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A magazine issued quarterly devoted to studies designed to aid the modern seeker to a spiritual reorientation in the light of the Ageless Wisdom. Seven issues, \$1.50—Four issues, \$1.00—25c a copy. Theodore Heline, Editor

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CHINA AND THE WEST

The time was, and it is well within the memory of the present generation, when it could be said that "East is East and West is West"; and when the line of demarcation between the two, geographically and politically, culturally and psychologically, was so sharply drawn that it seemed never the twain would meet. But so swiftly, so drastically, has the world scene changed in the past few decades that the cleavage between Orient and Occident is no longer as deep and wide as it has been for ages past. It is still far from bridged; but points of contact and areas of working interrelationship are multiplying with amazing rapidity. Top political leaders from the East are entering into the policy-making councils of Western nations, and their judgments are woven into the substance of decisions arrived at.

Narrowing considerations to our relations with China, the recent visit of President Ho Chi Minh of North Vietnam to Moscow, the Soviet satellites and, still further west, to London; and the earlier visits of Premier Chou En-Lai to the Kremlin and points west, including Geneva; together with the continued diplomatic exchanges at the Swiss capital between our ambassador to Czechoslovakia and Red China's ambassador to Poland, mark an historic development of major significance. The oriental colossus of Cathay, so long asleep within her barricaded walls, has emerged as an aggressive, dynamic power in world affairs, and has edged her way into the European chancelleries where her voice carries a weight few could have imagined possible only a few decades ago.

This westward extension of Chinese influence is no mere passing

incident. It is connected with a massive movement affecting the whole of humanity. The forces of global evolution are behind it. These forces travel from east to west. "Westward the star of empire takes its course." This it does in obedience to the innermost constitution of the earth and the basic structure of collective humanity. The earth as a living organism differs in all its parts—not only in its physical features, geographical formations, flora, fauna and climatic conditions, but also in its psychic atmosphere, magnetic radiations and spiritual properties. To this vibrant, pulsating planetary body humanity is intimately related by a corresponding constitution. The two are physically and magnetically linked to each other and are, therefore, constantly acting and reacting upon each other.

Civilization has moved stage by stage from east to west: first Asia, then Europe, then the Americas. From the Western Hemisphere the evolutionary impulse will leap across the Pacific and, on reaching the Asiatic shores, will there inaugurate a new cycle of racial progression. Already it has established a half-way station in Hawaii, where a new amalgam of East and West is in the making; and farther westward, on the Asiatic shores of the Pacific, Western influence is transforming the outer, if not the inner, life of Japan.

Asia presses in on Europe; Europe, on America. The League of Nations was located in the Old World. Its successor, the United Nations Organization, has its home in the New World. The racial melting pot of Soviet Russia is producing what has been called a Mongoloid race. Powerful influences from Asiatic Russia have entered into the governing bodies of the Soviet Union, bodies that in pre-revolutionary Russia were exclusively European. With this new Soviet State, Mongolian China has a racial affinity that leads to natural collaboration for a united thrust into non-Russian territories.

Because this movement is in the direction in which the evolutionary forces are working, it is not to be inferred that this sanctions the aggressive, militant means whereby such advances are made. The direction is one thing; it may be right. The manner and method by which steps are taken in that direction is quite another; they may be altogether wrong. For example, the American continents could not be left permanently to their aboriginal inhabitants. Under the law of "use or lose," they came rightly into the hands of European settlers. But the wrongs inflicted and the crimes committed by the Spanish conquistadores in South America, and by our own country in its three hundred years of war with the Indians

in the course of effecting the transfer, placed upon both dispossessors a heavy karmic debt that still awaits liquidation. This debt was not unavoidable as has been proven by Canada, where treaties were honored and the transition took place without inciting a single Indian war.

If we read historical trends aright, it is at the borders of eastern Europe and not in the presently explosive Formosa Straits and the adjacent mainland that China and the West will come to grips with the fundamental problems involving their future relationship. Whatever troubles develop in the Pacific area during the course of the present ideological struggle between Red China and the Free West, the United States in particular, will be altogether secondary in its long-range historical significance to what is now developing between opposing powers on Europe's eastern frontier. China faces westward, not eastward. She can no longer be ignored or lightly brushed aside. Nor can she be "contained." She is out; she is on the march; she is rapidly moving into a top position beside the first-ranking world powers and must therefore be reckoned with in any broad, world-embracing plans for international cooperation, human betterment and universal peace.

We are not envisioning a return of Mongol armies to the gates of Europe. If the world should again blunder into global warfare, the burden of China's assault on the West would be borne quite logically by Russia. This comes clearly into the purview of the proverbially philosophical Chinese. Militarily, having no nuclear weapons, their role would be secondary. But if they were to create an incident—which is now so easily possible in the Formosa area—that would provoke the United States to retaliation, then Russia, as a Communist ally of China, would unquestionably come to their assistance. She could scarcely escape taking such action without losing prestige among the Afro-Asian bloc, on whose cooperation she counts in realizing her expansionist aims. China could thus take revenge on her opponents for their interference in her affairs and for the indignities to which she has been subjected while in a comparatively helpless condition during the past century or two. It could be done with relatively small cost to herself. In a brochure titled *National Psychology In International Relations*, Dr. Franz F. Winkler declares that this kind of reasoning is known to have been voiced in responsible Chinese circles long before tensions between China and the West reached their present critical stage.

Three Major Racial Types

In his investigations of the world and of humanity as a whole,

Rudolf Steiner, an outstanding spiritual scientist, delineated three major types of consciousness among the peoples comprising the cultures of the Northern Hemisphere. Each of these three types occupies a certain section of the globe. The one type is purely oriental; it inhabits Asia, southern Asia in particular. The second type is a blend of oriental and occidental; it occupies eastern and middle Europe. The third type is purely occidental; it peoples the westernmost part of Europe and the Americas.

Is there any factual basis for this subdivision of the earth into three main areas? Dr. Winkler, in the brochure previously referred to, answers this question by stating a few simple, well-recognized facts. The East, he reminds us, is the point of origin of the vast majority of *ideas*; all major religions have arisen in this area. The West puts these ideas to test through *action*. Between these two polarities stands the *artistic* and *moderating* genius of the "Middle." "Even in ancient times," observes Dr. Winkler, "it was the East which produced the great ideas, the Middle—then chiefly Greece—which gave them their artistic form, and the Roman West which in restless activity, shaped the civilization of the world."

Here, then, are three types of human consciousness. They relate to man's threefold nature; to the willing, feeling, and thinking aspects of his inner being; and to the assimilative, circulatory and nervous systems of his physical body. As each of these three systems has its seat in a specific portion of the body—namely, in the lower torso, the chest and the head, respectively—so does each of the three types of people correlating to this threefold structure of man occupy a separate portion of the living planetary organism on which they all dwell. These three sections are conveniently referred to as Eastern, Middle and Western. Quite obviously, they have no clearly defined boundaries but merge gradually into one another.

Each of the three groupings has a special gift for interpreting to mankind one of the three basic human relationships. The oriental is correlated to the man's assimilative system. This is most closely connected with the inner forces of the earth; consequently, people in this category are best able to interpret man's relation to the earth. The Chinese, who typify the purely oriental type with its attachment to the land and its love of "The Good Earth," come immediately to mind in this connection. Also in connection with the historical fact that China has conquered her conquerors by assimilating them. "China," said an old writer, "is a sea that salts all the rivers flowing into it."

The "Middle" group correlates to the circulatory system. This

system, being centered in the heart, draws its units into a feeling for their fellow men, which gives them a special aptitude for interpreting man to man.

The Western group lives in the "head" system. Its members look up and out at the universe about them and become the interpreters of mankind's relationship to the cosmos.

Facts such as these inspire a sense of reverential awe as we contemplate how marvelously interwoven are the spiritual and physical natures of man, their correspondences in the body of collective humanity, and their correlations to the inner and outer structure of the earth itself. Here is knowledge that has been made available by metaphysical science. Rightly apprehended and acted upon, it leads one into a better understanding of himself and the world in which he lives. It provides basic facts for meeting the complex problems of changing conditions in every department of man's individual and collective life. In times past the knowledge of which we are speaking was acted upon more or less instinctively. That is no longer sufficient. It must now become part of one's conscious, scientific equipment if he is to realize the orderly fulfillment of his undying hopes and aspirations for the greater spiritual life he is destined to enjoy in time to come.

Unity in Diversity

Harmonious and fruitful international relations must necessarily be based on mutual respect and understanding. Basic to that respect and understanding is, on the one hand, a realization of humanity's racial solidarity and, on the other, of deep-seated psychological differences among peoples. Though everyone is ready to assent to the proposition that all men are brothers, the concept of unity remains, for all practical purposes, very much of an abstraction. A full appreciation of the ideal is still far from realized.

With regard to the differences, observation does not usually go beyond the more obvious external features. These are relatively superficial and immaterial. What really matters is what lies in the depths of various people's psychological natures. Not until these are rightly perceived and correctly evaluated can there be true understanding. Thus we have here two facts: (1) the fundamental unity of all mankind; (2) deep psychological variations among the major races. As these facts are more firmly grasped and acted upon, greater progress will be made in reshaping our global community into the likeness of our cherished ideals.

The specific facts uncovered by spiritual science, revealing wherein exists unity and wherein lie deep divergencies, can become not

only wonderfully helpful in dealing with international problems of every kind, but are positively essential to a successful solution of them. When we can truly lay hold of the fact that the nations and races are related to humanity in exactly the same manner as certain vital organs are to the human body, we shall come closer to grasping the concept of oneness. For establishing right relations in any given situation, be it among individuals or nations, there must be an approach appropriate to outward behavior and, above all, to the psychological nature of the persons or nations involved.

The psychological differences between occidentals and orientals are chiefly responsible for the difficulty they have in understanding each other and in working together effectively and harmoniously. It is the most serious factor in the sharp cleavage now existing between the United States and Red China. What many heads of institutions are doing in building a personnel under the guidance of a psychological counsellor is what governments could do far more efficiently than they have in the past, especially in the selection and training of diplomatic representatives. Such a procedure would soon pay off by reducing international tensions and thus lessening the dangers of armed conflict.

In the thirteenth century, when the Mongols under Jenghis Kahn threatened to overrun Europe, they were intercepted and driven back by armed forces. Europe was saved that it might develop the civilization it was destined to bring forth—a civilization that was not to be an extension of Asiatic culture.

Again in our time the Mongols, 600,000,000 strong, are entering the domains of Western civilization; but the situation is different. The first invasion was military; the present entrance is by way of diplomacy. The first assault was repulsed by arms. The second must be countered by psychological weapons if the world is not to be plunged once more into a holocaust of war.

When the Mongols first threatened to sweep over Europe it was necessary for civilization's natural progression that the Asiatics remain within their own sphere so the younger culture of the West might have an opportunity to develop along the lines of its own unique genius. It was essential that East remain East, and West, West. This is no longer so. The West has grown up. It has developed a secure culture of its own. Now the evolutionary imperative is for the two hitherto widely separated cultures to meet, to deliberate, to cooperate. Formulas must be found whereby this can be done. Devising means and methods for harmonizing the opposite cultural polarities is the greatest challenge of our time.

It cannot be done until the peoples and their leaders penetrate more deeply into the inner nature of man and the spiritual forces that operate beneath the surface life of nations and races. A wider, deeper knowledge of what metaphysical science can offer has become a *must* for our age.

Nations and races have, to some extent, acquired a consciousness of their essential oneness in a universal humanity. But, and we repeat, this sense of unity must become more than an instinctive feeling, an idealistic aspiration. It must rest on conscious, concrete knowledge based on the science of the soul. Only then will it prompt the creative impulse that will make it operative at a level where national diversities and racial distinctions can be scientifically harmonized. "One cannot but feel that the ultimate happiness and peace of the world," writes Dr. Winkler, "depends as irrevocably on the interplay between East, Middle and West as the health of the human being requires an unhampered flow of blood between head, heart and limbs. Once circulation is interrupted or severely hampered, illness of the whole organism is unavoidable. Without full recognition of this fact a statesman can be nothing but a bewildered and often angry policeman, never a healer and preserver."

Recognition Without Approval

The foregoing is pertinent to present Sino-American relations. The United States does not like Chinese Communism. As a system of government and a way of life, this country opposes it on economic, political and religious grounds. It would not be true to itself if it did otherwise. But disapproval of Red China's communist regime neither necessitates nor justifies attempts to seal it off from all possible contacts, economic, diplomatic or cultural. There is no bottling up a quarter of the world's population. Nor can ideas be quarantined. We of the free democracies of the West believe we have a superior ideology. If we have not, there remains only two alternatives open to us: either surrender to that of our opponents or discover one that will conquer and survive by virtue of its true superiority. Accepting this thesis as true, it is for us to grasp every opportunity for carrying our ideas and ideals into the opponents' camp and to invite those who have not yet discovered what we consider a better way of life to come and observe it for themselves. Let first hand observation and exchanges replace second-hand reports, prejudiced interpretations and badly distorted propaganda.

Red China exists. We may argue that it came into being by force, by revolution, that it is not truly representative of the people

governed and is not, therefore entitled to lawful—or what is called *de jure* recognition. But to deny its factual existence, to withhold *de facto* recognition, certainly does not abet forces striving for peace, for reconciliation, for cooperation. The democratic world abhors totalitarianism; it rejects communism; it deprecates atheism. But these are all part of a global illness. By no external action can they be removed from the body social as a whole. They are ills that must be lived with until they are healed. And as there is globally distributed guilt in their causation, so is there universal responsibility for their cure.

Attempts to self-righteously keep apart lest we become infected with an evil virus will, in the end, prove utterly futile; and statesmen endorsing that procedure “can be nothing but bewildered and often angry policemen, never healers and preservers.”

Dr. Winkler reminds the reader that “naturally an attitude such as this must not lead to appeasement or pacifism, for to be lenient toward Communism, Nazism or any other form of gangsterism would be as stupid as to be lenient toward a cancerous growth. But we must never forget that these growths are merely symptoms of a world-wide disease which will recur and multiply until its cause is removed.”

The Psychological Aspect

In China we are confronted with a people whose psychology has not yet been fathomed by the white race. The “bamboo curtain” was there long before Communism arrived. The Red regime merely rendered it more impervious.

As previously observed, the Chinese are philosophically minded. Scholarship has been a first requirement for its leaders. The people have an innate sense of dignity which must be upheld at all costs. According to their religious beliefs their departed ancestors require it of them, so it is a necessary condition to their receiving help from the other side of life. They must not “lose face.” This is such a deeply rooted moral and religious requirement, and has become so much a part of Chinese racial psychology, that the atheism of the present political regime does not even slightly lessen or modify its compelling code. Recovery from failure to save face can be accomplished only by punishing the offender.

Who then are the guilty? Who are the major offenders? The peoples of the West! For a century or two Western nations have looked upon China as a legitimate field for exploitation. The comparatively helpless Chinese were plundered and arrogantly pushed around to serve alien interests. These past injuries have not been

forgotten; all the while they continue to smart under those still being inflicted upon them.

New China is set to avenge these humiliations. Punishment must be meted out, be it soon or late. They are biding their time, apparently with infinite patience. They think in terms of centuries. They have a saying that no war lasts more than a hundred years. They would surely not make the "cold war" an exception.

If anyone should have any doubts about how near to the normally placid, impassive surface lies a ranking resentment against the arrogance, past and present, of the West, about the intensity of their impulses to take revenge, he needs to recall the recent riots in Taipei, when a mob stormed the United States Embassy and left it in semi-ruins. The unusual feature connected with this incident was not the angry demonstration following the killing of a Chinese national by an American soldier, but the target against which the mob directed its fury. It did not turn on the killer and demand his life, which would have been the course taken in this or any other Western country in taking revenge; it turned instead on the American Embassy. It was the United States they were attacking; it was the Stars and Strips they tore into shreds; it was the West against which they directed their destructive fury.

If this had happened in Red China the incident could be explained quite plausibly as an expression of Communism's hatred of those who so resolutely oppose its very existence, not to mention its avowed purpose of taking over the world. But this outburst of violence against the Embassy, symbol of America's presence in their midst, came as a shock to our people. It seemed incredible that so much anti-American sentiment could flare up among Chinese whom we looked upon as our firm friends. We were under the impression that we had won their love, loyalty and eternal gratitude by helping them to remain free; by protecting them from Communist invasion; by guaranteeing their independence and national security to the extent of placing enormous military establishments on and around their island refuge.

But here is where our judgment fails for lack of not knowing the psychological workings of the Chinese nature. It fails because the approach is based primarily on material considerations. These have their place, but more is needed. Economic and military aid alone will not win the darker races for the West. They will be won and held only by those who give evidence by their attitude and action, that they do not and cannot look down upon them, because, above and beyond all racial differences is a genuine fraternal relationship

based upon a common origin, equal potentialities, and an identical human destiny. Such a spiritual concept the East can grasp. The Chinese will respond to it. Actions growing out of a relationship based upon such spiritual verities would gradually dissolve the smouldering hatred and the plottings for revenge by restoring to a humiliated people its sense of dignity and its self-esteem.

The knowledge of which we stand in greatest need is nowhere more desperately required than in areas having to do with Orient-Occident relationships in general, the United States and China in particular. Here are problems Dr. Steiner refers to in his work *The East in the Light of the West* as touching upon "life and death in the material as well as the spiritual sense."

"Asia," continues this prophet-seer, "possesses a heritage of ancient spiritual life which for her is above all else. This spiritual life will burst into a mighty flame if, from the West, conditions are created such as cannot satisfy it." He then avers that "peoples of the East will be satisfied only when the West can offer them thoughts of an universal humanity; thoughts that indicate what Man is in the whole universal order and how a social life may be achieved in conformity with what Man is. When the peoples of the East hear that the West has fresh knowledge on those very subjects of which their ancient traditions tell, and for the renewal of which they themselves are darkly striving, then will the way be open for mutual understanding and cooperation. If, however, we persist in regarding the infusion of such knowledge into public activity as a fantastic dream of the impracticable, then in the end the East will wage war on the West, however much they may converse about the beauties of disarmament."

Now that even "converse" at top levels on the subject of disarmament has been terminated after years of continuous discussion, the urgency of coming to serious grips with the non-material or spiritual factors involved in all individual and international relationships becomes increasingly evident. For safety, security, true progress and well-being there is but one direction humanity can take and that is spiritward.

MORE ABOUT RACIAL RELATIONS

We shall continue a study of racial relations in the next issue. It will be devoted to the problem now so deeply disturbing within the borders of our own country, again bitterly dividing North and South. We hope to deal with the subject objectively and dispassionately, and that many of our readers will want extra copies for distribution. The importance of exerting every possible effort to promote better understanding between sectional and racial cleavages cannot be over-emphasized at this very crucial stage in our historical development. The next issue is scheduled for early November.

MYSTIC MASONRY

By Corinne Heline

III

ESOTERIC ARCHITECTURE

Mystery Teachings of the ancient world numbered architecture among the sacred arts. There were two reasons for this. First, they looked upon the Supreme Being as the Grand Architect of all creation; second, they regarded man himself as the builder and keeper of his own human temple. St. Paul, who was a mystic Mason, taught his disciples "ye are the temple of God." Paul was referring to the threefold personality wherein and whereby the divine ego unfolds its latent potentialities through experiences on the earth plane. As it releases its powers, the indwelling spirit works upon its outer vehicles, purifying and beautifying them; thus building for itself an ever more perfect instrument for manifesting its destiny.

In accordance with the Ancient Wisdom the Masonic Fraternity, which perpetuates those teachings in its wonderful and elaborate symbolism and ritualism, admonishes the brethren to study architecture and to recognize it as one of the sacred arts. In his Masonic Compendium, *Morals and Dogma*, Albert Pike states that the ancient Chinese had no false gods or images. It was their third emperor who erected a Temple, probably the first to be dedicated to the Great Architect of the Universe. He also states that early Christians, in their efforts to safeguard their faith and to protect themselves from persecution, conversed together figuratively and by use of symbols; and that they were known by various appellations such as *Brethren*, *Stewards of the Mysteries*, *Devotees of the Secret*. One of the designations was *Architects*. They were indeed builders, builders of the kingdom of God on earth.

The importance of architecture in connection with Freemasonry is indicated by the designations given to the 12th, 13th and 14th Degrees of the Scottish Rite. They are, respectively, the *Grand Master Architect*, *Master of the Ninth Arch*, and *Grand Elect, Perfect*, and *Sublime Mason*. The officers of these Degrees are called respectively: Master Architect, Royal Arch of Solomon, Perfect Elu. According to Albert Pike, these officers "should be selected from none but Brothers well instructed in the preceding Degrees." He also states that they should understand the *deeper meaning* of these Degrees and impart them to their brethren.

The architecture of any age is a true index to the state of civiliza-

tion to which man has attained. It reflects the essential character and consciousness of its creators. For example, skyscrapers that dominate the architectural scene of our land are a logical expression of widespread and soaring ambition to master the material forces of nature. They are an unmistakable evidence of western civilization's materialistic trend during the last two or three centuries.

This type of architecture has found notable expression in the works of Ludwig Mies van der Rohe, referred to in a recent issue of *Life* as a "Master Architect." In Chicago he has built two towering apartment houses with steel piers exposed at the base around a recessed lobby, giving the buildings an effect of being on stilts. Severely unembellished, they express in purest form the technological concepts of our age. They are ultra-functional. They have strength and fairly assert their mastery over physical forces. Mr. Mies attributes his arresting designs to logic. "Alone," he says, "logic will not make beauty inevitable. But with logic a building shines."

His works do shine. They do embody the very essence of our current materialistic civilization. As such they make architectural history, and on such the future builds. What the future must add to the modern architect's logic are the powers that flow from the heart, powers that will soften the sharply rigid lines of starkly functional structures and introduce flowing forms whereby a greater measure of divine grace may be imparted. This, however, will not be until the masses live, not only according to logic of the mind but also in obedience to a higher logic of the heart. When a desire for spiritual realization properly balances the ambition to acquire material possessions, architectural forms will register this shift of emphasis from the outer to the inner, from the material to the spiritual.

As the predominant architectural forms express characteristics prevailing in a given area, so new forms emerge to point out what may be expected in the future. Such are the creations of pioneer spirits who blaze the trail for the many to follow when they attain to similar vision.

The incoming Aquarian Age will feature the magic of color and rhythmic harmony. Examples of recent structures embodying these elements to an arresting degree were displayed in a magnificent exhibit of outstanding building designs recently on view at the National Art Gallery in Washington, D. C. The exhibit was organized by the American Institute of Architects to celebrate its 100th anniversary, and it revealed how modern design is no longer limited mainly to skyscrapers and homes but extends to factories, airports,

clinics, shopping centers, and so on. As described in *Life*, "their daring contours... their incorporation of art and landscaping... point the way to the architectures of coming decades."

It has been said that "architectures begin in strength, progress to rationality and refinement and end in fantasy." In their soft harmony of colors and graceful lines, landscaped so as to be reflected in adjoining pools, they appear to be veritable houses of fantasy, although serving most practical purposes.

The imagination of the architect who designed the new Technical Center of General Motors Company certainly glimpsed a vision of the New Age. This splendid building has been called a twentieth century marvel, and been compared in splendor and beauty to Versailles. It has been described as embodying "a vast consistency of spirit and of grandeur in spatial pattern," and as expressing "immense order of its space and etherial freedom of its structure, a work of genius, mathematical and crystal clear and built of disciplined thought."

The new United States Embassy Building at New Delhi is described as making magnificent use of the principle of combining structure and decoration as inseparable elements of a building. A grill of pierced stone forms the principal element of the building's exterior, which shelters the interior from India's blazing sun while endowing the whole with "a serene and romantic splendor."

"No more perfect example of structure transfigured by ornament," writes Joseph Hudnut in *Art News*, April 1957, "could be imagined than the slender gold columns, which support the widely projecting roof, march against the static and textured grill..." Palm trees rise from a water-garden in the patio; and laid out before the building but separated from it by a terrace lies a reflecting pool dotted with lilies.

A prominent architect in New York City associates juvenile delinquency with dark, narrow hallways and unattractive, crowded schoolrooms. He desires to construct a building in that city with walls composed entirely of glass, with large and commodious rooms and wide hallways, the whole flooded with sunlight. Then he wants to study the behavior, together with their mental and moral development, of pupils attending such a school.

In the imaginative use of light, color and space in the new architecture now emerging there truly may be found seeds of a more glorious tomorrow.

Church Craft and Temple Craft

A comparative study of Church Craft and Temple Craft includes

more than the Church and Masonry, for it involves divergencies and inharmonies basic to human character and points to instinctive differences which separate nation from nation, man from man. These differences delay realization of the universal dream of a unified world flushed with the glow of eternal peace.

There are two streams of humanity. They may be generally classified as followers of State or Temple Craft, the Path of Knowledge, and of Church Craft, the Path of Faith. Illumination comes to adherents of either when brought into balance by the other; and every individual, every organization, bears the insignia of one of these two paths.

Temple Craft centers primarily in activities of the objective world. Its followers are the creative, dynamic persons, initiators but never imitators. Statesmen and leaders in various fields, especially finance, will be found in this group—represented in Temple Craft by King Hiram of Tyre and biblically by Cain, a son of Fire. In this type of person mentality is dominant. For their enlightenment there was inaugurated a way of attainment wherein they are instructed to “journey toward the East in quest of light.” This path is mystically termed *Initiation by Fire*, and Cain, its founder, bore upon his forehead a brand symbolic of reason unilluminated by spirit. The main objective of Initiation by Fire is spiritualization of the reasoning intellect.

Followers of Church Craft are centered in the heart, so this is well called the Path of Faith. They are eager to be taught, willing to be shown, amenable to direction and suggestion. In masonic symbology they are represented by King Solomon; biblically by Seth, son of Adam and Eve. Aspirants upon this path bear upon their foreheads the sign of the cross marked in holy water. Attainment thereon is mystically known as *Initiation by Water*.

The supreme mission of Christ Jesus was to bring about an amalgamation of these usually divergent paths. By His life and work He sought to demonstrate the power and glory that would be man's when a harmonious blending of the forces of head and heart had been effected, a blending that manifests outwardly as equality between man and woman. The illumined aura shown about the head of the Messiah is indicative of the Christed mind while the glory light shining from His heart signifies illumination through love. In Him head and heart (State and Church) unite to form one glorified whole. This is the meaning of the biblical statement that He is “a priest for ever after the order of Melchizedek.”

Fundamentally, the teachings of the Church and of Masonry are

the same, a fact not generally recognized by the followers of either path. Their goal is one although their methods of attainment vary. High spiritual truths underlie their ceremonials, the most magnificent and elaborate in the world today. The fundamental theme of both is *polarity*—meaning, as previously explained, equilibrium between the masculine and feminine poles of spirit, evidenced in the objective world by equality between man and woman.

Masonry's most familiar emblem is an open Bible whereon rests a square and a compass. The square represents the feminine pole of spirit; the compass, the masculine. The key to the Bible is MAN, and its theme is regeneration by means of polarity.

The principal symbol of the Church, a cross upon an open Bible, has the same significance. The vertical limb of the cross stands for the masculine; the horizontal limb for the feminine. The Bible is the textbook for establishing equilibrium between these two.

The famous pair of columns in every masonic lodge, Jachin and Boaz, have a like symbolism, while the decorative motif—pomegranates (fruitfulness) and lilies (purity)—points the way of attainment through the fruitfulness of service and the purity of day-by-day living. In a previous article of this series on esoteric architecture was given a similar interpretation of the twin towers characteristic of the established cathedral pattern. In man the two nervous systems, the cerebro-spinal (masculine) and the sympathetic (feminine), are the two columns of the human body temple. An ego enters physical embodiment through the union of the two columns (father and mother), then learns to control his own physical temple by means of the two nervous systems. A masonic candidate passes between Jachin and Boaz in his quest for light. A Church aspirant kneels between two candles burning before the Holy of Holies that he may learn to "walk in the light as he is in the light."

A tessellated pavement is prominently identified with both Church and Temple Craft, and represents the forces of good and evil. The Church teaches that the earth is checkered black with man's sins and white with the mercy of heaven. The masonic Master was at work upon this pavement when attacked by the three ruffians. In other words, the forces of evil work through the three lower principles of man's nature and often temporarily subjugate the good.

A five-pointed star is equally significant in the two crafts. A cross indicates man's spirit bound to his body. When his spirit achieves liberation the cross becomes a star. The five wounds of Church Craft are located in the head, hands and feet, where are the centers that make for liberation from physical limitations. The five

points of fellowship in Masonry refer to the same liberation which, in masonic terminology, is spoken of as giving ability to travel in foreign countries.

King Solomon bestowed high honors upon the twelve Fellowcraft brothers by teaching them profound secrets of the Order and sending them forth to illumine others. Christ Jesus bestowed the same award upon His twelve Disciples and sent them forth to preach His new gospel. *Twelve and one* is the numerical pattern of heaven and earth. In the heavens the Sun is central to the twelve zodiacal constellations; in man the ego is central to his twelve body centers. The underlying pattern of the Old Testament is concerned with Jacob and his twelve sons, while the New Testament pattern is based upon the Lord Christ and His twelve Disciples.

Melchizedek, the Atlantean high priest, came to communicate the divine meaning of polarity to Abraham, first teacher of the Fifth Root Race, in the little town of Salem, which later became Jerusalem. Solomon and Hiram endeavored to affect polarized unity in building the molten sea. Their work was frustrated by the three ruffians (selfishness, avarice and sensuality), the very forces that still defeat its consumation in this day.

When building the Temple of Zerubbabel, Nehemiah and Ezra, representing Temple Craft and Church Craft respectively, labored toward a like amalgamation but to no avail, the forces of man's lower nature being still too strong. The final and highest work of Christ Jesus took place in the same highly magnetized city (Jerusalem) wherein occurred the work of the ancient Atlantean high priest. There it was that the Lord Christ gave His supreme teaching on polarity, concealed within the symbolism of the Last Supper. Melchizedek gave this fundamental instruction to Abraham; the Lord Christ, a high priest after the order of Melchizedek, gave the same at the close of His ministry heralding the new Aquarian Age.

Demonstration of this dual masculine-feminine power will characterize the most advanced egos following either path of development. They will be the pioneers of the Sixth Root Race, which will prepare the way for the second coming of the Christ.

One of the treasures of the Church is an exquisitely chased golden cup designed with a vine on one side and a sheaf of wheat on the other. It is the Grail Cup, its symbols denoting the blending of the masculine and the feminine polarities. The Grail of every medieval and modern aspirant is the same as the molten sea of ancient Masonry.

Temples are equally important in the symbology of Church and

State. Masonry is built around the Temples of Solomon and Zerubabel. The Church points to the Temple of St. John, with its twelve entrance gates that are never closed and its sea of glass, the molten sea in final perfection. The white-robed figures which stand upon it are new race pioneers who have effected polarity within themselves and are thus prepared for the glory of the second coming. Knights Templar understood these truths and wished to build in Jerusalem a new temple where they could be taught to practice their way of life. Jacques de Molay, their leader, was murdered and the Order was eventually disbanded.

Rosicrucianism, which embodies many teachings of the Templars, is allied to Masonry through the Degree of the Rose Cross. In the official organ of United States Masonry, *The New Age*, it was recently stated that the Rose Cross work was founded by Elias Asmole, a Hermetic scholar and kabbalist of sixteenth century England. He founded a Masonic Lodge and a Rosicrucian Order in London, and worked both of them together. A Mason avers "By the Rose upon the cross I conquer"; a churchman, "By the cross of Christ I conquer." Christ is the Rose of Sharon. In the catacombs of Rome was found a golden cross. On its right arm was engraven a rose of Sharon and the word *Alpha* (beginning); on its left arm, a rose of Sharon and the word *Omega* (end).

In masonic legends there are three Masters who find the acacia, a plant sacred to both Church and Lodge as meaning eternal life. The Ark containing the Holy of Holies was made of acacia (chittim) wood. Also, a sprig of its green is placed by brother members in the casket of every deceased Mason.

Both Masonry and the Church are founded upon ritualism originating in initiatory Rites where a candidate was "slain" and placed in a grave to rise again at sunrise of the third day. A Master Mason says: "My name is Acacia. I have been in the grave and have triumphed over it by rising from the dead and being regenerated in the process; I have claim to life eternal."

Said the Christ, in accordance with the ancient initiatory formula, "Destroy this temple, and in three days I will raise it up again." At dawn of the third day following His crucifixion, amid the glory of the sunrise and the halleluiahs of rejoicing Angels, He demonstrated to all the world that He was indeed "the resurrection and the life."

BOOKS AND MORE BOOKS

By ELIZABETH HILL

BEHIND THE VEILS OF DEATH AND SLEEP, Gladys Meyer. New Knowledge Books, Essex, England, or the New Age Press, Inc. Paper—44pp—70 cents.

"There is a natural body, and there is a spiritual body. . . . The first man is of the earth earthy: the second man is . . . from Heaven," so wrote St. Paul to the Corinthians. Gladys Meyer, a disciple of Rudolf Steiner, elucidates: "We are not physical human beings here on earth, who suddenly become spirits at the moment of death. We are at every moment in life, both body and spirit: we live both on earth and in the spiritual worlds. The one sphere interpenetrates the other and there is no separatenss, *except that which exists in our consciousness.*" Then she explains how to make use of the three gates of entrance into the higher realm: death, sleep and initiation. The rest we leave to the reader of this valuable booklet.

HOW TO IMPROVE YOUR MIND—Baruch Spinoza. Philosophical Library, 15 E. 40th St., New York 16. Paper—90pp—Footnotes—95¢

Translation of an incomplete treatise by the 17th century philosopher, who took the premise that to be wise is to be free. True, if wisdom is not defined as a purely mental product rather than a balanced relationship between spiritual unfoldment and concrete ideation. We leave the conclusion to the reader's discrimination.

SCIENCE AND THE LOVE OF GOD, Frank J. Pirone, M.D. Philosophical Library, 15 E. 40th St., N. Y. 16. Cloth—253pp—1957—\$4.25

Here is a volume that runs the gamut from the origins of cell life to the complex human organism; from primitive instinct to abstract thinking; from the individual to nations and races. Out of his wide experience as a physician-psychologist on the staff of the largest mental institution in the U. S., he arrived at some startlingly new hypotheses on many subjects, not the least of which are: the origin of cancer and old age as a single bodily process; factors which determine racial differences; biological procedures in relation to god-man, and so forth. His findings are presented with a father-to-son frank simplicity that makes for easy understanding.

DREAMS OF DOMINION, Edith Brooks Moore. Willing Pub. Co., Box 51, San Gabriel, Calif. Boards—55 pp—Illustrated—\$2.50

So many have inquired about biblical stories for children that we are happy to announce this one. Joseph of the Old Testament is presented in a narrative so beautiful that it will appeal to children of all ages. They will feel that they have "laughed, played, hoped and rejoiced" with Joseph and his people in far-off lands.

PSYCHICAL RESEARCH—R. C. Johnson. 1956 Cloth—173pp—Index and Reading Suggestions—\$2.75 Philosophical Library, Inc., 15 E. 40th St., N. Y. 16

The following excerpt is from the preface to this book: "We are slowly emerging from a century of scientific thought based . . . on a materialistic outlook . . . One of the most interesting growths of the last twenty-five

years has been the science of parapsychology, which may briefly be described as the application of experimental method and statistics in the field of psychical research. However suspicious the majority of scientific men may still be of psychical research in general, here in para-psychology are facts which completely undermine the complacent materialism of the past century." And this from an author who is M.A., Ph.D., D.Sc., associated with Queen's College, University of Melbourne. There are chapters on Telepathy & Clairvoyance, Psychometry, Materialization, Mediumship, etc., as they deal with the problems of actual survival.

CONFUCIUS, His Life and Time, Liu Wu-Chi. Philosophical Library, 15 E. 40th St., N. Y. 16. Cloth—189 pp—Bibliography & Index—\$3.75

Out of such authentic material as is available and of his own deep study of Confucian classics, the author presents a vivid yet simple sketch of the life and influence of this immortal philosopher-statesman who stands alone in his impress upon the nation of his nativity. Emerson says that every institution is the extended shadow of its founder. While Confucius may not be considered as the "founder" of China, its government and culture have certainly been the "extended shadow" of this glorious national until very recent times; and doubtless still are in many respects. For a clearer understanding of the China that is emerging amid turmoil and disaster look to its moving spirit, Confucius. Hence we are glad to call your attention to this book.

A TAGORE TESTAMENT—translated by Indu Dutt. Philosophical Library, 15 E. 40th St., New York 16. Cloth—117pp—\$4.75

In the translator's forward we find the best possible introduction to this outstanding work by an outstanding seer: "It is understandable that Tagore may not appeal to some. . . I can do no better than quote from the poet himself: 'Poetry is undoubtedly a matter of taste. Its proof is in time. Infinite is the patience of time so that even taste ultimately follows its lead.' To which Indu Dutt adds: "It is true that although Tagore was universally acknowledged, he is essentially a poet of Bengal. His inspiration arises from the very soil of Bengal. . . those rivers, woods, flowers, the six seasons, that sky; the epics, myths and mythology of the place; the political backwardness, social weakness, the spiritual heritage, the ordinary man, woman and child of that everyday. . . It is his 'provincialism'. . . makes a poet. He tells of the transformation of a single tree and it is Spring on earth." A "testament" worthy of a place in any Tagore collection, or any collection of sheer beauty.

WALT WHITMAN'S CONCEPT OF THE AMERICAN COMMON MAN—Leadie M. Clark. Philosophical Library, 15 E. 40th St., New York, 16, N. Y. Cloth—178pp—Index—\$3.75

The gleanings of Whitman's own writings and extensive writings *about* Whitman form the basis of this volume. The first chapter deals with the man's relation to his own age; the second, his attitude toward people and groups of people; the third, his democratic vision; four, as one representative of democracy, or the common man in toto. Another aspect of this provocative individual.

EXTINCT LANGUAGES by Johannes Friedrich. 1957—Cloth—182pp—Appendix & Index. Philosophical Library, 15 E. 40th St., N. Y. 16. \$4.75.

Here is a fascinating volume on deciphering so-called "dead languages" by a noted archeological linguist or linguistic archeologist, whichever better describes an author who is more than well versed in both branches of science. The text is so very readable, and made more intriguing by explanatory tables, charts, maps and drawings. Much of it deals with civilizations antedating the Egyptian, many of them practically unheard of by moderns. But of such were our beginnings, and we can still learn from them.

MAHA BHARATA, Selections from Adi Parva & Sambha Parva. 1956 Philosophical Library, 15 E. 40th St., N. Y. Cloth—205 pp—Beautiful illustrations—\$4.75

Once more we "lift" our review from an author's Preface, this time because his statements tie in so perfectly with what Corinne Helene had done specifically in her *New Age Bible Interpretation*, Old Testament Vol. III: "We are beginning to discover that no matter how far back we go into the life of man there is one eternal source of all great teachings... The religious ceremonies, the art, the customs and folk-lore of so-called primitive people are not beginnings but remains of real teachings whose inner meaning has been forgotten... And the teachings are concerned with one central theme: the meaning and aim of existence... The great teachings in their origins provide a system of ideas and practical methods for enabling men to raise themselves from their fallen state." Can one read anything of Mrs. Helene's that does not verify that last statement? The author continues: "In the Mahabharata these are related in a rich profusion of detail, while, like a bright thread, there runs through the work the story of the struggle between the Pandavas and the Kurus... a representation of the struggle between Positive and Negative forces... in everything."

MY FLIGHT TO VENUS, Dana Howard. Willing Pub. Co., P. O. Box 51, San Gabriel, Calif. Paper—89 pp—Addendum—\$1.25

We are taking our review from the author's Addendum because it gives a clear, concise idea of this most intelligently written "saucer" book—if we are permitted to so call it, for it does not deal specifically with these flying mysteries. The author writes: "We are living in destiny-altering days. Our pattern has worn thin and we are desperately in need of a new one... I sincerely believe the Venusians and other planetary beings are here to help us build new thought forms upon which to mold our future... It is the drama of human progress that great souls come to us at the turn of every new cycle... The Elysian fields are still far away but they have been sighted and we will eventually get there. This is the New Revelation." *My Flight to Venus* is the result of a psychic experience that definitely ties in with the reports of many who have seen (psychically or actually) visitors within our earth's atmosphere.

ENGLISH IMPORTS

Based on the Teachings of Rudolf Steiner

NEW KNOWLEDGE BOOKS, 18 Elizabeth Crescent, East Grinstead, Sussex, England—Available from the NEW AGE PRESS, INC.

1. PRACTICAL MIND TRAINING, Lionel Stebbing—Paper, 22pp, 35c: A small brochure on a big subject. It treats specifically with methods for overcoming Mental and Physical Tiredness, Living Rhythmically, Worry and "Nerves," Concentration and Thought Control, Building Will Power, Memory, etc. The text is concise and to the point.
2. THE WISDOM IN FAIRY TALES, Ursula Grahl—Paper, 42pp, 70c: The author, for 20 years a Steiner student, works specifically with handicapped children. Out of these two activities she has evolved a delightfully effective way (for young or not-so-young) of uncovering deep occult truths from stories of the Never-Never Land.
3. THE LIVING PLANT, Geo. Adams & Olive Whicher—Paper 10x8, 77pp, Appendix, \$2.20, Based on Goethe's botanical research and philosophic outlook, the authors maintain, and rightly we think, that our senses do not deceive us but that we have not learned to interpret phenomena so "that the chaos of detail becomes articulate language." Their sub-title—AND THE SCIENCE OF PHYSICAL AND ETHERIAL SPACES—is a clue to their approach.
4. UNDERSTANDING OUR FELLOW MEN, Knud A. Lund—Paper, 10x8, 65pp, \$2.50. The author, a well known Danish psychologist, analyzes the four basic temperaments (Choleric, Melancholic, Phlegmatic and Sanguine), describes their physical peculiarities and reveals the secret of establishing harmonious relations with each type. This is a truly important work on a vitally important necessity, that of "Understanding Our Fellow Men." Many more contributions to esoteric literature available. Ask for complete list.

FROM INDIA

By Swami Sivananda, one of the really powerful forces in India's spiritual awakening:

YOGA IN DAILY LIFE—Paper—170pp—\$1.00. This is the fifth edition of one of his first books: "This book is a message from the great Yogi of the Himalayas to the helpless and bewildered seekers of Truth." Teachings on Karma, Meditation, Concentration, etc.

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CONQUEST OF ANGER—42pp—55c. Also contains the Twelve Epistles of Sivananda. Deals with Anger and Its Forms, Philosophy of Anger, Anger More Powerful than Desire, Hints for Control of Anger, etc. The Epistles are a vital teaching in themselves.

YOGA FOR THE WEST—Paper—70pp—75c. This book includes chapters on the nature of Yoga, what it teaches, Yoga-practice, home exercise, guide to meditation, meditative affirmations and many other kindred helps. The Eastern

Yoga is not for the unaccustomed Western student so it is excellent to have a text adapted to his use.

PHILOSOPHY AND TEACHINGS OF SRI SWAMI SIVANANDA—Paper—168pp—\$1.00. Twenty-two lessons, each one divided into terse instructions that are set forth in pithy paragraphs. For instance, Lesson 20 contains the following: Our Relation to the Absolute; Memory in Meditation; Qualifications of an Aspirant; Mind and Self-Realization; and eight other subjects.

NEW BOOKS ABOUT SRI SWAMI SIVANANDA AND HIS WORKS: STUDIES IN THE PERSONALITY OF SWAMI SIVANANDA—Swami Omkarananda—Paper—96pp—55c.

SWAMI SIVANANDA, THE DYNAMIC MONK, Prof. K.R.R. Sastry—Paper—78pp—55c.

SHAKESPEARE ON SIVANANDA, Swami Omkarananda—A unique characterization by means of selections from the Bard of Avon—Paper—80pp—60c.

ALL OF THE ABOVE ARE PUBLISHED BY THE YOGA-VEDANTA FOREST UNIV., Ananda Kutir P. O., Dist. Dehra Dun, U. P., India.

*We have one copy of each for sale and can supply no more.

Books reviewed on these pages available from The New Age Press, Inc. 1544 Cerro Gordo St., Los Angeles 26, California.

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The extraordinary interest in the *Scrolls* since their discovery in 1947 has not diminished. On the contrary, it is still on the increase. Added literature on the subject continues to come from the press; the radio has found it a topic holding a wide appeal; it is to be dramatized in a film production; and the University of California at Los Angeles has just announced a course of study based on the ancient documents.

Mr. Heline's brochure on the *Scrolls*, which was issued last April, was sold out before the summer was over. It is now in its second printing. It features the life and teachings of the Essenes, forerunners of the Christ. It is truly inspirational matter.

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