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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 VII

OCTOBER, 1946

NUMBER 10

Austria Moves Toward a New Social Order

According to a recent news dispatch coming out of Vienna, a movement is afoot in Austria that promises to make social history. The People's Party, which is the strongest political organization in the country is trying to introduce an economy that would be neither capitalism, socialism nor communism as these systems function today, but a social arrangement designed to ultimately emancipate the worker from the class status which he occupies today under every existing system, be it private capitalism or state ownership.

Austria is in process of nationalizing her industries. But the law providing for this transfer of property control from individuals to the state is paralleled by another law providing for the establishment of factory-cooperatives. The program embodying these two laws, is not, according to an official spokesman for the People's Party, as reported by the *New York Times* correspondent, Albion Ross, in the *Times* for August 9th, "a weak compromise between capitalism and collectivism nor an experiment that is merely the result of a momentary need, but a truly new approach to social problems."

"Though it would appear as if these two laws represented two contradictory extremes", continues the Party declaration, "it must be said without misunderstanding that the two laws together constitute one program. It would be wholly false to conclude, from the facts that seventy plants are subject to nationalization under the new law, that those who desire a complete state economy gained a victory. The factory-cooperatives will be created in all plants taken over by the state that are

not natural monopolies. Three quarters of the nationalized plants are subject to this provision”.

Under the industrial system envisioned by the People's Party, factories will be owned and controlled either by joint state and workers' cooperatives or by private capital and workers' cooperatives. It thus retains features of both the capitalistic and the socialist state. There would be developed a planned economy, but an economy that would ultimately come under its own autonomous administration instead of that of the political state as it now is.

It is emphasized that the proposed measures cannot by mere legal enactment bring about a solution of the social problem. It claims to be no more than a step in the right direction and that time will be required for its gradual development. “Factory cooperatives are not intended to create an optical illusion”, reads the Party statement, “but seriously to restore the workers' rights and raise him to that social status that is his due. To organize undertakings into cooperatives that are bankrupt or those with a very questionable economic future would create false hopes on the one hand. On the other, it would place on the worker responsibilities for which he would receive no return. Accordingly, as the first step, nationalized undertakings will be put in order. . . . First-class accountant must be secured and the real value of the properties must be determined. . . . During this period workers in nationalized undertakings must go into the council and become fully familiar with the program for factory-cooperatives in order to be able to assume their rights and responsibilities when the moment comes”.

We learn further that in each case cooperatives will be created by a majority vote of the workers and through an agreement with the state. A few preliminary cooperatives have been provisionally organized in connection with certain private undertakings and the movement is expected to spread in time to many private industries not directly affected by the present nationalization laws.

It is certainly not accidental that a development of this kind should come first of all out of Austria, since it was in this country that the seeds of a new social order as conceived in the light of spiritual science by the late eminent occultist, Rudolph Steiner, were first planted. That planting occurred while the first World War was still in progress. Leaders of the Austrian state then approached Dr. Steiner for suggestions as to how to meet the political, economic and social problems arising out of the chaos and destruction brought on by the war. The answer to this request was *The Threefold Commonwealth*, a book in which Dr. Steiner outlined the principles which would govern the coming social order as the could be discerned in the light of historical evolution, cosmic law and spiritual progression.

These ideas met with a sympathetic hearing by many in high and influential positions in the Austrian state, and also in its linked land of Germany. The ideas were widely discussed and accepted by many as the basis for a new departure in social thinking and living. So popular did they become that a daily newspaper was devoted exclusively to their promotion.

But the forces of the old order and the inertia of the masses either to think through the proposed propositions or to undertake the changes which their adoption would necessitate were too great to give the projected threefold state a chance of acceptance at that time. Consequently, the interest aroused in Dr. Steiner's social ideas did not then get past the discussion stage. They had to wait for another vast social upheaval to sweep yet more of the old order into utter destruction before any part of them was actually embodied into a practical working program by a major political party anywhere. But such an embodiment has now come to pass, even though it be no more than a small part of the third or economic aspect of the total threefold state.

Let us now examine further what Austria is attempting to do with her depressed and ailing economy. First of all she is turning away from private capitalism. Second, she is trying to preserve individual initiative and private ownership. Third, she is aiming to effect a wider and more just distribution of the national wealth, and fourth, and most important of all, she is moving toward the elimination of the proletariat and the class struggle which is inseparable from labor's existing social status. Nothing so fundamental is envisioned in any program advanced anywhere today by any government or political party with the power to make its will effective in the affairs of state.

It is easy to overlook the full significance of this program since its initial measures do not readily reveal the fundamental character of the idea it embodies and the radically changed social order that can evolve out of it. The elements composing the program are all familiar. Only the proposed relationships between these same elements are new. No startling features meet the eye. To execute the program will call for no drastic dislocations. On the contrary, they will begin to quietly pull together the shattered parts of a system that can no longer maintain itself because of its wide variance with natural law and righteous living. It plans a gradual transition from the chaotic conditions existing under private capitalism to an ordered state of individual ownership and free enterprise through the temporary expedient of nationalization of natural resources and basic industries. The fundamental features of socialism are advocated only as a means to an end and not as an end in itself. Private capitalism is not rejected in toto but it is robbed of its anti-social features by making the producers of wealth joint possessors and con-

trollers of the means of production. The plan proceeds on the assumption that the ideal social order cannot be realized within the framework of any of the existing systems nor in any that could conceivably be imposed suddenly upon a people. It is clear from the information at hand that it looks to a gradual evolution of a new kind of society in which the workers will be rescued from the inequalities and insecurities of private capitalism and also from the regimentation and submission to statism in any one of its several forms.

The Austrian plan proposes to establish the worker in quite another relation to the social order. Whereas now he struggles under the burden of feeling his dignity as a human being reduced to the level where he is treated as a mere labor commodity to be bought and sold in the market place, the aim is to liberate him from such a condition and enable him to enter more fully into a consciousness of himself as a human being fully integrated into the whole of the social order and not just a member of a class apart.

The proposed plan is not Utopian in the sense that its realization must wait for a regenerated humanity to put it into operation. It proposes only that which can be effected by man as he now is and as he is now placed. It promises no sudden transformation but a gradual development in the direction of new relationships calculated to remove the source of strife that now exists because of class differences and the unnatural arrangements between the three totally distinct functions performed by the political, the economic and the cultural bodies that together compose the social organism we call the state.

The plan is not therefore a remote ideal for future adoption but one that comes to grips with the hard, practical problems demanding some kind of a solution *now*. It takes cognizance of both physical and spiritual realities. Whether the latter have been consciously worked upon by the Party leaders, the dispatch does not reveal. But they are in the program, if not by conscious knowledge of the spiritual factors involved, then by a true instinct that has penetrated to the very core of the social problem of our time. At that core lies the fundamental fact previously stated and more than once repeated, that workers are not mere "hands", but living souls, and that they have now awakened sufficiently to their true nature to refuse to remain "wage slaves". Chattel slavery has passed. So, too, has feudal serfdom. The hour has now struck for man's liberation from that condition of dependency which follows upon the power of either individuals or the state to employ labor for a wage and the necessity of the many to be so employed.

"The goal toward which we must work", writes Rudolph Steiner, "must be that of separating work from the provision of the means of existence. . . . When no one is any longer recompensed for his work,

then money will lose its value as a means of acquiring power over work. There is no other means for overcoming that misuse which has been perpetrated with mere money than by forming the social structure in such a way that no one can be recompensed for his work—that the provision of the means shall be achieved from an entirely different source. . . . Money must never in the future be the equivalent for human labor, but only inanimate commodities”.

He who controls the means by which we live controls our lives. Under private capitalism these means are in the hands of a few individuals and under socialism they are under the control of the state. Neither can give the masses what the masses really want since these wants touch something much deeper than better wages and greater material security. Those deeper wants cannot be rightly understood and clearly formulated so long as human society is regarded primarily in its physical aspects as it is in the materialistically dominated thought of our time. But instinctively they are at work moving the masses, always restlessly and sometimes turbulently, toward a new goal under the inner pressure of the evolutionary urge of our times.

That goal toward which labor is moving under inner spiritual imperatives has not been recognized for what it truly is by any government or party now in power. But some portion of it at least appears to have entered into the projected program in Austria which has in it, therefore, the living new age impulse that can bring forth in due time one of the essential features of the social order of a peaceful, fruitful tomorrow. Therein lies the program's great significance. It is only a beginning, but a step that leads to the desired goal. It carries straight into the heart of the social reality that is striving to be born into the world. It contains perhaps as much as can be managed in this hour. That accomplished, the way opens for another and yet another step until a truly new order of things shall have been achieved.

Private capitalism has failed. It has failed to provide security and establish equity. It is subject to periodic slumps. It produces for profit, not use. No matter how great the community's needs, these needs cease to be supplied if purchasing power declines to where production pays no profits. Money, “the root of all evil”, is its god. Because of unnecessary duplications, extravagant advertising, interrupted production through lockouts and strikes, the system is shockingly wasteful and destructively contentious. And so masses of workers have turned to statism for relief. Fascism came forward as one answer. But it so far reduced the individual to a mere mechanism in the service of that abstract political entity, the state, that when the non-fascist peoples realized its threat to dominate the world, a sufficient number banded together to destroy it. That was the work of World War II.

Communism as now practiced is no less totalitarian than was the fascism that has been destroyed. It regiments life. Under its rule individualization is retarded. Conformity to its dictates are achieved by compulsory curtailment of the free thought and action of the individual. True communism such as that practiced by the early Christian community can come only when individualization has reached the point where it has transcended the consciousness of the outer personal self and lives in terms of soul awareness. Then arrives that state of unity wherein all things are held in common and freely shared, not because any external authority compels it, but because an inner spiritual impulse freely desires that it be so. Such communism must needs wait for a more developed humanity. In the meantime the communism to which workers are looking today as the answer to their demands will fail because they themselves have not attained to the state of development or to the necessary understanding of their essential spiritual nature where it can secure for them that larger scope of individual initiative and freedom which, consciously and unconsciously, they are seeking. Socialization is on the way, and it must come, but it cannot come about in its true form by economic and political forces alone. Alongside of these there must evolve what Dr. Steiner calls the free spiritual life. The process of socializing must be connected with the elimination of all enslavement of thought. Any social structure denying this cannot long stand.

So we have today two major systems in the world, capitalistic democracy and Soviet communism. Both are variations of the godless system of Babylon, the Babylon that is now falling. Class consciousness dominates both systems, and in this consciousness reside separateness, strife and deadly war. The two systems are even now on the way of destroying each other. And this will be the task of the third and final phase of the Great Transition Struggle that commenced in 1914.

Following this, the ground will be cleared of much that still prevents fundamental reconstruction of our social order. The spiritual factor will break through with ever increasing power. The kind of social thinking reflected in our system by such a phrase as "a living wage" and in communistic doctrine as "economic determinism" will give way to concepts based on a recognition that man is no mere material mechanism requiring only the "full dinner pail" and subject solely to the play of external forces but that he is a creature of body, mind and soul and that no social organization can satisfy his demands that does not embody in its structure such arrangements and relations that provide free scope for the expression and development of the whole of his complex nature. This the present class structure does not and cannot provide. It can be done only by a social organism patterned basically after the essential nature of the human beings comprising it. Our present class-structured

society is not such an organism. It must therefore be superceded by another kind of an organization which will be departmentalized according to the functions to be performed. These are basically three in number, namely, the political, the economic and the cultural, each of which will serve man in his threefold requirements of physical sustenance, civil rights and spiritual freedom, respectively. As Dr. Steiner observed, when relationships will be integrated in this way it will be impossible for a human being as such to belong to a single class.

In the light of these considerations the new approach to the problem of creating such an order which Austria is now making, very timid and halting though it may be, is, nevertheless, an event of which to take serious note because of that which it portends in social development in the immediate future when the historic necessities of our time shall have entered into the shattered doors of the existing order in all places the world over.

Into What Glory

*When will one come who knows a straight road
And will set my feet on its way?
Lord, come quickly—I can search no more.*

Here must I stay

*At the end of the last crooked road
(There have been so many.)
Each seemed to lead upward and straight
Where the vision would unfold, the dream come true,
The prison doors open,
And I walk through*

*Into what glory I do not know . . .
Yet soon I shall . . . this place is dark and cold
And with much searching
I am tired and cold.*

*But never think, O soul, this is the end of thy sad story;
I hear His Steps, Who IS the Road, the Dream, the Glory.*

—Florence Snell Bishop.

NEW AGE INTERPRETATION OF MUSIC

Ancient Origins

BY CORINNE HELINE

VIII

GREECE

The earliest music was given by Initiate-priests. It was based upon the movements of the stars and was a transcription of the music of the spheres. In accordance with a famous musical treatise written by Martianus Capella who lived in the fifth century of our Christian era, early music was divided into seven constituent parts, namely, sounds, intervals, systems, genera, modes, mutations and melapaeia (melody). To these seven parts which composed the science of music were added five others, namely, rhythm, metre, organic art (instrumental art), hypocritic art (gesture) and poetic art (composition of verse).

In previous articles in this series we have noted the prominence of the Five and Seven and their correlations with the operations of the Twelve Zodiacal Hierarchies. Five of these Hierarchies worked with early humanity, and by reason of their great spiritual attainment have passed into liberation, or beyond earthly men. The remaining seven continue to aid in man's evolutionary development.

This fact is given beautiful symbolic interpretation in the musical staff which contains seven notes and five lines. The seven notes are representative of the Signs from Virgo through Pisces, the Hierarchies of which are working with our human life wave. The five lines are indicative of the five Hierarchies of the Signs, Aries through Leo, that have attained liberation, or have passed on into cosmic spheres.

The earliest Greek scale according to Aristoxenus, one of the most ancient of musical historians (40 B.C.), extended to two octaves. (We have previously traced music from its early origins when the flute possessed less apertures than now and when the lyre had but three strings.)

The early Greek system was composed of five tetrachords, that is, five chords of four sounds each, with one note added at the bottom of the scale to complete the double octave. Its emphasis lay in the several series of the four sounds which were correlated with the four fundamental elements, Fire, Air, Earth and Water, the elements out of which all physical things are created. Hence the fourth was the favorite and most important interval. They used also four different monosyllables ending in vowels as voice exercises.

The Grecian musical sages knew all things are formed and controlled through a basic keynote which they termed the *mese*. Euclid states that the *mese* is the sound by which all other sounds are regulated. In naming and numbering their scales, the Greeks always went towards

the *mese* and ended with it, since this was the regulator of all other notes. Their musical notes were expressed by the letters of the alphabet. The *mese* or keynote was always written as omega (the last letter of the alphabet and hence signifying totality). Aristotle states that the *mese* is leader and sole ruler of the scale.

In modern music the genera are but two, namely, the diatonic and the chromatic. Ancient music included a third, the enharmonic. Each genera had some tones in its scale that were peculiarly characteristic, and other tones that were common to the other two. Particular powers were ascribed to each genera. Aristides, second century A.D., writes: "The diatonic scale is manly and austere (masculine). The chromatic, sweet and pathetic (feminine). The enharmonic, animating and mild, is unifying. This is yet again an evidence of the threefold workings of the Godhead manifest in man as attributes of the Trinity and effecting a musical influence upon body, mind and spirit.

The mode in ancient music is equivalent to the key of the moderns. Pliny names the three principal modes as Dorian, Phrygian and Lydian. Other writers have added the Aeolian and Ionian. Heraclites, a contemporary of Plato, describes the Dorian mode as grave and magnificent, but severe and vehement. It was used in martial airs. The Aeolian, grand and pompous, though soothing, was used for the reception of guests and also for the breaking of horses. The Ionian was austere, but with a degree of elevation, force and energy. The Phrygian was consecrated to the ceremonials of the Mysteries. He added that due to the subversion by men of all things, the original and specific qualities belonging to each mode had been lost.

Pythagoras termed rhythm of masculine potency and melody of feminine power. We have previously ascribed rhythm to the physical body and melody to the soul.

Included in the volume containing the famous astrological poem, *Phaenomena*, by Aratus, an English translation of which was published in Oxford in 1672, are three Greek poems, all in the Phrygian mode and belonging to the Mysteries. These poems were first given to the public in Florence in 1581 by the father of Galileo. The most important of these three poems is Pindar's famous *Hymn to Apollo*.

The majority of the famous Greek tragedies were written by Initiates and hold a key to some phase of Initiation. Sophocles was a native of Eleusis, and in early youth he became a communicant of the Mysteries that were enacted in this sacred center.

Music played an important part both in preparing the candidate and in the ceremonial itself. In early Greece, poetry, music and the Mysteries were inseparable. The great tragedies, for instance, pre-

sented various aspects of the Temple Wisdom, and their enactment was accompanied by seven choruses which depicted by means of song and dance, the movements of the stars to which all the high festivals of the ancient world were duly geared. Music was ever present. In the words of Cicero, music was "the foundation of all the sciences and that the education of children was begun by it from the persuasion that nothing great could be expected of a man who was ignorant of music".

Music and poetry were connected inseparably for mystic purposes in Grecian Temples, each poetic line being accompanied by its proper musical note. A fragment of the *Hymn to Apollo*, previously referred to, is a good example of this. Apollo's ceremonials were performed to the music of the flute. He was the first to combine the healing efficacy of music with poetry. He thus became the Healer and the God of Physic. His most magnificent temple was the huge oval structure erected at Delos where hundreds of musicians every day sang his praises and demonstrated musical powers which affected weather conditions, the growing of plants and the flow of streams. Famous among these musicians were the priestesses or nuns of the Order of St. Apollo of Delos.

Amphion, who erected the first temple to the Grecian Mercury, was invested by this god with superhuman powers relative to both music and masonry. He was able to fortify the city of Thebes, to repel invasion and banish all destructive influences with the magic powers of his lyre.

The musical powers of Orpheus were many and varied, the most noted among them being a species of magic known as evocation of the manes, or materializations or discarnates, in temples specially prepared and dedicated for this purpose.

To Orpheus is ascribed the extension of the tetrachord into the hentachord, or the seven string lyre. His descent into hell to rescue his wife Eurydice, outlines the path of Initiation as observed in the most famous of all Grecian Mystery Temples, the Temple of Eleusis. Under the influence of the sevenfold planetary system could now begin the spiritual process of awakening the seven centers in the vital body. Hence the poet's words:

*The tetrachord's restraint we now despise,
The seven string lyre a nobler strain supplies.*

The legendary goddess, Minerva, to whom all Greece paid such high tribute, was the glorious Archangel who became the Race or Guardian Spirit, of the nation. To her is attributed the invention of the flute. A pronounced feminine influence was essential for the high development to which the arts attained in Greece's Golden Age. Owing

to this predominant feminine influence, women excelled in the arts as perhaps in no other ancient land. Sappho was one of the most exquisite of all musician-poets. Invention of the lyric Sapphic measure is attributed to her. Sappho's young disciple was the rarely gifted Corinna, whose early death deprived the world of the full fruitage of her high genius. While yet in her teens, distinguished persons came from far and near to pay homage to her accomplishments and to study with her. In the famous Music and Poetry Trials, or Contests, so universal in Greece at this time, Corinna vanquished the celebrated Pindar, no less than five times in succession.

In his *Hymn to Apollo*, Homer says: "By turns the nine delight to sing". These lines refer to the nine muses so prominent in Grecian legends as the nine maidens who presided over the arts and sciences. They really typified to the Wise the nine steps of the Mysteries. Study of the arts and sciences composed a part of the initiatory regimen of the time and the muses were representatives of the Celestial Beings who presided over the Lesser Mysteries.

To the Greeks, music possessed a threefold purpose. It was to promote civilization and humanize man; to excite or repress passions; and to serve as a remedial agent. Plutarch states that their supreme use for music was to praise the Gods and to educate youth. In their religious ceremonies, he adds, "they sang hymns to the Gods and canticles in praise of great and good men".

In Grecian music every note has a distinct moral and emotional character. The following are the seven principal keys:

Mixo-Lyidian—Plaintive, tragic; invented by Sappho.

Lydian—Low-pitched, self-indulgent, funeral music. The Orestes of Euripides is done in this key. The oldest fragment of Grecian music extant is the Lydian.

Phrygian—Temperance.

Dorian—Courage, dignity, grandeur. In the Dorian Mode are the extant Hymns to Diolysus, Apollo and Calliope.

Hypo-Lyidian—*Hypo* means that a key is lower by a fourth than the original key to which it is conjoined.

Hypo-Dorian—Hospitable, chivalrous; approximates the modern Minor Mode.

Hypo-Phrygian—This most closely approximates the modern Major Mode. The *Hymn to Nemesis* is in the Hypo-Phrygian.

Later *Hyper* was added to designate the fourth higher (the sub-dominant). Gradually the Greek music expanded to conceive the idea of a key for every semi-tone in the octave, and thus was formulated the system of thirteen keys.

It will be noted that from the viewpoint of the hidden power of music employed in the Mysteries for the regeneration and illumination of the neophyte, that the Phrygian and the Dorian appear most important in fundamental training and guidance. Dorian was the expressed preference of Plato. In his ideal Republic he would have permitted the use of these two modes only. The flute was an especial Phrygian instrument, and as such is often mentioned by Aristotle.

Musical Initiations had their share in the great Contests known as the Panathenaia, the Olympia, the Pythis and the Karneia. These beautiful, artistic rites found their reproduction in the Medieval Ages in the musical contests of the Troubadours and Meistersingers. These song fests were not concerned primarily with personal love and passion, but with the high and holy things of spirit.

Physical prowess was accounted of primary importance even in the musical and poetic contests in Ancient Greece since it was held that only perfect instruments were worthy of being brought into the presence of the Gods by those who were to receive the Mystic Rites.

The Initiatory Music was heard only in the Temple Rites and carried the vibratory rhythms of other worlds and of the life beyond this life. This, the most exalting of all music, is thus fittingly described: "It seemed as though it would go on forever, there was no end—only pause in a divine expectancy".

This series of *Ancient Origins of Music* commences with the March issue. Subjects covered: 1. *Cosmic Music*. 2. *Man - A Song of God*. 3. *Music in Lemuria*. 4. *Music in Atlantis*. 5. *Ancient China*. 6. *Egypt*. 7. *India*. All back numbers available at fifteen cents each.

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NEW AGE BIBLE INTERPRETATION

High Lights in Genesis—The Book of Eternal Beginnings

BY CORINNE HELINE

X

JACOB SUPPLANTS ESAU

He is rightly named Jacob, said Esau, for he hath supplanted me these two times. He took away my birthright; and, behold, now he taketh away my blessings.

Genesis 27:36

The Bible may well be termed the biography of the human race. In the struggle for supremacy between Jacob and Esau we may see an anticipated enactment of the world struggle today.

Esau, the red, hairy man of Edom, is representative of man's unregenerated nature. Jacob, the fair and beautiful, whose name means "understanding", represents the higher self.

In the course of man's long aeonic evolution, the mind has been drawn into union with the desire nature of the lower personality instead of remaining a free, detached channel through which the higher self or the spirit could make its will manifest on the physical plane as was the divine plan for man. It is this condition which gives rise to the in-harmony, confusion and war which fills the world today. The human mind is subject to the pull of the emotional nature rather than that of the spirit. Hence, feeling rules rather than reason; human desire rather than spiritual will.

The principal events in the lives of the two brothers, Jacob and Esau, typify the struggle for supremacy between the higher and the lower natures in man. The events also show that the victories of Esau (desire) are only temporary and that eventual and permanent control will become Jacob's (spirit).

Jacob was always the best beloved of his mother, Rebecca (the soul), and it is by her guidance and direction that he regains his birthright and receives his father's blessing.

The story of Jacob and Esau is founded upon the legend of the Two Brothers, which was familiar in Egypt as belonging to the teachings of the Mystery Schools. It is just another version of the Parable of the Prodigal Son, and is concerned with the unhappy and disastrous experiences which follow upon placing prime value upon "things" rather than upon spirit.

All nations and all people have, like Esau, mistakenly sold their spiritual birthright for a mess of pottage. All have, like the Prodigal

Son, chosen the husks of the outer life with the result that they are now weary and faint, and with the inner light so obscured that they are at a loss as to where to turn for the lasting satisfaction which their spirit is so desperately craving.

While Esau was in power there was famine in the land. It is the long story of the Esau-power in the world that has brought it to its present unhappy condition. Having chosen the lesser things of the outer world rather than the higher things of the inner, it reaps a harvest of war and death, fear and suspicion, famine, disease and sorrow far exceeding anything it has ever suffered before.

But even this becomes a blessing in disguise since it is only through suffering that the spirit is awakened and turns again toward the Father's House.

From the place of dedication (Beer-sheba), Jacob journeyed to Haran (high place). This marks the path of a gradually ascending consciousness. It is the path which the unregenerate man takes when through intense suffering and privation, he comes to a reversal of values, discarding the outer for the inner, the non-essentials for the ever-lastingly important, the false for the true, the unreal for the real. When the New Age shall have come into its own, the race will experience an awakening similar to Jacob's when he discovered that the "Land was all the while in this place, but I knew it not".

The purpose behind all the present world travail is the awakening of the latent divinity within man which we term the Christ principle. Rachel, the heart's beloved of Jacob, and for whom he served so long and so faithfully, symbolizes this divine, Christ within man. Rachel was a shepherdess, tending sheep even as did the Christ. She represents the inner divinity that is awaiting the opportunity to become manifest in everyone. Few as yet recognize her; still fewer seek her in marriage and a still smaller number succeed in consummating the union. However, success is always sure, if, as with Jacob, the quest becomes the paramount issue of life. Had the nations of the world sought as earnestly for spiritual things as they have to acquire worldly treasures, the New Age with all its soul joys would be with us now.

Long training and severe discipline always precedes high attainment.

Dedication to an ideal does not mean either easy or immediate realization. On the contrary, it often brings unexpected problems, experiences and disappointments as instanced with Jacob when after seven years of service for Rachel, her less-favored sister, Leah, is given him instead, and he inquires sadly: "Did I not serve thee for Rachel"?

The seven year interval represents a definite probationary cycle. This nation is passing through one of these "Cycles of Trial" during the time Uranus is transiting Gemini (1942-49). Opportunities for high

decisions during this period of crisis have been many and will continue to present themselves during the remainder of his transit. The questions we now have to ask ourselves is whether or not evasion and procrastination is to continue as it has in the past, and if we will be satisfied with compromise (Leah) and only half good, or if we are determined to prove our real worth by declaring and working only for the highest good for one and all (Rachel).

Jacob served with single mindedness and one-pointedly for Rachel. Nor did he serve in vain. Patience, persistence and perserverance toward the attainment of an ideal will always meet with success in the life of both individual and nation.

A keyword for Uranus is 'Discard'. This planet has nothing to do with compromise or any half-way measures. He declares for *all* or *nothing*. The choice is ours. We may work with him and set the key pattern of the New Civilization, or go contrary to his dictates and bring on increasing chaos and ultimate destruction. The nature of our decision may become clearly evident by 1949.

Bible Studies

With Autumn, study time begins again for young and old. For Bible courses, privately pursued or undertaken informally in home groups or formally is class work, may we again present

New Age Bible Interpretations

By Corinne Heline

OLD TESTAMENT VOL. I OLD TESTAMENT VOL. II

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TRANSITIONS

Sir James Jeans

The transition of Sir James Jeans, eminent English physicist and astronomer, took place at his home near London on September 17th. His passing removes from our midst one of the foremost exponents of what has rightly come to be called the New Science. It closed a career which must be credited with having made a major contribution to the spiritual advancement of the race, even though religion as such remained completely outside the purview of the special field it chose to cultivate.

The implications of Jean's works were spiritual in their nature. He guided the thinking of a generation to whom science was considered as holding the last word in the direction of spiritual reality. From the blinding materialism that characterized the science of the late nineteenth century he led out into a scientific idealism that promises to bring fresh illumination to the decades that lie immediately before us.

In this he was not alone. He was one of a group, one of a whole galaxy of scientific geniuses, each lending strength to the other, and who by their brilliance and their revolutionary discoveries, culminating in the release of atomic energy, have virtually held the world's spotlight since the turn of the century. Such groups appear in history from time to time to do a joint piece of work possible of accomplishment only by the concerted efforts of a band of workers devoting their several efforts toward a common broad objective. In this instance it appears clear that they came in response to a great need at a critical time in human history, to help release man from the prevailing, narrow, rigid, three-dimensional concepts of life and to set him free for new adventures into added dimensions of being.

The work they had to do was not merely to discover more of nature's secrets, but to interpret to the public the significance of those discoveries. Hence, among them, were first ranking writers as well as researchers. Such a man was Jeans.

Commenting on his genius for literary expression, Waldemar Kaempffert, Science Editor of the *New York Times*, said in a review of Sir James' book, *Astronomy and Cosmogony*, that "in power of imagination, in boldness of deduction, in his ability to integrate a hundred seemingly unrelated facts into a scientific theory which illuminates a hitherto dark expense in our knowledge, he has had few peers. What is more, he has a poetic aptness of expression given to few essayists and still fewer physicists".

Though an agnostic, Jeans moved consciously in the direction

leading ultimately to spiritual realities. To him the cosmos was alive, revealing intelligence and purpose. "To my mind", said he, "the laws which nature obeys are less suggestive to those which a machine obeys in its motions than those a musician obeys in writing a fugue or a poet in composing a sonnet. The motions of electrons and atoms do not resemble the parts of a locomotive as much as those of dancers in a cotillion."

In his work, *The New Background of Science*, he observes that "the essence in the present situation in physics is not that something mental has come into the new picture of nature so much as that nothing non-mental has survived from the old picture. As we have watched the gradual metamorphosis of the old picture into the new, we have not seen the addition of mind to matter as much as the complete disappearance of matter, at least of the kind out of which the older physics constructed its objective universe."

Jeans did not think of the universe as "having been planned by a biologist or an engineer", but rather by "a pure mathematician". A conclusion corresponding to the occult dictum that "God geometrizes". Writes he in *The Mysterious Universe*. "Nature seems very conversant with the rules of pure mathematics as our mathematicians have formulated them in their studies, out of their own inner consciousness and without drawing to any appreciable extent on their experience of the outer world". He states further that whereas scientists at the turn of the century thought they were heading towards an ultimate reality of a mathematical kind, they now feel that "the stream of knowledge is heading towards a non-mechanical reality and that "the universe begins to look more like a great thought than a great machine".

Speculating on mind as the creator and governor of matter, he sees a universal designing and controlling power not unlike that of the human mind, a concept that envisions the universe not as something completely detached from our own being but a cosmos to which we are inwardly related in some vital, meaningful way. Man and the universe are both seen as coming to birth, growing, developing, decaying and dying, the process being one of unending change. Let academic science move but another step in this direction and it will be taking over the teaching of the cyclic, creative process as presented in the Ancient Wisdom, according to which cosmic days of manifestation alternate with cosmic nights of subjective assimilation.

In philosophizing on the significance of this vast process of matter ever becoming and ever disappearing, Sir James thinks that surely there must be some more direct contact with it than that of mere objective observation. "Are we merely part of the same picture", he asks, "or is

it possible that we are part of the artist? Are the stars, perchance a dream, while we are brain cells in the mind of the dreamer?" Here are words reading as though they had been taken out of the Vedanta Scriptures. So far has the skeptical, materialistic science of yesterday traveled toward the believing, mystical realizations of a spiritually awakened tomorrow.

Jeans does not answer the questions he raised, since he never entered the sphere wherein the answers could be found. Unlike his late contemporary, Sir Oliver Lodge, he did not step over the boundaries of pure physical science into the domain of the psychical nor like his late fellow astronomer, Sir Arthur Eddington, did he possess that mystical sense that knows that it knows truths that mind alone can never comprehend. But so well did he prepare the ground leading up to the point where the next step leads inevitably to the realities of the spiritual world, that for him to raise the question regarding the significance of his conclusion was in large part also an answer thereto.

Thus we observe how the New Science is providing the sanctions for the heart to speak. When this occurs, the soul will step forth and claim its own. Religion will come to life again. It will then no longer be a matter of mere mental speculation but an inner awareness that will take possession of consciousness and the whole of life will begin to undergo a complete transformation.

Jeans believed that there was life on other globes besides this little earth of ours. Comets he called "crazy lunatics in space", a definition not far removed from that of Max Heindel, the late Rosicrucian teacher, who said they were strays or miscarriages that had gotten out of Hierarchical control. (Comfort of a negative sort to erring man that greater creations than his sometimes go beserk.)

The works of Sir James were many but those addressed to the laity by which he is best known include *The Universe Around Us*, *The Mysterious Universe*, *The Stars in Their Courses*, *Through Space and Time* and *Science and Music*.

STEWART EDWARD WHITE

Stewart Edward White blazed more trails than one. During his long life of three score and fourteen which came to a close in San Francisco, September 18th, the earlier and greater portion was devoted to pioneering on unfamiliar or altogether unexplored frontiers in the mountains and forests, deserts and jungles in widely scattered parts of this physical world and the later years to explorations touching the worlds beyond under the inspiration and direction of his wife Betty, whose crossing occurred in 1939.

Millions of readers have thrilled to the adventures he recounted in his forty or more best sellers. The first of these was *The Blazed Trail*, a book which thirty years after its publication is still selling 3000 a year. With clear sight and keen insight the trail he followed penetrated at length into psychic realms where

great numbers of his devoted readers journeyed with him to discover new wonders and experience further thrills pertaining to life on the inner planes of being.

Touching his gift of observation, the story is told that when he was taking a course in English with Brander Matthews at Columbia University he wrote an article called *A Man and His Dog*. Professor Matthews, especially attracted by its excellence, asked how he could paint so vivid a picture.

"I saw it," answered Mr. White.

"Then," said Professor Matthews, "you should write other things you have seen."

And so he did, until almost a half century later he gave us nothing less than *The Unobstructed Universe*.

The first of the works dealing with the life beyond was *The Betty Book* which is described in its subtitle as recording "Excursions into the world of other-consciousness made by Betty . . ." After her passing, communications between the two continued and remained too close and vivid for him to ever think of her as "dead." Hence it was that *Who's Who* granted his request to continue to list her as still alive. Thus the boundary lines between the outer and inner worlds are daily being obliterated. Presently a *Who's Who* in two parts: Part I, Here. Part II, Over there.

In addition to *The Unobstructed Universe* and *The Betty Book* others in the same category include *The Road I Knew*, *Across The Unknown* and his last work, published this year which, very appropriately, bears the title of testimony, *The Stars Are Still There*.

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For further information about *Immortality Now* and the opportunities it offers for selfless service, write P. O. Box 87, Utica, New York.

HOW TO LOSE THE FEAR OF DEATH

The above is the title of a letter size, 24 page pamphlet in which the anonymous author recounts his determined and successful effort to acquire the knowledge and arrive at the understanding that would free him from a shuddering dread of death. Many of the books he read and studied are not only mentioned, but they are given with comments as to what they meant to him in his search. If the pamphlet gave nothing but the bibliography incorporated in the text, it would offer matter that great numbers would find exceedingly helpful.

The pamphlet is one of several distributed without charge by The Society for the Promotion of Good Will Toward Men, 382 Springfield Avenue, Summit, New Jersey.

—F. G.

CO-OPERATIVE PRESS SERVICE

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

PROCESSIONAL OF JOY. By Malcolm Schloss. Cloth. 80 pp. Regular edition \$2.50. Cooperative Edition, \$5.00. Address author, 720 Equitable Bldg., Hollywood 28, California.

Some poems center in the emotions—moving, colorful and energizing—others are centered in the mind—brilliant, clarifying and interpretative—and yet others are centered in the spirit, radiant with inner light and evoking moods that arise only from the innermost depths of the soul. Their keynote is realization. The poems in this last published volume by Mr. Schloss fall into the latter category. Each poem is a prayer, a song, an affirmation, a testimony.

The book is beautifully bound in orange cloth with gold-lettered title woven into an attractive cover design. An ideal gift book to lovers of beauty.

Previously published books of poems by Mr. Schloss are *Songs to Celebrate the Sun* and *Infinite Glory*, the latter having been reviewed in these pages several months ago.

ADVENTURES IN SPIRITUAL CONSCIOUSNESS. By Addison O'Neill. Box 267, Daytona Beach, Florida. 87 pp. Heavy paper covers. \$1.50.

A study of consciousness dedicated to the Father Within and designed to serve as a textbook covering the basic truths of metaphysics. The chapters treat of human and divine consciousness, life and death, health and disease, abundance and want, joy and sorrow, the destiny of man and related subjects. The treatise is based on the life and teachings of Christ Jesus, while full recognition is extended to other World Teachers for the contribution they have made toward revealing man's essential divinity and potential Godhood.

—F. G.

THE DAY OF TRANSITION. By Wayne Trubshaw, 4509 South "M" Street, Tacoma, Washington. Paper 72 pp. \$1.00.

This book is addressed "to those having a receptive consciousness for knowledge and wisdom higher than the mind". It is further described as being a treatise on the inner life "according to Melchisedek Masonry or regenerative life-cell expression". Mr. Trubshaw is author of *The Real Christ Teaching*.

THEOSOPHIA

Theosophia for July-August carries an article by the editor, Boris de Zirkoff, entitled *The Challenge of Theosophy*. It is an admirable exposition of the all important fact that the Esoteric Wisdom, regardless of what name it carries, is first and last an ethical doctrine, a code of conduct, a way of life, and not solely an intellectual philosophy. Theosophy must be lived, and its living message must be passed on to others. Unless the study of spiritual science shifts the center of ambition from the personal to the impersonal self, and unless the love of humanity rises above the love of self, the pursuit of spiritual science will not lead the seeker to the desired goal. The mistaken motive forbids.

Theosophia is a bi-monthly dedicated to the promulgation of "A Living Theosophy for Humanity". Its objectives: "To disseminate the teachings of the Ancient Wisdom, to uphold and promote the original principles of the modern Theosophical Movement and to challenge bigotry and superstition in every form". The magazine is sponsored by an international group of Theosophists and is issued from 553 South Western Avenue, Los Angeles 5, California. \$1.00 per year; single copies twenty cents.

BOOKS RECEIVED

Some of these will be reviewed.

NOT ALL ANGELS. By Sophia Beall McIntyre. Dorrance and Co., Philadelphia. Cloth. 243 pp. \$2.00.

The story of a woman whose psychic experiences began with the ouja board and ended in obsession.

THE OLD TIME MILL. By Martin Tresher. Hobson Book Press, 52 Vanderbilt Avenue, New York 17, N. Y. Cloth 217 pp. \$2.00.

The story dealing with the problem of labor and management. The author writes out of a background knowledge of evolutionary trends and the operation of spiritual law.

INVITED GUESTS. By Alfred Asken Wright. House of Edinboro, Boston. Cloth. 251 pp. June 1946. \$2.25.

A series of seventy-one purported communications from as many famous historical characters now in spirit land.

THE NEW ORDER IS AT HAND. By Charles O. Benham. P.O. Box 11, Washington, D. C. Paper 62 pp. 35 cents.

A reading of the present world upheaval in the light of biblical prophecy as interpreted in the light of the Anglo-Israel thesis.

Men of Goodwill

Right Relations Hold the Key to World Peace

In discussing recently the problem of atomic energy, its menace and its promise, Albert Einstein declared that the real answer is to be sought not in the atom but in the human heart. Human relations hold the key to world peace under the atomic threat.

That is why enlightened minds have actually organized the business of willing the good. An organization devoted entirely to the promotion of such activity is *Men of Goodwill*. By various means at its command, it indicates constructive lines of thought and action. Letters, circulars and pamphlets serving directly this purpose are given the widest possible distribution. This literature is quite different from the more familiar religious appeals to men to be good, or, again, the mere affirmation of abstract truths and sweet sentimentalities. They are concerned with practical problems in everyday national and international affairs and how these are to be approached in accordance with sound principles based on spiritual law. It does not propagandize for this or that side, but for the generation of goodwill as the foundation on which right relations can eventually be established.

Time was when men did not know what it meant to will the good. Not till the Christ came did man awaken to the concept of loving his neighbor even as himself. Not until our own day did philanthropy attain to the status of a profession. And not until the world crisis of this day did men band together in large numbers in the serious organized enterprise of uniting their wills to precipitate good into this sorry, broken world.

But only the slightest beginning has yet been made. Where thousands are so banded together today, the need of the morrow is for as many millions. Let the heart atoms of the masses beat in unison and the problem of atomic control will be forever solved.

For helpful direction toward such a desired consummation address **Men of Goodwill**, 11 West 42nd St., New York 8, N.Y. It is not a membership concern and there are no charges. All services are free and voluntary. In that joyous service you are invited to participate either as recipient or benefactor, or both.

READERS' COMMENTS

San Rafael, California

I am very happy to add your books just received to my reference library. My main study is Theosophy, Blavatsky in particular, Astrology, both esoteric and mundane, and Manly P. Hall's writings. Anything that does not measure up to these high standards do not go into my study.

Spokane, Wash.

We enjoy your publications very much and use them in our group which meets once a week.

Among the books which I study is your "New Age Bible Interpretations" and I am so grateful for it. This year of study and meditation has been enriched a thousandfold because you set down your gleanings of the sacred, veiled mysteries of the Bible and I am almost overwhelmed at times with love for you for doing so.

North Hollywood, Calif.

I am writing to tell you how much I am enjoying the books. I have read and reread those I purchased, then borrowed some that I shall purchase later. They contain the knowledge I long for and I "devour" them. Truly, they are the most satisfying reading I have found in a long time, and I bless and thank you for your deep understanding, your profound knowledge and your willingness to share these glorious gifts of the spirit with others. May your way grow ever lighter and brighter and the goal grow ever closer.

Lafayette, Calif.

Your publication "The New Age Interpreter" was brought to my attention, and more particularly an article "An Initiation Comes to a Nation" in the May, 1945, issue, Vol. VI, No. 5. I would like to get at least a half dozen copies of that article, if they are available, either in the magazine or as reprints. I belong to a group in Berkeley that is interested in subjects of this kind. Your publication will be of value in our studies.

Marietta, Ohio

August issue just received and must send a word of appreciation for your superb handling of the Readers' Digest article on cults of California. It is a lesson for disturbed minds.

California

Have just finished reading, for the first time, several of your *New Age Interpreters* and have found them to be the most enlightening magazine of today. I wish to subscribe for one year beginning with January, 1946. Also wish two copies of back numbers, September and December, 1945.

(Most back numbers are available from 1944 to date at the regular price of fifteen cents a copy. Editor)

Montclair, N. J.

I have seen two issues of the "New Age Interpreter" and am thrilled with it. "When the pupil is ready, the teacher appears". Kindly accept my subscription and also that of a friend.

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