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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. Eight issues \$2.75—Four issues \$1.50—35c a copy. Theodore Heline, Editor*

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## FRANCE ESTABLISHES HER FIFTH REPUBLIC

In the course of the past two centuries France has experimented in various forms of government. There have been Kings, Emperors, a Directorate, and popularly elected representatives headed by Presidents vested with more or less directive powers. None of these several governing bodies proved long-lived. None have given France all she desired, hoped for or needed. None have saved her from periodic revolution, insurrection or serious social disturbances. And so experimentation continues.

In order that the new Republic that has just come into being may be viewed in the perspective of its more immediate historical antecedents, it may be helpful to summarize briefly the major political shifts that have occurred in France since the Revolution of 1789.

The First Republic came into being in 1793. It was of brief duration. By the year 1804, under the intoxication of the military victories of Napoleon Bonaparte, it gave way to an empire. Monarchical rule continued until Louis-Philippe, the last of a long line of kings, was driven into exile by the revolution of 1848. In that same year the Second Republic was proclaimed.

Nearly half a century passed between the fall of the First Republic and the rise of the Second. History was repeating itself, the Second Republic coming into being only after a revolution even as in the case of the First. Again the people voted away their liberties by making the President of their newly founded Republic their Emperor with the title of Napoleon III. That was in 1851. And so after a mere three years the Second Republic gave way to the Second Empire.

At this point in her ever fluctuating political state, a general discontent among the people and alarm over attempts of Prussia, her centuries-old foe, to gain dominion in Central Europe, France declared war on the North German Federation. After defeats on every battlefield the Second Empire came to an end. This came to pass in 1870.

By this time two republics and two empires had run their courses. As between these two forms of government, France reverted to the kind of representative government for which her great Revolution had been fought. The Third Republic came into being. It functioned longer than the two preceding it and the one that followed. For seventy years it governed France, spanning the period from 1870 until its collapse in 1940 when it fell before the German invasion in the early days of World War II.

Between the Third and Fourth Republics the Nazis were in control. France fell before the onslaught of the invaders in a matter of days. Her mighty fortifications proved to be of no avail and her inner fortitude was wanting. In weakness and defeat she surrendered to the enemy in June, 1940. Her liberation by the Allied armies came four years later, in September, 1944. Then after two years, in 1946, the Fourth Republic was born. It was too anæmic to survive. After twelve shaky years it came to an end in 1958.

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The architect of the Fourth Republic was the Statesman-General, Charles de Gaulle. His refusal to accept defeat at the time of his country's surrender and the success with which he rekindled in the hearts of the French people a faith in the future of their country won for him a hero's acclaim. More than that, he became the very symbol of Free France.

De Gaulle was little known before the fall of France in June, 1940. He entered into eternal remembrance after it. In that sad despairing hour when all France was mourning her defeat, not knowing when or how, if ever, she was to rise again, she, and the world, heard words that seemed to come from the momentarily silenced soul of France itself. It was De Gaulle's declaration that "the last word has not been spoken. Must hope die now?" he asked. "Is our defeat decisive?" "No," came the resounding answer, "nothing is lost for France."

De Gaulle and France were henceforth welded into an indissoluble unity. The soul of one became as the soul of the other. Hence, the galvanizing effect he had upon his countrymen in their hour of despair, and the confidence reposed in his ability to save the nation

from further shame and decline in the hectic, explosive days of May, 1958.

Under De Gaulle's leadership there was organized in London the Free French Resistance Movement. This was succeeded in turn by the formation of a Committee of National Liberation in 1943, reconstituted in 1944 as the Provisional Government of the French Republic. This functioned in exile until the liberation of France later that same year. In the meantime, De Gaulle's organization had demonstrated sufficient strength and support to gain the recognition of the Allied Nations as the true representative government of France, not that set up at Vichy under Marshall Petain.

After her liberation in 1944 France had to choose whether to restore the Third Republic or to form another. She choose to create a Fourth. The Constittion on which it was based failed to provide for as strong an executive as De Gaulle deemed necessary to secure political stability. Dissappointed in the outcome, he withdrew from the government he had done so much to create. That was in 1946. In the interval between then and his return to power last year he saw the affairs of his beloved land going from bad to worse. Yet he made no attempt to intervene. Once during this period, when asked if his country would not be recalling him from retirement, he is quoted as saying: "No, I don't think things are yet quite bad enough for that."

But they became so. Time had proved De Gaulle to be right in his insistence that stable government necessitated greater power for the executive department and less for the legislative branch. With power concentrated in the Assembly, made up as it was of many rival parties, it lacked cohesion. It became a kind of free-for-all government that ended in none. Anarchy was at the door. Only the firmest kind of leadership could save the day. It was available. During the silent years spent in his country home De Gaulle had not been unmindful of Hamlet's assertion, "The readiness is all."

After administering the affairs of France single handed under a mandate from the people, first for a four-month period, and then for an extended period of like duration, De Gaulle was installed as the founding father and first President of the Fifth Republic.

The events leading up to each and all of France's five Republics have been anything but peaceful. The intervals between have been marked by social and political upheavals. All have inherited something of the turmoil and violence on the one hand and the purpose and idealism on the other that accompanied the Revolution of 1789. All the Republics stem from that historic overturning, and the aim

of all has been and is to preserve and promote the principles for which the revolutionaries fought and died.

When the Revolution overthrew state absolutism for popular democracy a new way of life came to France and to the continent of Europe. The creative ideas animating the Revolution are still marching on. They lie at the very heart of the Free World in its present struggle against totalitarian dictatorship, the regimentation of people under state domination with its stultifying effects on the inner life of the individual, which cannot rightly unfold its latent powers except in a state of freedom. Out of the Revolution there emerged the liberating proclamation of the Rights of Man which registered a major step in the evolution of human consciousness as this effects the life of individual man. In this respect it was an event of enduring significance comparable to the signing of the Magna Charta that preceeded it by nearly six centuries and the enunciation of the four freedoms that followed it by about a century and a half.

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The brief period of the First Republic was dominated by a man possessing great magnetism and a rare genius for leadership. He was Napoleon Bonaparte. His was a "vaulting ambition that o'er-leaped itself." Supported as it was by the ambition of a people who would be great, France suffered a miscarriage of the lofty objectives toward which the revolutionary forces were at first directed. The war of liberation turned into wars of conquest. French armies marched across Europe from the Mediterranean to the Baltic, from Spain to Moscow. France became the greatest power in Europe. The kingdom set up by Napoleon extended from Italy in the south to Denmark in the north. In recognition of these accomplishments Napoleon was crowned Emperor with the acclaim of the populace and the First Republic came to an end.

When Napoleon's military exploits met final defeat at Waterloo in 1815, a brilliant career came to a tragic end. It had embarked upon the wrong path. The ideals of the Revolution had been betrayed. A wonderful opportunity for advancing European political development was lost. At this time Destiny had placed within the grasp of France the possibility of laying foundations for the creation of the United States of Europe. Instead of unifying the European states into a federation based on the revolutionary ideas of liberty, fraternity and equality, she sought to bring them under her domination.

In her attempt to subjugate other peoples to her imperial will, France was violating the very principles she had sacrificed so greatly



to make foundational to her own national life. Consequently she brought upon herself karmic reactions heavily laden with pain and sorrow. Then the aggressor, she later became the repeated victim of aggression. How familiar is the recital of the three times German armies invaded her borders within a period of only seventy years—in 1870, in 1914 and lastly in 1939. Then there was also the invasion in 1814 by the armies of the coalition of the European powers that shortly after brought about the final downfall of Napoleon.

These multiple reverses and defeats suffered by France have not failed to deepen her nature. Their remedial effects appear as never before in events that have occurred in the months just preceding and following the establishment of the new Republic. Wisdom, it is said, is crystalized pain. One of its offices under the beneficent divine order of things is, in the words of Kahlil Gibran, "to break the shell of understanding." France is experiencing such a compensation. After her liberation from a tyrannical despotism she did not understand the glorious role she might have filled, first in assisting her neighboring peoples in attaining a like freedom and then in bringing about their progressive confederation into a fruitful, harmonious family of nations. Now, after the passage of nearly two troubled centuries, she is awakening to what might have been. Her heart is "new opened." Another opportunity is presenting itself to assume leadership in bringing about the unification of the states of continental Europe. Under the new Republic France has commenced to do just this.

The rights of man, to which the Revolution of 1789 gave birth, embody concepts of universal application. They were not just for France. They were for all humanity. They voiced ideals which gave life and meaning to the First Republic. But under the Empire that followed it was not the highest good of humanity that was at heart but the glory of France. It was the path of glory that leads but to the grave. And so under the often slow but certain operation of the law of cause and effect, when the Nazis overran France her power as a nation was momentarily blotted out of existence. At the time there were many in various quarters who believed that France was "finished" and that the time had come for her possible dismemberment.

But France was not finished. She was losing her life only in order that she might find it; she was dying to her lesser nature that she might be born to her higher self. DeGaulle, tall and towering in person and purpose, was raised up in the appointed hour to occupy the center of the stage, first after the military defeat in 1940 and then again after the political collapse and near-anarchy in 1958.

Now, under his calmly and inwardly inspired direction, France ventures forth boldly on a new course. There has been action—swift, sweeping and decisive. Measures generally recognized as necessary to recovery, but which the now defunct governing powers had been unable to enact or to enforce if they had attempted their enactment, De Gaulle put promptly into effect. He dared to instigate stringent disciplines and substantial sacrifices. He did so evincing unbounded confidence in himself and in the regenerative potentialities of his country. And so the people have rallied to his standard. They have accepted the call to step up higher; they have envisioned what their present leader has consistently projected into their consciousness, a Greater France.

It was chronic hesitation and indecisiveness that prevailed in France during the preceding Fourth Republic that finally brought about its downfall. One government followed another in rapid succession. The longest of the twenty-five governments in office during this period survived the internal bickerings for only sixteen months. The political structure of the state was unsafe. There was a steady deterioration in affairs at home and abroad. France had not only suffered a humiliating defeat in the last war. She was losing her soul in her recaptured freedom. She was in a perilous position.

Apparently conditions had to come to a point of extreme crisis before the national state of mind was such as to enable other leadership to take over and to introduce necessary reforms, abandon discredited procedures, enunciate new policies, give birth to fresh creative ideas, and above all to instill in the national mind confidence in its ability to reconstruct foundations on which to erect what promises well to become a New France. Like every emergency, the crisis of last May marked such a point of tension, which De Gaulle seized upon as an hour of opportunity. He again came to the rescue of his nation as he did in 1940.

Between these two acts of deliverance De Gaulle remained a thoughtful observer rather than an active participant in his country's affairs. He held silent communion with the soul of France, meditating on the destiny of the nation with which he had long since mystically identified himself. He watched the deterioration taking place in the domestic situation, the declining economy, the impotent foreign policies, the frustrating wars, first in Indo-China and then in Algeria. There was neither enough force to win military victories nor the will and wisdom to negotiate peaceful settlements. The long drawn out struggles with the colonials was depleting the national treasury and eating at the very vitals of the nation. It was

leading to physical exhaustion, mental fag and a paralyzing sense of futility. Vainly she was sacrificing her very being in an effort to maintain an imperial grandeur that belongs to the past and can no longer be successfully maintained against the rising tide of nationalism and the universal urge for freedom and independence.

That this was no longer possible was partially grasped by the end of the second world war when France substituted the term Union for Empire. But to change the name is one thing; to change national consciousness is quite another. France continued to cling to Empire, to possessions, to dreams of former place and power in the world of affairs. But she failed miserably in Indo-China. She has not succeeded in Algeria. She was unable to hold Morocco and Tunis. Through untold pain, suffering and sacrifice she is finally coming to realize that colonialism is past, that the urge of subject peoples for independence is irresistible. A half million armed Frenchmen are not able to crush the rebellion of a few scattered Algerian guerilla fighters. As this phenomenon is coming to be better understood and the illusion of retaining an order of things that has passed is abandoned, new approaches can be made to existing problems and fresh solutions found for establishing a French Union of free peoples in which the Rights of Man as conceived and given to the world by France in the days of her Great Revolution will find fuller expression.

The Constitution on which the Fifth Republic rests was adopted last September. Unlike the Constitution of the Fourth Republic adopted in 1946, which received a very small majority of the votes cast with a third of the population abstaining, the present Constitution received the approval of eighty per cent of the electorate. General De Gaulle was also elected President by a like majority.

It is also significant that the Communists who had favored concentration of power in the Assembly, since this gave them far greater influence in national affairs than they would otherwise have had, suffered not only serious defeat at the polls but, under the newly established voting regulations, their membership in the Assembly was reduced from a hundred and fifty to ten. Thus the threat of an entrenched Communist stronghold in the heart of the Free World was greatly diminished. This is one of the most important developments in the spectacular transformation that has taken place under the new regime.

It is not only a new Republic but also a new France that has come into being. More than that it bodes well for a new Europe. The influence it will have on future events, national, continental and world-wide, can be only a matter of conjecture. But this much can

be said with certainty: A new, fresh impulse has been injected into a seriously ailing organ of the body politic, not only of France, but of the world. That impulse derives from practical political wisdom, from sound moral principles, and from a deep faith in Providential guidance.

In the commanding personality of Charles De Gaulle, that impulse becomes clearly and definitely articulate. He becomes the nation's mouthpiece. He voices the nation's need for a recovery of the ancient virtues of simplicity, integrity, self-discipline and religious faith. He knows that the hour has struck when time must be seized by the forelock and fateful decisions taken without delay.

France possesses the potentialities for attaining to greatness at levels of the soul and spirit even as she rose in former days to eminence in the world of power politics and in the realm of literature, art and science. Once the probing mind and scientific bent of this gifted people is linked to a more developed spiritual sensitivity, they will be able to delineate the nature and constitution of the soul with a clarity and precision that will take it out of the vague concepts in which it is generally held at the present time. Contributions to the higher science such as that made, for example, by the late French astronomer, Camille Flammarion, promise to be extended into the higher octave of the soul as France comes increasingly under the supersensible influences governing her higher nature.

The foregoing assertions are based on an interpretation of the specialized energies and astrological influences governing the national entity we know as France, a subject which will be discussed later in this present study.

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France needs a restored religious faith. The French Revolution of 1789, like the Russian Revolution of 1917, failed to distinguish between theology and religion, between churchianity and Christianity, between a politically embroiled ecclesiasticism and a faith in spiritual realities. Hence, in their zeal to liberate themselves from "privileged institutions," whether monarchy or Church, the French revolutionaries felt impelled to reject not only the institutional abuses of organized Christianity, but also the faith upon which it was founded.

But man lives not by bread alone. Nor do the nations. The skepticism that had taken hold of questing minds just before the Revolution and the agnosticism and atheism that entered after it gradually weakened the inner life of France. When the Nazis struck in 1940 she was like an empty shell. For a time she lay all but completely prostrate.

The late eminent occultist, Dr. Rudolf Steiner, states that a materialistic philosophy of life cannot maintain the qualities that give strength to the inner being beyond two generations. In the light of that statement the extent to which such a philosophy prevailed in France through the nineteenth century, or for two generations and over, became a prime contributor to the weakness from which she has suffered so greatly in the past half-century. Incidentally, the present Russian regime is still of the first generation, with no sign as yet of any diminution of the inner strength it inherited from the earlier generations of accumulated faith, however blind or seeing, conscious or unconscious, that faith may have been. It remains for history to record when the crusty materialism of the present Soviet order will be shattered and a resurgent faith come to life again. That it will be so rests on the fact that man is a spiritual being, a living soul. Ultimately he must live as such or pass out of existence.

As early as 1830, the keen student of American democracy, Alexis de Tocqueville warned his countrymen that materialism was the greatest danger in democratic society. Recognizing how the secular state had degenerated into a materialistic institution after the Revolution had denied to religion its place in society, he pleaded for a reestablishment of cordial relations between Christianity and democracy, and in doing so emphasized the salutary role of religion in American democracy of the time. The American Revolution, it has been observed, was of the heart; it relied on faith for its success. The French Revolution was of the head; it looked to reason to guide it to victory.

After a century or more De Tocqueville's appeal is being seriously heeded and acted upon. Very significantly it became manifest on a national scale, first after the military defeat in 1940 and again after the collapse of the democratic process last year. Both events revealed as had nothing before the weakness of France's secularized democracy. Awakening to this fact the reaction of the populace has been phenomenal. In 1945, following the years of German occupation, 4,500,000 French men and women voted for a party which, while calling for a new Republic, turned away from the traditional materialism of French democracy and inscribed on their banner: "Christianity and Democracy." What they were saying to their compatriots was that the anticlerical trend that came out of the Revolution of 1789 had led them in a way that had impoverished their inner life, and that it was time they came to a realization of the fact that religion is not only compatible with democracy but indispensable to its development. The platform on which this party took its stand was a revived religious faith as a bulwark against material-



ism and as the saving force of a democracy that had disintegrated almost to the point of death. That a quarter of the electorate rallied to this standard is the more remarkable when considering that it was the result of a largely spontaneous movement having no support from older political organizations nor from the press. One of its chief sources of strength was the prestige of General de Gaulle who, while not of this new party, stood for the spiritual idealism that had brought it into being.

The second time the electorate expressed itself with equally amazing emphasis in favor of a more spiritually infused democracy was in the last election when the anti-religious, materially oriented Communist party was shorn of the power it had long exercised in French politics. In the early days of the Fourth Republic it polled about one-fourth of the French electorate and by a very narrow margin had the largest parliamentary representation. As previously observed, their membership in the National Assembly tumbled from one hundred and fifty to ten. Since they had stood solidly in opposition to De Gaulle through the crisis, the drubbing they suffered at the polls shows clearly that the people of France are today paying less heed to the voice of Communism than they did and that they are more intent than ever they were on hearing what De Gaulle has to say. The implications here are significant not only for France but for the Western World as well.

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In the light of the foregoing facts it becomes apparent that at this crucial turning point in the life of France her true deliverance could come only under a leader possessed of a deep and witnessing faith. Without this no other quality or combination of qualities would meet the present need. It is the first and an indispensable requirement for France's survival, restoration and future progression. Hence it must be central to the life and consciousness of a leader raised up to guide and inspire a people to turn from disbelief to belief, from the nay to the everlasting yea, from transient glamor to immortal glory. De Gaulle measures up to the requirement. And so he is trusted with power, honored with position and invested with an aura of symbolic significance. That which the general public has conferred upon him cannot be attributed to social charm, ingratiating manner, romantic appeal or an attempt to please. He is often found difficult to deal with. In years past he was sometimes referred to as Charles Wormwood; and in the war days when Churchill had to deal with him on matters having to do with the prosecution of the war, he, Churchill, once declared that the cross he had to bear was De Gaulle's cross of Lorraine. And so it is evident that the devoted

allegiance the people of France have for De Gaulle stems not from primarily winning personal graces but from the super-qualities of a highly integrated and dedicated character. It is the reward of manifest honesty, integrity, devotion to duty, and the will and wisdom, under God, to serve and to save.

For centuries past France has nourished Europe intellectually and culturally, and great is that continent's indebtedness to her, as is that of the world at large. But rationalism was cultivated at the expense of the faculties of the soul. To balance the over-emphasis that has been placed on purely intellectual pursuits France now needs *Notre Dame*—Our Lady—more than she does the Goddess of Reason. Her unfoldment requires a greater recognition of that "reason of the heart" which her own Paschal spoke of as "the reason that the head knows not of." It is the soul rather than the personality that must now come to the fore in the life of France if she is to make good and realize her true destiny. A spiritual awakening, deep and thorough, and a regeneration of the whole of her national life are the prerequisites to the realization of the greatness that alone will endure and satisfy.

In the family of nations France is an entity of major importance. Her esoteric motto is *I release the light*. She has done this for a thousand years. At this point in her history, in the midst of world-wide revolution, and at the dawning of a New Age, this land of rich culture and rare creativeness is new born. An event of such historic importance does not occur without the active participation of the Invisible Government of the World. Its lofty guidance is present though never imposed. Its streamers of light and rays of wisdom are directed into the minds and hearts of those whose mission it becomes to immediately preside over the event. From its high source is projected the purposes to be realized. In so far as reborn France is able to rightly register these impressions from on high and translate them into action will the new cycle of unfoldment on which she now embarks eventuate in a spiritually enlivened democracy and a social structure more in harmony with divine plan.

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This study of contemporary France will be continued in the next issue. It will deal principally with France's shift in emphasis from nationalistic self-interest to the wider concerns of Europe and the world. Also a consideration of certain metaphysical forces in their bearing on the nation's present and future development, particularly those coming from her stellar rulerships and her governing Rays.

# MYSTIC MASONRY

By Corinne Heline

## PART III

### ASCENDING JACOB'S LADDER

#### *Higher Masonic Degrees*

#### INTRODUCTION

**J**acob's ladder in Masonic lore signifies the Path of Initiation leading from earth to heaven. The various rounds of the ladder represent steps or degrees by which an illumined candidate ascends from terrestrial to celestial spheres.

The term "Ineffable Degrees" is fittingly applied to the higher Masonic steps. It is in these that the symbolism becomes so completely spiritual and the ceremonials so extended and magnificent that the very atmosphere seems surcharged with the light and fragrance of another world. "When a candidate attains unto these higher degrees he should possess spiritual power sufficient to leave his impress or his 'mark' upon all places, persons or things which he contacts."

Albert Pike thus admonishes the candidates who endeavor to walk the way of spirit: "If you will advance, gird up your loins for the struggle! For the way is long and toilsome. Pleasure, all smiles, will beckon you on the one hand, and Indolence will invite you to sleep among the flowers, on the other. Prepare, by secrecy, obedience and fidelity, to resist the allurements of both."

In the higher Masonic Degrees the Ark of the Covenant plays a most important part. The mystic Mason understands that this is not because of the many traditions associated with this sacred shrine, but for the reason that each and every piece of furniture within the Ark represents a certain spiritual aptitude latent within the candidate himself, and which will awaken and function as he learns to tread the Path of Illumination.

In this series it has been stressed frequently that the fundamental message of Mystic Masonry is expressed in the biblical affirmation: "Ye are the temple of the living God." This precept is taught in many different ways throughout all Masonic Degrees, from Apprentice to Knight of the Double Eagle.

The twelve princes of Israel were appointed to bring the Ark of the Convent into Jerusalem. They assembled at a feast in the month of Ethanim—the name used in the old calendar for the seventh month, the sacred season of the Autumn Equinox. The Levites carried the Ark, but the priests always covered it to shield it from the gaze of the public. As the mystic insignia of an initiate life, it

was the central feature of the ceremony. At that time it contained nothing but the two Tablets of the Law, placed therein by Moses at Horeb, when the children of Israel came up from Egypt.

An esoteric manual relates that whenever the sacred Ark was in dire peril a golden lion appeared to guard it, bearing in his mouth a golden key. When the high priest appeared the lion would lay the key at his feet.

When a candidate dedicates his body to the quest for wisdom, as exemplified by Solomon, he has only the Tables of the Law; that is, exoteric concepts of Truth. He himself must find the "staff that buds" and cause it to bloom by awakening his own spiritual centers and thus filling the "pot of manna" with the golden fluid of his own conserved life force. Before he can do this his own holy temple has been completed, and he is found worthy to dwell within its Holy of Holies beneath the glory cloud (his own luminous aura) and to be surrounded by the radiance of Cherubim (the guidance and protection of angelic presences).

All incidents associated with the Ark bear the same intimate and immediate relationship to the life of present-day man that they had for those in whose time they occurred. Every neophyte must discover the Holy of Holies within himself before he can pass behind the veil separating the seen from the unseen, the temporal from the eternal.

#### *The Fourth and Fifth Degrees*

The Fourth and Fifth Masonic Degrees of the Scottish Rite are termed *Secret Master* and *Perfect Master* respectively. Both should envision a high type of spiritual attainment. A candidate for these Degrees must be able to place his *mark* upon each piece of finished material before it can be fitted into its proper place in the Temple. These marks, according to legend, are the Square, Level and Perpendicular as used under the direction of King Solomon.

The letter "G"—which holds such an important place with the Masonic fraternity—is now transformed into the perfect Circle. Incompleteness has given way to completeness. In the far-radiating light that emanates from his holy of holies, the candidate catches a glorious vision of the perfected Whole.

One of the prime reasons for putting forth this series on *Mystic Masonry* is to elucidate and emphasize the wonders of man's own temple, his physical body. All the transcendent truths of Masonry are inscribed therein. As stated elsewhere in this series, a Triangle is one of its most significant symbols. Within the human head, the holy of holies of man's physical stature, the triangle extends from

the eyes, which form its base, to the pineal gland or "third eye" that forms its apex. When a candidate learns to truly "live the life," this triangle, inscribed in lines of eternal light, becomes his spiritual signature.

### *The Sixth and Seventh Degrees*

In the Sixth and Seventh Degrees Masonic ceremonialism reaches a climax in pageantry of magnificent splendor. The Sixth Degree is concerned with Temple dedication. King Solomon's Temple was begun during the sacred outpouring of the Spring Equinox, and its dedication occurred during the flood tide of the Autumn Equinox. The dedication's climax was a down-pouring of fire which filled the Temple with such light that the priests were unable to enter therein. During this baptism of splendor one of the Masters was caught up into the heights on wings of transcendent fire.

Every Mystery Temple sounds its own particular keynote. The Temple of Solomon vibrated to the lovely psalm: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; that the King of Glory shall come in."

Masonry represents the Fire Path of Initiation, and the fire phenomenon is symbolic of the Fire Initiation. In the process of cleansing and purifying by fire, one's lower nature is transformed through the spiritualizing or Christing of the mind. This Degree is held before the Tabernacle, with the golden doors open, and it is here that the candidate learns that God is light.

The Seventh Degree has been designated the sublime and august climax of ancient Masonry. In its legendary lore and imposing ceremonialism, this Degree teaches the same truths as those on which the Ancient Mysteries were based. The candidate is told how a worker drops his trowel through a hold in the floor, he discovers a golden casket with a keyhole in the form of a letter "G." It is then recalled that the Grand Master Hiram wore a G-shaped key over his heart, and that when his body was found the impress of the letter was indelibly stamped thereon. The murderers had thrown the key into the debris, where the Brothers found it. Not knowing what use to make of it, they put it in the archives of the Temple, and when uncovered it fitted perfectly the golden lock. The casket was opened and found to contain the precious Lost Word. The mystic meaning of the letter "G" has been considered at some length in an earlier published brochure on Mystic Masonry. The above legend is based on the sacred teaching of *regeneration*, the "lost word" of all true spiritual development regardless of place, time or creed.



The action of the Seventh Degree takes place in the very heart of the Temple. At last the candidate reaches the high and noble goal for which he has so long striven. He has become one with the innermost workings of love. A golden crown, symbolic of the halo of an illumined one, is intimately connected with this Degree.

### *The Ninth and Thirteenth Degrees*

The Ninth and Thirteenth Degrees are concerned with the Royal Arch of King Solomon's Temple. They contain some of the most holy ceremonials of the Scottish Rite. To repeat, the Thirteenth Degree is designated as the *Royal Arch of Solomon*. A part of the ceremony connected with this Degree included the dedication of the capstone, and it is said that Solomon invited only the holiest of the workmen to take part in this notable event.

There is a very old Masonic legend stating that the biblical Master Initiate, Enoch, made excavations through the entire nine layers of the Earth. In each of these excavations he placed a four-square door, and in the ninth door he set a golden triangle bearing the mystic four-letter name of Diety. He then fashioned two columns wherein he placed secret instructions on how to find the nine excavations with their closely guarded four-square doors; in other words, how to pass through Earth's nine layers and so reach its central core.

Methuselah, Enoch's eldest son, had charge of the work performed in the land of Canaan, at Jerusalem. But even Methuselah was not permitted to know the secret his father had concealed under the ninth arch; in other words he had not passed through the last of the nine Lesser Mysteries. The golden triangular plate inscribed by Enoch was erected on a pedestal of white marble beneath the lowest of the nine arches. No one can pronounce the sacred name of God inscribed on this golden triangle until full spiritual equilibrium has been established in his higher consciousness. Moses hinted at this divine consummation when he revealed the name of God as "I AM THAT." This is the mystic cry of the Initiate when, having explored the nine outer arches of the universe and their reflection in the nine arches within himself, he finally discovers THE ONE seated above the highest arch to be the self-same identity as THE ONE below the lowest arch, namely, "I AM THAT."

Warned of the impending deluge and fearing that all true knowledge might perish, Enoch built two pillars upon the highest mountain, one of bronze to resist water and one of brick to resist fire. On the brick pillar he placed a hieroglyph denoting that a precious treasure had been set beneath the subterranean arches. On the bronze pillar he inscribed esoteric truths as concealed in Masonry. The

brick pillar was destroyed by the Deluge, but the bronze one escaped. The antiquity of Masonry dates therefrom.

The Ninth Degree of the Ancient Mysteries marked a very definite point in spiritual attainment, for the first nine Degrees were the Lesser Mysteries. The Lord Christ came bringing the four Greater Degrees of the Mysteries, the Christ Mysteries. When an illumined candidate has passed through the nine Lesser Mysteries by means of the mystic name engraved upon the golden triangle in the ninth of Earth's layers, he is worthy to enter into the heart of Earth, where he will meet the Lord Christ face to face and receive Initiation into the Greater Mysteries. The Degrees as outlined in the Scottish Rite should prepare a worthy candidate for this sublime work.

The various strata of Earth, from circumference to center, constitute the Path of Initiation. This is the reason why there is almost nothing about the inner structure of the planet in books dealing with occult subjects. Nothing but a mere outline is given concerning these strata. Initiates are taught how to suspend the law of levitation when functioning in their soul-bodies, and how to pass through these nine terrestrial layers.

At the age of thirty-three Christ Jesus had taken the  $3 \times 3$  equals 9 initiatory Degrees and descended to the center of Earth. Both Hiram Abiff and Solomon were reborn that they might receive from Him, through the strong grip of the Lion's Paw, the next Degree of the Christian Mysteries.

To this day every Initiate has the serpent symbol on his brow and is known to his brethern as "the Son of a Widow." The serpent is not fully unfolded until the ninth arch of the Lesser Mysteries has been passed and candidates have become aspirants to the Greater Mysteries. The Lodge of Phree Messen (Children of Light) of ancient Egypt is now transferred to various branches of the Anglo-Saxon race.

Again, turning to Albert Pike we learn that the occult science of the ancient Magi was concealed under the shadow of the Mysteries as outlined by early Christians and Gnostics. In the higher Rites of Masonry it was enveloped in enigmas that seemed impenetrable. This sublime alchemy was the science of Abraham, of Orpheus, of Confucius and of Zoroaster. Its secrets were engraven on the stones of Hermes Trismegistus of Egypt and of Enoch, according to the legends of Masonry.

In *Morals and Dogma*, Albert Pike writes relative to the Royal Arch Degree: "Wherefore nothing forbids you to consider the whole legend of this Degree, like that of the Master's, an allegory, representing the perpetuation of the knowledge of the True God in the

sanctuaries of initiation. By the subterranean vaults you may understand the places of initiation, which in the ancient ceremonies were generally underground. The Temple of Solomon presented a symbolic image of the Universe; and resembled, in its arrangements and furniture, all the temples of the ancient nations that practiced the mysteries."

Further: "The three Masters, Adoniram, Joabert, and Stolkin, are types of the true Mason who seeks for knowledge from pure motives, and that he may be the better enabled to serve and benefit his fellow-men; the discontented and presumptuous Master, who were buried in the ruins of the arches, represent those who strive to acquire knowledge for unholy purposes, to gain power over their fellows, to gratify their pride, their vanity, or their ambition.

"The Lion that guarded the Arch and held in his mouth the key wherewith to open it, figuratively represents Solomon, the Lion of the Tribe of Judah, who preserved and communicated the key to the true knowledge of God, of His laws, and of the profound mysteries of the moral and physical Universe."

There is, perhaps, a more profound meaning to the above. Astro-nomically, the Royal Arch is formed of the signs which are above the horizon from the Spring Equinox until the Autumn Equinox, namely from Aries to Libra. Thus Cancer, the sign of Initiation, is located in the midheaven or apex of the Royal Arch. In the Mysteries this capstone is removed and the candidate himself is substituted in its stead, thus becoming the living stone which must become the chief stone of the Temple. Peter had attained to this high degree of illumination when his name was changed from Simon to Petros (stone). Peter had now become the living stone upon which the Initiations of the early Church were founded.

It has been noted that Hiram represents the Sun in its transit of the twelve zodiacal signs. The Royal Arch Degree signifies the white glory of the Summer Solstice when the Sun reaches its most exalted position in the heavens and all realms, both terrestrial and celestial, are flooded with its transcendent glory. This marks the spiritual climax of the year.

The stone of Foundation is one of the most important and abstruse of all Masonic symbols. Belonging to the higher Degrees, it makes its first appearance in that of the Royal Arch, and is connected with the building of King Solomon's Temple. It is said that a stone placed in this Temple was also used in the construction of the Second Temple, where it was placed in the Holy of Holies. It was a perfect cube and bore the name of *Tetragrammaton*, the ineffable name of God. It was deposited with sacred and solemn ceremonies in the very

center of the most sacred place where the Ark was over-shadowed by the Shekinah. Legend states that this stone was taken from Paradise by Adam, then was passed on by his son Seth to Noah, and that Noah made sacrifice on it after the Deluge. Noah left it on Mt. Ararat where it was found by Abraham. Eventually it was used by Jacob as the pillow whereon he had his celebrated vision. Moses took it out of Egypt at the time of the Exodus and, still according to legend, David found it while excavating for the Temple.

Royal Arch Masons know these traditions are reconciled in Masonic lore, in which an Ark and Stone of Foundation play so important a part. An Initiate of this Degree is known as a "Knight of the Ninth Arch of the Ancient and Accepted Rite."

The lower Degrees of Masonry are centered in the Temple of King Solomon; the higher Degrees, in the Temple of Zerubbabel. After the destruction of Jerusalem and the Babylonian captivity lasting some four hundred and seventy years, the captives, through the assistance of Cyrus, King of Persia, were permitted to return to Jerusalem and to rebuild their Temple. Cyrus was a mystic Mason of high degree. That he was an advanced member of the Persian Mysteries accounts for his interest and cooperation in the reconstruction work under Zerubbabel.

The journey from Babylon to Jerusalem (an important factor in Masonic symbolism) represents the pilgrimage from *sense* to *soul*. Forty-two thousand persons started on the journey. In esoteric numerology the number 6 (4 plus 2) indicates the beginning of a new life. They were four and one-half months enroute. As the perfect square the number 4 stands for spirit and 5 for personality; four and a half would mean a fluctuating between the two.

The Temple was started at the time of the Autumn Equinox and was completed in the season of the Spring Equinox. The work of transmutation usually begins in sorrow but reaches its culmination in joy.

It is impossible in a work of such limited scope to consider all the advanced Masonic Degrees in relation to their magnificent symbolism. In fact, it is possible to touch only the high lights.

In the next issue the article under the serial title, *Ascending Jacob's Ladder* will deal with the Degrees from the Fifteenth to the Thirtieth inclusive.

## MAGIC GARDENS

BY CORINNE HELINE

*How the Angels Say it with Flowers*

Exquisitely beautiful poetic prose. A de luxe edition. Just a few copies still available. A choice gift item for Easter, or any other time. Post paid, \$3.25.

## The Internal Word

The words of the Holy Scriptures have both external and internal meanings. They convey surface truths and hidden wisdom.

The deeper mysteries that have been woven into biblical texts are due for recovery. Even as physical science is investigating and manipulating the hidden forces in mechanics so are spiritual seekers beginning to explore and appropriate the deeper wisdom concealed in the internal word of divinely inspired scripture. And just as the average individual is now accepting as fact marvels beyond imagination only a few years ago, so the average spiritual seeker is today responding in some measure to presentations of truths pertaining to the arcane mysteries that until these very days would have been shunned as evil doctrines or rejected as utterly false.

In substantiation of the foregoing generalization comes a report from a group in one of our southwestern states that was formed a few years ago to study systematically Corinne Heline's *New Age Bible Interpretations* under the guidance of the Santa Monica Bible and Philosophy School. One of the students in this group is now teaching a Bible class of about fifty women in a Methodist church and another is in charge of a large adult class in a Pentacostal church. In both instances something of the liberating light of the Mystery Wisdom is being filtered, all unsuspectingly yet creatively, into orthodox minds with what is reported to be a "tremendous success.."

Another instance of very remarkable results achieved in like manner was that of a man known to many of our readers as the founder of *Immortality Now*, the late F. O. Schwender. In order to sow the seeds of New Age spiritual teachings in areas where they are largely unknown, he joined an orthodox church. He soon became an influential member in the local congregation, then in the religious life of his entire community and later in the State and National councils of the faith with which he had affiliated himself. One year the Synod of his ecclesiastical body invited him to attend their national headquarters for a week's conference held annually to give counsel and inspiration to the assembled clergy and to the students and faculty of their theological seminary. In over a century this was only the third time such a distinction had been conferred upon a layman. It is needless to add that this selfless server was too wise to prejudice his hearers by referring to labels or terms that would have been rejected as unacceptable. What mattered was not names, but light, more light on the upward path, and that he was able to give in a measure calling forth the enthusiastic response and deep gratitude of his associates as a result of the deep fountain of esoteric truth at which he continually replenished his inner being.

Opportunities such as these are abundantly present everywhere. To help take advantage of them we offer as textbooks for individual and group study the *New Age Bible Interpretations* together with *Correspondence Courses* based on their readings. We are also prepared to offer



specific suggestions based on experience for the formation of study groups to anyone prompted to undertake such endeavor.

The *Correspondence Courses* are offered on the freewill offering plan. Individual attention by an assigned "secretary" is given every student. For listing of Bible Interpretations turn to page 23. For book supplies and full particulars about the Courses address either the New Age Press, Inc., 1544 Cerro Gordo St., Los Angeles 26, Calif., or the New Age Bible and Philosophy Center, 1139 Lincoln Blvd., Santa Monica, Calif.

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## Transitions

HOWARD H. L. CARRINGTON

Dr. Howard Carrington, a life long investigator in the field of psychic phenomena, passed to the other side of life December 26, 1958. Dr. Carrington commenced his researches early in life and continued them uninterruptedly to the very end. At the age of nineteen he was already listed in *Who's Who in America*, though native to England, and was seventy-eight at the time of his transition. He was the author of more than a hundred published books and is credited with about five thousand articles on psychic and spiritualistic research. For one so familiar with man's higher faculties and inner-plane conditions there can be virtually no interruption in consciousness or continued pursuits in the chosen field of exploration on entering the realms of wider freedom and the amplified opportunities they afford for delving into the infinite mysteries of life.

## RUTH HARWOOD

Ruth Harwood, artist, poet and radiant minister of beauty, made her transition March 10th at Yucaipa, California. Her star call came very unexpectedly to her friends, and evidently also to herself. She was still in her middle years, vibrant, active and creative.

Many of our readers will know her from her poems, art work and platform appearances. She did the exquisite flower flagree frontispiece to Corinne Helene's *Magic Gardens*; also the cover designs for the three leaflets distributed by *Immortality Now*. Only recently she completed her seventh transcontinental lecture tour—Michael Pilgrimages she called them—and twice they extended beyond our own shores into Europe. She was soon to set out on another journey—and so she did, but this time it was into the starry realms. With this upper sphere she had already made such intimate acquaintance that all who knew her will easily envision her carrying on uninterruptedly her ministry of the good, the true and the beautiful. As a cherished friend and loveable server our grateful and loving thoughts go out to her liberated spirit as it rises unincumbered into the world of light and life eternal.

\* \* \*

## THEOSOPHICAL BROADCAST

Rev. Edward M. Matthews, Sunday, 8a.m. KFAC, Los Angeles.

*Enthusiasm, fire, rapture become also health and happiness in the outer life.*  
—Rudolf Steiner

## BOOK REVIEWS

By ELIZABETH HILL

FAITH FOR THE ATOMIC AGE, Joseph Falcon. 1958—Christopher Pub. House, Boston, Mass. Cloth—260pp—\$4.00

It is true that the crying need is for a faith that will enable humanity to victoriously adjust to amazing changes inherent in the release of atomic energy, and that a religion which is a merger of the best in all religious systems would be a tremendously long step in its creation. Also, we can endorse this author's conviction that inter-plane communication will doubtless be a cornerstone of New Age religion. Whether or not spiritaulistic techniques do more than help remove barriers to its realization must be left for the future to decide.

THE PERMANENT REVOLUTION IN SCIENCE, Richard L. Schnack. Philosophical Library, 15 E. 40th St., N.Y. 16. Cloth—112pp—Index—\$3.00

From the Introduction: "The fact is, however, that Americans generally have had little interest in or patience with philosophy. . . . Because of the natural bias of Americans in the direction of science, issues of methodology have been most fruitfully developed in the laboratory and in the clinic (or even in social life itself). . . . Our orientation can show how the formulation of each successive science requires successive development of the new dialectical and non-mechanical methods." This conviction is carried further in chapters such as: Mechanism and the Individual; the Emergence of Physics; The Notation of System; The Emergence of Chemistry; The System and Its Field; The Emergence of Biology. And the whole is brought to a conclusion by a discussion of The Institute of Experimental Method, wherein a method common to all the sciences can be arrived at through synthesis.

BREAKING THE BONDS OF DOGMA, H. Normand Dodge. 1958—New Age Publishing Co., 1542 Glendale Blvd., Los Angeles 26. Cloth—202pp—\$3.50

What a delight it is to discover a serious writer with a deep laid vein of humor! Such is H. Normand Dodge, and you may be certain it in no way detracts from what he has to say on the scientific, psychological and super-scientific interpretation of so-called "super-natural" phenomena. His presentation has the ring of authority, and his conclusions . . . Let us quote: "So, old Mother Nature, like a boundless entity pervading the universe, is indivisible. There are no rigid boundaries separating her from her component parts. *They only exist in man's mind.* She may encompass infinite dimensions that may seem to function separately under absolute laws, but these worlds are all closely related by the affinity of inseparableness. So much so, in fact, that sometimes they co-mingle with fantastic results. When this happens man's impressive

edifice of material knowledge, built of hard facts and engineered by rigid laws, collapses momentarily before his eyes... The true thinker knows... that Mother Nature is unpredictable, mysterious, incomprehensible and unfathomable... and he further knows that he will never fathom her secrets unless he maintains an open, versatile, flexible and dexterous mind... Are you such a THINKER?"

**DIMENSIONS**—Clarence Klug, Editor. Published by Dimensional Arts, Box 36044, Los Angeles 36, Calif., every four to six weeks. Artistic in format, illustrated, size 8¼ x 10½, approx. 200pp, \$3.00 per issue.

"Seek and ye shall find," is the promise. "But," one asks, "where and how shall I seek? Authorities disagree. Tenets, creeds and dogmas conflict. Evidence of the senses and teachings of science are confusing." Replies the Editor of *Dimensions*, "The seeker finally comes to the realization that he carries within him the wonders he formerly sought elsewhere." Then he adds, "Such material as *Dimensions* offers assists intelligent readers to an understanding of why a period of time is required to prepare for a special event; why a series of experiences make an event possible."

We are all participators in an amazing "series of events," and we demand an explanation as to how these things can happen if God is a God of love and this is a universe of law and order. Astonishingly, those very words solve the mystery. It is *because* God is a God of love and this *is* a universe of law and order: cause and effect, each effect becoming the cause of a further effect.

We wish we might detail, page by page or even article by article, the masterful tracing of cause-to-effect-to-cause as assembled in Folio "B" of this unique publication—a tracing not based upon the *findings* of material science but upon the *essence* of that preparation which long antedates eventualities. These will give you an idea: Discourses of Comte de Gabalis, splendidly annotated; Sibylline Prophecy of World Peace and the Reign of Justice, also annotated; 5000-Year History of Star Names and Their Meaning; The Lunar Mansions; The Constellations; Introduction to Outer Space, fascinating and informative reprint; Why the Spirit of the Old Races Is Hidden from Us, a thought-provoking study translated from the French; and much, much more.

As though the rare contents of *Dimensions* were not enough, each Folio—beginning with "B"—offers a reprint in alphabetical sequence of Gaskell's *Dictionary of the Sacred Language of All Scriptures and Myths*, an invaluable reference work for readers and students of esoteric or religious lore. This tome has long been out of print, used copies bringing upwards of \$25.00 if and when found. Before too long, a file of *Dimensions* will make it available to you.

### SIVANANDA AND HIS WORKS

Despite the fact that the Far East has a mode of address that may seem strange to Western eyes and ears, Swami Sivananda's vast, seemingly limitless, offerings on extensive and vital occult subjects are invaluable to the Western student. He is the outstanding exponent of

Vedanta and the many schools of Yoga, with a following not limited by national barriers. Among his writings are the following:

**MASSAGE:** Its rules and benefits; techniques for various areas of the body; structure of the body; treatment of diseases; accidents and exercises. Illustrated—114pp 85c.

**PHILOSOPHY OF DREAMS:** Varieties of dreams and their respective origins; symbols and their meaning; and much other related material. 81pp 65c.

**GREAT MEN AND WOMEN:** Terse, encyclopedic biographies of 159 representatives of outstanding accomplishment in both the East and the West. 260pp \$1.10

**YOGA FOR THE WEST:** What it teaches, its practice, home exercises, meditation, and three lessons in same. 70pp 65c

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**YOGA CHAKRAVARTY:** The philosophy, teachings, sayings, life and practice of this Himalayan adept. 286pp \$1.25

All are paper-covered imports from India. Other titles on request.

**LETTERS TO MY DAUGHTER,** Dagobert D. Runes. 1954—Philosophical Library, 15 E. 40th St., N. Y. 16 Cloth—131pp—\$2.50

Along with the more recent *Letters to My God*, we are introducing the above to our readers. While in prose much of it has biblical overtones, especially in the parable-like illustrations that give emphasis to ideals the author would impress upon the mind of a modernist daughter—ideals that may well be instilled into the thinking of every adolescent miss.

**GOETHE'S FAUST**, in a new translation by Bertram Jessup, 224pp—\$3.75

**Spinoza's THE BOOK OF GOD**, Edited by Dagobert D. Runes, 121p—\$3.00

**THE PROCESSION**, Poems by Kahlil Gibran, Translated & Edited by Dr. George Kheirallah, 74pp—\$2.75

We are listing these together because they are all the same size (7½x4½), have the same gray cloth binding, were copyrighted 1958, and are published by the Philosophical Library, 15 E. 40th St., N. Y. 16. There the similarity ends, unless it is that none of them calls for any explanatory remarks about the text. Notes add to an understanding of the first.

**THEOSOPHISTS REUNITE!** - F. Pierce Spinks, 1958 - Christopher Publishing House, 1140 Columbus Ave., Boston 20, Mass. Fabricoid, gold lettered, 387pp, \$4.85

"Divide and rule" seems to be the tragic history of every movement that gains momentum. If the schism is not fomented from without, it is based on a clash of ideologies and personalities within the organization itself. Apparently it was the latter that created a three-way, and ever widening, split within one of the most promising activities of the last century, the Theosophical Society founded by that modern master mind, H.P. Blavatsky.

Now comes a clarion call for the factions to reunite, and we pray that the response to that call will not be too little or come too late. Never was there such a crying need for harmony and cooperation, not only within groups with forward looking objectives but *between* such groups. The one hope of our day has long been the motto of this nation: IN UNION THERE IS STRENGTH.

Our appreciation to the author of "Theosophists Reunite!" for this opening plea for harmony and cooperation. May it start a world-wide drive against the inner and outer forces that would "divide and rule."

Here is an interesting trilogy on three widely different subjects:

**TRUTH ABOUT RELIGION**, John H. Manas, Ph.D., Founder-President of the Pythagorean Society. Paper—132pp—\$1.25 Pythagorean Society, 152 W. 42nd St., N.Y. 36

The name of Dr. John H. Manas must be familiar to most of our readers but not, perhaps, this volume from his active pen. In it the author covers a wide range of causes leading to the current world chaos (apparently only, for God's still in his heaven), its many ramifications, and its effect upon human destiny. The following topics are brought into significant relationship: religion and man's need for it; mythology as a religious method; implications of the social, religious, scientific and philosophical aspects of the modern scene. Leaving these timely subjects, he delves into the universal aspects of Christmas and Easter, and a discussion of the purpose of creation. These lead Dr. Manas to outline the Path of Initiation as depicted in the Seven Labors of Theseus: overcoming lust, slavery to appetite, destructive emotions, egotism, separateness, materialism and illusion. The whole is brought to a conclusion by an analysis of the Pythagorean and Christian ethics.

**THE WAY IS SO PLAIN**, James C. Blackwell. 1957—Comet Press Books, 200 Varick St., N.Y. 14 Cloth—285pp—\$3.75

We thank one of our good friends for calling this volume to our attention that we might introduce it to our readers. This we do by beginning in good fairytale style: "Once upon a time" the spiritual leader and the physician were one—which was as it should be because man is a spiritual being manifested through a composite vehicle as light, playing through a prism, is broken up into rays no one of them revealing *all* of that light. Hence, the true healer must have an insight into, and an understanding of, every facet of unit-man's expression.

Author Blackwell, a Mississippi farm boy, traveled the long hard way from editor of a small newspaper to "tramp printer" to *The Wichita Beacon* the while he delved deeply into psychology, philosophy, psychiatrics and metaphysics. In this recording of case histories (covering but a few of these he has helped) he uses a question-and-answer form-building method of combining all four sciences into a technique for healing—a labor of love he has carried on as a service rather than as a bread-and-butter profession.

The reader will find it a rich repast in easily assimilated servings for, in very truth, **THE WAY IS SO PLAIN**.



REGENERATION AND THE SUPERMAN, William L. Ippuenlatz. 1959—The Christopher Pub. House, Boston, Mass. Fabricoid—118pp —\$2.25

Here is a simple, homey, straight-from-the-heart document which, if adopted as a way of life, would lead to regeneration, personal, communal, national and inter-racial. Included in its contents are chapters on *Evolution and American Citizenship; Power of Formative Thought; Finding God Within; The Silence-Meditation; Our Heritage; and Prophecies*. A good suggestion for one who is feeling his way but does not yet know what is lacking in his habitual outlook upon all that goes to make up daily living.

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

\* \* \* \* \*

## Journey Toward the East

By CORINNE HELINE

The above is the serial title of a second brochure on Mystic Masonry by Corinne Heline. It contains reprints of articles carried in the 1958 issues of the New Age Interpreter, together with some additional material.

Leading topics include: Ancient Initiation; First Degree—Dedication to the Quest of Light; Second Degree—The Splendor of Inner Realms; Third Degree—Attainment and Mastership.

This is a companion brochure to the one on *Mystic Masonry* published last year which deals primarily with Esoteric Architecture.

The price of each of the two brochures is fifty cents.

## A HOME FOR THE ELDERLY

We wish to bring to the attention of anyone who may be looking for a congenial and distinctive home in the twilight years, a retreat that is animated more by the service ideal than by monetary gain. It is managed by Mildred McCullough, R.N., Ed. D. Dr. McCullough is a student of metaphysical and occult science and operates her institution according to true Christian ideals.

Applicants over sixty-five, mentally alert and ambulatory are considered. The rates are modest and the services, regular and special, exceedingly generous. For possible vacancies and full particulars phone or address Sycamore Lodge, 6027 Hayes Ave., Los Angeles, Calif.

This is not an advertisement but an unsolicited announcement.

## NEW SUBSCRIPTION RATES

We have been tardy in coming to it, but if we are to continue publication we must increase the price of the *Interpreter*. The raise we are making is considerably less than the increase in publication costs over the period since our last price change in 1955. Subscriptions are now Eight issues \$2.75—Four issues \$1.50—35c a copy.

## Immortality Now

The Coordinator of IMMORTALITY NOW, an activity repeatedly brought to the attention of our readers, has initiated several other equally selfless, impersonal movements, all of which stem from a universal spirit and a world-wide outlook.

One such movement is promotion of a Prayer for Peace. The Moravians responded to the call by incorporating such a prayer in their official prayer book.

Cards bearing the prayer are available in many foreign languages, including Czech, Danish, Dutch, Eskimo, French, German, Miskito Indian, Spanish and Swedish. They may be obtained without cost from the Moravian World Peace Committee, 135 Eastwood Ave., Utica, N. Y.

IMMORTALITY NOW distributes anonymously through volunteer cooperators three attractive leaflets carrying an inspirational non-sectarian message appropriate to birth, marriage and transition. Names can be taken from Vital Records in the daily press. For information write Box 87, Utica, N. Y.

### *A PRAYER FOR PEACE*

O Thou King of kings and Lord of lords, who desirest that all men should dwell together in unity:

Let Thy will be known and done among the nations; guide their feet into the way of peace.

Remember us and all mankind in Thy mercy. Deliver us from the sins which give rise to war and conflict and strengthen our hearts and will to establish righteousness and justice in the earth.

Give unto us and all who worship Thee the sincere desire to live in peaceful and loving fellowship with all men. Fix our minds and hearts upon Thine eternal purposes for the children of men.

Hear us, gracious Lord and God.

\* \* \*

### PLEASE NOTE

The New Age Press, Inc., is not infrequently mistaken for the New Age Publishing Co., and vice versa. This is understandable, since the names are almost identical, the addresses nearly alike and the nature of their publications the same. Fortunately, we are neighbors, friends and co-operators, but please note that the Press and the Publishing Co. are two distinct enterprises. Confusion often means delays, misunderstandings and disappointments.

### NEW AGE PRESS, INC.

The New Age Press, Inc., is incorporated as a non-profit educational and religious institution under the laws of the State of California. It is dedicated to the promoting of spiritual philosophy and esoteric Christianity. Its income is derived from two sources, the sale of books and gifts. Since publication and distribution costs are high in proportion to volume output, the scope of service rendered by the Press is dependent to a very substantial degree on financial support received from those who believe in the institution and its aims and activities. Gifts are, of course, deductible on income tax returns.

# New Age Press Publications

BY CORINNE HELINE

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