular mind in this country that in an equally strong sense of racial superiority the Japanese have viewed the "barbarians" of the West as standing in sore need of the contributions they could make toward relieving our hard materiality and unceremonious behavior with the more sensitive graces and quiet demeanor of their ancient culture.

The identity of attitudes with regard to the relative status of one to the other illustrates the fact that there exists strong psychological similarities that in spite of their wide divergencies draw the two people into a close relationship. They are polar to one another. This is their relationship in the organic body of humanity. They are linked like head and heart, man and woman, body and spirit. They are the masculine and feminine polarities that exist throughout all nature, animate and inanimate, from atom to universe and on all planes of being.

In the body of humanity as a whole the East and the West constitute a polarity. In the Mongolian race Japan and China form another. Among individual nations, East and West, India and England pair off in this manner as do also the United States and Japan. In the case of India and England this relationship is much more clearly recognized than it is between America and Japan because of the longer historical relationship serving to demonstrate it for one thing and, for another, because India exhibits the essential character of the Orient more fully than does Japan.

This is a subject which has so far been explored by spiritual science alone but which future statesmen must take into account quite as fully and carefully as they now do a working knowledge of the basic laws of economics in order to intelligently administer the political affairs of a state, domestically or internationally.

In a transcendental sense no one has ever disputed the fact that humanity is one, but the psychological-spiritual bonds that unite peoples have not been generally recognized as a factor that cannot be ignored in the conduct of affairs between states and peoples without experiencing the costly consequences that flow from a lack of their proper understanding.

The following passage from the late French novelist, Antoine de Saint-Exupery, which was read over the radio some time ago by his countryman, Charles Boyer, illustrates how the conception of magnetically linked peoples in a single organism called humanity is becoming articulate and therefore increasingly familiar to the mass mind together with the corollary of this fact, namely, the need which that racial organism has of now developing its conscious soul lest it lose its way in mere animality and material existence. Said this mystically-minded Frenchman:

Look, my American friends, it seems to me that something new is in formation on our planet. The material progress of modern times has indeed linked mankind by a sort of nervous system. The contacts are innumerable. The communications are now instantaneous. We are materially bound like the cells of the same body. But this body does not yet have a soul. This organism has not yet grown conscious of itself. The hand does not feel itself a part with the eye.

How literally true. Nations have not yet come to recognize that in the body of humanity they stand related in exactly the same way as do the several organs making up the physical body of man. Until they do, there can be no adequate realization of the loss that is suffered by the whole when any part becomes diseased or through failure in one way or another to fulfill its rightful function must needs be completely removed. And failing of this realization adequate measures are seldom taken to

correct abnormal conditions in the body politic when they first appear or to undertake the necessary treatments to effect healings where disease has taken hold.

## The Linking of Opposites

The polarity that links America and Japan is that in nature which we know as the physical and the psychical. America is predominantly focussed in realities discoverable on this the physical, material plane whereas by contrast the consciousness of Japan is strongly centered in the forces belonging to the psychical realm. America goes into nature's laboratory and learns how to harness its powers--steam, electricity, radionics, and now atomic energy. With these it transforms the world. Japan is more enamored of the forces of another plane where dwells her ancestors, and the plane to which she immediately relates her Emperor, the son of heaven. The whole of life is consciously keyed to this realm as is best evidenced by the fact that nationalism has its own formal religion. It lives in the shrines of State Shinto, as distinguished from Shintoism as a purely religious faith.

America, like the whole of the Western world, has incarnated wholly and masterfully into material existence. Japan, like the whole of the Eastern world, has not yet been able to enter with equal completeness into the realm of physical forces. The East has not come to grips with the physical world as has the West. While Japan has done so more than any other of the Oriental nations, and it is this fact that qualified her for taking the leadership which she exercised in the East before her tragic fall, there is yet a wide gulf in this respect between this Oriental people and any in the Occident.

The keynote of the West is *Action*; the keynote of the East is *Realization*. The West hews its ideals out of roaring mills and rolling assembly lines and cultivated fields: the East seeks its fulfillment along the quiet paths of contemplation and spiritual exercises. The immediate result of the one is material abundance, universal education and power; that of the other is poverty, ignorance and impotence. Neither are sufficient unto themselves. Each needs the other. The West must grasp the spiritual realizations of the East in order to give lasting significance to its material accomplishments and the East must acquire the West's mastery of material conditions in order to body forth the spiritual ideals of its dreams. For the building of the Kingdom of God on earth, and this is man's purpose in physical incarnation, the West must lay hold of the verities possessed by the East, and the East must acquire the powers developed by the West. The twain must needs become one.

But in the present stage of relative development the responsibility

of leadership rests with the West, not the East. The Occident is reflected in the Orient. The latter is the photographic negative on which the positive West makes its impress. This is most strikingly exemplified in American-Japanese relations. America has not taken on Oriental patterns from Japan but Japan has rapidly become Americanized. We have charged it disparagingly with being merely imitative but in its present stage of evolution it is right that it should be so. When a greater individualization has taken place among its people it will enter upon a more independently creative epoch.

Rightly understood, therefore, the fierce turmoil that has in our day overtaken the normally passive, peaceful East is but mirroring the deadly strife that at an earlier date commenced to possess the ever warring nations of the more individualistic, forceful and combative peoples of the West. Thus, to quote again, from *The Spectrum of Nations*, reviewed in our last issue, "The problems of the East must be solved in the West, for it is the mission of the West to create a new social structure . . . on such broad and clear lines that the East can imitate it. . . . The Eastern World . . . becomes a menace to the West only when the West goes astray. . . . In the ability to perceive and handle these connections lie the foundations of statesmanship".

Until our own day Japan seemed very remote to us. On opposite sides of the world we felt equally divided in every other respect. Today all that is changed. We have all of a sudden been catapulted from two worlds into one. The Pacific which was hitherto thought of as dividing us is today viewed as the waterway uniting us. And as this body of water will be to the world of tomorrow what the Atlantic has been to the world of yesterday and the Mediterranean to the earlier civilization of ancient days, it inevitably links the two powers facing each other on its opposite shores in the destinies of that already emerging New Age Order. The war just concluded has no more annulled that future collaboration in the creation of a new civilization than our war at the beginning of our national existence with the nation facing us on the opposite side of the Atlantic broke the bonds of brotherhood which existed even then as now between the Anglo-Saxon powers and which have by now developed into a working union that may well be regarded as forever indissoluble in our outer as well as in our inner relations.

Thus we may observe even in the circumstances of our geographical relationship the inevitability of an ever-growing collaboration between Japan and the United States on the shores of an ocean, Pacific in name and in nature, when knowledge shall have grown, misunderstandings cleared away, racial animosities left behind and goodwill and right relations established among all the peoples of the earth.



The waters that divided commenced to unite the United States and Japan historically in 1853 when Commodore Perry sailed into Tokyo Bay and negotiated with the Japanese for the establishment of the open door. This event was followed up by successive important contacts in which we assisted her materially in building up her empire. For example, her second territorial acquisition, the Loochoo Islands, became hers through the favorable intercession of our own President Grant. President Theodore Roosevelt presided over the Treaty of Portsmouth in 1905 that further enlarged her empire at the expense of Russia. Her annexation of Korea in 1910 was accomplished with the tacit approval of our country.

Commercial relations developed apace. The major part of Japan's foreign commerce was with the United States. Our educational ties multiplied, tens of thousands of Japan's ablest young men and women coming to our colleges and universities for their scholastic training. The educational system of Japan, which makes the Japanese nation the only literate nation in the Orient, is based on the American system of schooling. Japan also credits America with having rescued her from the deadly Oriental curse of the opium habit and has recognized the importance of the work done by our Christian missionaries in inculcating into her national life something of the ideals of the gentle Nazarené, a fact temporarily dimmed by the barbarities that come forth in times of war but which are nevertheless there to continue their beneficent influence in the restoration process that is now getting under way.

Also worthy of note among the ties that bind is the philanthropy extended the sufferers of the great earthquake in 1923 and the assistance rendered in rebuilding Tokyo, her capital city, now the third largest in the world.

Also highly significant as a symbol of the underlying forces that draw peoples together is the gift of cherry trees which Japan made to our country, the springtime blossoming of which provide our capital city with an annual festival of beauty and fragrance suggestive of the friendly relations that might always have existed between us had we all had the will and the wisdom to keep them so.

Knowing that under the spiritual laws which govern all things, this close relationship existing between our country and Japan cannot be accidental and that it therefore points to important racial purposes which we have to work out jointly, the important question before us now is how we can best manage that association in the present difficult phase of victor and vanquished so that mutually engendered evil karma of the past may be speedily liquidated and fresh karma of a beneficent nature generated in its stead. What light can spiritual science throw on the baffling problems confronting us? By what approach and by what methods will we

be able to avoid the perils of the situation, prevent a recurrence of conflict and help effect the necessary corrections in our own national life and in that of Japan so that trustful, amicable relations may be restored between the two peoples? Nothing more important, not even our looming economic crisis, confronts our nation at this time. We shall therefore continue the discussion, taking up the questions raised in our next issue.

#### BOOKLETS ON JAPAN

In our studies of *This Changing World* are two brochures on Japan. The one is entitled *Japan—In the Current of Conquest*. It was published in 1940. The events that have transpired since have not invalidated any part of that treatise. On the contrary, they have rather given to many of its pages an added value.

The second pamphlet is entitled *Japan's Dual Rulership—Political-Religious-Zodiacal*. It is a study of the Japanese character in the light of astrology and should prove especially helpful at this time when the winning of the peace in the Orient will depend so much on our insight and understanding of the true nature of the people whose psychological reorientation has become our unescapable responsibility to essay in the years immediately before us.

The two books are thirty-five cents each.

### THE ERECT AND THE FALLEN Are But One Man

*Ofttimes have I heard you speak of one who commits a wrong as though he were not one of you, but a stranger unto you and an intruder upon your world.*

*But I say that even as the holy and the righteous cannot rise beyond the highest which is in each one of you, So the wicked and the weak cannot fall lower than the lowest which is in you also.*

*And as a single leaf turns not yellow but with the silent knowledge of the whole tree, So the wrong-doer cannot do wrong without the hidden will of you all.*

*And this also, though the word lie heavy upon your hearts:*

*The murdered is not unaccountable for his own murder, And the robbed is not blameless in being robbed. The righteous is not innocent of the deeds of the wicked, And the white-handed is not clean in the doings of the felon.*

*You cannot separate the just from the unjust and the good from the wicked; For they stand together before the face of the sun even as the black thread and the white are woven together.*

*And when the black thread breaks, the weaver shall look into the whole cloth, and he shall examine the loom also.*

*And you who would understand justice, how shall you unless you look upon all deeds in the fullness of light?*

*Only then shall you know that the erect and the fallen are but one man standing in twilight between the night of his pigmy-self and the day of his god-self.*

—Kahlil Gibran in *The Prophet*

# AMERICA'S INVISIBLE GUIDANCE

By CORINNE HELINE

## Woodrow Wilson—The Man who Walked Ahead

*"Great rivers are difficult to comprehend. They are tortuous; they receive waters from many sources; in them are found cross-currents and rapids; shallows, too; hidden bars and dangerous rocks, as well; there are also deep pools. They flow but one way."*



WOODROW WILSON became the twenty-eighth President of the United States. All of his life had been but a preparatory school for the great things which he came to do. Even his years in the White House were but a preparation for the accomplishment of a task greater even than that of the Presidency.

Wilson is frequently referred to as the idealist with the uncomplimentary connotation of being the impractical visionary. This charge, however, arises not from the fact that Wilson lacked magnificent concrete accomplishments to his credit but from the circumstances that he could see farther and body forth in his imagination coming changes

not yet fully grasped by the generality of more earth bound minds.

From his early youth Wilson became aware of the purpose that animated the whole of his life. It was to strengthen serious scholarship and to further genuine democracy. These were the fundamental objectives that actuated his motives and determined his actions.

An incident that occurred early in his days at Princeton serves to indicate this basic purpose in life. He was elected by his class to represent it in a debating contest for a highly coveted prize. This required of him the defense of the protective tariff against the principle of free trade. But Wilson's sense of world citizenship was already too strong

to uphold such artificial barriers between nations even as a matter of a mere forensic exercise. The prospect of winning scholastic honors could not induce him to set himself even momentarily apart from convictions that were a part of his very life.

Like most "old souls" who are predestined for an immortal mission, Woodrow Wilson was born mature. He has been described as cold, abstract and self-contained. He was none of these, though he was somewhat detached and remote from the fact that he was guided more from within than from without. His mind was subconsciously receptive to soul impressions. Hence he was ever striving to bring external conditions into alignment with spiritual principle. He knew that in the inner realm of pure ideas was to be found the perfect pattern after which to fashion the outer life. The problem was always that of establishing a working relationship between the two.

In view of such realizations, strongly sensed rather than clearly understood, it is not strange that it was difficult for him to find a place or profession altogether congenial to his tastes, abilities and aspirations. "I have tried to enter every door that was opened even by a mere crack," he once wrote a friend, "but have always found that somebody had his back against it on the other side." Such is the frequent experience of one endowed with a clearer vision and a wider gaze than the multitude about him.

At Johns Hopkins where he went for advanced studies in history and political science his ardent questing spirit soon tired of the stereotyped lectures and class work. He longed for what he once called "grand excursions into imperial politics". Thus even in these early years his spirit wings were aflutter and he was being poised for the flight he was later to take into the field of international relations.

The idealistic young Wilson rebelled against the ever-growing belief that human life and behaviour was fundamentally motivated by economics. He could not accept such a materialistic interpretation of the spirit of man. "Men love gain," he admitted, but he added, "they sometimes love one another."

His first published book, *Congressional Government* embodied his embryo ideals in relation to national government and was well received by the public. This remarkable work he produced when only twenty-nine. He had begun even then to plead for both reform and responsible leadership in national affairs. His life's paramount work here found its first clear impress.

Having decided that there was no place for him personally in active leadership in state affairs, he concluded that his life work must be to prepare others to assume this high place. Thus it was that he was led

by a series of events to a professorship at Princeton in which another step was taken in the direction of his life's supreme goal.

The next step in his upward climb was to head Princeton as its President. In his inaugural he said: "We must deal with the spirits of men, not with their fortunes". Here he sounded the high keynote of his idealism. He hoped to witness the departure of every graduate fired not alone with the ambition to make a name for himself, but also to do something which would make the world a better place to live in.

In his eagerness to have his University become pre-eminent as a place for serious education, he embarked upon the campaign that was soon to bring him conspicuously into the public eye. This was the campaign to remove Fraternity life from the campus. The Fraternities, he held, being exclusive in character, were undemocratic and since they, moreover, tended to create an atmosphere of frivolity, they contradicted the two basic ideals previously mentioned and for which Wilson was ever contending, namely, true democracy and genuine scholarship.

The Princeton President toured the country to champion this program of campus reform, his argument being that higher schools of education owed it first of all to their students to produce the right kind of citizenship for a free, democratic America. But nowhere did another College President come forward to support him in this crusade. Money, and the privileged position it buys, opposed him vigorously. Those so favored wanted none of his "equality" or "simple living". The Fraternities, he said, "would make men forget their common origins, forget their universal sympathies and join a class, and no class can ever serve America. I have dedicated every power within me to bring the colleges I have had anything to do with into an absolute democratic regeneration of spirit".

Thus Wilson's was the lone voice raised at this time on behalf of democratizing our higher institutions. True to the ideal that schools should stand free from the influence that great monied bequests carry with it, as President of Princeton he refused proffered gifts to the amount of three million dollars.

Presently people were asking "what manner of man is this?" Even the politically minded took note of this fearless, crusading schoolmaster. And so the threads of fate were being woven and this man of the lecture room was soon to become a man of action in the forefront of the nation's political affairs.

The initial steps leading into the political field were taken in his own state of New Jersey. Corrupt bosses were largely in control of State politics but having over-reached themselves in their greedy grasp they realized that their continued control was seriously endangered by



an aroused, indignant public. This hostility had to be promptly allayed and the accepted way of the bosses thereto was to present candidates at election time of such a character that the public would trust but whom they nevertheless, hoped to be able to ultimately control. On these grounds the men on the "inside" of the party in power chose Woodrow Wilson as candidate for Governor of the State.

Here was one who seemed to them a perfect candidate. Wilson was in the public eye. He had introduced innovations at Princeton that had shown his capacity for reform, and this is what the people of New Jersey were clamoring for. Wilson was, moreover, known as a man of great ability, of courage and conviction, and a man of unimpeachable integrity. But, in the minds of the bosses, surely an academician, a theorist, a mere school master, could somehow be managed by the astute politicians in the field wherein they were past masters and the professor a mere novice.

But they had miscalculated, as passing events soon made evident. In his nomination acceptance speech Wilson captured the attention of the entire country. The doctrine of public good which he then proclaimed, sincerely and fearlessly, won the public's confidence and support with the result that he was triumphantly elected the Governor of New Jersey.

Now it was that the battles of the inner controlling circles began. The political boss of the State soon wanted the Governor to support him in his candidacy for the United States Senate. Great was his surprise and chagrin when he was bluntly informed by the Governor that there was another and a better man in the field who was acceptable at once to him, the Governor, and his party. "But his nomination was only a joke", expostulated the boss. "If his nomination was a joke," replied Wilson, "his election is going to be a serious reality".

The corrupt organization rallied in full force behind the candidacy of the boss, but Wilson, undaunted, took the field. He spoke in all the cities of the state telling the people that "you have been taught to fear and obey the 'machine' and the bosses. Do not be dismayed. You see where the machine is entrenched, and it looks like a real fortress. It looks as if real men with real guns were inside. Go and touch it. It is a house of cards, and those are playthings that look like guns. Put your shoulder to it and it will collapse".

The people listened. New Jersey followed the Governor, and the old political machine collapsed. Another step had been taken in the destiny climb of Woodrow Wilson.

Within two years the laws of the State had been so remade by the "academic" governor that reformers throughout the country were

studying them as models for other States. In the words of one of his foremost biographers: "Wilson could hardly find time to be Governor of New Jersey for the pressing calls of other groups of people who hoped that a really wise man of the East had arisen".

There were features in the life, works and philosophy of Wilson that have drawn comparisons with Lincoln and Jefferson. All three came to their office apparently by the undefeatable forces of fate in spite of political maneuverings as their nominations to the Presidency indicates. All three won their nomination only through a split in the opposition party. Even then, Wilson did not get his until the forty-sixth ballot had been cast. Thus against almost unprecedented political odds this man of destiny was called upon to steer our ship of state through one of its major crises. Taking office, he said in his inaugural address: "This is not a day of triumph but one of dedication. We mean to square our conduct with the ideals with which we so proudly began in 1776".

The high dream of Wilson's "Golden Rule Policy", as it was termed tauntingly by some and admiringly by others, was expressed in his own words: "My dream is that as the years go on the world will turn to America for those moral inspirations which lie at the basis of all freedoms and that the world will never fear America unless it feels that it is engaged in some enterprise which is inconsistent with the rights of humanity".

As is usual with great and far-reaching reforms, those instituted by President Wilson, notably the New Tariff Bill and the Federal Reserve Bank Act, met with bitter opposition and hostility from those who feared for their own privileged prerogatives and selfish interests. Wilson, all unmindful of enmity and persecution, continued his efforts for the betterment of the people. "To stand not upon the principles of party but upon the principles of humanity", was Wilson's self-declared platform.

War clouds, however, all too soon impeded the program of reform upon which Wilson was engaged. Upon his re-election in 1916 he said: "If we can escape entering into the war and bring about a rational peace it is something worth living and dying for". Both his life and death were a literal attestation to these words.

When the entry of the United States into the war became unavoidable, he found solace in the dream that this would be the "war to end wars" and his slogan to make the world "safe for democracy" became the battle cry of all the Allied Nations.

Amid all the sorrow and tragedy of World War I, the thought that was uppermost in his mind and the prayer that lived in his heart was how best to prevent a re-enactment of a like tragedy coming upon the

world again. Out of this thought and prayer was born his celebrated Fourteen Points, based as he said, upon the fact "that unless justice is done unto others it will not be done unto us".

These Fourteen Points were hailed throughout the world as an answer to a universal hope and prayer. An honorable and just peace, disarmament, economic freedom and, best of all, a guarantee to make these blessings permanent.

It was a powerful and well-aspected Uranus in Wilson's birth map which gave him such daring originality. He was often designated as the President of the New Freedom and also termed the "enigma of history". He had ventured upon a new path and refused to keep in step with the old conservatisms.

This war President was essentially a Capricornian character. The stirring times of his administration needed all the power, strength and inner wisdom that Capricorn could bestow. His Sun, Mercury and Moon were all posited in this sign, and it was the strength that came from this stellar combination that fortified him in the strenuous days of war and the tremendous problems he had to cope with after its conclusion in attempting to help the world to an organization that would make the peace secure and lasting. The configuration was one to give him the impersonal viewpoints without which such plans for world government based on justice and right as he proposed, could not have been conceived.

Wilson has been charged with being self-willed and dictatorial; that he could not tolerate disagreement from those associated with him, and that he was resentful of those who brought forth propositions that might in some aspects outshine his own. Moreover, that this trait was so pronounced that it even caused him at times to sacrifice old and valued friendships. That there is truth in this charge cannot be gainsaid. But to attribute his stubbornness, if such it was, and his impatience with obstructions, disagreements or counterproposals to a petty conceit is undoubtedly an error. Rather did his fixity of purpose come from a powerful conviction derived from an intuitive realization that the vision he had caught was authentic, and that nothing could be permitted to stand in the way of its realization. From his early youth he had experienced guidance from within. Astrologically this is indicated in his chart by Neptune in Pisces, which together with a strongly placed Uranus and a well aspected Mercury, gave him the ability to see and to plan well beyond the ken of the majority with whom he was surrounded.

In early youth he said to his father: "I have an intellectual and a first class mind". This was Mercury in Capricorn speaking, as was the clear vision of what would overtake the world if it failed to uphold and make effective the League ideal. Said he:

The next time will come. It will come while this generation is living, and the children will be sacrificed upon the altar of that war. It will be the last war. Humanity will never suffer another, if humanity survives.

I do not hesitate to say that the war we have just been through, though it was shot through with terror of every kind, is not to be compared with the war we would have to face next time. There were destructive gases, there were methods of explosive destruction unheard of even during this war, which were just ready for use when the war ended—great projectiles that guided themselves and shot into the heavens went for a hundred miles and more and then burst tons of explosives upon helpless cities, something to which the guns with which the Germans bombarded Paris from a distance were not comparable. What the Germans used then were toys compared with what would be used in the next war. Ask any soldier if he wants to go through a hell like that again. The soldiers know what the next war would be. They know what the inventions were that were just about to be used for the absolute destruction of mankind. I am for any kind of insurance against a barbaric reversal of civilization.

The Versailles Treaty, signed June 28, 1919 at 2:00 P.M. bears the signature of its doom in its star map. The Sun, Moon, Mercury and Jupiter, all in the Tenth House in Cancer, is a configuration linking its fate very intimately with the United States, the Sun sign of which is Cancer. Also, the aspects in the United States chart of Pluto in Cancer and Mars in Gemini, the U. S. Ascendant according to perhaps most astrologers, pointed to this country's failure to become a member of the League of Nations.

With further reference to Wilson's birth chart, it is to be noted that together with Neptune, Venus is also posited in Pisces. This has been the placement of Venus in the charts of several of America's destiny sons and in each case has proven to be the signature of their Gethsemane. Those who undertake to serve great humanitarian causes under Higher Guidance must, like the Master of Masters, be able to drink of the cup of bitterness even as He did.

Saturn, the planet of obstruction, set its indelible impress upon the life of Woodrow Wilson. It was in his Tenth House, a position of elevation which carried him to the heights but from which he suffered a grievous fall. Napoleon and Hitler are other examples of men who have risen to great power under this configuration only to lose it soon after. It is also significant that Saturn occupies a like position in the Versailles Treaty Chart, a document which embodied vast power but which fell shortly into complete impotence.

The operation of Saturn in Wilson's Tenth House is summed up perfectly in the following statement by Wells Wells in *Wilson, the Unknown*: "With intelligence superior to that of any other President of this country and with an opportunity for achievement greater than any human being has ever known, he went down to ignominious and dismal defeat and died a lonely and heart-broken man. Pitied by many, scorned by some, he was worshipped to the end by faithful and puzzled millions and understood by no one".

Numerologically, Wilson was drawn to the number thirteen. It was the vibratory field in which he chiefly worked and he had become conscious of the fact. His name was composed of thirteen letters and he is said to have tried to frame his *major opus* in thirteen instead of fourteen points. When landing in Europe on his Treaty mission, it was the thirteenth of December and his escort numbered thirteen ships. True to his affinity for this number he experienced the death pangs on this outer plane of the noble dream of a united world to which he had given birth but which he has since met on the inner planes in a magnified and glorified expression. This transfigured dream of his has now found reembodiment in the United Nations Charter which in one form or another will yet unite the peoples of the world in a just and a lasting peace.

The keynote of Woodrow Wilson's life may be summed up in his own words: "I would rather be on the losing side and be in the right than to be on the winning side and be in the wrong".

\* \* \*

Next month: *Woodrow Wilson and His Great Dream.*

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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

This volume has been in the making for several months but work on it has been repeatedly interrupted by government printing which has claimed priority. Such work will probably cause little or no delay from now on and thus enable us to complete this five-hundred page book in the next few weeks. Watch for further announcement in the next *Interpreter*.

To be sure you learn immediately the book is out, we suggest you send us a postcard requesting publication notification.



## Linked Disasters

"The grim story of the Indianapolis was the saddest note in our day of victory. [It] marks one of the darkest pages of our naval history. A dark and ironic page, for it was the Indianapolis which raced to Guam with the first atomic bomb that sealed our victory."

The quotation is from an editorial in the *New York Times* on the tragic loss of the cruiser Indianapolis which went down with every man a casualty, 1,196 in all. As one of the two or three major naval losses in the war just concluded it naturally called forth special comment.

But here was a loss which did not stand alone. It was weighted with death and destruction to a degree which put it in a class by itself. It was the bearer of something more than the accepted weapons of warfare. It bore in its hold a sacred fire harnessed to an instrument that was about to determine, not only the fate of the Japanese nation, but that of humanity as a whole.

That harnessed atomic power was dedicated first of all to the war God Mars has given men pause. "Among the crew" we read "there was a premonition of disaster as she [the Indianapolis] sped unescorted through the moonlit Philippine Sea near Peleliu." Thus do men sense realities they may not be able to explain or to fully understand.

The relationship to which the editorial calls attention is indeed very real. The proclamation of victory was clouded by the announcement of the loss of the Indianapolis. That cloud had been raised by the atomic bomb which had been carried part way to its destination by the lost cruiser. Both events were made public the same day. Inwardly they were just that closely linked.

The outworking of karma is too intricate to be traced in all its details, but the general principles of this fundamental law in the moral world is easily grasped. The law is based on universal interrelationship. Nothing exists in isolation. Similar things are most closely related, hence like gravitates to like and reaping is according to sowing. On the physical plane this truth is unquestioned. The sequence is evident because immediately observable. In the moral sphere this is more often not so, hence the operation of the law in this realm is less obvious. But there are times when an inner relationship can scarcely be overlooked, as in the case of the tragedies suffered by the cruiser Indianapolis and the city of Hiroshima. Both were joined in death by the atomic bomb. The disaster was in both instances equally complete.

The new atomic bomb was released in order to save American lives. By military calculation it undoubtedly did so, and yet, even before it fell on the Japanese, who shall say it had not already taken a heavy toll in our

own ranks. And what of future reactions? In this instance they involve more than the results flowing from war alone.

There is an accounting higher than the military. Said Paul speaking of this errorless bookkeeping: Be not deceived. God is not mocked, whatsoever a man sows that also shall he reap.

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## Transitions

Dr. George S. Arundale, president of the International Theosophical Society, passed from this plane on August 12 at Adyar, India. He will be long and gratefully remembered especially for his services to India and his contributions to the Theosophical cause. He succeeded Annie Besant as president of The Theosophical Society and was a tutor of Krishnamurti. He was editor of the *Theosophist*, *The Theosophical Worker* and *Conscience*, all of Madras. Among the many books and pamphlets of which he was the author are *Nirvana*, *Mount Everest*, *You, Freedom and Friendship*, *Gods in the Becoming*, *Kundalini*, and *The Lotus Fire*.

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Dr. Benedict Lust, Dean of American naturopaths, made his transition in New York on Sept. 5 after a long life devoted to the promotion of simple, natural, wholesome living. He founded the American Naturopathic Association in 1906, was editor of *Naturopath* and also *Nature's Magazine*. Among his writings was a book on *The Crime of Vaccination*. He had long operated a large health store in New York and sanitariums in Butler, N.J. and Jungborn, Fla. Dr. Lust was a successful pioneer in his field and an able, tireless advocate of the cause he espoused. His rich experience, balanced judgments and wise counsel will be greatly missed by many.

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## Gift Books

In preparing your gift list for the approaching holidays may we suggest *Magic Gardens* for your consideration? Few things have so many features to recommend them as ideal gifts. *Magic Gardens* is beautiful in appearance and inspirational in content. It pleases old and young, the general reader and the student of the occult. It is prose-poetry linked to subject matter about angels and flowers. It would be a choice value for twice its modest price. In ever so many instances buying one has meant buying more.

"*Magic Gardens* is most beautiful" writes a Cleveland reader. "In glancing through it I had the vision of a magnificent pageant which could express all these flower poems with adequate music accompaniment and artistic flower pictures by great artists. Could not this be worked out in Hollywood on a large scale? If I had my health, I would surely attempt to arrange something in my own modest way here. Congratulations, and I know this book will bring you great success for it is the outcome of an illuminated soul!"

*Magic Gardens* contains twenty-six chapters, each dealing with some one flower. It has a "Flower Filigree" frontispiece by Ruth Harwood, is case bound, cloth backed and gold lettered. Covers done in light pastel tones of blue-green and with a floral design done in several colors by means of a silk screen process each receiving individual hand application. Art paper, deckled edge, 9½x6½, 122 pp. \$2.15 postpaid. For Christmas, shop early!

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*THE SPECTRUM OF NATIONS*, by John and Beredine Jocelyn, which we reviewed in our last issue and refer to again elsewhere in this issue but for which the price was not stated, we may now add is twenty-five cents a copy. Not many pages in this pamphlet but more in matter than in many a large tome.

## READERS' COMMENTS

Glendora, Calif.

I want to congratulate you on the excellent article on the "Atomic Bomb". Of all the literature coming my way on the subject, none has had the depth of analysis that I find in your article. Both of you are doing much to enlighten the people of our day in preparation for the New Age.

New York City

I just finished reading the article on The France of Charles de Gaulle. I am absolutely unable to express in English, or even in French, what I think of it. As far as I am concerned, I feel as though it were the first article I have read on de Gaulle, even though I was among the very first to join him. Thank you with my whole heart.

Burbank, Calif.

Some unknown friend sent me a copy of your *New Age Interpreter* shortly after the death of our son in France. I immediately subscribed as the article on President Roosevelt was the finest I have read. Subsequent issues have not disappointed. Thank you for your fine work and may God bless you in your future efforts.

Mexico City

I find very interesting and well made your latest article on the *Emerging Pattern in the Middle East*.

Please see if you may send a copy of your *Fundamental Features of the World Struggle* to be announced in the Bibliography of the coming issue (40) of *Mondi Linguo*.

The last issue which shall be mailed within a few days has the translation of an article of yours, from *United World Magazine*.

Akron, Ohio

Have a friend who is very much interested and who will be benefited I believe by the books I am ordering herewith. How wonderful it is your gift can reach out and appease the hunger of so many hearts and minds. You are the source, and I can humbly be the channel. You will never know while on this earth how many lives you have stimulated intellectually and spiritually with your messages. May your days and your works be many!

Spokane, Wash.

I have completed your booklets on *The Neo-American* and two on Russia. They were superb and contain a tremendous amount of material beautifully correlated.

Los Angeles

I would like a copy of *Healing and Regeneration through Music* for a returned soldier whom I know will be helped by your wonderfully inspired writing. . . Please enter my standing order for one set of *Color and Music* to be sent to me each month. These I want for circulation. . . I know you are blessed for the work you have done to help sick humanity.

Battleboro, Vt.

Bless you for your great work in publishing the *New Age Interpreter*. The last issue is marvelous. "The Church of the Living God" is splendid. And the radiant article on "Marquis de Lafayette" is simply glorious.

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