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New Age Interpreter

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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SPIRITUAL QUICKENING

There is a spiritual quickening abroad in the world today. For the most part it is not of a spectacular nature, but to a careful observer of the religious scene it is quite evident. In its esoteric aspects, however, it has received as yet but slight recognition. This is so because that which is stirring in the soul of humanity at this time goes much deeper than is generally suspected. In this fact lies our greatest hope for the future.

Humanity is beginning to experience on a broader scale than ever before an activation of powers that lie well below the surface of ordinary beliefs and observances. Powers of the soul are maturing to a point where they are pressing for greater recognition, wider acceptance, increasing expression and more universal employment in the conduct of one's individual and communal life. Physical science is at many points approaching effective contact with the science of the soul.

This development is world embracing and encompasses humanity as a whole. It is a phenomenon of historic moment. It marks a definite stage in man's evolutionary career. It registers a forward step leading from intellect to intuition, from external authority to internal direction, from sense domination to soul control. It is the spiritual world's answer to the earthly blight of atheism. It is the healing balm for offsetting the scourge of spiritual nihilism.

This development springs from tapping the long neglected deeper strata of the inner life and calling into action powers of the soul commensurate with the challenge it must meet if it is to go forward into the light. If it were not for such a balance which Nature maintains for her protection in every department of her being the whole creative process would be without secure foundation and at the

mercy of chance disruption and finality at any stage of its development. But in the contending struggle for the souls of men we are assured that the forces of negation shall not conquer and that "the gates of hell shall not prevail."

The spiritual quickening to which we have special reference is not primarily the currently stimulated religious activity manifested in the unprecedented church building program, the increased church membership, the massive turnouts to hear revivalist appeals to repentance and such vast assemblies as that which occurred in New York City last summer when a hundred thousand or more Jehovah Witnesses gathered from all parts of the world to strengthen their common efforts to save the world from what they believe to be a threatening perdition.

Nor is the awakening spirit fully indicated by such an event in the history of Buddhism as the recent two-year convocation in Rangoon, Burma, when leaders of this faith assembled in response to what it considered a supreme crisis in the spiritual life of the world. The importance attached to it may be judged by the fact that this was only the sixth such gathering called in the past twenty-five hundred years. While this was an effort of tremendous scope to infuse a fresh redemptive impulse into the religious life of the world to counteract the forces that are threatening to blot out the life of the soul from the race of men, its services were directed primarily to religious renewal rather than to the specific purpose of restoring the Mysteries. But like other related movements and events it unquestionably contributed greatly toward reconditioning the world for the later reemergence on the physical plane of Schools of the Illuminati for the dispensing of divine wisdom such as that possessed, for example, by the ancient Rishis of India and initiatory insights such as those which found expression in the Lord Buddha's Noble Eightfold Path.

While there are not wanting impressive and even spectacular manifestations of a universally quickened spirit, it is not this renewed religious revival that will set its permanent and distinctive seal upon our time. Religious revivals occur with relative frequency. It is otherwise with great divine revelations. They arrive only at certain major turning points in the life of the race.

We are living in such a time. We are entering upon an age of augmented powers and enhanced illumination. Concomitant with our awe inspiring exploration of outer space is the even greater wonder of delving into the deeps of our own inmost being. What is therein being discovered, brought to the surface and applied to practical uses and inspirational living lies at the very heart of the

spiritual quickening of our time. From this inmost soul center of our being spring the impulses that manifest variously in such mass religious movements and demonstrations as those just referred to.

The Scientific Approach

Naturally this has always been so. But what is new in the situation is the scientific approach to a study of the nature and powers of the soul by prominent churchmen as well as by leading philosophers, psychologists and scientists. Facts pertaining to the mechanism of the soul, the laws governing its unfoldment and powers accessible to man through the application of right knowledge that for many centuries past have been generally rejected, ignored or held to be unknowable are being brought to light again. The wisdom of the Ancient Mysteries is being restored.

Truths that became occulted, or hidden, not only to the masses but even to the Church when its leaders ceased to be recruited from the ranks of the initiated, are actually in process of reestablishment as an accredited body of wisdom by individuals and groups of academic standing in the several fields of science, philosophy and religion. Physics is moving forward into metaphysics, psychology into parapsychology and dogmatic religion into operative mysticism and the science of the soul.

The first major movement to reintroduce to the public the Ancient Wisdom was the founding of the Theosophical Society in New York almost a century ago. Early in this century its teachings were greatly augmented by the literature of the Rosicrucians in which special emphasis is placed upon the nature and the mission of the Lord Christ. Up until practically our own day the teachings of these two Schools have left organized religion virtually unaffected. Where the Church did not pass them by altogether unnoticed they were almost invariably rejected as dangerous and misleading doctrines to be avoided as perils to the soul's salvation. They were looked upon as snares holding out false promises of entry into the Kingdom over forbidden routes.

This is still largely true. But what can now be recorded is an actual serious rift in this hitherto virtually solid theological front against the the least admission of that body of knowledge variously referred to as Occult Science, the Ageless Wisdom, the Divine Gnosis, the Hidden Mysteries.

A notable instance of a churchman's serious inquiry into this hitherto theologically forbidden field was the appearance last year of a scholarly treatise entitled *Occult Phenomena in the Light of Theology*. It is by Abbot Weisinger, a distinguished Cistercian theologian, and translated into English from the original German.

This book, to quote from the publisher's announcement, "sheds a new light for the Catholic on his approach to occult phenomena and is a remarkable achievement in relating Catholic theology to modern psychological and psychical research, using all the apparatus of the schoolmen."

The treatise is scientific in its approach and Theosophical in its conclusions. That is, it brings the light of the science of the soul to bear upon religious concepts that have lost their meaning for multitudes for lack of interpretations intelligible and convincing to the modern mind. Hence the first part of the book is a theological exposition of the nature, powers and destiny of the soul, its condition before the Fall, and the consequent loss or weakening of the spiritual faculties possessed by man in his Edenic state. The second part deals with occult phenomena in the light of the theologically posited "preternatural gifts," and the ways and means whereby those same original soul powers are being regained. The evidence submitted in support of this conclusion rests on purely scientific grounds. "Science and religion," declares the author, "should never be at enmity; they should assist, complete and illuminate each other, and in the present publication the concept 'spirit' . . . will be introduced from theology into occult science, where so far it has not had the place it truly deserves; as against this," the Abbot continues, "it is hoped that a certain amount of new light will be shed on the teachings of the Faith, a light that will necessarily be lacking when there has been no experimental demonstration of the purely spiritual soul."

Abbot Weisinger observes in the introduction of his work that explanations of the origin and nature of the powers of the soul are varied and numerous, and that as for the majority of learned Christians they are simply attributed to "the devil who is supposed in these cases to misuse human powers and so to deceive us." To this he adds: "So to call on the devil as though he were a kind of *deus ex machina*, every time we cannot think of some natural explanation for a thing, is really a little unscientific. . . . In these circumstances it is surely legitimate to present in the light of theology and of Christian philosophy an explanation which seems to come closer to the truth."

This volume is highly significant in that it clearly, logically and convincingly points the way for the Church to recapture the Wisdom of the Mysteries and the Way of Initiation that it possessed in the first centuries of its existence. The possibility of man's unfoldment of superhuman spiritual powers and of attaining to a state of divine illumination while still functioning in mortal form is on the way of

rediscovery by the warders of our religious life. The long lost light that shone in the ancient Mystery Temples is being found again.

In connection with the foregoing, mention may also be made of another recently published volume by a Jesuit priest, Father Herbert Thurston, entitled *The Physical Phenomena of Mysticism*. It, too, seeks to pry open the church door to admit added streamers of light from long veiled mysteries of the soul.

Religion's Lost Dimension

Both of the foregoing mentioned volumes enter bravely into what Dr. Paul Tillich of the Harvard Divinity School referred to as the *Lost Dimension of Religion*. It is the title this notable Protestant theologian gave to an article that appeared in the *Saturday Evening Post* of last June the 14th. In this article Dr. Tillich attempts an evaluation of the increased religious activity to be noted on many fronts, extending well into even secular institutions and gatherings where its voice has not been heard for a long time past. To Dr. Tillich the meaning of this renewed interest is not all that statistics would seem to indicate nor that many observers attribute to it. As he sees it, it lacks penetration, it is without adequate depth. It is not perceptibly modifying our general outlook, attitudes and behavior. It is not effecting a transformation in our ethically and spiritually shattered world.

The question then arrises, why is not popular religion more effective? Dr. Tillich's answer is in effect, that it is not functioning in its full and proper dimensions. It lacks depth. It has a wide horizontal spread; it has surface values, but it has lost sight of the illuminating, transforming truths that lie beneath the literal text, that go beyond current doctrinal expositions and that ensouls sacramental forms and ritualistic practices.

Then there follows logically the question as to how this inner content is to be revealed; where one is to look for it? At this point the Harvard theologian's answer lacks definitness. It is general, not specific. We are bidden to probe deeper. Deeper into current theology? Such a serious probe would in all probability lead in most instances from an hitherto indifferent or passive acceptance of the familiar dogmas, where such are still held, to their positive rejection. The modern skeptical, scientific mind simply cannot approach and read the Bible and the current creedal expositions in the old way. To do so tends to turn the seeker away from the deeper truths rather than into them.

If, therefore, there is an answer to the question as to how and where the lost dimension in religion is to be found. it must be looked

for beyond the more or less rigid forms of conventional, organized religion. It is the Ageless Wisdom of the Mysteries that must be recognized and incorporated into religious teachings before they will be able to draw the present generation into the healing, harmonizing and illuminating influence which it is the function of religion to bestow upon life.

Since the Mystery Teachings went into general eclipse only a few centuries after the inauguration of the Christian era there have always been illumined individuals and small esoteric groups who have been in possession of the Secret Doctrines and who have worked quietly from behind the scenes of general public recognition to keep the sacred Mysteries from complete disappearance. Now the time has come for their emergence into the open. The number of those devoted to serving this high purpose has multiplied so greatly in the course of the past few decades that they are now able to embark upon a program of introducing to an increasingly receptive public concepts, ideas and truths that have in them the potencies of ushering men into the lost dimension of light of which Dr. Tillich has spoken.

In Search of the Hidden Mysteries

Among many such groups that are rendering singularly significant contributions to the cause of spiritual enlightenment is the *Spiritual Frontiers Fellowship*. This is a movement launched in Chicago in 1956 with the purpose of bringing occultism in its highest aspects to the serious attention of the churches. It is spiritually inspired, religious in intent, scientific in approach and method.

The *Fellowship* was the outcome of a number of religious leaders who were encountering in their counseling services an increasing number of cases involving conditions of a psychological and a psychic nature that could not be satisfactorily accounted for nor adequately dealt with on the basis of what the old time orthodoxies in religion or any other field of learning had to offer. And so their search for a better understanding and a deeper insight into the ever mounting mental and emotional disturbances of our troubled times led them to undertake a group effort to explore from a spiritual point of view what the new psychology, psychiatry, psychical phenomena and occult science might be able to contribute to a deepening of the religious life.

The aim of the *Fellowship* is to "encourage within the churches the study of psychical phenomena as related to personal immortality, spiritual healing and prayer." From this statement alone the reader might conclude that this is just another spiritualist group. This it is not, in the sense that the term spiritualist is generally understood.

It shares the spiritualists study of psychic phenomena, not primarily for the purpose of proving their existence but to discover if possible the deeper powers and mysteries of the soul life of which they are demonstrable manifestations. The *Fellowship* is truly on the trail, which, rightly followed to the end, will lead the researchers into the lost dimension in religion, the Sacred Mysteries of old.

The *Spiritual Frontiers Fellowship* is patterned in scope and structure after a similar organization established in England several years prior to the American grouping. It is called *The Church's Fellowship for Psychological Study of Great Britain*. Prominent churchmen, including Anglican Bishops and non-conformist pastors, together with some prominent laymen, initiated the project and are directing its activities. In its own words, "the *Fellowship* believes that the gifts of the Holy Spirit to the Church are meant to be permanent and exercised today, and that 'seers' and sensitives are with us today and that their gifts should be dedicated to the service of God and humanity."

Three specific aims are defined thus: "To stress the importance of communication with the Unseen World in Public Worship, United Prayer and in participation in the Holy Communion Service; to consecrate and develop carefully psychic gifts; and to afford opportunities for members to consult tested, trusted Christian 'sensitives' dedicated to God for this purpose."

The American *Fellowship* makes a similar declaration in its constitution. It reads in part: "Mindful of the mystical and physical experiences recorded in the Bible, especially in the New Testament, and aware of the significant role such phenomena have played in the Christian tradition, the *Fellowship* deems it highly imperative that greater study and thought be given to this area. There is a need today to examine and interpret more carefully the gifts of the Holy Spirit described by Saint Paul in I Cor., 12."

The current issue of *Guideposts* (November, 1958) carries an article by John L. Sherrill entitled *The World Beyond Our Senses*. It tells about the laboratory experiments with Extra Sensory Perception conducted by Dr. J. B. Rhine at Duke University. What the scientific world was generally rejecting with vehemance, as a world of fantasy, when this project was first admitted into an academically accredited institution has since proven to any unprejudiced inquirer its scientifically demonstrated factual basis, and hence its inevitable future incorporation into the curricula of every academic institution of higher learning, secular and sacred.

Incidentally, Prof. Hornell Hart, an associate of Dr. Rhine at Duke University, is also actively identified with the *Spiritual Fron-*

tiers Fellowship. In his book, *Auto-Conditioning*, he deals with the problem of spiritual guidance and the ability to hear the still small voice within from a purely scientific point of view. It is a work, the kind of which are now rapidly multiplying, in which there is a merging of the religious and the scientific, each bringing illumination to the other. The end result of this continuing trend will be the recognition and acceptance of that vast body of wisdom embraced in what is generally referred to as spiritual or occult science and which constitutes the inner core of the Sacred Mysteries taught in the Initiatory Temples of ancient days. It is the wisdom awaiting recovery in our time. It is the Lost Word of the Masons; it is the lost dimension in religion.

Also to be mentioned in this connection is the remarkable work being done by the *Association for Research and Enlightenment* with headquarters in Virginia Beach, Virginia. This is based on the extraordinary readings inwardly received by the Christian mystic, Edgar Cayce. It is a blend of religious faith and scientific evidence, a forerunner of what is one day to be taught in greater amplitude in the restored Temple of the Illuminati.

Yet another recently organized project functions under the name *Religious Research*. It is located in Los Angeles and is under the direction of Dr. Franklin Lohr. It is also pioneering in the field of scientific religion to the end that the restless, doubting mind so prevalent in this skeptical, materialistic age may be stilled so that the innately divine impulses of the heart may become more fully manifest.

We have mentioned the foregoing associations merely as a few examples of what is being done in inaugurating a new era of scientific-spiritual enlightenment that is preparing the way for the restoration of Mysteries. Similar institutions and movements, more or less known, are active in our own country and in other lands throughout the world. Through media of this kind, spiritually oriented and dedicated to serve divine purpose, the Christ impulse is active. Through such the Light of the World is channeling His redemptive radiations. Aligned to this divine inflow, individuals, fellowships, movements and institutions that have caught the vision of a major spiritual promotion for the race of men, and who have committed their life and their hope to its realization, are in these very days of grace creating the patterns that will govern mankind in the New Day now dawning.

MYSTIC MASONRY

By Corinne Heline

PART II

THE JOURNEY TOWARD THE EAST

Third Degree: The Attainment of Mastership

The principal characters around whom Masonry centers are King Hiram of Tyre, King Solomon of Jerusalem, and Hiram Abiff the Master Builder.

History gives but slight information relative to King Hiram of Tyre. It is known that he himself was a Master Builder, and that his home city, the capital of Phoenicia, was embellished with magnificently beautiful buildings erected under his supervision. In fact, the Temple of Solomon in Jerusalem is said to have been a duplication of the splendid Temple of Tyre with its two majestic columns symbolical of fire and water. Hiram supplied eighty thousand workmen to labor on the erection of the Jerusalem Temple and also rare cedars from the ancient forests of Lebanon.

King Solomon was the great king of peace and wisdom. The name Solomon means *wisdom of the sun*. By an early testing such attainment of the young king was proven when he was given permission from on High to ask whatever he would and it would be granted him. He answered, "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." Milton Pottinger writes in his book *Three Master Masons*: "Let us analyze the name of this earthly king who plays so prominent a part in Masonry. The name is divided into three syllables: 'Sol' meaning light; also the name of our sun. 'Om' is the name of God in many of the languages of the world. 'On' is a word that signifies motion. The three words combined signify the Sun-God in motion." King Solomon represents the Path of the Mystic, the way of faith and love centered in the heart.

A recent issue of *The New Age Masonic Messenger* details an interesting story about Hiram Abiff. The legend tells of a boy who greatly admired his father, watching his sire work in iron and brass and listening to stories of his travels in search of knowledge. To the lad's deep sorrow he lost his wonderful father and became known as "the widow's son." Thereupon he resolved to dedicate his life to an intensive application of that parent's principles. He carried on his work at the home of his mother until he reached manhood. By that time he had become his sire's equal in mechanical ability, and was able to provide financial support for his widowed mother. But he

had also acquired a burning desire to travel in foreign countries in search of wisdom and to learn the building secrets. This he did.

After a number of years Hiram Abiff returned to Tyre, where his outstanding ability as a builder attracted widespread attention. Those who came to admire the product of his accomplishments in this field were also impressed by his manner of speaking, and soon regarded him as a practical philosopher. And again, this time as a tribute of respect, he became known as "the widow's son."

When Hiram, King of Tyre, heard of the Builder who used a special technique he had gained in foreign lands, the king sought to become a very personal friend of the widow's son. As a result, King Hiram himself became a very ardent student of the philosophy conveyed to him by Hiram Abiff—a philosophy that Hiram had gained in distant countries through secret ceremonials known as *The Mysteries*.

Was it any wonder that King Hiram came to regard Hiram the Builder as his own son, and that he took pride in the latter's accomplishments? And was it not natural that King Solomon, when he heard of the wisdom evidenced by a neighboring monarch, should seek to learn the source of it? When Solomon announced that he would build a temple that would excel in splendor, he understood King Hiram's willingness to cooperate in the work and the latter's offer of Hiram Abiff's services. So it is not strange that King Solomon has long been reported to be an adept in the secret lore of *The Mysteries*.

The name Hiram, a contraction of Khuram, denotes that which is high, noble, up-lifted. The message of all great spiritual allegories remains obscure unless one realizes that each character mentioned represents some phase of attainment to be developed within man himself. For example, King Hiram of Tyre typifies the Occult Path, the path of reason or intellect centered in the mind. King Solomon typifies the Mystic Path, the path of love which is centered in the heart. Hiram Abiff, the Master Builder, is the Christ of Masonry. In him the two paths merge; head and heart function in perfect unity. Hiram Abiff also typifies the Christ principle latent within every candidate. The goal of all degree work is to awaken this Christ principle and bring it into fuller manifestation. Every candidate is a "widow's son" until his powers of head and heart are brought into equilibrium—that is, a harmonious blending of the masculine and feminine forces of spirit within himself.

An ancient masonic legend relates that Hiram Abiff wished his supreme and final labor in Solomon's Temple to be the building of the molten sea. This magic alloy is formed by the perfect blending of the two potencies of Fire (mind) and Water (heart). Before it

was completed, however, some of King Solomon's workmen spoiled the shining mixture by an over-addition of water. Thus it is that every builder continues to be known as a widow's son because the forces of head and heart have not yet been brought into a completely harmonious equilibrium.

The molten sea is but another name for the Golden Wedding Garment, the garment with which every illumined candidate must be clothed before he is worthy to attend the Marriage Feast and stand in the presence of the Bridegroom. This Marriage Feast will be observed in all its glory and wonder in the upper ethertic realms. St. Paul has stated that we must be ready "to meet the Lord in the air." Today the world is rife with stories of space travel and of visiting other planets. The poet has well said that "coming events cast their shadow before." This mundane space travel is but a reflection of the spiritual glory which will mark the culmination of the coming air age, when man shall be found worthy to meet the Christ in high ethertic realms and reign with Him and His hosts of Angels and Archangels.

Every illumined candidate who has earned for himself the powers conferred by the Master's Degree should have created for himself this Golden Wedding Garment, this soul-body of light, and be able to pass at will into the higher ethertic realms. In masonic parlance, he should have earned a "Master's Wages" and be able to "travel in foreign countries."

The Master's Degree

The Third or Master's Degree has been called the "Accolade of Masonry," for a candidate passing through this Rite should have earned the powers and abilities of true mastership. A candidate to the Master's Degree is permitted to use all the tools of the two previous Degrees plus an additional one, the trowel, symbolic of the cohesive power of love. This is the ultimate power of life, for mastership can be achieved only as love becomes the motivation of the candidate's every thought, word and act.

The legends about Hiram Abiff bring in a wonderful new element apropos of the above. It states that he induced the two kings with whom he was working to promote a personal bond of affection between themselves and the laborers. Hiram Abiff himself taught his fellow workers the secrets of mechanical skills from a keen desire to help them and to promote in them a greater appreciation of labors done to the best of one's ability. It is noteworthy that *two* kings agreed to cooperate in the new ideal of respect for the dignity of those who labor.

The symbolic death of Hiram, the masonic Christ, is also interestingly significant.

While he was working upon the "divine plan" drawn upon his tracing board for the emulation of the craftsmen, he was attacked by three derelict members of the Fellow-Craft. One of the ruffians struck him across the throat with a twenty-four inch gauge, the measurement of time. The throat, center of speech, can never develop beyond the imminence of death so long as time is wasted in idle, frivolous talk or the force is wasted in cruel and bitter words of criticism and hatred. The second ruffian struck him over the heart with a square. The heart is the love center of the human body-temple while the square represents the feminine pole of spirit through which love manifests. Man's terrestrial body can never be exchanged for a celestial (Master Initiate) so long as lust supersedes love. The third ruffian struck a blow upon Hiram's forehead with a gavel. The path of masonic illumination is that of spiritualizing or Christing the mind. This is never accomplished without the development of self control (symbolized by the gavel).

Early the following morning King Solomon visited the Temple and found the workmen in a state of confusion because no plans had been formulated for the day's work. Fearing some evil had befallen the Master Builder, the king sent twelve Fellow-Craftsmen to search for him. Three journeyed toward the north, three toward the south, three toward the west, and three toward the east. After long and weary searching, Hiram's body was discovered by the candidate who carried a sprig of acacia, symbol of eternal life.

Stellar science has always been sacred to those who understand its true meaning. The sacred science of the stars has always been an important part of the curriculum in every Mystery School, both ancient and modern. There are twelve divisions in the heavens, each of them under the guidance of one of the twelve zodiacal Hierarchies. These divisions are again divided into four triplicities: Earth, Air, Fire and Water, each triplicity composed of three signs.

Across the glittering highway of the heavens, in all their radiant splendor and beauty, shine twelve glorious fixed stars of the first magnitude. They are Aldebaran, Rigel, Betelgeuze, Sirius, Procyon, Regulus, Spica, Arcturus, Antares, Vega, Altair and Formalhaut, each one a beacon of the eternal Light. It is man's spiritual destiny to find this Light in the course of his many earthly pilgrimages. Pottinger alludes to this where he writes: "Ancient Masonry admitted twelve original points, which constitute the basis of the entire system, and without which no person ever was or can be legally received into the fraternity. Underneath these twelve points are buried twelve sublime mysteries; and he who discovers them

will see for himself how beautifully letters and words conceal yet reveal. Every candidate is obliged to pass through all the essential forms and ceremonies, otherwise his initiation would not be legal."

Every year at the time of the Autumnal Equinox the Sun descends, or has its "fall" into Libra, passing from the light and life of summer into the darkness and death of winter. Mackey, the famed masonic historian, writes that every well informed Mason knows what an important part the symbolization of the Sun plays in the ceremonialism of Free Masonry. The Grand Master, Hiram Abiff, represents the Sun. He was slain at the time of the Autumnal Equinox, when the Sun descends below the equator into the darkness of winter. This is the time of the cosmic crucifixion.

Libra, Scorpio and Sagittarius, the three signs through which the Sun in its passage decreases in light, correlate to the three ruffians who take part in the death ritual of Hiram Abiff, the Sun. Each of them strikes a blow as the day-star is increasingly shorn of light and power. It is also significant that there are three stars in the constellation of Libra whose names are similar to those of the three ruffians in the masonic legend. These stars form a triangle, one pointing to the south, one to the west, and one to the east. The names of these stars will be recognized as cryptic derivatives of the names assigned to the ruffians: Jubelo, Jubela and Jubelum.

At the time of the Winter Solstice the Sun lies buried beneath a "heap of rubbish," the dying and decaying products of nature. Only the evergreen trees acclaim triumphantly that death is but transition, and that life is eternal.

Hiram is buried at low twelve, the season of the Winter Solstice when the Sun reaches the lowest point in its southernmost declination. The three craftsmen journeying toward the south represent the signs of Capricorn, Aquarius and Pisces. The three who go to the east discover the sprig of acacia, symbol of the resurrection at the season of the Spring Equinox—the time when the Sun passes from the southern to the northern hemisphere and into the sign Aries, place of new beginnings. This is a season of beauty and rejoicing. All nature is bedecked in robes of softest green, the color of resurrected life.

King Solomon himself accompanies the three who journey toward the east in further search for the body of the slain Master. This quest is represented by the Sun's ascent through the signs Aries, Taurus and Gemini. Hiram is discovered and raised by the strong grip of the Lion's Paw at the Summer Solstice, when the Sun reaches its northernmost point and the earth comes into the full splendor of the midsummer floodtide of beauty.

Thus, in the heavens each year is re-enacted the mighty drama

of the crucifixion and resurrection. The heavens both conceal and reveal the type-pattern of man's liberation. The first Bible was written in the glory light of the heavens. As one ponders upon these truths he begins to understand the deep significance of the wisdom saying that the stars contain an anticipated biography of man. During these four seasonal turning points of the year man receives replenishment of spiritual force. Mackay states further that when Masons understand and attune their lives to these eternal verities they will no longer be content to regard their lodge as a social club or a charitable organization. Instead, it will be a lamp unto their feet and a light shining through their lives.

After the three ruffians were found, King Solomon permitted them to choose the manner of their own execution. The first wished his body to be thrown into the sea; the second asked that his body be burned; the third wanted his exposed to the birds of the air. Water symbolizes the emotions; fire, the desire or passionate nature; air, the mind. When the emotions are unbridled and the desire nature uncontrolled, and they are linked with the lower or instinctive mortal mind, they always bring about self-destruction.

When the final letters of the names of the three ruffians are added together, they spell AUM, the name of Divinity in various religions. "As above, so below." The highest, when perverted, resolves into degeneration and decay; the lowest, when lifted up, points toward immortality. This is well exemplified in the lives of John and Judas, two Disciples of the Christ. Judas is symbolic of the misused Leo love nature that leads to self-destruction. John typifies the Scorpio life force which, when raised or transmuted, opens the door to conscious continuity of life.

The climax of the beautiful masonic allegory of Hiram Abiff is the finding of the Master's body by the illumined candidate who bears in his hand a sprig of acacia, emblem of immortality. Herein is concealed the highest meaning of Easter. The illumined candidate is one who, by his ability to function on inner planes, has first-hand knowledge that death is but transition for life is continuous, eternal. Such knowledge has been the glorious heritage of Initiates down through the ages. In Egyptian Mysteries was heard the triumphal chant "Death is swallowed up in light." And when St. Paul attained this high state of consciousness he likewise sang "O death, where is thy sting? O grave, where is thy victory?" This is the consciousness that should condition every candidate who passes through the Third or Master's degree. Only as he develops it is he worthy to partake of the Master's Banquet.

It is well to note that high spiritual experiences as recorded in the Bible are often likened to a feast, although this does not necessarily

imply the serving of actual food. If a group of dedicated candidates were suddenly aware of the Christ presence in their midst, the emanation of His benediction and blessing, and the power released through His words and the touch of His hand, would be to them as a spiritual feast no words could describe. The participants would then comprehend the deep significance of His statement that "I have meat to eat that ye know not of."

Milton Pottinger was a true mystic, a true esoteric Mason. The following quotation taken from his writings is most meaningful in relation to the Master's Banquet: "Their meal at its beginning was indeed a sorrowful one. *His* appearance among them was the turning of sorrow into rejoicing; and so the meal that was begun in grief and tears was finished in joy and gladness and was well worthy the name of the Master's Banquet.

"When the Masonic Fraternity comes to recognize the Masonic Banquet as a symbol of the banquet in the little upper room, when the world's Master Mason demonstrated the power of the word, there will be no telling of humorous stories nor diverting conditions to detract from the divine teachings of the Degree.

"Masons who take advantage of the banquet table to relate cloudy stories and turn the occasion into one of frivolity show their utter ignorance of the true teachings of Masonic symbols."

The raising of the feminine force of love from an emotion into a power is but vaguely comprehended by the average aspirant. Deeply symbolic is the hieroglyph representative of Hiram's tomb: a broken column with the form of a woman weeping above it. A figure personifying Time stands behind her with his hand uplifted in blessing upon her. So marked is the meaning of this symbol that many Masons declare it has no place in their rites. This, however, cannot affect its significance. Woman continues to weep over the injustices perpetrated by men in man's world. Father Time waits to bestow his blessing in some coming age—not upon a broken and inferior feminine column but upon the two columns standing together in perfect polarity with man and woman passing hand in hand between them, thus restoring to Masonry the beauty and power of the Ancient Mysteries and revealing the true meaning and purpose of mastership.



Part III of this series on Mystic Masonry will continue throughout the coming year. Serial title: *Ascending Jacob's Ladder—An Interpretation of the Higher Masonic Degrees.*

The Nativity

And she (Mary) brought forth her firstborn child in a Cave and wrapped him in swaddling clothes, and laid him in a manger, which was in the cave; because there was no room for them in the inn. And behold it was filled with many lights, on either side Twelve, bright as the Sun in his glory.

And there were in the same cave an ox, and a horse, and an ass, and a sheep, and beneath the manger was a cat with her little ones, and there were doves also overhead, and each had its mate after its kind, the male with the female.

Thus it came to pass that he was born in the midst of the animals, which through the redemption of man from ignorance and selfishness, he came to redeem from their sufferings, by the manifestation of the sons and the daughters of God.

—*The Gospel of the Holy Twelve*

A Christmas Meditation

O magnum mysterium

et admirabile

sacramentum

ut animalia

viderunt

Dominum

natum

jacentem

in praesepio



O great mystery

and wonderful

sacrament

that the

animals

should see

the newborn

Lord lying

in a manger

ANIMAL REDEMPTION

The redemption of animals from their sufferings, like that of man, is a long and slow process, but the passing centuries register a sure and steady growth in man's humanity, not only to his fellow man, but also to his younger brothers of the animal kingdom. Evidence of this progressive development is discernable not only when surveying past centuries or ages, but is clearly marked within the brief span of our own time.

In the few years of our own generation the race has become noticeably more sensitive to suffering, more compassionate in action. Our time has witnessed a greatly increased interest in seeing that more consideration be given to securing proper protection and well-being for our fellow

creatures of the animal kingdom. Their rightful place in the Life Universal is becoming more generally recognized and acted upon. Incidents in the daily press are frequently reported showing the instinctive response, not only of kindly disposed individuals, but of whole communities going to the rescue of some helpless creature whose life is imperilled in one way or another. There is also a marked increase in the number of shelters and hospitals provided for homeless and ailing animals.

It is also worthy of note that in response to growing pressures from the general public the last session of Congress adopted a federal code that provides for the least possible suffering incident to the slaughtering of animals for meat. It is a step leading ultimately to the complete elimination of killing for food and the universal adoption of the pure and harmless diet drawn from the plant kingdom. The dietary regimen prescribed for Edenic man is some day to be restored to this sorry, suffering and disordered world of ours.

The deepening sense of man's fellowship with every living creature has found what is perhaps its clearest and most influential philosophical and spiritual enunciation in our time by Dr. Albert Schweitzer. In the single phrase, *Reverence for Life*, this great humanitarian, whose life and whose ideals have captured the reverential attention and admiration of peoples the world over, has released a concept which it is safe to say will be recorded by future historians as marking a major advance of the development of the human spirit.

The recent publication entitled *The World Is Learning Compassion* by another notable contemporary humanitarian and universalist, Frank Laubach, bears further eloquent testimony to the fact that a redemptive power is at work in the world, that the Redeemer who became incarnate two thousand years ago, true to His promise to remain with us to the end of the world, is still present within the etheric sphere of our earth and that His saving grace is continually flowing out, not only into the life of the race of men as it seeks to regain its lost high estate, but also encompasses in its infinite compassion every living, suffering, up-coming creature in all the kingdoms of nature.

WORLD DAY FOR ANIMALS

October Fourth: The Day Dedicated to St. Francis of Assisi

The International Cultural Forum of Delhi, India, and with a branch in England, has drawn up an International Animals Charter. It contains ten propositions, the full application of which can only be attained gradually as man spiritualizes his mind, realizes his oneness of life in its essential process and ascends to a truly higher civilization.

To quote from the Charter's preamble:

"Man was given dominion over the animals, but...not tyranny. The position should be that of trusteeship, i.e., to safeguard the interests of those who are voiceless and helpless.

"Throughout the ages saints, sages and intellectuals have felt and taught compassion for all creatures and have claimed divine life for all."

Copies of the Charter, and other related literature may be had by writing either Mr. S. P. Jain Nasim, 2653, Roshanpura, Delhi 6, India, or Miss F. Barker, 127 Nevill Ave., Hove 4, Sussex, England.

SEASON'S GREETINGS

To our circle of readers whom we hold so very warmly in our hearts, we extend the Season's joyous greetings.

Many of you we have the joy of knowing personally; others through correspondence; a still greater number only through these pages. Whatever the degree of nearness, we value every contact as a source of spiritual enrichment. For this we are deeply grateful.

May the Season's augmented inflow of the Christ spirit bring increased radiation in the lives of each and every one of you, our treasured reader friends.

Corinne and Theodore

Helene

THE FULL MOON PERIOD

The Full Moon Period is a holy time. It is a time when great spiritual force is released upon the world. It is a time when a channel of communication is opened between humanity and God—a channel through which God Himself can pour love and wisdom to a waiting and needy world.

Speaking symbolically, and remembering that symbols always veil a truth, it might be stated that at the time of the Full Moon it is as if a door were suddenly opened wide which at other times stands closed. Through that door aspirants and disciples can contact energies which are otherwise not easily available. Through that door approach can be made to Those Who guide the race to truth and reality which at other times is not possible. Of this, all who stand on either side of the door can avail themselves—and this will be so increasingly.

At the time of the Full Moon it is as if a door "into heaven" were opened (still speaking symbolically) so that contact can be made with those still greater Lives Who are to our planetary Hierarchy what It is to humanity.

Once this is recognized, it will be possible to develop a Science of Approach to the deeper truths and forces of life which are as yet hidden behind a veil. This the New Age will reveal. It is part of the true emerging technique of the Path and of spiritual progress.

—The Tibetan

BOOK REVIEWS

By ELIZABETH HILL

LETTERS TO MY GOD - Dagobert D. Runes. 1958 - Philosophical Library, 15 E. 40th St., N. Y. 16 White fabric, gold lettered - 58pp gift type edition - \$2.00

This is the third in a series, the other two being "Letters To My Son" and "Letters To My Daughter."

These "Letters" sing with the rhythmic beauty of the Psalms and thus speak to one's heart. Then again, they inveigh against the shallowness of man's spiritual understanding with all the invective of Old Testament prophets and thus sound a warning and a challenge to one's mind. And finally we ask, do not even the shallow echo the cry of their un-satisfaction: "Let me behold the secret of this All for which You instilled in me so bitter a yearning?"

THE ULTIMATE, Marie S. Watts. Willing Pub. Co., Box 51, San Gabriel, Calif. Cloth - 169pp - \$3.00

The *ultimate*, as one must realize, is to "know thyself," the little man, and thereby come into knowledge of the Universe, the great man. The author has arrived at some conclusions that may cause a reader to re-evaluate certain pet teachings in regard to the relation of the unit-self to the Unity—the subject of the entire book but dealt with in a chapter on "Identity." The real surprise may come in a chapter captioned "No Karma." Whether or not we humans can discard that whip-lash known as the Law of Cause and Effect and still strive toward a lofty goal poses a serious question, one that deserves consideration—with the help of this author's approach to the problem.

DISCOVERING THE REAL SELF, S.F. McDaniel. 1958—Philosophical Library, 15 E. 40th St., N. Y. 16 Cloth—177pp—Bibliography \$3.75

Rear Adm. McDaniel (Ret.) discovers "what makes man tick" via modern scientific findings, drawing therefrom some illuminating conclusions in regard to self-revelation, not the least of which is that we humans are basically motivated by selfishness. Getting down to what he terms the "sub-microscopic level," he proves this most conclusively and makes it the springboard to an understanding that will accelerate evolutionary progress. Ouspensky claimed much the same when he stated that the only way to overcome a desire was by a stronger desire, as instanced in conversions where the desire for salvation has turned many a sinner into an applicant for sainthood.

UPPER PURGATORY, A Fascinating Adventure in Extra Sensory Perception, Edward Longstreet Bodin. College Pub. Co., 306 S. Beach St., Daytona Beach, Fla. Cloth—159pp—\$2.50

By some strange quirk of fate this volume has been on our shelves without a review (came out in 1955). Whether or not it is still in print, we do not know, but it is a most interesting and revealing report on extra-sensory perception, formerly known as "spirit communication." In many ways it calls to mind Sir Oliver Lodge's *Raymond*, though there is more humor. An altogether wholesome philosophy permeates the whole.

COSMIC SYMPHONY, H. R. Vanderbyll. 1958—Philosophical Library, 15 E. 40th St., N. Y. 16 Cloth—54pp—\$2.75

Through dialogue in blank verse, a skeptic, a scientist and a philosopher, three persons of varied convictions, serve as the instrument for unfolding the author's conviction that it is the function of the philosopher to harmonize widely divergent ideas and ideals into a "Cosmic Symphony."

THEY LIVE IN THE SKY, Trevor James. 1958—New Age Pub. Co., 1542 Glendale Blvd., Los Angeles 26, Calif. Cloth; 275pp; photographic illus. & affidavits. \$4.50

An up-to-the-minute report on space ship findings and the objective of their continued appearance and reappearance in the atmosphere of our planet. The author, wanting to know what was truth and what was fiction, used modern scientific methods of detection with truly amazing results. A sane treatise on the so-called UFO controversy.

Books reviewed in these pages, *excepting* foreign publications, may be secured from from The New Age Press, Inc.

NEW AGE BIBLE INTERPRETATIONS

Each age, it is found, must write its own books; or rather each generation for the next succeeding. The books of an older period will not fit this.

—Ralph Waldo Emerson

The books of an older period will not fit because the consciousness of humanity does not remain static. It changes. It expands. Bible truths do not change but our understanding of those truths deepen with "the processes of the suns."

Hence they need restatement. They require reinterpretation. This is what Corinne Heline has done in her New Age Bible Interpretations.

This is a work of truly magnificent proportions. It can be said with the greatest confidence that they will find their way into more libraries, more ministerial studies and more Bible loving homes twenty-five and fifty years from now than they are finding in the present passing years. They are keyed to the future more than to the present. Or to put it another way, whereas only a very few relatively speaking are responding to their initiatory content, there will be many to embrace the interpretations in decades to come.

There are six volumes in the set, three on the Old Testament and three on the New. A seventh and final volume will be added next year. (It is already in production). It will be a summation of the teachings related to the Christ in His several aspects—historical, cosmic, planetary and mystical—as this is to be found in the books of the Bible, including the Old as well as the New Testament. It is titled *The Mystery of the Christos*.

NEW AGE BIBLE CORRESPONDENCE COURSES

These courses, each covering one of Corinne Heline's three volumes on the Old Testament, are now available. Besides the lesson material proper, there are questions and assignments, and suggested books and articles for collateral reading and reference. An important feature is the individual attention given each student by a secretary who has previously covered the ground and has general qualifications for rendering helpful service in this way.

The Correspondence Courses are offered on the free-will offering plan. For particulars write either the New Age Press or The New Age Bible and Philosophy Center, 1139 Lincoln Blvd., Santa Monica, California.

Gift Suggestions for the Approaching Holidays

Magic Gardens

By Corinne Heline

A gift book *par excellence!* A collection of cameo-clear vignettes on how the Angels say it with flowers. The volume is exquisitely dainty in appearance as well as in content, its pale blue covers hand decorated by the silk screen process; and there is a symbolical frontispiece by Ruth Harwood. This is an ideal gift book. Only a limited number of copies are available to individual customers. Postpaid—\$3.25

The Dead Sea Scrolls

By Theodore Heline

This brochure is now in the third edition. It continues to receive wide distribution and enthusiastic response. Hitherto available in a paper edition only it may now be had also in cloth binding. Beautiful blue covers, gold stamped. Paper, postpaid, \$1.10; cloth \$1.75.

Wagnerian Interpretations

By Corinne Heline

Appreciation of Wagner's Music-Dramas has grown steadily during the century past. Volumes of library proportions have been written about the man and his works. But it was left for our own time, for this new dawning age of power and illumination to recognize the role Wagner's creations are to play in the restoration of the Ancient Mysteries.

The *Ring* is a veritable Cosmo-Conception; the other music-dramas set forth the major steps that lead to Initiation. Their inner esoteric content is sublime. It is destined to nourish hungry, seeking souls, consciously and unconsciously, for centuries to come. Like Shakespeare's plays, they are not for a brief season; they are for an age.

It is this internal body of spiritual truth that Corinne Heline elucidates in her volume entitled *Esoteric Music in the Light of the Seership of Richard Wagner*. Already it is becoming widely recognized as opening a new era of Wagnerian appreciation. The volume devotes a chapter to each of the music-dramas, dealing with both the musical scores and the libretto.

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The Gospel of the Holy Twelve, known also as *The Gospel of the Perfect Life*, is translated from the original Aramaic. The English Mystics, Anna Kingsford and Edward Maitland are credited with having inspired the writing of this Gospel. It was published originally by the United Templars Society of Jerusalem, Paris and Madras. The present edition comes from Costa Rica. The price is \$4.00.

Occult Phenomena in the Light of Theology by Abbot Wiesinger. Cloth, 294 pp. Index. \$5.00.

The Physical Phenomena of Mysticism by Farber Herbert Thurston. Cloth, 294pp. Index. \$6.50.

The World Is Learning Compassion by Frank C. Laubach. Cloth, 251pp. Index. \$3.50

The foregoing books obtainable from the New Age Press.

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