

ILLUMINE THE
PRESENT

CONTEMPLATE
THE FUTURE

SURVEY
THE PAST

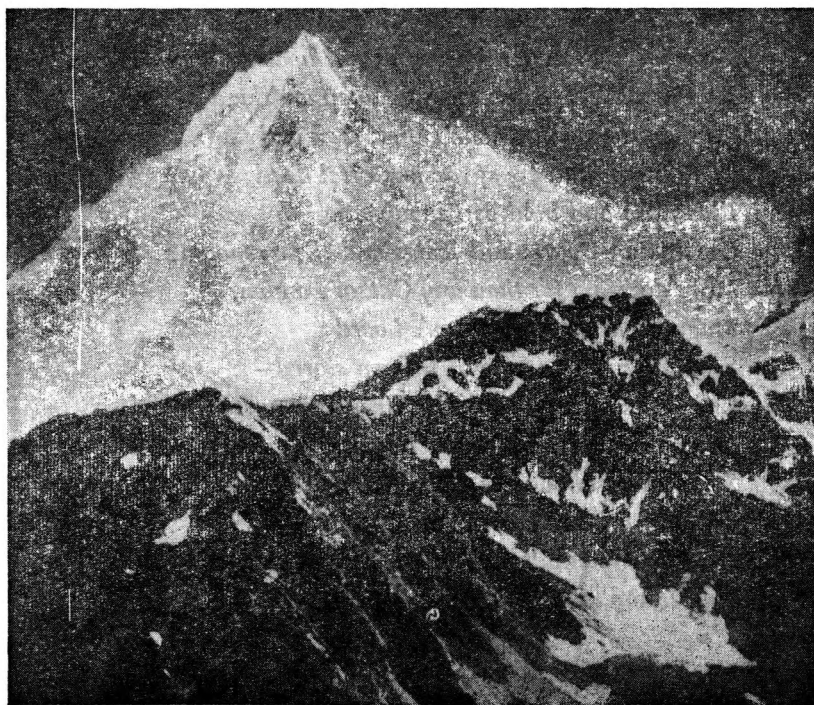
New Age Interpreter

A magazine issued every month or two devoted to studies designed to aid the modern seeker to a spiritual reorientation in the light of the Ageless Wisdom. Eight issues, \$1.50—Five issues, \$1.00—20c a copy. Theodore Heline, Editor

VOLUME XIV

AUGUST, 1953

NUMBER 5



CONQUERED!

Celestial Stairway

By ANGELA MORGAN



A Tribute to the Heroes of Mount Everest

*Mount Everest! The lower rung of that celestial stair
Where man goes up by penitence and prayer,
To find his destiny, to touch the hand
Of Him who made the sky and sea and land—
That Hidden One who shakes the obedient snow
Out of a sieve no mortal man may know,
And tells it where and how and when to go!
That Mystic One who heaps the summits high
With icy grandeur clean against the sky,
Yet when the awful scene is most austere
Becomes a Presence beautiful and near—
Becomes a Voice of welcome, deep and kind
To those brave men who suffer, seek and find:
The dauntless doers of the immortal deed
Illustrious and bold as Runnymede,
Outshining Courts and Kings and their renown,
More dazzling far than any Caesar's crown,
Magnificent as great Orion's hoard
Securely in the vaults of heaven stored—
The doers of the deed! Our lives are spurred,
Our spirits glorified as if we heard
Somewhere above the Coronation peak
The Voice from heaven speak:
"Hail to my children, seeking out the sun—
Hail to my climbers and the goal they won!"*

*Written specially for the *New Age Interpreter* with grateful acknowledgement for the inspiration I have received from its pages.

—Angela Morgan

The Ascent of Mount Everest

According to prophecy based on the measurements and symbology of the Great Pyramid, the year through which humanity is now privileged to live, 1953, is a starred period of epochal significance in the life of mankind. It begins a New Age. At this writing the key date, August 20th, has not yet arrived; but in the first half of this year events have occurred that will undoubtedly prove memorable in their historical magnitude.

The swift multiplication of "disaster areas" in all parts of the world points to accelerated liquidation of planetary karma. With the passing of Stalin comes the collapse of an international political pattern that took form after the last World War. This introduces fresh possibilities for the creation of a truly new order of things such as were hitherto out of our reach.

Linked to these facts is the spiritual note injected into our national life by our President and the exhilaration that has come to the British Commonwealth of Nations by the hope and belief that their newly crowned Queen is destined to inaugurate a second Elizabethan Era which, on a higher rung of the national spiral, is to be no less brilliant and globe-encompassing than was the first.

Then there is the "peace offensive" and the truce in Korea. No matter how mixed or false motives may be in any quarter, the fact remains that never before have the masses of humanity cried out so desperately for the cessation of war, and set to work so earnestly to lay lasting foundations for peace. While it is clear that the world is still far from being done with strife, we cannot but believe that such massed demands are shortening its span and lessening its intensity, and that in the end true tranquility will prevail.

Symbolically considered, over and above all these signifiers of a breaking dawn is the triumphant ascent of earth's loftiest peak, Mount Everest—an achievement which, though consummated in its final stage by two men only, represents humanity's having reached a new height.

No doubt great numbers have intuitively attributed universal significance to the heroic exploit that conquered the highest charted mountain in the world. Said a friend just after the towering giant had finally been scaled to its icy summit: "The real meaning of the occurrence flashed into my mind like a revelation from my very soul. Said I, 'This is no mere exploit of a team of mountain climbers. They are representative. All humanity has climbed higher. That is what this successful Everest expedition really signifies.'" The friend confessed that the thought was new, surprising; that it came with startling suddenness and with the conviction that a great truth abroad in the ethers had been glimpsed in that lighted moment.

The truth of this finds thrilling corroboration in a passage attributed to the Tibetan by Alice A. Bailey in *A Treatise on the Seven Rays*. In a discussion of the attributes of Capricorn, it is described as "the Sign of conclusion and of which the mountain top is frequently (though not always) the symbol, for it marks the point beyond which further ascent in any particular cycle is not possible. Capricorn is therefore the sign of what has been called 'periodic arresting.' Progress becomes impossible under existing forms and there has to be descent into the valley of pain, despair and death before a fresh attempt to scale the heights takes place. And the attempt today to climb Mount Everest is amazingly symbolic and it is being watched with much interest by the Hierarchy, for in this effort we see the attempt of humanity to achieve the top of the mountain whose height has heretofore defeated all efforts. But—and this is the matter of moment and of interest—when humanity emerges into the light and relative glory of the new civilization, they will at the same time conquer this last remaining summit. That which is of the densest materiality and which is the consummation of earthly grandeur will remain—but it will be beneath the feet of humanity."

What more could we ask in the way of fulfilling Pyramid prophecies concerning 1953 as marking both an end and a beginning in the age-long struggle of ascending humanity? The conquest of earth's "last remaining summit" and the significance attributed to it by the Tibetan are nothing less than mankind's emergence "into the light and relative glory of a new civilization."

By this reading *The Day* has arrived. This does not mean that world tribulation is over. As the Tibetan expresses it, there has yet "to be descent into the valley of pain, despair and death before a fresh attempt to scale the heights takes place." The dissolution of all existing forms that have served their purpose must needs continue until they are replaced by other forms suitable to humanity's ever-changing and expanding needs. What the present triumph in penetrating earth's most inaccessible retreat does mean is that the Forces of Light have so far overcome the Powers of Materiality that trials incident to the transition can be borne with greater understanding and with such strength and endurance as guarantees ultimate mastery.

A Group Achievement

Of course, no one imagines that conquering Mount Everest was the fortunate attainment of a few holiday makers who had chosen mountain climbing as their favorite sport. Since public attention is primarily focussed on the two individuals who succeeded in negotiating the final stage of the Herculean assault, it is likely that insufficient credit will go to

those many other members of the party without whose support no one could have reached the top. It is also likely that very few will realize the vast amount of money, time and effort that went into this successful expedition, especially into the preparatory exploratory work performed by no less than ten preceding expeditions. There has been a gradual build-up from one expedition to another, from the first carefully organized attempts made in 1922 to the one which finally culminated in the victory of 1953.

The party making up the successful expedition numbered nearly four hundred. There were twenty native guides and three hundred and sixty-two porters. It required ten thousand pounds of baggage, all or which had to be carried a-back over a trek one hundred and seventy miles from the Nepalese base at Kathmandu to the point where climbing really began. After this initial stage, which took eighty days, there was another twenty miles to go before setting up the first of nine camps. This was still eleven thousand feet short of the summit.

"Many are called but few are chosen." Of several hundred that served at the base, only two rose to the summit. As elevation increased the numbers decreased. Station depended on human stamina, physical and spiritual, and not luck. Not by lottery but by qualification did choice of the final team fall to Edmund Hillary, the New Zealander, and Tenzing Norkey, the Nepalese "Tiger of the Snows." The "great initiation"—if we may so refer to it—which placed them on the summit had been preceded by more "lesser initiations" on Everest than had been taken by any other members of the party. It was Hillary's fourth and Tenzing's eighth attempt to take the last and highest the Mountain Master had to offer.

From their youth both men were possessed of a powerful urge to climb Mount Everest, and it seems that they felt it was theirs to do. At the age of twenty Hillary told his mother, "Some day I will climb Everest." This will to do or to die persisted until the deed was done. So with Tenzing. "I felt from childhood," he is reported as saying, "I must climb to that summit, so high that only the spirits can dwell there." When his wife pleaded with him not to risk his life for his own sake and for the sake of his family, he told her he couldn't stop until he had realized his life's ambition, saying, "I would rather die on Everest than on a couch at home." He looked upon all previous expeditions, all twenty of them, as preparatory to what one day would be the climax of his achievements. "I knew that some day I would need all that I could learn on other mountains to use against the biggest mountain of them all," he said.

Tenzing's resolve was coupled with a constant prayer that he might

eventually "make worship close to Buddha god like think when boy on ridge above Nampa La." The day came and, he tells us, the thought uppermost in his mind was thanksgiving to God for having blessed his efforts. As the *New York Times* observed when writing of the event in retrospect, there was more than photographing and hoisting of flags at the top. "There were also reverence and gratitude. For each man prayed in his fashion. No doubt it was a simple prayer uttered by men who find it difficult to convey what is in their hearts and minds."

From the point of view of the forces of unity that are at work in the world, the composition of the expedition is highly significant. It was made up of East and West. Each made essential contributions. From the West came money, scientific equipment, initiative, organization and purpose for exploring the physical world to its uttermost limits. From the East came familiarity with terrain, seasoned experience with hazards to be encountered, bodies conditioned for high altitude endurance by having grown a "third lung," as the saying goes, through living for generations in a rarified atmosphere; and withall, spiritual attunement with the Guardian Spirit of the mountain and a devout desire to come near its lofty abode. Thus, from base to summit the glory of the achievement was shared equally by East and West. Each sent a "chosen one" to the top. There they embraced. They were as one. Both realized that neither could have done it without the other.

The conquest of Mount Everest was a group achievement. Naturally, the expedition had a leader and only two there were who conquered the summit. But credit for the victory goes to the group as a group rather than to the individuals who stood at center and who commanded the topmost peak.

This fact was given great emphasis by members of the party, especially by the two dauntless spirits that achieved the summit. They were especially emphatic in stressing group credit when encountering the question from competitive-minded peoples below as to who reached the top first. They insisted that they reached it "almost together." They would have no first or last. Nor would they claim disproportionate credit. Standing on top, they could not fail to realize, and later gratefully acknowledge to all the world, that their victory was based on a long line of supporters reaching from base to next to the final stage. In this they have given heartening evidence of the dawning Aquarian consciousness of *one for all and all for one*. Sharing is the New Age password.

In this connection it is also significant that from Everest's crest were flown, and later planted, the flag of the United Nations, the flag of Britain, the land of Hillery, and the flag of Nepal and India, the lands of Tenzing. Uppermost was the Union Jack, the Union of Jacob—the deeper

meaning of which will occur to readers familiar with modern Britain's relation to Ancient Israel as set forth in certain of its aspects in the June-July *Interpreter*, where it was discussed in its relation to the Coronation Ritual.

In Harmony With Nature

The Mount Everest expedition worked in harmony with nature's tides of life by moving upward with the Sun as it traveled northward toward the point of its highest ascension. Seasonally, the time was near High Noon; and it was literally so when the summit was reached. The day, May 29th; the hour 11:30 a.m. The expedition was also timed, consciously or unconsciously, to take advantage of the lunar tide with such exactness that the last few hundred feet were being negotiated during the hours that the May or Taurean Moon came to the full. Here was a source of reinforcement for the will to achieve, the determination to do or die. The fixed purpose was to put the earth under their feet—perfectly symbolized by the Bull, the pictorial symbol of the powerful, fixed, earthy sign Taurus.

There are other celestial influences to be taken into account in this connection. It was after the Wesak Moon, the occasion of an annual outpouring by the Buddha of forces over which he is custodian, which occurred this year on April 28th, that the gradual ascent was being made. It was at the time of the Full Moon, referred to esoterically as "Christ's great occasion," that the climbers mounted to the very peak. It was as though these two Sons of God, Buddha and the Christ, were conjoined in raying forth their blessing upon the enterprise as a whole and upon each of their representatives, Hillary of the Christian West and Tenzing of the Buddhist East.

Astrologically, there is still more associated with the Full Moon on May 28th that bears directly on the Everest exploit and throws further light on its spiritual significance. An elucidation of this aspect appears in an article by Commander W. M. Wynne in the June-July 1953 issue of *The Beacon*. This article, written well in advance of the achievement, sets forth the nature of stellar forces operating at that time, their extraordinary character and the promise they held of bringing secret longings to the surface, cherished hopes to fruition, and long labors to a point of fulfillment. It has to do with what is called the Balsamic Moon, the configuration of which indicates forces moving toward fulfillment at the time of the succeeding Full Moon. That configuration "is the ideal figure," writes Commodore Wynne, "so-called by Jacob Boehme and other mystics who in their writings preserves for us what was once well known among the monastics of the middle ages." Then further: "The Balsamic Moon of May 29th portends the greatest blessings of heaven to a troubled

world. Here is the opportunity, already upon us, to conclude a just peace in Korea and elsewhere. It is well that the young Queen Elizabeth will be crowned early in June. Now is the time, brief though it be, when all manner of good things may be done. No reasonable thing will be denied. Before the summer is out that which we have long sought will begin its emergence."

The Historical Timing

It thus appears that the celestial timing of the Everest conquest may be called "perfect." And so, too, the historical timing. News of the event reached the world at the hour of the coronation of Elizabeth II. Elevation of a Queen to the throne and elevation of man to earth's highest summit occurred simultaneously. Though the world was engrossed in a spectacle of brilliant color, glamorous pageantry, poetic symbolism and sacred ritual, it was also thrilled by news of an event that spoke to it of skill, courage, persistence, determination and an undying resolve to mount ever higher. Each event was tremendously impressive; the two together touched the transcendent.

"What a happy coincidence," said some. "What a blessed omen," observed others. "How beautiful! How wonderful!" exclaimed people everywhere. It must have been difficult for anyone, no matter how allergic to philosophical thought or spiritual consideration, not to wonder if even in our disordered world these events did not fall out in accordance with an over-ruling order and that the heavens are, after all, "in all things ordinant."

That such intimations were stirring in the substratum of the collective racial consciousness, and were rising to the surface in varying degrees of awareness, was widely evident. The popular press sensed it and gave it expression. For example, the *New York Times* of June 3rd expressed itself editorially on the subject with a warmth of heart and an expansiveness of spirit seldom equalled in its normally cool, calculated, objective approach to news of the day. "In a span of less than twenty-four hours," the editorial reads, "we lived through one of the most remarkable conjunctures of events in all history. Nothing less can characterize that wonderful combination of the conquest of the last unconquered spot on earth and the dawn of a new Elizabethan Era." Then followed a commentary bidding us to "throw drab science to the winds!" This was a tacit admission that the subject cannot be adequately confined within the framework of academic knowledge and concrete mind. It compels reference to the world of poetry, imagination, spiritual reality. The editorial writer went on to say that "anyone who tries to tell us that some fortuitous combination of weather and material circumstances brought about the triumph at Mount Everest on the eve of Queen Eliza-

beth's coronation might just as well save his breath. This was an omen. As long as men live, as long as there are pages to record the chronicles of the human race, it will be set down that man completed his conquest of the world while a young women was preparing for consecration as Queen of England. . . . It would be hard to say which event moved us the more. Indeed, we do not have to say, for they were of a piece and always will be."

The editorial concludes:

"It was right that the British, who tried so often and gallantly, should have been the ones to win out. It was supremely right that the British flag should have been planted on the peak of Everest at such a moment as this when Elizabeth was being crowned. Hail the conquering heroes, and God save the Queen—that, no doubt, is the way Britons will say it today, and we who are standing on the sidelines can join the cheers.

"For those who are philosophically inclined the day must be counted as symbolically great. It marks a supreme achievement in the history of the human race. What is left now to conquer except new worlds? Let the space men take over and reach for the moon."

The editorial was captioned "An End and a Beginning." Ponder this in the light of the previously indicated significance given to the year 1953.

Astrologically speaking, the Mount Everest triumph may be regarded as a Capricornian gift to the new Queen, the mountain top being a symbol of the sign that has power to carry its natives to the top.

In Queen Elizabeth's horoscope Capricorn is on the ascendant, and its ruler, Saturn, occupies the topmost place in her chart, the Midheaven and the Tenth Mansion. This is the signature of one whom destiny elevates to heights of world position and power. Thus we find the Everest ascent and the Queen's enthronement linked by the same type of energy and uplifted by identical celestial powers.

Note also a further astrological and symbolical correspondence. In an article on Queen Elizabeth II in the *American Astrology*, March 1953, R. C. Dawson, in delineating certain aspects, points to a specific degree as "perhaps containing in itself the synthesis of the experiences and destiny which will mark the pattern of the new Elizabethan Age." The symbol for that degree is "a person climbing a rock in the midst of a fierce storm. Flashes of lightening reveal the figure in dark outline. It appears strong and climbs well." Again, as the *Times* expresses it, "it is all of a piece and always will be."

More Himalayan Conquests

It is further significant that this year has already seen other notable mountaineering exploits. Not many days after the ascent of Mount Everest—it was on July 4—the next highest peak so far conquered by man

and the seventh loftiest peak in the world, Nanga Parbat of the Himalayas, was successfully scaled by a German expedition. While Mount Everest has the distinction of being the highest, Nanga Parbat is called by climbers "the most murderous of mountains." In the past fifty years twenty-nine men have perished in efforts to reach the top of this ice-sheathed 26,660 foot giant. Both conquests are of like symbolical significance.

Then, on July 9th a dispatch from Lahore, Pakistan, reported an American expedition making good progress in climbing Mount Godwin Austen, the world's second highest peak. Other expeditions from several countries, including Japan, India, Switzerland and another from Britain, were at this same time climbing no less than five hitherto unconquered Asian peaks, all of which approach in height the world's tallest mountain.

Such a multiplication of mountaineering exploits at this particular time and in this very year is not accidental. It is only one of many manifestations showing that tremendous cosmic energies are now being released into our planetary life which are resulting in intensification of every branch of human activity. The fundamental nature of these impulses is of a type that carries humanity onward and upward.

To a lesser degree similar phenomena may be observed historically at the period of the Renaissance. Spiritual energies played into the Western World at that time which revived learning; gave birth to the greatest we possess in art, literature and architecture; stimulated invention and exploration; unveiled nature's secrets and inspired the cultivation of its beauties. From the latter stemmed the beginnings of an activity that developed into what may be properly called the art and science of mountaineering. The time of those beginnings, namely the Renaissance, dates the appearance of what we call Modern Man. The achievements in climbing the heights that have since followed, culminating in the conquest of Mount Everest, signals the emergence of the Kingdom of Souls. The inner and outer ever precede *pari passu*. This fact makes the thrilling Everest triumph not only a feat of extraordinary skill and courage but also an achievement reflecting a universal upsurge of spiritual power that is destined to carry humanity to its appointed goal.

Invisible Helpers

That members of the Everest expedition were companioned by others than those whose names are listed and whose pictures we have seen may be assumed in the light of the event's universal significance and the Tibetan's statement that efforts to scale the highest of all peaks was being "watched with much interest by the Hierarchy."

When Charles Lindbergh made his solo flight across the Atlantic,

he took but partial credit for the exploit that so thrilled the world. To Lindbergh it was a case of "We," not "I." The flier left it to the public to interpret his use of the plural as it would. Many thought it merely meant that he personalized the flying "Spirit of St. Louis" that carried him. Undoubtedly Lindbergh was wise in saying no more on the subject than he did. But we have gone far in the few years that have passed since that glorious feat, so now he tells us more.

Flying time has been cut from hours to minutes. Correspondingly, there has been an acceleration in the motions of man's spirit. New faculties of swift perception are emerging. Magical powers are unfolding. The release of atomic energy liberates imprisoned life in the mineral kingdom and presages a parallel initiatory experience in the human kingdom by which the imprisoned powers of man's soul will come forth and assume control over his lesser nature. And in this changing climate of the soul, Colonel Lindbergh has no hesitancy about speaking frankly and definitely of the "ghostly presences," the "vague transparent forms" that rode in his plane with him. "These phantoms," he writes in the *Saturday Evening Post*, May 30, 1953, "speak with friendly human voices. One and then another presses forward to my shoulder and then draws back among the group. At times, voices came out of the air itself, advising on my flight, discussing problems of my navigation, reassuring me, giving me messages of importance unattainable in ordinary life." In this article, the seventh in a series of eight in which he describes his thirty-three hour flight to Paris in 1927, he describes the gruelling ordeal of keeping awake. He makes it clear that if his etherial companions had not joined him and taken it upon themselves to see that his faculties continued to respond properly at every moment of need, he would never have been able to steer his course aright and to remain awake until his objective was reached.

Surely we have good reason to believe that the Mount Everest climbers were similarly attended and sustained because of what their achievement symbolized in the life of humanity and of the inspiration their ascent held for the global population down below. At the altitudes they were climbing it takes but little physical exertion to bring on fatigue; the will is enfeebled and the mind ceases to function clearly. Perhaps because it was accepted as a fact that no mortal could survive without oxygen equipment much above 28,000 feet elevation, legends have attributed to supernatural forces on Mount Everest the power of repelling those who attempted to trespass its lofty slopes. These legends held that man could never reach the summit; or if he did, would never live to tell the wonders of it. It is reported that many mountain climbers have really believed that at about 28,000 feet there was some kind of psychic barrier that paralyzed the will, making the climber indifferent about his goal.

But this was not the experience of Hillary and Tenzing as they were cramponing their way up the last extremely difficult and dangerous ridge. Hillary states that "for the first time I really felt the fierce determination that nothing could stop our reaching the top." Tenzing's testimony is to like effect: "When we left Camp Nine," he told reporters, "I was determined to get to the top that day. That morning I remember thinking 'I want to get to the top even if I die.' I was not afraid for my life that day."

After having been on twenty previous Himalayan expeditions, one of which came very near reaching to top of Everest, one would think there had never been a day when he feared death. In fact, his wife is quoted as saying that he is a "dare devil." Yet he refers to this day as a time when all fear seemed to have been banished with a completeness he had never before experienced. Evidently a kind of spiritual aura enveloped him. So too as he stood on the summit looking out upon other peaks that, he said, looked to him like gods and goddesses. "My mind was absolutely clear," he states. "I didn't feel tired. I felt exhilarated. It was a very clear sensation." We may well attribute such reactions, that so far over-ride the normal and expected effects of nature at such altitudes, to the sustaining and reinforcing presence of invisible helpers of the kind that Colonel Lindbergh tells us enabled him to successfully achieve his heroic objective.

While humanity as a whole is thrilled and inspired by great feats of courage, fortitude and high adventure, there are not wanting individuals who have become so immersed in intellectual calculations and material pursuits that they may question the value, and even good sense, of expending so much money and man power that could be put to many useful and humanitarian purposes, not to speak of men's risking their lives in an attempt to conquer something which, materially considered, is of no earthly value. Those having any doubt as to the value of events like the ascent of Everest might well look to the Wisdom of Ancient Greece and find their answer in the words of Aristotle: "To be always seeking after the useful does not become free and exalted souls."

This also answers the question raised by many more people as to the justification of such lavish expenditures as went into that linked event in Britain, the Queen's coronation. Why not more bread in an austerity-depressed land? Of course, it was because neither Britishers nor any other people live by bread alone. They had two loaves and sold one to buy a pageant and stage a ceremonial to feed their souls, to paraphrase a familiar poetic line. As Tenzing shared his scanty food supplies with the gods on top of Mount Everest, the British at coronation time shared their scanty store with the Muses—Muses of color, motion, music, poetry,

beauty, symbolism and sacred ritual; and in the offering they found themselves enriched. Without such sacrificial dishes the inner life of man would quickly languish and die.

Union of East and West

Two streams of racial aspiration converged at the peak's summit, the one having its rise in the East and the other in the West. Through the oriental stream flow primarily forces that make for inner realization; through the occidental stream, forces that make for externalization of powers that reside within. These facts appear in the very names of the peak. To Western peoples it is *Mount Everest*, so named in 1852 after Sir George Everest, British Surveyor General of India. To the Nepalese and Tibetans it is *Chomo Lung-ma*, Goddess Mother of the World, while the East Indians call it *Gaurishauker*, in honor of the Hindu God Shiva.

It is the special mission of the West to conquer the material world; it is the particular mission of the East to preserve and nourish the life of the spirit. And so we find the Westerner, Edmund Hillary, energized for victory by a determination to conquer the unconquerable. He found sufficient significance in the physical feat itself. Tenzing Norkey, the Himalayan, had a different aspiration. Above all else he was galvanized for victory that he might reach heights where the gods abide. For him it was a sacred pilgrimage, and he came with a token offering to Buddha. While Hillary was surveying the world with his camera, Tenzing was reverently depositing in the snow various articles of food as his sacrifice to God. What these supplies might shortly mean to a hungry body meant less to him than the desire to make sacrifice unto the Spirit that watches over human destiny from towers in the skies. The East spoke through Tenzing, the West through Hillary, and the world was united through the two.

The Path of Initiation

The Path of Initiation that leads man back to God, the Source from whence he came, is marked by thirteen definite stages referred to esoterically as the nine Lesser Initiations and the four Greater. The Everest expedition set up nine camps in support of their final assault to the summit. At the point of the ninth camp, which incidentally stood at 27,900 feet, which number reduces to nine, they were confronted with the supreme challenge to their reaching the top, even as it is when a Ninth Degree Initiate sets out to master the remaining four Greater Degrees. They were there to accept the challenge. The time was right. It was 1953, a *nine* year. And, as previously noted, the stellar conditions were propitious. Drawing on these, they won and attained to the Thirteenth

(Concluded on page 21)

Parables of Christ Jesus

As Related to the Twelve Zodiacal Signs

By CORINNE HELINE

Excerpts from Talks Given at Full Moon Ceremonials

LEO — AUGUST

Marriage of the King's Son

Leo is the great Hierarchy of Fire. Light and Love are among its keywords. The heart of the human temple is the center of Light and Love. As one becomes increasingly spiritualized the heart grows more luminous, until finally he is walking in the Light as Christ is in the Light, and so knowing fellowship with all his fellowmen. This is the great dream which the Hierarchy of Leo is implanting within the hearts of all mankind during the season in which these mighty celestial Beings are focusing their powers of Love and Light upon the earth.

The parable which correlates with Leo is that of the marriage of the King's son. There was a certain King who prepared a great marriage feast in honor of his son, and he sent his servants out to invite all who would come to attend this feast—but everyone they approached had something else to do. One was exchanging merchandise in the mart; another had to marry his wife; and still another had to bury his father. The King then sent his servants out into the highways and byways and told them to bring in the lame, the halt and the blind to attend the feast. And when the guests were assembled, he noted that one man wore no wedding garment. The King asked, "How is it that thou comest into the feast without a wedding garment?" But the man was speechless. Then the King ordered his servants to cast him into outer darkness, and he declared that many are called, but few are chosen.

The wedding feast, of course, is Initiation. There is no season in the year in which the portals of the Temple swing wider or the light is more insistently bright within than during the season when the forces of Leo are focussed upon the earth. The lion is a symbol of Leo. And the lion represents the cosmic fire within man. When this fire is lifted to the heart it becomes the divine creative center of the holy temple of the body. This is the highest meaning of the lion standing with an uplifted paw and it symbolizes the highest aspect of Initiation. In the magnificent ceremony of the Masonic Lodge it was the lion with the uplifted paw which raised the Masonic hero, Hiram Abiff, from the darkness of death into the glory of immortal life. Initiation as it existed before the coming of Christ was a very different process from what it is today. Ancient Initiation was termed the Path of Illumined Mysteries, and consisted of a magnificent ceremonial which depicted important events in the life of great world Teachers, from the birth to the resurrection. With the coming

of Christ the processes of Initiation underwent a tremendous change. They came to be termed the Path of the Solar Mysteries and were no longer concerned with mere ceremonialism. Christian Initiation still depicts the important events in the life of Christ—birth, baptism, transfiguration, resurrection and ascension—but these must become workable, living experiences within the consciousness and the body of the aspirant. Thus we see how much more difficult Initiation under Christ is than were the pre-Christian Initiations. Therefore it was that St. Paul, one of the leading exponents of the Christian Mysteries, gave a mantrism to his disciples and to those of modern times when he said, "Let the Christ be formed in you." All of the various schools of metaphysics, New Thought and Christian Science which teach the manifestation of the Christ within are preparatory steps leading toward the supreme culmination in the life of man, which is Initiation into the Mysteries brought to earth by the Christ.

Another pronounced difference between the ancient Mysteries and those taught by the Christ is the fact that in ancient times every city had its own magnificent initiatory Temple in which the Mysteries were observed. During the Golden Age of Greece no man was permitted to hold a state position unless he was a member of the Mysteries. But now these physical Temples have all been closed and all true Mystery Temples are located in the etheric realm. Therefore the aspirant must learn to build his own wedding garment before he can enter therein, for he can never go in the physical body. The ethers are divided into four distinct divisions. So long as man is of the earth earthy and lives to eat, drink and be merry, his etheric body is builded of the two lower ethers, the chemical and life ether. But when he begins to sacrifice the body of flesh and to aspire toward the things of the spirit, it is then that he draws to himself the two higher ethers, the light and the reflecting ethers. The light ether in color is a beautiful luminous gold and the reflecting ether the most exquisite azure. As these two spiritual ethers are attracted into the body, the aura of the aspirant becomes luminous with shining blue and gold. This is the meaning of the golden wedding garment and is why the robe of the Master is always said to be fashioned of blue and gold.

While the great Hierarchy of Leo is pouring its forces of Love and Light upon the earth it is the most fitting time for the aspirant to dedicate himself anew to walk the path wherein he builds this shining garment that will open for him these forces of Light. And when this garment is builded, he will be found worthy to attend this marriage feast and be counted among the Sons of the King. This marriage feast is always blest by the presence of the Christ and when one is permitted to enter he may stand in the glory of His presence and see Him face to face, and know Him as He is.

THE HEBREW APLHABET

A Series of Cosmic Glyphs

By CORINNE HELINE

QUOPH

Quoph (Q) is the nineteenth letter of the alphabet. 1 plus 9 equals 10. As previously noted, 9 is the number of man and also the number of accomplishment and Initiation. In quoph the forces of spirit are not yet fully predominant for man still manifests on the material plane. But the letter signifies spiritual force that is directed into constructive endeavors.

Cosmically, the positive and negative forces, in their interplay, surround and interpenetrate man's physical body, his mortal mind and his spirit in order to augment and accelerate their vibratory rhythms. Apolonius of Tyana, Pythagorean philosopher, said: "Until the Ego becomes conscious of the two distinct currents acting within it, and can thoroughly distinguish between them, it is not yet ready for initiation into the higher degrees of living."

Astrologically, Quoph is connected with Pisces; physiologically, with the physical body in its entirety. The Lords of Pisces aid man to immortalize his new body of light. Its key word is *Transfiguration*.

The Tarot card shows two young people, a youth and a maiden, within a walled area—symbolizing the limitations of the physical world. The Sun's rays pour down directly upon them, and this brings to mind the Master's injunction: "Suffer little children to come unto me." As a child is born from higher realms into the physical state, so is man's true self born from its sleep in materiality into the spiritual state.

The prodigal son returns to his Father's house to be received with rejoicing. This parable conveys the inner meaning of Quoph, that point in transition where darkness ceases as light breaks through. It is the milestone that is being passed, that door swinging open upon a nobler life. The Christ also said: "Ye must be born again."

The two children (masculine and feminine potencies) stand hand in hand (in perfect balance) within a circlet of flowers (spiritual awakening), while above them hangs a symbol of universal regeneration.

The glory of John's vision is made plain in Quoph. It depicts the beginning of the new heaven and the new earth. There is no more pain, disease, poverty or death when earth has been transformed into an eternal summerland where perpetual youth exists in a state of supreme love and happiness.

Outdoor Drama and Race Relations

Community festivals, staged in the open and utilizing the arts, are healthful socializers providing a saving factor of unmeasured value in this high powered mechanical age. Civic celebrations, music festivals and folk dramas all aid in developing friendly, neighborly relations. Here, for example, are three outdoor dramatic productions none of which are conceived or staged as propaganda media, but which nevertheless effectively foster improved racial relations.

UNTO THESE HILLS

In a hillside theatre above the Indian Village of Cherokee in the mountains of North Carolina, there is presented nightly from June 27th through September 7th a drama of the Cherokee Indians. The production, now in its fourth season, has drawn audiences that total several hundred thousand. The amphitheatre seats nearly three thousand.

The drama of the Cherokees looms large in our nation's history. It is part of the centuries-old tragic relationship that has existed between native red men and white settlers of the land. It is authentic history presented in a manner designed to correct ancient evils through knowledge and understanding. But it is not all black tragedy. There is the bright, brave side of native Indian life and of a tribe that has always stood in the forefront among the hundreds of tribes that once peopled our continent. It will be remembered that Sequoia, the inventor of the Indian "speaking leaf" through development of an alphabet, was a Cherokee. Descendants of the Cherokee who lived in the story of the play are in the principal roles of a cast numbering one hundred and twenty. Still other Indians are seen in the re-created 16th century Indian village scenes and in dance performances.

For further information write "Unto These Hills," Cherokee, N. C.

RAMONA

On the other side of the continent, in the hills near Hemet, California, there is enacted annually another Indian pageant of great beauty and magnificence. It is a dramatization of Helen Hunt Jackson's historical novel of the same name and deals with the heartless dispossession of native Indians by the early white settlers of Southern California. It portrays incidents in our relations with the red man in what the author refers to as "A Century of Dishonor." It is a poignant drama, a colorful spectacle, thrilling pageantry. It is history made alive and meaningful for our time.

The setting for the drama's enactment lends an atmosphere of authenticity to the production. It is the locale where its history was made and then recorded. The stage is in a huge bowl with an amphitheater seating 6000, high rolling hills forming the backdrop and the wings to right and left. The spectator looks out on wide spaces the red man loved, and where he once roamed in unmolested freedom.

The production, now in its twenty-sixth season, is given in April and May when the fields and hills are lush with verdure, carpeted with flowers and laden with the fragrance of blossoming orange groves. The combination of setting, story and performance is altogether impressive and memorable.

THE TALL KENTUCKIAN

This year Louisville, Kentucky, is observing the 175th anniversary of its founding. As part of its birthday celebration it staged an outdoor drama, *The Tall Kentuckian*, which chronicled most of the life of the great emancipator, Abraham Lincoln.

For even a present-day Southern city to stage a sympathetic portrayal of the man who freed the slaves marks a forward step in racial relations. But

the most notable feature of this civic activity was the City's lifting of the historic ban against admitting Negroes to its white city parks. While this removal was temporary, it marks definite progress toward the time when it will be made permanent.

Summer Shakespeare

The time was, and not so long ago, when the nation's theatrical fare originated almost exclusively in New York. Except on Broadway and in the larger cities, "high brow" classics were to be seen but seldom and in few places. Now and then, however, smaller communities were reached by one-night-stand touring companies.

That a generation of cultural growth has changed all this is most evident in the widespread development of the little theatre movement. There is coming into being today a considerable body of drama indigenous to communities that provide for its initial stage production. And the classics are now at home in many sections. To see Shakespeare, for example, one need not now go to New York or London or Stratford-on-Avon. No, nor to Moscow—for no city in the world produces more Shakespeare than does the Russian capital. Now Shakespeare is being played in various less publicized communities in different parts of the country.

From point of plays produced, the most notable of these is the Community Playhouse of Pasadena, California. It is the one theatre in all the United States that has produced every one of Shakespeare's thirty-seven plays. The Memorial Theatre in Stratford-on-Avon is probably the only other theatre in the world with a like record.

Almost every summer for several years past the Pasadena Playhouse has put on a Shakespeare Festival. This season its offerings include *As You Like It*, *Comedy of Errors* and *Taming of the Shrew*, light fare for summer consumption.

Notable in other respects is the work being done by the Oregon Shakespearean Festival Association in Ashland, Oregon, since it indicates more clearly the cultural growth of our country at the "grass roots" level. This enterprise dates from 1935. It is supported by local business men and every summer through the month of August it presents some Shakespearean plays. This year it is giving, in nightly rotation, *King Henry VI, Part I*, *Taming of the Shrew*, *Coriolanus* and *The Merchant of Venice*.

We have learned that something similar is being organized in Connecticut but have no further information. And then for popular presentation everywhere there are the occasional offerings from Hollywood. Currently, *Julius Caesar*. It is cinema art at its best.

Musical Recital at Medical Center

The Columbia-Presbyterian Medical Center in New York has its own Bedside Broadcasting System which is hooked into one thousand specially made speakers. Last January for the first time it broadcast over this system a special program of chamber music made up of compositions selected for their therapeutic values. This is just another indication of a growing recognition of healing agencies lying beyond the restricted sphere of *materia medica*.

CORRESPONDENCE COURSE

A Correspondence Course in New Age Bible Interpretation is available on the freewill offering plan. For particulars write New Age Press, Inc., 1544 Cerro Gordon St., Los Angeles 26, or New Age Bible Center, 1139 Lincoln Blvd., Santa Monica, Calif.

BOOK REVIEWS

By ELIZABETH HILL

SRI AUROBINDO: The Prophet of Life Divine. Haridas Chaudhuri, M.A., D.Phil. Sri Aurobindo Patamandir, 15 College Square, Calcutta, India. 265 pp. Cloth. \$1.75.

Although Sri Aurobindo left this earthly realm of functioning in 1950, his following and readers have steadily increased in numbers and interest. Compilations of his enunciations as teacher, lecturer, prophet and poet have been added to his many writings to bring his triune message of man's divinity, India's mission and a co-operating East and West to a widely distributed public.

Dr. Chaudhuri, Professor of Philosophy at the Krishnagar College of West Bengal, India, and Visiting Professor to the American Institute of Asian Studies, San Francisco, writes with deep philosophic understanding of this great seer and his work. The book is more than a biography. It is an interpretation of Sri Aurobindo's philosophy, an exposition of his modes and methods, a recording of his aims and aspirations. We feel certain that our many friends who have evidenced such sincere interest in this "Voice of the New Age" will welcome our announcement of Dr. Chaudhuri's splendid tribute.

IN THE HOURS OF MEDITATION by a Disciple. Lincoln Philosophical Research Foundation, 1401 W. 75th St., Cleveland 2, Ohio. Paper. 99 pp. 1953. Fifty cents.

Something about the content of this booklet instantly brought to mind those two masterpieces in miniature, *At the Feet of the Master* and *In His Name*. Reading further there came a sense that all three had a common source—a fact made patent on turning back and discovering a publisher's note which announced

The Soul inspiring messages of Truth contained herein have come from a manuscript that seems to have been written in the Himalayas sometime during the nineteenth century and which is apparently based upon divine wisdom teachings of great substance and anitquity.

It is fortunate indeed that the booklet comes in pocket size. An owner will want it near him in the busy hours of every-day activity as well as when entering upon his quiet time. Open where he will, inspiration awaits.

FAITH AND MORAL AUTHORITY—Ben Kimpel, Prof. of Philosophy at Drew Univ. Philosophical Library, 15 E. 40th St., N. Y. 16. Cloth. 186 pp. Reference and index. 1953. \$2.75

Man petulantly demands, "Well, what is good? What is right?" and proceeds to answer his own queries according to his temporary emotional (pain-pleasure) reaction. More often than not he does so to his own sorrow, and by that sorrow learns the error of his choice. In other words, he makes the trial-and-error approach to a *moral authority*, drastic, perhaps, but with one real advantage according to the author: "An individual may well be mistaken in his belief of what is adequate; but mistaken as he may be, he will never make an effort to know more . . . unless he is convinced that what he knows is morally insufficient."

There is, however, a simpler, more efficient way to arrive at a standard for oneself, a way made clear by Prof. Kimpel: "A moral philosophy begins to emerge as the result of an individual's reflection upon customs from the point of view of their justification, or warrant . . . as standards to which . . . to conform. . . . The principle by which he passes such judgments . . . is a moral norm. A *moral norm* is a principle which one regards as a standard worthy enough to be used in passing judgment upon particular practices. . . . It is the outcome of

observing what has been practiced by people, and then observing the effects which such practices have had upon the quality of their lives."

There follows a linking up of this moral authority with the other factor of the book's title, *Faith*, and we quote from his closing paragraph: "A desire for a trustworthy norm is not uniquely religious; but moral. What is religious is the faith that there is a reality to which man may turn for the fulfillment of this desire and may do so with warranted confidence because this reality is worthy of his unqualified trust. Man's need for a trustworthy guide is man's requirement. In his need, religious faith thus proposes a morally significant solution."

ESSAYS ON PSYCHICAL RESEARCH—William L. Tierney. The Christopher Publishing House, 1140 Columbus Ave., Boston, Mass. Leatherette. 63 pp. \$1.75

This is a series of very short, staccato-like paragraphs that carry forward the basic purpose outlined in Essay 4 on "The Main Object of Psychic Research:"

To Unmask the institution known as death, to strip it to its bare nakedness, to rob it of its mystery, to find out why and what laws of physics stand in the way of all immortals being seen or heard by the mortal loved ones they left behind, and to find ways and means through laws of physics of bridging the gap between the mortal and immortal.

Essay 23 states that there are seven things that most people do not understand: Old Age, Insanity, A Haunt, An Earth-bound Spirit, etc. Then follows an essay on each of these subjects.

THE SPIRITUAL EVALUATION OF DEPENDENCE AND INDEPENDENCE—Flower Newhouse. Inspiration Magazine, P.O. Box 116, Vista, Calif. Paper. 30 pp. Fifty cents

We are always pleased to announce a new publication by Mrs. Newhouse, and the above is especially timely in the light of increasing paternalism in government. Dependence is splendid when rightly placed, a point well brought out in the booklet.

ENARDO AND ROSAEL, An Allegorical Novella. Alejandro Tapia y Rivera. Philosophical Library, 50 E. 40th St., N. Y. 16. Cloth. 54 pp. and a 13 pp. Introduction. \$2.75

A very small volume, indeed, yet a bit of the spiritual "yeast" that is leavening the loaves of mass consciousness. It is from the pen of one who came to birth in backward, enslaved Puerto Rico during the 1800's and has just recently been translated for the English reading public. Its sub-title aptly describes its form but not its Spanish charm or its New Age message. When an Angel comes to earth, as did Rosael, to save a mortal, Enardo, thereby hangs—not so much a tale as a teaching.

INFINITE WISDOM by Mattie Storm Miller. DeVorss & Co., 520 W. 9th St., Los Angeles 15. Blue leatherette, gold lettering. 131 pp. 1952.....\$3.00

This author is the founder of the School of Esoteric Psychology and has a background of study and revelation that richly endows her with the wisdom of which she writes. Her style is clear and concise, her points well taken and her conclusions borne out by scientific findings. The chapters deal with such subjects as Spiritual and Higher Consciousness, Cosmic Purpose, Instinct vs. Intuition, The Tetragrammaton, The Order of Melchizedek and others, all illuminatingly handled.

WALT WHITMAN, Thinker and Artist—Arthur E. Briggs. Philosophical Library, 15 E. 40th St., N. Y. 16. Cloth, 489 pp. Index, 1952. \$4.75

Around Walt Whitman has long raged a controversy that has run the gamut of intellectual and emotional reactions. He has been called materialist and occultist, sensualist and idealist, fanatic and prophet. His poetic out-pourings have brought forth vitriolic criticism and ecstatic acclaim. Author Briggs,

co-founder of the Whitman Fellowship, travelled the road from disgust to understanding. Now he would help others to see the poet, not in the letter of his writings, but in his relation to his poetic expressions. Mr. Briggs thus announces his purpose: "I have been led to the task of redeeming or rescuing him (Whitman) from his mistaken biographers who may, nevertheless, have aided considerably in giving him vogue, but too often have been guilty of identifying him with their own special aberrations in some cult or other from which he strove to free himself."

Books reviewed in these pages may be secured from New Age Press, Inc.

The Ascent of Mount Everest — Continued from page 13
Degree. They stood at 29,002 feet above sea level, which in number value equals 13 (2 plus 9 plus 2). Note also that the organizers of the expedition, the British team, numbered thirteen. Colonel John Hunt, the leader, surrounded himself with a group of twelve. This is a numerical configuration familiar in nature and history. Examples come quickly to mind: the twelve signs of the Zodiac revolving around a central sun in the Pleiades; Jacob and his twelve sons; Christ and His twelve Disciples. *Twelve* is a magic number. When *one* is added to this, making *thirteen*, a vibratory field is established wherein a newly added element becomes operative, giving birth to a new cycle of development. Under *thirteen* is experienced "an end and a beginning." How beautifully this personal exploit, this historical incident, traces a pattern of numerical import and cosmic reach, even as man himself is a universe in miniature, the little microcosm in the great macrocosm! It is indeed "all of a piece."

From Camp Nine to the summit, the route is described by Tenzing as very steep and dangerous: "If you missed a step," he said, "you would roll 10,000 feet down into the Kangshung Glacier." So rises the path that leads to Liberation. It narrows to almost a razor's edge as it approaches the summit. A slip at this stage may mean a failure that only a series of lives can repair. Hence, the admonition of the Wise: "Drink deep, or touch not the Pyrenean spring." Again to paraphrase: Breathe deep, or attempt not the Himalayan heights.

Immortality Now

There are many people by whom death is thought of as a blackout. To many others it is a very misty passage way leading into strange, unknown realms. Even among devout religious believers the concepts concerning the process of transition and the experiences that lie on the other side of life are generally vague.

It need not be so. There is a wealth of dependable, scientific knowledge on the subject. That knowledge needs be more widely known. To contribute toward that end *Immortality Now* came into being. It is a life-giving enterprise. It is non-commercial. It works anonymously. It does its task quietly and anyone who wishes can share in its selfless service.

If unacquainted with this spiritually inspired and motivated work send post card inquiry to Box 87, Utica, N. Y.

READERS' COMMENTS

Medfield, Mass.

Your publications are notable contributions to our spiritual heritage.

Los Angeles, Calif.

When I get your books and magazine I always find that golden line of higher knowledge, that thread of universal wisdom.

San Diego, Calif.

I wish to thank you with all my heart for the beautiful message you have given to the world in your new booklet of the *Mysteries of the Blessed Virgin*. It is truly a great and lovely message.

Lansing, Mich.

I read *Healing Through Music* over and over and am always inspired. The same is true of *Healing and Regeneration Through Color*, *Lenten Pearls* and other booklets.

Los Angeles, Calif.

A heart full of inexpressible gratitude, love and admiration for the grand and profound work you have given us on Wagner. Everyone in the world should know it and learn how to live and love for and with mankind.

Calgary, Canada

We value your *Interpreter* above all other publications as the one steady beacon of true light penetrating the dark fog about us. Each issue is read with deepest appreciation, then kept for re-reading and for lending to others.

Washington, D. C.

The *New Age Interpreter* is a fascinating publication and I consider it a necessary supplement to my study of economics and other social sciences. Thank you for your spiritual assistance.

Los Angeles, Calif.

As a student and teacher of anatomy, embryology and prenatal astrology, I find your *Anatomy* booklets invaluable. Within their mystical truths and biological facts lie the keys to the mysteries of the human body and the universe at large.

Huntington Park, Calif.

Magic Gardens is beautiful beyond description. It will be the joy of my life. I am also getting so much help from *Healing and Regeneration Through Music*, not only in the better understanding that it gives me of harmony but it works, it heals.

Los Angeles, Calif.

May I express my high admiration for your superb and fascinating interpretation *Esoteric Music Based on the Musical Seership of Richard Wagner*, which I am reading with increasing pleasure and satisfaction. A rare and treasurable book, beautiful in its unfoldment and its revelations, as well as in its blue and gold garments.

Each reading, chapter by chapter, is an added inspiration. Hidden values and meanings spring into bold relief. These things, combined with distinct literary charm, cast a radiance across its pages, and bring an extraordinary enjoyment as well as an added insight into the grandeur of the Wagnerian genius. For such inspiring and enlightening companionship I am indeed grateful.

IN PRODUCTION

Volume III, Old Testament New Age Bible Interpretation, is in the printer's hands. Date of release will be announced later. It will be uniform in size and format with the other two volumes on the Old Testament.

New Age Press Publications

BY THEODORE HELINE
Studies of This Changing World

AMERICA'S DESTINY	A New Order of the Ages - - - - -	35c
THE NEO-AMERICAN	Building a New Race - - - - -	35c
THE AMERICAN INDIAN	Our Relations and Responsibilities - - -	50c
JAPAN - - - - -	Her Double Astrological Rulership - - -	35c
RUSSIA - - - - -	Part I Social-Political-Economic - - -	35c
RUSSIA - - - - -	Part II Cultural-Artistic-Religious - - -	35c
THE RUSSIAN SPHINX	Anglo-American-Soviet Relations - - -	25c
POLAND - - - - -	The Land of the White Eagle - - - - -	35c
TURKEY - - - - -	Lebanon and the Land of Araby - - - -	25c
IRAN - - - - -	And the Middle East - - - - -	25c
TIBET - - - - -	Where Modern Politics Wrestles With an Ancient Dream - - - - -	25c
ICELAND - - - - -	The New Galilee - - - - -	50c
Retributive Justice in the Life of Nations - - - - -		35c
The Occult in Drama		
SHAKESPEARE - - -	The Merchant of Venice - - - - -	50c
	<i>The Heart versus the Head Judgment</i>	
SHAKESPEARE - - -	Romeo and Juliet - - - - -	50c
	<i>The Law of Polarity</i>	
PEABODY - - - - -	The Wolf of Gubbio - - - - -	50c
	<i>Saint Francis and the Wolf of Gubbio</i>	
IBSEN - - - - -	Peer Gynt - - - - -	50c
	<i>The Redemptive Feminine</i>	
CAPEK - - - - -	Rossum's Universal Robots - - - - -	50c
	<i>As in the Days of Noah</i>	
<hr/>		
GANDHI - - - - -	The Prophet of Love in Action - - - - -	25c
NICHOLAS ROERICH -	The Voice of an Epoch - - - - -	25c
THE OPEN MIND - -	An Outline Study (Mimeo) - - - - -	35c

THE NEW AGE INTERPRETER

Issued every month or two, Five issues, \$1.00; eight issues, \$1.50,
single copies, 20c

Bound Interpreters. Blue cloth, gold lettered; index. Two years to each volume; 1945-6, 1947-8. Five dollars a volume.

Unbound volumes with index: \$2.25; 1943-4, 1945-6, \$3.00; 1947-8, \$2.50.

(Californians please add 3% Sales Tax.)

NEW AGE PRESS, Inc.

1544 Cerro Gordo Street

Los Angeles 26, Calif.

Californians will please add sales tax.

—NEW AGE PRESS PUBLICATIONS—

BY CORINNE HELINE

OLD TESTAMENT VOL. I

The Hexateuch. Glossary, Index, Illustrations. 512 pages - - - - \$5.00

SECTIONAL BOOKS—FROM O. T., VOL. I

Genesis: The Book of Eternal Beginnings. Index. 184 pages - - - \$1.00

Exodus: The Book of Liberation. 112 pages - - - - - 65c

Leviticus: The Book of Law. 28 pages - - - - - 25c

OLD TESTAMENT VOL. II

Solomon and the Temple Builders. Books of Initiation.

Indexed, Illustrations. 470 pages - - - - - \$5.00

OLD TESTAMENT VOL. III

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

NEW TESTAMENT VOL. IV

PART I Paper \$2.00; Cloth \$2.75. Part II Paper \$2.50; Cloth \$3.25. PART III

Paper \$2.50; Cloth \$3.25. The three parts in paper \$6.50; Cloth \$8.50.

The Three Parts in one volume, cloth, \$8.50.

Astrology and the Bible. 12 Lecture-Lessons—Mimeo - - - - - \$3.00

Numbers and the Bible. 12 Lecture-Lessons—Mimeo - - - - - \$3.00

Esoteric Music Based on the Musical Seership of Richard Wagner - \$3.50

Magic Gardens. How Angels Say It With Flowers. \$2.50; postpaid - \$2.65

America's Invisible Guidance - - - - - Paper \$2.00; Cloth \$2.50

The Twelve Labors of Man - - - - - \$1.00

Healing and Disease in the Light of Rebirth and the Stars - - - 50c

Healing and Regeneration Through Music - - - - - Paper 50c

Healing and Regeneration Through Color. Paper \$1.00; Cloth - - - \$2.00

Through the Year with Mary - - - - - \$1.00

The Book of Revelation (Section of N.T. Part III) - - - - - \$1.00

OCCULT ANATOMY and the BIBLE SERIES

The Archetype, or The Heavenly Pattern of Man - - - - - 35c

The Immaculate Conception - - - - - 35c

Prenatal Adventures of the Human Spirit - - - - - 35c

Physiological Processes Spiritually Interpreted - - - - - 35c

Ye Are the Temple of the Living God - - - - - 35c

The Etheric Body and Its Role in the Sensitization of the Physical - 35c

The Two Nervous Systems and Their Relations in Spiritual Development 35c

The Blood—An Arcane Mystery - - - - - 35c

The Role of the Ductless Glands in Spiritual Development - - - 35c

The Desire Body—The Astral Plane, Karma, Conscience - - - - 35c

Body, Mind and Spirit - - - - - 35c

Rebirth Through Regeneration - - - - - 35c

Set of 12 Booklets - - - - - \$4.00

New Age Screen Interpretations - - - - - 50c

The Holy Easter Mysteries - - - - - 50c

Healing Miracles of Christ Jesus - - - - - 50c

The Life and Mysteries of the Blessed Virgin - - - - - 50c

Lenten Pearls - - - - - 50c

Spiritual Calendar - - - - - 25c

(*Californians will please add 3% Sales Tax*)