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NUMBER I

LET SOUL CONTROL

As we listen from day to day to the debates in the halls of Congress and tune in on the discussions of the United Nations, we cannot escape the fact that the state of mind at both the national and international levels is terribly muddled. When we furthermore hear the pros and cons of the controversial issues analyzed by radio commentators and read the widely conflicting opinions expressed editorially in the press, we find "confusion worse confounded" on almost every vital pressing problem of the hour.

To further contribute to the perplexities that beset us, is the fact that in so many cases leaders of comparable ability and whom we look up to with like respect, often hold diametrically opposite views on subjects even when they are presumably in possession of the same facts, guided by the same general principles and following identical rules of logic in their thinking processes. The results are altogether quite baffling, making it extremely difficult for the average individual to arrive at satisfactory conclusions with regard to the burning questions of the moment.

And the more thoughtful and intelligent the person, the greater appears to be his difficulty to form sound judgments on the grounds of pure reason alone. Try as we will, our human mind at best is proving itself incapable of adequately coping with the problems of this trying time. It is not yielding us the solutions we demand and must find.

This conviction arises inevitably as a result of the demonstrated inability of even organized bodies made up of the supposedly best minds within their respective fields to successfully cope with the unparalleled problems of the day. If they are to be solved it appears, therefore, that we must discover some higher principle, unfold some additional faculty or find our way to some hitherto untapped source of power. And that is precisely what humanity is in the way of doing at this time though not

many are aware of the manner in which the great Divine Intention is working out nor what the exact nature of the changes under way are to be.

Man is destined to go forward, to master difficulties, to overcome obstacles, to outgrow limitations. This is a universal conviction. The questions at the moment then, are what to do, how to proceed, where to turn. These are questions that have today brought a personal as well as a world crisis into the lives of multitudes.

In this crisis there are many who had not hitherto shown much if any religious inclination, who have now, under desperate stress, turned to God in prayer. To be sure, this is turning to the inexhaustible source of all supply, and short of the reestablishment of a vital, living communion between God and man, fear and strife, pain and frustration will ever remain the lot of this sorry earth.

But the great opportunity which this crisis holds for humanity today is the unfoldment of divine powers within man himself with which to make a successful conquest of planetary evils and transform this earth into an Eden worthy of the divine progeny that we are. That crisis is being met, and as a result the world is witnessing the gradual emergence in human consciousness of a super-mental faculty hitherto largely latent but now coming into more general active expression. That faculty or power we call soul.

Beyond intellectual analyses and logical processes, man must now begin to draw into the daily business of living a greater measure of the forces that make for synthesis and the faculties that give insight, understanding and discrimination without which it is impossible to rightly balance the claims and counter claims with which we are confronted and to arrive at anything like a true appraisal of the relative values of the theories, systems, projects and policies from which we must make a choice and on which we are called upon to take our stand. When faced with these terribly tangled issues, wisdom says, Let the soul control! It holds the light for clear and certain guidance.

It is toward that soul light that humanity as a whole is now being divinely guided by the very desperation of the times. As a matter of growth it is in the process of transferring the center of personal control from the mental to the soul level.

Evolving man comes under an ever ascending series of controls. Step by step he mounts the ladder of being. In his earliest development, he was guided through instinct by an over-ruling controlling intelligence. Later, he grew out of this instinctual stage and commenced to rule his affairs in full self-consciousness from his own mental center. Today he is undergoing another corresponding transition as mind control gives way to soul guidance. The animal instinct of the past now reappears at a like

point on a higher rung of the spiral of evolution where it manifests as the intuition of the soul. Subjective direction received from intelligence without becomes objective control inspired by the indwelling soul.

The primary evolutionary task assigned to the Aryan Epoch in which we now live is the development of the reasoning faculty of the mind. This reaches its highest expression in the fifth of its seven sub-races, the Anglo-Saxon-Teutonic race. From this fifth sub-race the seed is provided for the next or the Sixth Great Root Race.

That race will be centered in soul as the present race is centered in mind. Already that development is foreshadowed in the need that now exists for a higher center from which to function and it is in perfect evolutionary order that that need should become conscious and urgent at this point of human history when the nucleus of the coming soul-directed race is actually forming.

Because mind is not man's highest faculty, its development in life's school can never be skipped or slighted. It must be brought to its highest possible perfection. But while this is being accomplished, it is also necessary to progress to recognize the presence of still higher powers that must also be in process of cultivation.

After an age focussed on mental development the world crisis is now leading mankind as a whole to come to a realization of this fact and to lead ever more and more people to that state of mind where they will say reverently with Eli, the High Priest: Speak, Lord, for Thy servant heareth.

This is not only the ego's supplication to God the Father; it is also the personality's request to the soul within.

The great lesson which humanity has to learn today is that man is more than mind. The intellect is not his highest faculty. There is a point beyond which it can advance man no further. To attempt to go beyond that point without the aid of higher faculties results only in confusion, frustration and ultimate disaster. We are at that point of evolution now, and are encountering the tribulations that must inevitably accompany our tardiness to let the age-long rule of mind yield to the incoming control of soul.

One of the great obstacles to a restoration of world peace and order is the sense of futility that so many feel, not so much, perhaps, because of their own inability to grasp the full meaning of all that is happening and the difficulty of arriving at satisfactory conclusions as to what stand to take and action to pursue, but because they have not found what appears to be a clearer seeing and a more certain grasp of the realities of the situation among the world leaders than they themselves possess. All of which emphasizes the fact that it is humanity as a whole that is in distress.

It is in distress physically, mentally and spiritually. Relief from this unhappy state will come only as mankind in the agony of its present growing pains brings to birth that higher power of the spirit which we know as soul. This must henceforth become man's highest center of direction, his conscious source of inner light. The mind is the path to man's higher principles. It is a member of the outer personality, a tool of the spirit. Receptivity and obedience to the impulses that come from above are its rightful expressions. Of higher rank is the soul. It is an instrument of the spirit. It is the light bearer in man. In it resides authority, the authority that comes from on high. Only as man comes to live in the light of its revelations will he rise above the befuddled state of mind that prevails in the world today and enter with serenity upon the certain path that leads to a better brighter world.

Let Soul Control!



Sons of Destiny



Two sons of Destiny were born to this nation in the month of February—Washington who became the Father of our Country and Lincoln who became the Saviour of the Union.

Both bore the stamp of true greatness. They were simple and humble. They were lovers of men and of God. Both chose to be servants. The one set aside personal interests and comforts in order that a nation might be born and the other made even greater sacrifices in order that the Union might be preserved.

America cherishes the memory of these illustrious men because of what happens to a man when the soul controls. Under such high guidance faith never wavers, principles are never compromised, defeats bring no surrender. The high ground on which they stand gives the serenity that comes only with a perspective revealing divine plan and purpose. The soul controls.

Few men in all history have made so impressive a demonstration of what happens to a life when it becomes subject to soul control as did Lincoln. Consider his humble origin, his meager schooling, his early struggles and long series of failures. These all pertained to his outer personality. Through all these experiences of hardships and struggles and defeats the soul was marching on toward the place of honor, responsibility and power that he came to occupy as the President of our land and

the Commander-in-Chief of the Armies of the Republic at a time when this second office became the greater of the two.

It was soul, not the mind that dominated this noble personage. So gloriously did its light shine forth that it literally sublimated an awkward, ungainly form into a figure of singular dignity and transformed features that were physically ugly into a countenance of moral grandeur.

Lincoln had a good mind and used it well in giving practical expression and purposeful direction to the wisdom that flowed forth from his soul. While he gathered around him other minds of ability and distinction for consultation on all major issues, his final decision came only after taking it up with what he called "the upper cabinet"—the upper cabinet in the chamber of his own higher self and its external counterpart, the Invisible Government of the World.

In our national capital stand two memorials dear to the heart of all Americans: The Washington Mounment which is like a shaft of light linking sky and earth and the Lincoln Memorial which is a templed shrine radiant with the luminous spirit that inspired its creation.

America will never stray far from her destined path if she but keep close rendezvous with these two sacred national shrines and all they signify.

WASHINGTON'S VISION

The February issue of *Light* reprints with interesting comments and correlated material the famous vision of Washington in which he was permitted, in a state of superconsciousness, to look upon three great perils through which our nation was to pass. The first two have been passed. The third remains unfulfilled. The timeliness of reprinting the prophecy at this time is of course due to the fact that it appears we are now faced with that third peril. According to the vision this would bring armed invasion to our country and reverses that would be turned to ultimate victory only when the people fervently and humbly sought divine aid. Only then would they have the power to repulse the aggressor and restore peace in our land.

Copies of *Light* may be procured for 20 cents a copy or 12 issues for \$2. Address the editor, J. Earl Schrack, 148 W. Juniper St., San Diego, 1, Calif.

LINCOLN IMPLORES DIVINE GUIDANCE

Said Lincoln in his famous farewell speech in Springfield: "Unless the great God who assisted him (Washington) shall be with me, I must fail; but if the same Omniscient Mind and Almighty Arm that directed and protected him shall guide and support me, I shall not fail. I shall succeed. Let us all pray that the God of our fathers may not forsake us now. To Him I commend you all. Permit me to ask with equal sincerity and faith that you will invoke His wisdom and guidance for me."

COMING EVENTS CAST THEIR SHADOWS BEFORE

During the Christmas Season just past, many of our readers are sure to have heard Paul Harvey over the American Broadcasting Co's. Stations in a message that carried a spiritual overtone that made it deeply impressive. But no doubt there are many other of our readers who did not hear it, and since we attach a truly prophetic significance to this broadcast, we are here reproducing it with the permission of the Boston Dixie Corporation, the sponsors of the program.

The world is in peril, and knows it. It is increasingly calling out for divine help and guidance. Christendom looks to the Christ and His return.

This call does not fall on deaf ears. Ask and ye shall receive, declared the Christ when ministering to earth in the person of the Master Jesus.

He also gave assurance that when conditions would become so serious that men would faint from fear of that which threatened to overcome them, He would save the situation by returning into our midst.

Paul Harvey's story was really a foreshadowing of that which is yet to come to pass. He said as much. First he said in effect: What I'm going to tell you is not a fact. In other words, that which he represented as having occurred on the physical plane was not true in a material sense but the spiritual reality was implicit in the recital.

The message which we reproduce herewith in full was as follows:

THE STRANGER IN THE UNITED NATIONS

I want to tell you a Christmas story. I caution you first that what I am about to say is not founded on fact. A fact is that which men believe to be true. The foundation for my story is more certain than that. If you choose to believe it, then it becomes fact. Otherwise, it is just a Christmas story. In the case of the principal character in this story I shall, with respect for accurate reporting, give his words precisely, adding nothing.

There was a Special Session of the United Nations Political Council summoned to Lake Success by its Chairman. In the recesses of the Security Council many nations were represented by their chief delegates. Such was true in the case of the United States, where Mr. Alston sat for Mr. Dulles, though Mr. Dulles was likewise present. The United Kingdom was represented by Jebb sitting for Younger. Vishinsky sat for the Soviets. Such was the nature of this unusually summoned secret session. The rows, six deep, of spectator seats around the perimeter of Committee Room 12, were empty. No photographers were on the floor as the delegates filed in. Certain members of the recording secretariat were seated in the glassed-in translation loft, which I should explain is halfway up the high-ceilinged room and is accessible only by a stairwell in the outside hall. Were that not true, our story might have been different.

The doors were closed between nine and twelve minutes after 7:00 P.M. The Chair summoned the sessions to order at fifteen minutes after seven. No one could have entered the lower floor of Committee Room 12 before the doors

were closed without showing his credentials or being otherwise identified. No one could have entered after the doors were closed without being seen by the blue-uniformed guards in the hall outside. They say they were there. Their attention was not distracted. They saw no one. Yet, the meeting had barely been called to order, first in English, then French, when a tall, lean man rose to his feet from one of the chairs behind the Chairman. A hush came over the oval table. Sir Benegal Rau, presiding, first thinking that all eyes were upon him, was nudged by the Chair secretary. He then turned to follow their stare to the face of the Stranger who stood behind him. His first inclination was to signal a guard. This was a closed session of the Committee. It has plainly been summoned as such. But instead, he spoke. "You Sir, will you please identify your delegation affiliation?"

The lean man was draped in the attire of the East, not uncommon at Lake Success. Sandals, bearded, the beard well groomed and a strong brow and nose, his lips parted. The last of the hubbub on the floor was suddenly still and he said, "I have many things to say and to judge of you. I will utter things which have been kept secret from the foundation of the world and ye shall know the truth." You could hear the asthmatic breathing of a fat aide completely across that windowless room, so still had it become. "Why are you Sir?" Mr. Rau demanded. He meant to say, "Who are you?" but was momentarily flustered. A soft, compelling voice that seemed though without benefit of microphone, somehow to fill the room, continued, "There is an evil which I have seen under the sun and it is common among men. With their tongues they have used deceit, the poison of asps clung to their lips and the ways of peace they have not known."

The delegate from Belgium beckoned and, recognized, he said, "Let this man speak. He is here, let him speak." "May I question the witness?" interrupted Russia's Vishinsky, grinning. His wit went unheeded from the floor. He fidgeted. Mr. Rau, testing the Stranger, spoke. "Represented here is a great nation which keeps itself apart from the rest of us, declining to share confidences or permit its confined people freely to hear us. I fear that they will move shortly to silence you, too." The Stranger said, "Everyone that doeth evil, hateth the light. They may clean the outside of the cup and the platter, but inside they are full of extortion and excess. The Ax is laid unto the roots of such trees." Mr. Vishinsky, stern and unsmiling, now spoke. It was a long moment before the translation came. "The Soviet Delegation will not listen to the ravings of this war monger! This interruption is doubtless some carefully planned and poorly executed plot to depict the Soviet as the aggressor in a war in which we have no part. Is it any wonder Communism in Korea opposes these Imperialists?" He snapped his spectacles from his nose and, with them, indicated the direction of the United States Delegation.

The Stranger spoke more sharply now. "Coalition . . . unlearned . . . question. . . avoid knowing that they do engender strifes. If a man strives for mastery, then he is not crowned except he strive lawfully. The day will come upon thee," he looked squarely at Vishinsky, "when thine enemy will case a trench about thee, encompass thee around and keep thee on every side." "But," interrupted the Chairman, "you have not touched on the purpose for which this meeting was called. What about Korea? How have we erred there?" The Stranger said, "If the good man of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to have been broken up; but while the man slept, the enemy came and sowed tares among the wheat and went his way."

Mr. Jebb for the United Kingdom, said, "I think that what we all fear most is that any one of us may benext." And the Visitor, still standing, said, "When a strong man armed keepeth his palace, his goods are in peace." Mr. Austin was waiting by the small sign which marked his place and the Chair recognized the delegate from the United States. "In the United States we are host to enemies in our own house . . . agents of another government who plead for mercy, saying that they are loyal to our own government as well." And the man of gentle grace raised his hand as if to hasten the end of the question and said, "No man can serve two masters. for either he will hate one and love the other, or he will hold to the one and despise the other. Every kingdom divided against itself is brought to desolation." "But", said Mr. Austin, "They use our own laws, our own courts, our own freedom to outwit us." The Stranger replied, "How can one enter into a strong man's house and spoil his goods, except he first bind the strong man?" "But," Mr. Austin went on, "those among us say then intend to alter our government by peaceful means, to better our economic system."

Less patient now, the Visitor interrupted, "They that be whole need not a physician but they that are sick." Mr. Austin turned smiling to Mr. Dulles. The Speaker turned toward them. "There are none righteous among you. No, not one! I know thy works, that thou art neither cold nor hot. For thou sayest, 'I am rich and am increased with goods and needest nothing . . . and knowest not that and am increased with goods and needest nothing . . . and knowest not that thou art wretched. Lest ye are also being led away with the error of the wicked, fall not from your own steadfastness.'"

Procedure was forgotten now. The representative from France spoke out. "The same enemy is within my country, demonstrating against our parliament, antagonizing our courts." And the voice replied, "Scatter thou the people who delight in war. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready unto every good work, to be not brawlers but gentle, to show meekness to all men."

Mr. Rau rose from his chair and returned, "We came here to place the blame for our unrest and you have given each of us a share. What is it, then that we could do? Abandon our efforts to seek peace?" And the Stranger said, "Let all things be done decently and in order. Be sober and vigilant. Depart from evil and do good. Execute ye judgment, righteous and deliver the spoils out of the hands of the oppressor. It is impossible but that offences will come but woe unto him through whom they come. Seek peace and pursue it and increase your faith. Faith has subdued kingdoms, brought righteousness, obtained promises, stopped the mouths of lions."

"You make all this seem so infinitely simple," said Rau. "Many righteous men," replied the Stranger, "have desired to hear those things which ye hear and have not heard them." "It is not customary," Mr. Rau smiled, "for us to hear wisdom from outside our own chambers. We are inclined, I fear, to feel that the wisdom of the world is assembled here." The Guest, unsmiling, said, "Be not forgetful to entertain strangers, for thereby some have entertained angels unaware." Sir Benegal Rau turned to the assemblage and said, quietly, "There is no further purpose in this meeting. This man has answered all our questions." Then, turning to the man still standing behind him he said, "You 'Sir., thank you!" and then added, "If . . . if only you could write them in a book that men of all ages might read them."

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THE HEBREW ALPHABET

A Series of Cosmic Glyphs

BY CORINNE HELINE

The letters of the Hebrew alphabet, twenty-two in number, are vast cosmic hieroglyphics of spiritual force and power.

The number 22 amplifies or "squares" the forces of 2 and 11, being the double of both these numbers. It also amplifies or "squares" the forces of 1. The numbers 11 and 22 vibrate to all the seven tones of the musical scale. They also respond to the entire planetary octave.

In the mystic series of initiatory sign-posts, the Hebrew alphabet, the eleventh of its 22 letters is Kaph, represented in Tarot symbolism by a maiden closing the mouth of a lion. Astrologically interpreted, the maiden is Virgo; the Lion Leo. In the numerical order of the zodiac, Leo is 5 and Virgo is 6, the two added together equalling 11.

Spiritually Virgo correlates with the feminine principle; Leo with the masculine. On the physical plane the masculine dominates the feminine, but in the alchemical processes of regeneration, the feminine overcomes this disability. The feminine pole of spirit is brought into balance or equality with the masculine. Equilibrium (the soul name for 11) is accomplished.

Tau, the Cross, is the last of the 22 letters in the mystic series. Each letter represents a certain degree of inner illumination. The series terminates with the cross Tau, not as a symbol of pain, tragedy and defeat, but as an emblem of victory over limitation and the release of spirit into new spheres of freedom.

When the supreme Way-Shower carried the cross up Calvary, a symbol of the incomplete and divided state of the entire human race, He was still abiding in the exalted consciousness that had uttered the words, "my yoke is easy and my burden is light."

The number 11 marks the entrance into the new heaven and the new earth conditions for man through the attainment of polarity or the highest consummation of Initiation upon the terrestrial plane. The number 22 marks the entrance into the realms of everlasting light and the state of celestial being. Eleven finishes all karmic causations and concludes all earthly pilgrimages.

He who manifests the powers of 22 partakes of the waters of Eternal Life and wins self-conscious immortality, returning henceforth into earth life only as a Brother of Compassion in times of crisis to bring succor and release to souls in pain and bondage, or to formulate and regulate new processes and set the keynote of new and higher evolutionary trends.

The Hebrew alphabet is constructed according to a pattern that relates its several letters to the several planes of being to which man is related. The letters are grouped into three septenaries. ($3 \times 7 = 21$ 3¹, the Sacred Cube). These septenaries embody all the processes involved in the three steps or degrees leading to Initiation or self-mastery, which are designated in Masonry as the Apprentice, the Fellow-craftsman, and the Master of the Craft, and in the Mystic Church as the neophyte, the probationer and the disciple.

The 22 letters of the alphabet are divided into groups of 3, 7 and 12. There are three mother letters, seven doubles and twelve singles. The mother letters are Aleph, Mem and Shin; the seven doubles; Beth, Daleth, Kaph, Phe, Resh, Gimel and Tau; the twelve singles; He, Vau, Zain, Teth, Nun, Lemech, Oyin, Tsaddi, Heth, Yod, Quoph and Lamed.

This numerical division and arrangement is in itself an indication of the profound cosmic significance of the alphabet as a whole and in all its parts. The mystery and meaning of all things both visible and invisible are contained in numbers. A reference to the Bible, that most mystic of all books, will prove that the most occult of all numbers are 3, 7 and 12. The Bible when considered in the light of its numerological interpretation is found to be based largely upon these three numbers which are cyphers of infinite and illimitable God-power.

The 22 letters and their divisions into the 3 mother letters, the 7 doubles, 12 singles and the threefold septenaries, embody the sevenfold message and meaning of the evolution of life, form and consciousness as manifested and developed throughout the sevenfold scheme of this planetary world.

All truth that may be known to man is contained in the Hebrew letters. They are mystic signposts of illumination pointing the way whereby man may develop his latent divinity and become as Paul asserted, "heirs and joint heirs with Christ."

Each letter, as previously observed, contains a sevenfold interpretation and in succeeding issues we shall touch briefly upon these various meanings. In doing so, our primary aim is to provide what may be a useful key-book on the subject for the biblical student and teacher. Since it is confined to a statement of universally applicable principles it can serve equally well the seeker of any creed or cult which accepts the Bible as the Book of Light, that Book which, in the word of an illumined teacher, "was given to man by the recording angels who give to each and all exactly what they need for their development. They are above mistakes and if we shall seek the *Light*, we shall find it there."

The sevenfold approach to an understanding of the cosmic import of the Hebrew alphabet includes the numerological, the astrological, the

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A New Approach To Death

A few weeks ago a friend and associate of singular loveliness of spirit bade farewell to earthly existence and winged her way upward to the homeland of the soul. Her appearance, manner and consciousness were such that she had aptly come to be known to a circle of intimates as the Golden Madonna. Her name was Eve Lynn Marden and her home was in Pasadena, California.

Many of our readers had come to know this gracious lady as the companion and associate of Ruth Harwood, poet, artist and lecturer, as the two journeyed up and down our land on lecture tours in the course of the few years past.

But this mention of Eve Lynn is not primarily for the purpose of informing our readers of her recent passing though we know many who may not have learned of the event will be grateful for the information, but to convey if possible some slight suggestion of the glory light in which her transition occurred.

Here was a passage at which there was no "moaning at the bar." This, of course, was not because she was not dearly loved by all who knew her. It was not because her going would not leave a great void, nor because those she left behind would not feel an irreparable loss. All this was there. But the absence of all the negative states usually dominating a situation of the kind was due to the positive qualities which Eve Lynn in her own person introduced into the parting scene. She had herself made the new approach to death so definite a part of her consciousness that she was able to give to all about her a fresh glimpse of the lost meaning of death. To her, death was swallowed up in life. It meant birth into the kingdom of souls. It meant a triumphant finale to a well rounded life and the beginning of a new adventure in the wider spaces and clearer atmosphere of the world of spirit.

Eve Lynn knew several weeks in advance of the approximate time of her going hence. This is a circumstance that occurs seldom at the present time but which will become a common experience in time to come. With this knowledge of the approaching transition, preparation was made for it even as we prepare for a voyage abroad. That preparation was carried out with much scientific knowledge of the conditions and circumstances attending the transition from one body to another and from this earthly plane to the world of spirit. There was an eager and mounting expectancy as the Great Adventure drew nearer and nearer, for here was an instance where the light of the soul dispelled all the darkness and fear which the race mind has embedded so deeply in man's personal consciousness.

Death can hold no dread when as in the case of Eve Lynn it is seen as a beneficent device utilized by Life to rescue the soul periodically

from its temporary embodiments in matter until such time when it shall have learned all earth's lessons and mastered its forces after which, in the word of Revelation, it will "go out no more."

Death is then recognized as the twin of sleep. Consciousness withdraws from the body form. In the case of sleep, the silver cord is not severed so the higher vehicles return to the body after it has been restored through the inflow of forces from the inner worlds. In the case of death, the magnetic tie is broken and so the withdrawal from the body now left behind is permanent. It can now return to earth existence again only through reincarnation and the building of another physical vehicle.

Again, we have the analogy between sleep and death in that both come as a relief from a period of toil after energies are spent and for the purpose of restoration and return to outer plane activities. When both are so understood both are equally welcomed in their due course and time.

Eve Lynn's death was virtually a conscious transition. There was no drastic break in mood or thought, in interest or awareness. It was experienced in conjunction with a few whose soul bonds were close and in an atmosphere of love, beauty and understanding. A human experience had taken on what might best be described as angelic qualities. Light dominated the scene. There were no blinding tears, no anguished grief, no painful resignation. Consciousness was centered on the soul gains for the departing one not on the temporary personal loss to the survivors. And all were possessed not merely of faith and hope but of knowledge—sound scientific knowledge that death in its right time is not only necessary and inevitable at this stage of our evolution but beneficent, that consciousness continues unbroken, that loving associates remain soul companions, that coveted interests are not blotted out but find ampler grounds for cultivation, and that the joy of loving, selfless service to others not only continues but finds multiplied opportunities for expression. It was merely a matter of the spirit exchanging its terrestrial vehicle for a celestial body and of consciousness shifting its focus from the outer plane of activities to the inner plane of being.

The memorial services were in harmony with the understanding in which the transition occurred. Light having replaced darkness, all participants in the service discarded the conventional black for the light-giving white. It was a festival of birth celebrated with loving tributes, song, poetry and dance. It occurred at the exact hour when the body was undergoing cremation. This circumstance in itself seemed to fix the minds of all present on the living soul and not on the lifeless body. It was an hour of rare beauty and sacred significance. It was radiant and soulful, all present sharing in Eve Lynn's own elevation of consciousness.

The service which was in charge of Eve Lynn's cherished companion,

Ruth Harwood, was carried out by many participants, all contributing in their own way from out of their own inmost center. Naturally everyone experienced a deepening realization of the transcendent truth that there is no death in the sense generally understood, but only entrance into a richer, ampler life. There was meditation and the spoken word, interspersed with music, vocal and instrumental. There was also a temple dance by no less an artist than Ruth St. Dennis.

Among the tributes were one by Corinne Heline with which we conclude this report which, more than any we ever recorded, we wish might have been inscribed in glowing letters of light.

A Tribute to Eve Lynn

There is a bright shining stairway that leads from earth to heaven and it is along this shining ascending path of light that each ego must pass when newly released from its earth pilgrimage. Guarding each side of the luminous stairs are radiant Presences. Before each of these angelic beings the newly liberated soul must pause and pay homage ere proceeding farther on the upward way. On the first of the gleaming steps our beloved wayfarer whom we have known as Eve Lynn was addressed by the angel that clears away the mists of earth. As Eve Lynn knelt before her in gentle humility, a tender smile illumined the angel's face as she lifted our beloved's hand, saying: "Pass on, dear child, for you are freed from all that would hold you longer to the ways of earth."

The next angel guarding the ascending pathway was a luminous, ethereal being in beautifully flowing robes of snowy white, her aura extending far in all directions. "I am the Angel of Purity", she intoned softly, "and the lessons I have to teach, you have learned well; pass on into the higher realms of Light".

Again our beloved wayfarer approached another shining Being arrayed in golden robes. Through the ample folds of her luminous garment there gleamed the soft eyes of many little furred and feathered creatures. "I am the Angel of Compassion", said this Being in a voice of indescribable tenderness. As she spoke, one could hear what seemed like drifts of minor melodies as a musical background to her words of angelic commendation. "My child, well have you learned my lessons during the span of earth days just ended. Beautifully have you centered your ideals in the oneness of all life. Bravely you have sponsored the cause of your little brothers of the animal world, and manifold are the blessings which they in turn are awaiting to bestow upon you in the realm of Light".

Our beloved wayfarer continued to ascend the pathway of Light, and next approached a fair and beautiful presence whose luminous aura gave the impression of being a veritable song of tender and soul-haunting melody. She clasped Eve Lynn close to her heart as she whispered softly,

"I am the Angel of Patience, and you, my daughter, have learned your earth lessons well. My blessings will attend you as you mount into the highest realms of Light". So saying, she placed about her a robe of golden tissue of such brilliance as made the rays of the sun seem dull by comparison.

At last our beloved wayfarer reached the highest point on the ascending stairway. Here great golden doors opened wide on a joyous multitude that sang to the new-comer, hosannahs of welcome.

Standing at this doorway was the most luminous and beautiful Presence of them all. She was surrounded by hosts of tiny cherubs whose shining faces appeared like stars amidst the translucent folds of her far-flung robes.

Taking Eve Lynn's hands and placing them in hers, she greeted her lovingly with the words, "I am the Mother Goddess of Virgo. It was I who opened the doors for you to enter earth's ways and it is I who now greet you on your return and conduct you into the Kingdom of Light. My keyword is SERVICE. This was the signature which I placed upon your heart when you entered earth life and so perfectly have you learned to express its highest qualities that you shall now wear for all time the crown of Service". And so saying, she placed upon Eve Lynn's brow a golden crown that was scintillant with jewels, far surpassing in beauty and splendor the fairest treasures of earthland. The golden doors opened and under the guidance of this benign Being, our Eve Lynn became one with the great Eternal Light. Then as the gleaming doors closed behind her, hosts of angels sang in a triumphant chorale: "The one who will be greatest among you, will ever be the server of all."

Evolution is not a static thing; death cannot be the reward of living effort. To be static, to have attained all that can be attained and to be at a complete standstill would be utter death and, my brothers, there is no death. There is only progress from glory to glory, a moving forward from point to point on the divine way, and from revelation to revelation towards those points and revelations which are perhaps part of the Goal of God Himself.

—The Tibetan

Our mortality is only justified in the light of our immortality; our earth can know and be all itself only by opening to the heavens; the individual can see himself aright and use his world divinely only when he has entered into greater planes of being and seen the light of the Supreme and lived in the being and power of the Divine and Eternal. . . . The natural man has to evolve himself into the divine Man; the sons of Death have to know themselves as the children of Immortality.

—Sri Aurobindo in *The Divine Life*

George Bernard Shaw

1856 — 1950

A LEO

The current (January) issue of that most excellent magazine *New Outlook* carries an article by Albert Croissant titled "George Bernard Shaw's Religion." It is apropos the recent passing of the "greatest, most misunderstood man of letters of the Twentieth Century" at the venerable age of 94.

Religion is about the last thing the average individual ever associated with George Bernard Shaw. But it was there, only in a form and manner so different and so unconventional as to have remained generally unrecognized. The world had come to know GBS as a great dramatist and a brilliant entertainer; also as a crusading socialist, a caustic critic and a fearless iconoclast, challenging every belief and institution that he believed had served their purpose and were no longer able to properly accomodate the needs of an ever expanding life. But it little perceived the strong, certain spiritual current that flowed in the depths of all his life and works. Because he took issue with so much in the world that he saw to be due for either discard or change but which the multitude still cling to either from sheer inertia or for lack of vision of something better, Shaw was often maligned and most generally misunderstood.

His attitude toward the multitude for whose betterment he lived and wrought with the earnestness and nobility of a prophet is perhaps best expressed in the statement by Goethe that "Even God Himself strives in vain with stupid folk." And so Shaw became the king of jesters, believing, as he himself expressed it, that "by laughter only can you destroy evil without malice and affirm good fellowship without mawkishness".

Writes Mr. Croissant: "His airy aloofness and obvious superiority to the emotions of the majority of mankind gave an irritating sting to his clear statements of fact, which were assumed to be derisive or satirical. His sharp wit and pose of immodesty made him many enemies, for people fear the truth and superiority. But Shaw was exceedingly impersonal and never held personal grudges, no matter how unjustly or viciously he was attacked. . . . His personal life, and his moral integrity were unchallengeable; indeed, this dangerous radical was an ascetic, a Puritan, a vegetarian, an opponent of alcohol, tobacco and gambling."

Touching the religious side of Shaw's spacious intellect, his dramas "Androcles and the Lion" and "Saint Joan" have been regarded as two of the most beautiful religious plays of the modern theatre.

"There is no question of a new religion", wrote Shaw, "but failure of rebuilding the eternal spirit of religion". He held that "the truly religious

souls are those who have kept the sweet tradition that good people follow a light that shines within and above and ahead of them."

"The core of Shaw's religious philosophy", writes Mr. Croissant, "is given by his character Don Juan: 'I tell you that as long as I conceive something better than myself I cannot be at ease unless I am striving to bring it into existence or clearing the way for it. That is the law of my life. That is the working within me of Life's incessant aspiration to higher organization, wider, deeper, intenser self-consciousness and clearer self-understanding. It was the supremacy of this purpose that reduced love for me to the mere pleasure of a moment, art for me to the mere schooling of my fancies, religion for me to a mere excuse for laziness, since it had set up a God who looked at the world and saw that it was good, against the instinct in me that looked through my eyes at the world and saw that it could be improved'."

The world of his own day readily acknowledged the intellectual preeminence of George Bernard Shaw but it probably remains for posterity to rightly evaluate the spiritual significance he wielded on an age that had above all to learn how to let go of the dead past and to go forth confidently and courageously in the creation of a new and better world.

THE "SAINTED" SHAW

A recent issue of the London *Evening News* in a feature called "London is Stranger Than Fiction" there appears a picture of Shaw and beside it the question: In which London Church can you see George Bernard Shaw in a stained glass window? The answer is below: The Ethical Church, Queens Road Bayswater.

The Church and Einstein

George Bernard Shaw is not alone among the unchurched intellectuals of our time to receive ecclesiastical recognition as an immortal while still alive. Albert Einstein is included among the sculptured figures that adorn the cathedral-like Riverside Church in New York. If, as it is stated, "God geometrizes," then Einstein, the mathematician, has beyond all question made great revelation of the procedures involved and so well earned his niche in the Spiritual Hall of Fame.

NEW OUTLOOK

The *New Outlook* quoted in the above article on Shaw describes its publication as "a cooperative enterprise founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position." Notable names make up the editorial roster. It is published monthly at 1159 W. Olympic Blvd., Los Angeles 15, Calif. Subscription \$2.00 a year, single copies 25 cents.

ILLUMINATION

"When light illuminates the minds of men and stirs the secret light within all other forms, then the ONE in Whom we live reveals His hidden, secret, lighted will.

"When the purpose of the Lords of Fate can find no more to do and all the weaving and close related plans are all worked out, then the ONE in Whom we live can say: 'Well done! Naught but the beautiful remains.'

"When the lowest of the low, the densest of the dense and the highest of the high have all been lifted through the little wills of men, then can the ONE in Whom we live raise into radiating light the vivid lighted ball of Earth, and then another greater Voice can say to Him: 'Well done! Move on. Light Shines'."

—Beacon, April, 1948.

Music Therapy

The literature on Music Therapy is growing ever more extensive. In a recently published volume entitled **Therapeutic and Industrial Uses of Music** we have a review of the literature by Doris S. Othelman and edited by the Columbia University Press, (2960 Broadway, N. Y. The bibliography runs into thirty-five pages and in addition thereto there are hundreds of references to books, magazines and reviews. And the list lengthens.

The February, 1951 issue of the **Rosicrucian Magazine** (Oceanside, Calif.) carries an article on Music Therapy by Evelyn B. Bull, Chairman of the Music Research Association of Pasadena, Calif. This organization takes its own ensemble into Southern California hospitals, and her article reports on the actual therapeutic value of music, including patient participation, at the Patton mental institution. This organization is doing a great deal of research, and is tabulating its findings in a thoroughly scientific manner.

Another article on the subject titled "The Therapeutic Uses of Music" appears in the current issue (Spring, 1951) of the Spanish quarterly **Devinir**. This is a scholarly book-sized journal of occultism published by the Theosophical Society in Montevideo, Uruguay. The emphasis of the magazine is clearly on the application of occult knowledge to practical everyday living.

New Booklet on the Subject

Musial Therapy is the title of a pamphlet by Marion Ver Hoven in which she deals briefly with the development of this type of healing and gives a summary of its theories and practices. In her own practice, Mrs. Ver Hoven furnishes her patients with 'live' music produced on a Hammond organ. This is a feature of greater importance than most people realize as a living performance is capable of transmitting psychical values that are not present in mechanical recordings. This pioneer healer recognizes that healing techniques, if they are to be lasting and effective, must take into account the whole of man's threefold nature, the physical, mental and spiritual. The booklet is available in either a 35 or a 50 cent edition. Address author, 1833 American Ave., Long Beach 6, Calif.

MUSIC AND EURYTHMY

Motion and Music for the Maladjusted is the title of an eleven page pamphlet by Roslyn W. Freeman which analyses the kinds of music and movements which are desirable, and locates their effects in terms of tension, relaxation and dramatization. The central idea is that participation in eurythmics may often be extended to meaningful participation in a desirable life activity pattern. Booklet obtainable for a dollar from author. 421 Bradford St. Brooklyn 17, N. Y.

Wagner's Music Dramas

So many have written us recently about the added inspiration they are deriving from their attendance at the Wagnerian productions at the Metropolitan or in hearing them on the Saturday afternoon broadcasts through their possession of Corinne Heline's volume on the esoteric significance of these incomparable musical creations. Many there are who follow the productions with the musical score, others with the libretto, and now others with **Esoteric Music Based on the Musical Seership of Richard Wagner** in hand. The number of the latter has increased considerably only this past week or two in view of the current broadcasts of **The Ring** dramas.

This book which interprets all of Wagner's works, is priced at \$3.00. No better time to procure it than now while the opera season is on.

BOOK REVIEWS

GOETHE THE SCIENTIST. By Rudolph Steiner. Translated by Olin D. Wannamaker. Published by the Anthroposophic Press, Inc. 211 Madison Ave., New York 16, N. Y. 1950, 280 pp. \$3.50.

Goethe's bicentennial was celebrated more than a year ago in which Goethe's great genius was brought out. He was lauded as a great poet, thinker, philosopher and scientist, but very little emphasis was placed on his scientific achievements. The reason was that his science was not the same as that of our modern scientists, and, therefore, was not understood by them. The only man who could penetrate his mind and see meaning and method in his science was Rudolph Steiner. It was Steiner who built the Goetheanum in Dornach, Switzerland, during the first World War (finished in 1920) and had Goethe's world famous Faust produced in full for the first time in 1938, under the direction of Marie Steiner, as he thought, "If we understand Goethe's Faust, we understand modern man and the goal he seeks."

Rudolph Steiner became an ardent student in Goethe's works before he received his Ph. D. When he was twenty-two he prepared the scientific works of Goethe for publication. For Goethe was a scientist and had spent many active years as a researcher into morphology, botany, zoology, meteorology, light and color, in some of which he made notable additions to our knowledge. Rudolph Steiner so identified himself with Goethe that he wrote as Goethe, and he developed his (Goethe's) ideas further in his book, *Philosophy of Freedom*; in his *Theory of Knowledge Implicit in Goethe's World Conception and Goethe's Conception of the World*.

In his scientific research Goethe's goal was to find the secret of the unfolding form not by destroying life but form as organism. He saw basic unity in all forms in the universe, in an archetypal form, and claimed that all forms could be developed from a single form, like Albert Einstein's Unitary Field Theory in which he also contemplated and then proved mathematically that all energy, whether gravitational or electro-magnetic is the same. Goethe's studies began where physics came to an end. Science deals with phenomena, the outer form. For Goethe the outer and the inner are inseparable and the mysteries of nature are revealed through man which is the organ.

Goethe saw in the whole of nature a great kingdom, a harmony. For him true science dealt only with objects in the form of ideas, so it could not be anything else but idealism. However, the word idea, for him did not mean a subjective impression, but it signified "concretely the creative entity, the real being, not preceptible to the physical senses but manifest in plant, or animal and accessible to an activity of the human spirit above the level of abstract reflection—what Goethe called the *perspective power of thinking*."

Rudolph Steiner's *Goethe the Scientist* is not an easy book to read. It is for the scholar and the thinker whose object is to find the law behind the phenomena and to contact the real being of Goethe.

—G. H. Paelian

H. P. BLAVATSKY COLLECTED WRITINGS, 1833. Compiled by Boris de Zircoff. Philosophical Research Society, Inc. 3342 Griffith Park Blvd., Los Angeles 27, Calif. Cloth; 416 pp. Illustrated with photographs of associated personalities. \$6.00.

The appearance of this first volume of a monumental work is an event to be loudly heralded in the field of the occult. When the compilation is complete it will contain every known writing of H.P.B. of any sort whatsoever, a labor that has taken a quarter of a century of research on three continents. Four volumes of a previous edition published in London was sold out before an air raid destroyed the plates. Now comes this American edition, beginning with the 1883 material never before appearing in collected form.

Besides a preface and a foreword by Mr. de Zirkoff, the only surviving close relative of Blavatsky, there is a chronological survey, a complete bibliography, a documented index—all of which add to the interest and reference value of this work. The subjects discussed range from "The Essentials of Religion, Funeral Rites among Savage Races and Transmigration of the Life-Atoms to Are Great Nations To Be Swept Away in an Hour? and Esoteric Buddhism. History, prophecy cosmology, biography, religion and innumerable other topics claim the reader's interest and attention in this most comprehensive collection of writings by a woman whose influence cannot yet be estimated.

This volume may be obtained from the publisher, the compiler, 136 N. Catalina St. Los Angeles, 4 or the New Age Press, Inc.

—Elizabeth Hill

MANY MANSIONS. By Gina Cerninara. Wm. Sloan Associates, Inc., 119 W. 57th St., New York 19, N. Y. Cloth. 304 pp. 1950 \$3.75.

An amazing document! Once this book is in hand it will not be laid aside until finished. The author, the possessor of a B. A., an M. A. and a Ph. D. in psychology, went to Virginia Beach, Va., for a very short, purely academic investigation of the "readings" of Edgar Cayce, one of America's greatest psychics. She stayed on and on, having uncovered an entirely fresh approach to the subject of reincarnation.

Under self-induced hypnosis, Edgar Cayce made dramatically accurate diagnoses of baffling physical maladjustments and equally accurate suggestions for their treatment. The high point of what we might term his "medical mediumship" was to be found in his revelations therein establishing reincarnation as a logical, practically irrefutable factor in man's evolution.

Biblically, as a man sows so shall he reap, yet we can prove in many, many instances that reaping is out of all proportion to sowing in one life span. Thousands of case histories in the Virginia Beach files record a direct relationship between various diseases here and now and malpractices in previous lives. They then relate how a healing was effected by the patient consciously overcoming its cause—which had become a fixation "hard-over" deeply imbedded in the subconscious.

Psychology is taking a long stride in the right direction but not quite far enough. Gina Cerninara, with her academic background, has taken the next big step in a most readable, convincing book which should meet with a warm response from those who would follow the injunction, "Ye shall know the truth, and the truth shall make you free."

THERE IS MUSIC IN THE STREET. By Franziska Raabe Parkinson. Philosophical Library, New York, N. Y. 1950. 104 pp \$3.00

This is one of those friendly and helpful books that one can pick up any hour and turn to any page or paragraph and find gems of wisdom and upliftment. The author has a unique and distinctive approach to life and the ends aimed at are eminently practical. The reader is helped to discover the music of life itself and so enter into a state of consciousness that will externalize itself in circumstances and conditions in which there will be beauty, harmony and rhythm such as everyone seeks but not all find. Here is a true help to such seekers.

DIVINE ATOM. By Margaret G. Dudas. The Christopher Publishing House, Boston, Mass. Cloth; 157 pp. 1950. \$2.25.

The title of this book, *The Divine Atom*, is the name which the author gives to her own indwelling spirit. The contents is a recital of the search that led her to a recognition of her divine identity and experiences, inner and outer, that followed devoted specifically to the teachings of the book, several chapters being devoted specifically to the teachings of the Christ. It is another volume bearing further witness to the growing number that are finding liberation from cramping creedal doctrines through an awakening to their own inmost God-created center "where truth abides in fullness".

MINIVERSE. News and Views for Leaders and Learners. This is the caption of a letter-type periodical with headquarters at 702 N. Western Ave., Los Angeles, 27, Calif. Price \$1.00 for a cycle of twelve issues and a special thirteenth gratis.

A forward-looking magazine that is keyed to the constructive. Its reviews of world-wide events and activities are in short, vivid reportorial style. **Miniverse** is of the New Day in both spirit and performance. Featuring such items as bring hope and courage in these times of stress and strain.

All books reviewed in the **Interpreter** may be ordered from the New Age Press, Inc.

The Hebrew Letters

(Continued from page 10)

physiological and the cosmic; also their connection and identification with the Tarot glyphs and their relation to tone and color.

The Three Mother Letters represent the Dominant the Sub-Dominant and the Tonic, or the 1-3-5 intervals of the Diatonic scale. These great power ciphers signify the three fundamental colors of the spectrum, namely Blue, Yellow and Red. They typify also the threefold attributes of Spirit, Mind, and Body.

The 12 Singles correlate with the 12 notes of the Chromatic scale and the 12 zodiacal signs.

The Seven Doubles with the 7 Planets and the 7 notes of both the musical and the Color Scales.

* * * * *

This is the first in a series of articles on the Hebrew Alphabet. A brief treatise on each of the twenty-two letters will follow in succeeding issues.

A Stranger in the United Nations

(Continued from page 8)

It was just at that moment, just for a fleeting instant that the Visitor's quiet eyes seemed to flash with sudden anger. Mr. Rau noticed for he stopped short. Then the anger faded and his eyes were calm again and were, somehow, sad.

The tall Stranger went to the door and it was opened for him. There was no effort made to detain him. The United Nations' official recording secretary, who was in the upper tier Translating Room and furnished me with this literal translation of the Visitor's words, left the booth and walked, still making notes, to the stairs and down to the hall outside Room 12. But, thinking the man would be detained, he had not hurried and the man had not been detained and was said to have left the building.

That is as much as I know. You know how it is after such an unusual occurrence . . . there are as many different versions of what happened as there were witnesses and as many and varied descriptions of this soft spoken Stranger.

One delegate, whom I will not identify except to say he sits in one of the first alphabetically arranged chairs (and probably the Chairman himself could not have seen the Visitor better) and whose name you'd know, said, "Such a strange fellow. Was it a tear in his eye? Yet (I am still quoting) His calloused hand was that of a laboring man. A man of the soil, perhaps, or a carpenter."

And so ends my Christmas story. If I have not said what I intended, the fault lies in the messenger, not in the message, for I have quoted the message precisely, adding nothing.

A NEW PUBLICATION

LENTEN PEARLS

By CORINNE HELINE

A meditational book for use during the season of Lent. It deals with the processes of purifying and regenerating the physical, mental and spiritual bodies. There is also a section devoted to the object, purpose and subtle influence of prayer upon man's inner vehicles.

This is not the conventional meditational book. It is prepared expressly for the esoteric aspirant and its repeated use year after year will serve to indicate to the student the progress that has been made in spiritual realization in the yearly interim between each Lenten period.

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A dollar bill will bring you both of these inspirational booklets. As gifts they have lasting value and provide ever-increasing benefits through the years.

Another New Publication Just Out

NEW BIRTH THROUGH REGENERATION

This is the twelfth and last booklet to be published in the series on OCCULT ANATOMY AND THE BIBIE by Corinne Heline. The first three of the twelve booklets deal with the processes of physical birth, followed by eight that treat of the body structure, its organs, their functions and the life forces that operate through them, and concludes with the twelfth which is devoted to certain processes involved in bringing to birth the higher spiritual consciousness in man. It is intended to assist the aspirant to fulfilling the requirement stipulated by the Christ when He declared: "Ye must be born again before ye can enter the Kingdom of Heaven".

This is a pocket size booklet, 5x7, 56 pp., bound in heavy chartreuse colored, paper covers—and the price is 35c postpaid.

Previous issues in the series bear titles as follows:

- 1—The Archetype or Heavenly Pattern of the Human Body.
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 - 5—Ye Are the Temple of the Living God.
 - 6—The Two Nervous Systems.
 - 7—The Etheric Body and Its Role in the Sensitization of the Composite Man.
 - 8—The Blood — An Arcane Mystery.
 - 9—The Role of the Ductless Glands in Spiritual Attainment.
 - 10—The Desire Body — The Astral Plane, Karma, Conscience and Transmutation.
 - 11—Mind, Soul and Spirit.
- And the last in the series as announced herewith.
- 12—Rebirth Through Regeneration.

These are all 35c each or the full set of twelve for \$4.00

New Age Bible Interpretation

THE NEW TESTAMENT

As our regular readers already know the New Testament volume in Corinne Heline's Bible series is being reissued in a revised and much enlarged edition. It constitutes Volume IV in the series and is being made available in three parts, Part I is published. Part II is in the printer's hands and according to present schedule will be out by Easter. Part III will follow at a later date not yet fixed.

This is a very important work. It is truly New Age. It is a valuable reference book, fully indexed, and highly deserving a place in every esoterics students library.

The price of each part is \$2.00, or the three Parts for \$5.00, the unpublished parts to be shipped as issued.

Ibsen's Peer Gynt in New York

Ibsen's masterpiece, *Peer Gynt*, is playing currently on the New York stage and is scheduled to continue at least through February. This is a theatrical event worthy of special note as this modern classic is too difficult of staging to receive productions commensurate with its appeal and worth.

Theater goers will remember at this time two especially notable productions of the drama, the one by Richard Mansfield at the turn of the century, and the other done some score years later with Joseph Schilkraut in the title role.

A BROCHURE ON THE DRAMA

A brochure titled *The Redemptive Feminine* is a study of this modern masterpiece by Theodore Heline in the light of man's struggle to attain to union with his higher divine self as this is set forth in the two leading characters of the drama. *Peer* and *Solveig*. It is an interpretation which cannot but help the aspirant to a better understanding of man's dual nature, the pull of the opposites and the victory that comes in the end when spirit yields to that attractive power from above that we know as love. *Peer*, the prodigal son of earth, is drawn upward at last to his ever faithful, waiting *Solveig*, she of the Sun's (Sol's) Way (Veig). The interpretation will be welcomed especially by lovers of Ibsen even as it will by all those who seek to penetrate to the spiritual significance of the drama that is life.

May we suggest to those who have an opportunity to see the current production that in doing so, a prior reading of this interpretation may bring added aesthetic delight and soul satisfaction to the occasion.

The booklet is fifty cents.

WANTED BACK NUMBERS OF THE INTERPRETER

While we always aim to keep a sufficient stock of *Interpreters* on hand to meet all calls for not only a few weeks or months but years, it happens every now and again that we are cleared out almost immediately. Hence our call for some comparatively recent issues.

As many of our readers wish to retain their *Interpreter* files complete but find that an occasional issue has gotten out of hand which they later wish to replace we endeavor to secure for them the missing copies. So anyone not retaining complete files who are willing to accommodate us by supplying the wanted back numbers at full credit will render a much appreciated service to all concerned. Issues wanted: 1941—Sept. and October; 1942—Jan., March, April, and November; 1947—August and October; 1950—Jan. Feb. Mar.-April, and May-June.

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