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New Age Interpreter

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FRANCE UNDER THE FIFTH REPUBLIC

In the last issue of the *Interpreter* we dealt mainly with the principal political developments in France during the past two centuries, and their bearing on the emergence of the present Fifth Republic. In continuation of the study we turn primarily to present developments under the new Republic, and to a consideration of certain evolutionary forces and spiritual influences of a causative nature that underlie the basic character and main events in the life of France.

The world is undergoing a planetary Initiation. Tremendous spiritual energies are being released into our earth sphere by cosmic powers which control the process. Consciously and unconsciously, all nations and all peoples are responding in accordance with their basic nature and stage of development. They are like so many neophytes and disciples, reaching out for "life more abundant."

In this company of aspirants, France, mature and advanced, is no mere neophyte. She is an advanced disciple, the product of two thousand years of history studded with events of deep and lasting significance. She is now at the stage where further progress necessitates her forsaking the path of pursuit for the path of renunciation. She has arrived at a place where pride in expansive empire must yield to a humble cultivation of the glories yet to be unfolded within her own inner being. Emphasis must henceforth shift from competition with other nations for prestige and power to international cooperation in the privilege of serving the needs of less fortunate and undeveloped peoples and the general good of the whole.

Ancient enmities and antipathies press for liquidation through forgiveness and an active expression of reconciliation and goodwill.

These are transformations that cannot be legislated into being. But inspired leadership and wise legislation can carry forward the reconstruction process. A true evaluation of the new Republic is to be measured by its leaders' recognition and employment of these principles in the conduct of national and international affairs.

As the head of the new Republic, President Charles de Gaulle has been invested with greater power than that ever before granted to a democratic leader in peace time; and he has in several notable instances sought, by both word and deed, to guide the new regime in accord with forward moving impulses of the New Age. Disciplines have been applied at home where freedom was approaching anarchy; the law of sacrifice for the general good has been invoked; the sense of domination that formerly prevailed in relation to colonial peoples is giving way to one of greater friendliness and collaboration. Self-centered nationalism is yielding to the growing pressures of internationalism. Cooperative trade agreements have been consummated between nations where for an age past competition has prevailed. There are indications of a clear and conscious response to forces that are reconditioning peoples and re-making nations according to archetypal requirements for a new and better world order.

In the years following World War II France has progressively detached herself from the clutches of a dying past and aligned herself more with the forces of the unfolding future. This has not come about without a painful wrench, as witnessed by the futile eight-year struggle to hold Indo-China and also the years of warfare waged in Algeria before accepting the inevitability of effecting a change in existing relations and evidencing a willingness to approach the independence movement in a spirit of conciliation.

The French Empire is in the process of undergoing a general reformation. In common with the unifying trends of the times, France is moving forward in her international thinking and in her pursuit of universal objectives. Symbolic of this change was the substitution made under the Fourth Republic of the term Union for Empire; also the proposal for the creation of a regional Union of French African Territories under which they would enjoy self-government while remaining within the all-inclusive French Union or, as an alternative, be given full independence if they so desired. In the election held to adopt a new Constitution one member, Guinea, did the latter. The extension of such freedom was not an act arising out of self-centered nationalism but out of recognition of more inclusive rights and responsibilities. It was a recognition that colonialism belongs to the past, and that the territories over which France held administration are no longer to be regarded as "possessions"

but as fellow members in an enlarged free community of peoples. Her approach was international rather than national. It marked a true response to the New Age Aquarian influence that stimulates and nourishes the spirit of brotherhood, friendliness and cooperation.

This extension of the ideal of freedom that France has done so much to promote was an act of historical significance. It was a voluntary renunciation, a definite step taken on the path that leads from violence to peace, from disruptive fears to contented security, from compulsion to freedom, from cleavage to union.

In relation to Algeria, De Gaulle, in his inaugural address, invited the embattled country to find a "choice place" in the French Union. Integral fusion is his objective; his approach to the Moslem freedom fighters is one of sympathetic consideration of their claims and a desire for negotiation and reconciliation. He did not curse his enemies. Instead, he paid tribute to their valor and pleaded for the "peace of the brave."

The granting of amnesty and clemency to prisoners, the declaration that there must be equality of voting rights and full Arab representation in the National Assembly, the promise of a distribution of land among the poor, and an industrial build-up that will provide general employment, are all conciliatory advances that promise to lead to an end of the four-year blood-letting in this Arab land and to arrive at a solution that will safeguard and promote the legitimate interests of both the million European residents and the nine million Arab natives. This is not Clemenceau at Versailles calling for revenge. It is not invoking the law of old that demanded an eye for an eye and a tooth for a tooth. It is De Gaulle remembering and acting upon the spirit enunciated in the Sermon on the Mount. It is the truly fraternal approach.

The fact that the rebel leaders have replied that they will negotiate only on the condition that their demand for independence be granted in advance does not negate the hope that the forces of goodwill which De Gaulle has set in motion will work progressvely toward a peaceful conclusion of the Algerian trial by fire. The important factors are the conciliatory approach that has been made and that others, in a like spirit, may be expected to follow if circumstances should so dictate.

Moreover, De Gaulle is too wise and temperate a leader to attempt to rush his people into the acceptance of conditions which they have resisted with such tenacity and sacrifice these four years past. Judged by past actions, his considered policy appears to be based on the wisdom of "making haste slowly." All this while, however, De Gaulle cannot be unaware of the analogy between the French trouble

in Algeria and Britain's in Cyprus, and what has just happened in the latter. Britain's vehement protestations that independence for Cyprus simply could not be granted came to naught. Cyprus has her freedom. So, profiting by this present example, De Gaulle may be asking himself and his countrymen: If it must be independence for Algeria eventually, why not now?

Under the new Republic there are also other events of major significance that demonstrate a response to New Age imperatives with firmer resolution and greater confidence than ever before. These include other highly important developments in internal relations.

A Europe welded together into a unity by force of arms was the aim of Caesar, of Napoleon, of Hitler. A European union entered into voluntarily by all the member states is now actually approaching a stage of concretion. Two French statesmen will always remain associated with furthering this development, namely, Aristide Briand and Robert Schuman. In 1929 Briand proposed to the League of Nations that the states of Europe be formed into a union based on common interests and aims. A movement, first launched by Winston Churchill, calling for a European union led to the creation of the "Council of Europe" in 1949. In 1950 M. Schuman, then Foreign Minister of France, presented a plan for a community of nations to pool their coal and steel resources. By 1957 it became a functioning reality. Popularly known as the Schuman Plan and officially as the Coal and Steel Community, six nations banded together for mutual gain. Besides France, these include West Germany, Italy, the Netherlands, Belgium and Luxembourg. Together they formed a legal super-national entity to which each member nation sacrifices some measure of its national sovereignty. It was a first step in the direction of political federation.

The author of this European venture in economic sharing was Jean Monnet, who has been called the "Architect of a United Europe." In commenting on the Coal and Steel Community at the time it was proposed, he voiced the conviction that it was "only the beginning. . . . It must be and it will be extended," he went on to say, "to other areas of public affairs until some day a United States of Europe will emerge. That is why I see this Community as much more than an industrial pool. There would be nothing very new in that. . . . We want to pool the natural resources of our countries in the interests of all the peoples of the European Community. It is therefore necessary to give the Community governmental powers of its own, powers that transcend the national authority. This is the heart of the matter. Watch this development closely, for in the months and years ahead this embryo of Europe will either grow or

die depending on this one essential element; integration—a union as complete as that of the federal structure of America—or extinction.”

Later developments have proven M. Monnet's forecast that the pooling of coal and steel was only the beginning. By 1959 the idea had developed into a union of the same six nations that form the Coal and Steel Community into a trading community known as the European Common Market. This marks another major step in the direction the new world is moving. By arrangements of this Common Market, tariff barriers have been reduced so as to permit freer trade between member states; limited convertibility of most European currencies has gone into effect, which becomes an added potent factor in drawing the people of Europe into closer cooperative relationships; economic rivals for centuries past and even ancient enemies, as in the case of France and Germany, have become partners in a joint enterprise. It is a development of great significance.

It is not Europe alone that will benefit by the creation of this economic consolidation. It adds tremendous strength to the Free World, politically as well as economically. It becomes a powerful force from which all the world stands to benefit. As M. Monnet observed when commenting on the creation of the Coal and Steel Community, it is another step leading inevitably to a correspondingly federated political union in the fullness of time.

In creating the Common Market, the member nations surrender yet more of their nationalism in the interests of their greater good. Thus we are witnessing the gradual removal of national barriers, barriers that at this stage of historical development have become the greatest obstacle to mutual sharing, goodwill in action and world peace. It is a development rightly regarded as the beginning of a dynamic, creative movement for building unity in areas that have long suffered economic ills and devastating wars as an inevitable consequence of the “sin of separateness.” It is also to be remembered that the existing trading community is not a “closed shop.” The principle governing it has universal application and membership to the Union is for whomsoever wills to join. Its ultimate destiny is to embrace what Jefferson called the Universal Community of Man.

Like the plan for the Coal and Steel Community, the original design for the European Common Market was chiefly the creation of Mr. Europe,” as the statesman-technician, Jean Monnet, has sometimes been called. Here is an extraordinary character, a man with high vision, prophetic insight and creative imagination. He is a practical idealist who has been dreaming true. Yet he is not in the world's limelight. He rarely makes the headlines. Yet, David Shoenbrun in his book *As Goes France*, makes the unqualified

statement that "no man in the twentieth century has ever influenced so many governments in Europe, America and Asia." He then recalls a few events that are to be ascribed to Monnet's initial inspiration: "Churchill's dramatic offer of British citizenship to the French on the eve of the Fall of France; Roosevelt's famous directive to American industry to 'produce one hundred thousand planes'; Chiang Kai-Chek's railway organization plan that gave China modern communications. Behind them all," concludes Mr. Shoenbrun, "was the brain, the vision of one man, Jean Monnet, world broker of ideas, a poet who composes his odes in blueprints and columns of figures."

M. Shoenbrun states that even after Monnet had been instrumental in setting into motion world events of such magnitude as those cited, he remained virtually unknown to the public outside France and was only a "shadowy mystery man" to the French themselves.

Wherein lies the "mystery" surrounding M. Monnet? It is to be found in the role he fulfills as a transmitter of ideas "from that center where the will of God is known" to "the center which we call the race of men." He is a communicator rather than an originator. Not so deeply absorbed in the countless details that press in on leaders in public life, nor subjected to the constant glare under which they function, he is better situated for giving thought to long-range problems and universal concerns. By nature, constitution and placement, he is receptive to soul impressions from on high. He is able to act as an intermediary between the spiritual Hierarchy on the one hand and the world of men on the other. Knowers of the Divine Plan avail themselves of such human instruments, projecting into their consciousness ideas that are due for precipitation on the physical plane. Those qualified to serve in this manner give voice to ideas and formulate plans which meet with adoption and successful development because the potency of the White Brotherhood is behind them.

It must not be inferred from these statements that an individual serving the world in such a capacity is necessarily aware of the true nature of his gifts or of the hidden source of his ideas and inspirations. Nor does it follow that while he serves faithfully and obediently spiritual purposes he is a "spiritual" person in the narrow religious sense in which this term is generally understood. World servers and saviors are not limited to the devotional type, nor do they always understand the part they play in the over-all plan, or the full significance of the work they perform.

To be continued

MYSTIC MASONRY

By Corinne Heline

PART III

ASCENDING JACOB'S LADDER

Higher Masonic Degrees

CHAPTER II

The Fifteenth to the Thirtieth Degrees, Inclusive

A Fifteenth Degree Mason is a *Knight of the East*. This Degree commemorates the trials of those mystic Masons who made the journey from Babylon to Jerusalem with their swords by their sides and trowels in their hands. Its three prominent officers are King Cyrus of Persia, Nehemiah and Ezra, the last two being the biblical writers whose Books are commemorated by this Degree. These Books are among the most deeply esoteric in the Old Testament.

King Solomon's Temple is a profound and wonderful symbol of initiatory life. It was erected above Enoch's excavations through the nine layers of Earth, and was located upon the summit of Mt. Moriah where Abraham made the supreme sacrifice which opened for him the doors of a heavenly vision. At a certain point every candidate upon the Path comes to where he must be willing to sacrifice whatever is his dearest earthly treasure as indicating his dedication to spirit. Albert Pike states that a candidate should accept as his two motivating principles *renunciation* and *self-control*. Lack of these qualities offers the greatest impediment to spiritual progress. Hence, the Bible says: "Strait is the gate, and narrow is the way. . . and few there be that find it."

The Israelites lost the glorious vision of initiatory life. This led to the destruction of their Temple. Had they remained true to the vision no harm could have come to them; but when they lost it Nebuchadnezzar carried them captive from Jerusalem to Babylon. In other words, they passed from the light of spirit into the darkness of materiality. However, a few still glimpsed the vision, and the Christ said: "Where two or three are gathered together in my name, there am I in the midst of them." The few who remained faithful cleared the way for their return to Jerusalem and for the construction of the Second Temple under the guidance of that Persian Initiate, King Cyrus.

Despite great sorrow and travail, the Temple was completed in the reign of Darius, successor to Cyrus. Darius anointed Zarubbabel as Prince of Jerusalem, wherefrom the Sixteenth Degree derived its name. Masonic settings for this Degree portray the splendor of

Darius' palace and the magnificent audience chamber in which the coronation was consummated.

The Seventeenth Degree

Initiates of the Seventeenth Degree are known as *Knights of East and West*. All Degrees preceding this one are centered in the Old Testament. The Seventeenth begins the mystic Masonry of St. John, which points the way to becoming a mystic citizen of the Eternal Kingdom. Its Jewel is in the design of a lamb on a book of seven seals. John the Baptist is the patron saint of this Degree, and all candidates are his disciples.

Both John the Baptist and St. John the Divine occupy important places in Masonry. Every Masonic Lodge has a seal or emblem representative of the power and work of the two Johns of the New Testament. It is a circle flanked by parallel lines. One line symbolizes the life and works of John the Baptist; this is the Path of Preparation. The other line typifies the wisdom, understanding and peace of St. John the Divine; this is the Path of Attainment.

The following is according to the tradition of Irenaeus, a church father who lived during the second century in Asia Minor and Southern France. Irenaeus relates that John became leader of the community of Ephesus and died after a long, active and successful life during the reign of the Roman Emperor Trajan (98-117 A.D.). Proof of the reliability of Masonic lore appears in one of the oldest English lectures, for it contains confirmation of this tradition:

"After the destruction of the Second Temple in the days of Emperor Vespasian, Freemasonry was sinking into rapid decline. At a general assembly of the Craft, held in the city of Benjamin, it was observed that the unhappy condition resulted mainly from lack of leadership. The post of Grand Master had not been filled for many years. After this question had been discussed for some time, seven outstanding members of the Craft were designated to travel to Ephesus and to offer the office of Grand Master to the Bishop of Ephesus, John the Evangelist. Although John was ninety years old when this call reached him, he accepted the high office.

The Order of St. John was a profound esoteric School founded during the days of early Christianity by the Beloved Disciple himself. It was located in Jerusalem, and a Temple was to have been built in the Holy City where instruction would have been along occult lines—just as mystic teachings were given by Peter to Church-Craft. These two Schools were to work in unison for establishing esoteric Christianity. Many Crusaders were attracted to the Order of St. John, and from this originated the Knights Templar. The Crusaders

returned to Europe, carrying with them some of this inner work. Their rapid rise to power is familiar history. The Temple houses of every large European city were so magnificent that they became the abodes of kings and princes. This soon attracted the envy of church officials and the nobility, and plots for bringing about the downfall of the Templars ensued. These plots culminated in the burning at the stake of Jaques de Molay, their leader, in the courtyard of the Notre Dame Cathedral in Paris.

Shameful as was this incident, the Templars were not wholly free from blame. Their power and luxury were a far cry from the simple spiritual Brotherhood in which they had their origin. We have reiterated a number of times in this series that any occult grouping that is high enough spiritually can surround itself with an aura of protection impenetrable by any sinister force. The Christ's declaration remains true to this day: "Ye cannot serve God and mammon."

Albert Pike's lecture to Seventeenth Degree candidates sounds the universality of Truth. To the over-shadowing Hierarchies all Truth is one and indivisible. Under the guidance of the Lord Christ a special messenger, known as a World Saviour, has been sent to all peoples, bearing the same message but in form suitable to their respective development. They have been milestones of Light along the great evolutionary road of mankind; and all have pointed to a greater teacher who was to come, meaning the Christ, the supreme unifier. Each such messenger has sounded a note in the ever-ascending scale of life, the Christ being the completion of the perfect chord.

Degree of the Rose Croix

Rosicrucianism entered Masonry through the Degree of the Rose Croix. In *The New Age Messenger*, official organ of United States Masonry, appeared the statement that the Rose Croix work was founded by Elias Ashmole, famed Hermetic scholar and cabalist of sixteenth century England. He founded both the Masonic Lodge and the Rosicrucian Order in London, and worked them together.

A Mason avers: "By the Rose upon the Cross I conquer. A churchman says: "By the cross of Christ I conquer." Christ is the Rose of Sharon. There was found in the catacombs of Rome a golden cross. On its right arm was engraven a rose of Sharon and the word *Alpha* (beginning); on its left arm, a rose of Sharon and the word *Omega* (end).

It is in the Degree of the Rose Croix that esoteric Christianity, Rosicrucianism and Masonry meet and merge. Two of the most important symbols of this Degree are an eagle, representative of both Christ and the Sun, and a pelican feeding her young upon her

own heart's blood—a most beautiful emblem of self-sacrificing service for others. In common with Rosicrucianism, both a cross and a red-and-white rose are prominently used in Masonry. Then there is the Holy Communion Rite on Maundy Thursday, with its accompanying betrayal, death, and the slow extinguishing, one by one, of thirty-three candle lights. Also, there is the Resurrection Rite at sunrise on Easter morning, wherein all the paraphernalia of sorrow and death are removed, to be replaced with the gaiety and joy of flowers and the rare beauty of Elysian fields. Their loveliness is enhanced by the blazing glory that comes with the relighting of the thirty-three candles that beckon toward higher goals.

The pelican typifies sacrifice. The eagle signifies transmutation. The Rose Cross means illumination. All three symbols belong to the Eighteenth, the Rose Croix, Degree. The Jewel of this Degree is a rose cross surmounted by a crown. Its key is: "Love one another; as I have loved you."

The Twentieth and Thirtieth Degrees of the Scottish Rite are concerned with the most exalted phases of Initiation as these were taught in the Ancient Mysteries. The Twenty-third Degree is that of the *Chief of the Tabernacle*; the Twenty-fourth that of the *Prince of the Tabernacle*. As stated before, the importance of Tabernacle teachings in relation to the Mysteries derives from the fact that each article of furniture in the former represents some phase of spiritual development to be accomplished by the candidate himself.

A study of the Tabernacle in the Wilderness is an inquiry into the structure of the cosmos, the anatomy of man, the operation of stellar forces, the method of evolution, and the Way of Initiation. It may be reasonably concluded that not even a forty-day period in the Glory Light would be sufficient to reveal the full mystical implications and the sublime inclusiveness of a sanctuary where God dwells with man.

The Tabernacle was divided into three principal arenas. In the outer court was located the Altar of Sacrifice, where each day a burnt offering was consumed. In man this represents a daily sacrifice of his animal nature. Here also was the Laver of Purification where a candidate was purified, dedicated to and consecrated for higher work. This outer court represents the probationary period; in Masonry, the apprentice Degree.

In the east room of the inner court stood the seven-branched candlestick, representative of latent centers within man's body; the twelve loaves of shew-bread, typifying the twelve zodiacal Hierarchies under whose guidance the candidate progresses during his many earthly pilgrimages; and the pot of incense that is burned upon the shew-bread, indicative of soul powers engendered under the

guidance of these Hierarchies. The east room stood for the Path of Discipleship, wherein an aspirant first contacts inner-plane conditions. Masonically, it correlates with the Fellow-Craft Degree.

In the west room, the Holy of Holies, is located the golden pot of manna, the conserved sacred life force within man; Aaron's rod that budded—the lifting of this force up through the spinal canal (rod), thus awakening the latent flower centers in his body. In the Mysteries the "budding rod" has always been a symbol of this high attainment. To one who understands the Mystery language, the statement that the budding rod of Joseph led to his being chosen as bridegroom for the Blessed Virgin is indicative of the high degree of Initiateship that made him a fit companion for the Holy Mary. The Table of the Law bespeaks the twin laws of reincarnation and karma which affect the lives of all individuals and nations.

Above the Holy of Holies and guarded by two Cherubim shone the Glory Light of the Shekinah. Bathed in its effulgence was the triangular Stone bearing the mystic name of God. It was in this Light that the IHVH communed with Moses. It is in the Holy of Holies that a candidate, awakened by the glory light within himself, communes in celestial realms with exalted Beings.

Tabernacle in the Wilderness

The Tabernacle in the Wilderness was an Atlantean Mystery School. It conserved the ageless Wisdom as humanity passed from the civilization of the Atlantean Fourth Root Race to that of the Aryan Fifth Root Race. While the truths it taught are eternal and changeless, man's comprehension of them increases, and their exposition is modified and amplified accordingly. The Path of Initiation outlined in the Tabernacle leads from the outer court of sacrifice and smoke to the inner court of service and light; and finally into that most holy place where Spirit itself is the light and where the soundless Voice is heard. It is the same yesterday, today and tomorrow. External features along the Path may vary because they change with times, people, and man's evolutionary status; but its direction is always from compulsory sacrifice to willing service. The ultimate realization is, of necessity, the same. The principal stations along the way are also alike in nature; and consciousness moves from external light to the light within. In every man dwells the Shekinah Glory. The purpose of the pilgrimage through the wilderness of earthly life is to bring that Glory from comparative latency into dynamic manifestation.

It is explicitly stated that the only men permitted to work on the Ark were those who had worked with acacia. Masonically, acacia is a symbol of eternal life. One who has learned to work with acacia

has learned to function consciously in inner realms and to know that death is a delusion. Such an one has become a true son of immortality. This should be the attainment of every candidate for the Twenty-third and Twenty-fourth Degrees.

A discerning candidate will discover by a study of Albert Pike's lectures that in these two Degrees there is something of the importance which the great Master Mason attaches to the cosmic and spiritual significance of sacred stellar science in its relationship to the universe and to man.

The work of the Twenty-third Degree centers in the beautifully dedicatory keynote: "Consecrate yourself henceforth to the service of the Children of Light." The work of the Twenty-fourth Degree centers in the high inspiration of its keynote: "My Brother, the Initiate is he who possesses the lamp, the cloak, and the staff."

The Twenty-Fifth is the Degree of the Brazen Serpent, which deals with an extremely high phase of Initiation. It is exemplified in the life of Moses, a supreme Initiate of the Old Testament Dispensation as recounted in the Book of Exodus.

As already stated, in mystic language a serpent has always typified the spinal fire force within man. In the unawakened masses this fire is coiled "serpent-like" at the base of the spine. Through clean living and aspirational thinking this force gradually ascends toward the head. As it rises it awakens centers that cause man to become more than man; in other words, he attains Mastership. In the Twenty-fifth Degree the serpent has a prominent use; even the Jewel of this Degree is a Tau cross entwined by a serpent.

Moses taught that purity and chastity are the foundation of all initiatory work. The "brazen serpent" of the Old Testament narrative symbolized the spinal fire force which, when dissipated (the serpent crawling on the ground), caused the people to suffer disease, poverty and death; but when it was conserved and lifted to the head (the serpent lifted up) they enjoyed peace, health and plenty. The "burning bush" also has an important place in the Twenty-fifth Degree. It is recorded that the bush burned but was never consumed. In Masonry this is a symbol of Initiation by Fire, wherein all its work is centered. Through transmutation, fire ceases to be a flame that burns (desire); instead, it becomes a light that illumines.

Such was Moses' Initiation by Fire, which occurred when the children of Israel were encamped upon Mount Horeb, the mountain of God, at the season when the New Moon fell in the Spring Equinox, a time of great spiritual significance. The aspirant who climbs Jacob's "ladder" is increasingly rewarded with firsthand knowledge of the inner secrets of nature. For him the veils of matter are rent and he

sees that objective nature is but a reflection of the subjective world of reality. (The very word "Mystries" is related to the Greek word "mistos," meaning veil.) The bush that Moses looked upon was not enveloped in flame but in light. Flame is a physical externalization of the fire principle. It bears much the same relation to that principle as man's body does to his indwelling spirit.

A complete mastery of one's lower nature is a prerequisite to Initiation by Fire. Passion must be sublimated into compassion. The love that once burned for self-gratification must be transmuted into an all-encompassing love for mankind. Following Initiation by Fire one's consciousness is awake to the universality of all existence. Sharp lines of separation between the outer and inner life are obliterated. Awareness continues without interruption through hours of waking and sleeping. For such an one death holds neither darkness nor terror, for it has been overcome by life.

When the ordeal by Fire has been successfully passed, the aspirant's body sings to a new keynote. The motion of its every atom has been accelerated and it has been charged with added light. His thoughts are more highly creative and his every spoken word is endowed with increased power. Also, Initiation by Fire has given him control over the fiery elements in nature and the beings which operate in and through them.

The Twenty-fifth, Twenty-sixth, Twenty-seventh and Twenty-eighth Degrees

Any Mason who reads *understandingly* the chapter on the Twenty-fifth Degree in *Morals and Dogma* by Albert Pike, that Prince of Masonry, cannot fail to recognize that his teaching on the conservation and transmutation of the spinal fire force is as applicable today as it was in ages past when Moses gave it to the children of Israel.

The Twenty-sixth and Twenty-seventh Degrees go back to the days of early Christianity. The setting for the latter is the house of St. Mary in Jerusalem. This Mary was the mother of John Mark, author of the Gospel which bears his name. In her home the Christians held their first meetings; and here John the Beloved gave them the profound esoteric teachings on which the Order of St. John was founded. As has been suggested, there is little doubt but that the work of the Templars originated in these teachings.

The Twenty-sixth Degree is given in a replica of the catacombs of Rome during the persecutions by Emperor Domitian. The Lodge room is embellished with a Christian cross and a picture of the Blessed Virgin. Fish, one of the earliest symbols of Christian esotericism, are much in evidence.

The early Christian Mystery Schools, like all other Mystery Schools, were divided into three Degrees: the novitiate or preparatory; the Baptism or "bringing to sight"; the Crucifixion and the Resurrection.

The Twenty-eighth Degree bears the significant title *Knight of the Sun*. It has often been termed the key to Masonry, for herein a candidate recapitulates the truths vouchsafed to him along that steep and narrow path he has trod as he travelled toward the East in his questing for the One Light. The insignia of this exalted work is a triangle enclosing an all-seeing eye. The candidate's third eye (true spiritual vision) should now be awakened and, in the brilliance of its illumination, he should be able to declare with St. Paul: "The things which are seen are temporal; but the things which are not seen are eternal."

In this Degree the heavens literally declare the glory of God. Upon the ceiling of the Lodge room are constellations and stars: Taurus, Orion and others; also star-Angels: Michael, Raphael and Gabriel. With the awakening of the third eye an illumined candidate understands that the constellations are not mere lights adorning the sky, but the homes of those great spiritual Hierarchies who are guarding the evolution of this Earth and of all the planets belonging to this solar system.

On the east wall hangs a Caduceus surmounted by a winged globe. About its rod are entwined two serpents, one denoting the way of involution and the other the way of evolution. The staff itself is indicative of the straight and narrow way of Initiation. This symbol has been used in all Mystery work since the beginning of time. To the west is a Solomon's Seal: two interlaced triangles, one black and the other white. Black and white predominate in this Degree; they typify the law of duality: positive and negative, day and night, light and dark, male and female. In Mystery teachings black represents the hidden qualities of the female principle. It is natural for the human mind to associate evil with whatever it does not understand. Hence, the curse of the Fall has been attributed to Eve, and woman has been relegated to a position inferior to that of man. In the Aquarian Age the law of duality will be superseded by polarity. The significance of this is expressed in the words of Albert Pike: "the harmony of contraries."

The House of Kadosh

The Thirtieth Degree is the *House of Kadosh*. This Degree is

contemplative, retrospective, and recapitulatory of all that has gone before. In it the candidate once more comes to the Path which leads to the Holy Land. Here he is rededicated and reconsecrated to the consummation of the Great Work. The name means *a consecrated or holy house*. By the time he attains this Degree the candidate should have fashioned his own temple eternal, the house not built with hands but eternal in the heavens; in other words, the deathless spiritual body. Such a perfected spiritual body is the central theme of these interpretations.

In this wondrous new body-temple two spinal cords will proclaim the polarity manifest within. Three bridges of light will connect them. The one at the sacral plexus will cause levitation to be superseded by gravitation. The one at the larynx will give power to speak the creative (Lost) word. The one between the pineal and the pituitary glands will further development of Christed powers. The Path that began in Babylon (the senses) will end in Jerusalem (the soul). Here it is that the faithful Mason finally gathers the Rose.

The Degrees of the Scottish Rite, from One through Thirty-two, are for the mystic Mason divided into three definite steps. Those from One to Nine inclusive are concerned with the work of the Lesser Mysteries. From Ten through Eighteen, the Degrees of the Rose Croix, the work is primarily preparation for reception into the Greater Mysteries under the Lord Christ. The Rose Croix has been termed the Degree of the High Church. From the Nineteenth through the Twenty-eighth the work is most deeply occult, being concerned with some of the highest phases of Christianity. The *House of Kadosh*—Thirtieth, Thirty-first and Thirty-second Degrees—are a general summation, the crowning of the Great White Work.

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In the next issue the article under the serial title, *Ascending Jacob's Ladder* will deal with the profound spiritual meaning of the Thirty-Second Degree.

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In Our Next

The next *Interpreter* will carry an article on the emergence of a New Architecture as championed by the late Frank Lloyd Wright and as exemplified in the superbly beautiful and spiritually inspired Bahai Temple of Light in Wilmette, Illinois, and in Rudolf Steiner's Goethanum, or House of the Word, in Dorach, Switzerland.

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METAPHYSICAL POSTAL LIBRARY

Books on occult and metaphysical subjects may be borrowed on the freewill offering plan from The Spiritual Fellowship, 807 North Maria, Redondo Beach, Calif. Gift accessions to the library will be gratefully received. Lists of available books sent on request. Address as above.

A Monument to Robert A. Taft

Impressive ceremonies accompanied the recent dedication of a monument honoring the memory of the late Senator Robert A. Taft. Partisan feelings that swirled around him during life had settled to a serene calm. There were now to be heard from all sides only tributes of highest praise for his sterling character, his high patriotism and his dedication to the service of his country's highest good as he saw it.

There is nothing very unusual about this. Equally high homage has been paid to other Senators of the past. Monuments, too, there are to not a few of the senatorial notables. But no Senator in all our history has previously rated a monument on the grounds of the national capitol. This was a bestowal by Congress and the American people of an unprecedented honor. Moreover, this action was taken only two years after Mr. Taft's passing. Then shortly after that Congress judged him to be one of the five great Senators of American history and ordered his portrait hung in the Senate reception room.

As one becomes aware of the spiritual forces that interpenetrate phenomena and historical events the question naturally arises what the nature of the invisible creative forces have been that helped to draw to the late Senator Taft the unique distinction given to him. For the true determining factor is unquestionably to be found in the forces operative on the hidden side of life. As such they are not generally recognized and most probably played no conscious part in the minds of any of those who initiated the memorial project or who carried it to completion.

That factor became operative in the closing days of Mr. Taft's life. For long years his dominant ambition was to become President. Finally it seemed as though the office was really his. But it wasn't. He lost. He then knew his last chance to become the country's Chief Executive was gone forever.

How did he react? For it is how we react to an event, not the event itself, that determines whether it carries us forward or takes us backward. He reacted positively. There was no bitterness. In the words of an editorial, "his magnanimity in defeat smacked of saintliness." There was acceptance, not negative resignation but full renunciation. He surrendered his hope, his ambitions to be President. Immediately after the election of his rival, General Eisenhower, he offered him his unstinted support. At the time of the dedication of the Taft monument it will be remembered how warmly the President spoke of the man that was being memorialized for his able help so freely and generously given, and for his highly valued friendship. However, this was no more than the normal gentlemanly procedure. But that it was far more than this to Mr. Taft became apparent at the time of his demise.

Testimony of a Spiritual Observer

At the time of Mr. Taft's transition there were present at his bedside a group of invisible helpers to ease his physical pain and assist

in the process of liberation. This is how one of the conscious invisible helpers who stood by in the moment of the soul's upward flight described the event. "It was a glorious moment. There was a virtual baptism of light. The liberated soul rose triumphantly to the blessed accolade, 'Well done, thou good and faithful servant.' This was the dominant note on which the transition took place. The ineradicable impression conveyed by the scene above all else was that the supreme lesson which destiny had assigned to the life just concluded had been learned. Added days for this one life's span would have been to little purpose. Hence the call. Graduation time had come, *cum laude*.

"The event can perhaps best be described as an act of Initiation at which the celestial citation took note of the strength, the courage, the high purpose that had enabled the soul to turn failure into success, defeat into victory. The very heavens seemed to pay tribute to one who had overcome personal ambition, that had achieved a genuine act of renunciation of things personal and transitory for the riches of the spiritual and the eternal, and in the process to have erased every trace of regret or bitterness. It was a sublime event, an unforgettable experience."

The chimes in the white marble tower number twenty-seven bells. While the number itself is generally regarded as altogether inconsequential, to the occultist there are no little things. Numbers are powers. They form a sacred science. According to this science twenty-seven radiates the power of nine. Under its action man comes into contact with his inner self, unfolds his latent divinity and attains to that state of interior illumination which is known by the name of Initiation. What number could more appropriately sound forth the acclaim of one who became "an embodied force" through contact with the inner springs of life?

The key to spiritual attainment is renunciation. This does not necessarily mean the complete dispossession of all things. What it does mean is a complete and unreserved willingness, and without any taint of bitterness, to give up all if need be that belongs to the personal life—health, possessions, friends, reputation—everything. He that loseth his life shall find it! The lesser must give way before the higher can take over. It is the story of Job, of Abraham's call to sacrifice Isaac.

"As above, so below." The inner and the outer worlds interpenetrate. The honor bestowed upon the soul of Robert Taft in the heavens found its appropriate reflection on the physical plane in the beautiful bell tower erected to his memory.

Sometime the spirit that was known as Robert Taft will return to earth life. When it does, it promises under the law of spiritual progression to be in a personality that will not need to strive for high places; high places of great responsibility and world-wide influence will seek it out. Meanwhile, the bells, ever a symbol of the call of the spirit to the children of men, will be ringing out from his memorial tower the approbation of a victorious quester on the upward way.

* * * * *

Why Go Back to the Bible?

Of course, many of our readers have never left it. Many hold it close. But to the great majority in our Christian land the Book of Books is not a living companion. It is not an open book, a flowing fountain to which even the average church goer turns for constant replenishment of his inner life.

The present generation has lost vital contact with the Sacred Scriptures. It knows the Bible only in terms of a theology that simply does not stand up to questions put to it by the scientifically conditioned minds of our time. This generation, unlike those of earlier times, does not take its religion on a basis of faith; it rests its convictions on knowledge, scientific knowledge.

Is there such a foundation for the modern man on which to construct a living faith in spiritual realities? There is. But it is not to be derived from what physical science has to offer. Science it must be, but a science extended beyond the physical so as to include the spiritual. When that more inclusive science is brought to bear upon the Sacred Scriptures the words take on light; they become alive; they yield joy and comfort and strength.

Bible truths are ageless; their interpretations are not. These must be reformulated from time to time as man's outlook, experience, understanding and consciousness grows and changes. This also holds true of the great secular classics. Shakespeare, Dante, Virgil and Homer have to be interpreted anew for every passing generation.

The New Age Bible Interpretations by Corinne Heline are based on that vast body of available wisdom spoken of as spiritual science. They are done in the light of the Ageless Mystery Teachings. They treat the Christian Scriptures from the viewpoint of a textbook leading the spiritual seeker to a state of divine illumination or Initiation.

These revealing readings are slowly but steadily finding their way into many quarters. Groups have been formed that are devoted exclusively to their study. The Interpretations are also finding their way even into scattered studies of orthodox ministries whence they are dispensed in more or less diluted form to their parishoners.

Correspondence courses based on the six volumes interpreting the Old and the New Testaments are available on the freewill offering plan. Every Bible student is certain to find these courses of greatest help not only in deepening their own understanding of the fathomless mysteries of Holy Writ, but in sowing more of their light-bearing truths among increasing numbers of hungry, seeking souls.

For particulars write the Correspondence School of the New Age Bible and Philosophy Center, 1139 Lincoln Blvd. Santa Monica, Calif.

* * *

"Years ago I recognized my kinship with all human beings, and I made up my mind that I was not one whit better than the meanest of the earth: I said then and I say now, that while there is a lower class I am of it; while there is a soul in prison I am not free." —Eugene Debbs

* * * * *

The Tabernacle of oneness is raised; Look not upon each other with the eye of strangeness. Ye are all the leaves of one tree and the fruits of one branch.

—Baha-U-llah

BOOK NOTES

By ELIZABETH HILL

THE GOLDEN HOARD, Francis Merchant, Ph.D. 1959—Texas Southern Univ., Houston, Texas. Cloth—282pp—\$4.00

Many is the volume admonishing man to seek redemption; many that tell about redemption; still others contain the promise of redemption. Then there are a few which reveal redemption as the process of transition from a lesser to a greater estate that is both desirable and attainable. THE GOLDEN HOARD is of the latter category. Its introductory lines reveal man *volunteering* to spread light upon a darkened earth, then becoming confused in the maze of form. Wearied of his self-imposed task, he pleads to be shown the way back to his lost divinity, only to be told that he has delved into only the first of the trilogy comprising THE GOLDEN HOARD, the *Book of Form*, and that two others await his thoughtful attention: *The Book of Wisdom* and *The Book of Life*.

Upon this foundation Dr. Merchant builds a concisely laid out, and beautifully expressed philosophy for prodigal humanity's return to the House of its Father. New Age self-help literature is enriched by this addition.

LANGUAGE AND RELIGION, Ben F. Kimpel. Philosophical Library, 15 E. 40th St., N. Y. 16 Cloth—153pp—References & Index—\$3.75

Words are "flatcars" carrying a cargo of energy, so it behooves us to recognize and use them with discrimination. Much of the confusion and antagonism in the field of religion arises from their having more than one meaning, the right one to be determined by the context. All too often they have an entirely different connotation in the mind of the student or reader. Hence, this semantic approach to the subject of religion and its interpretation is a vitally important contribution toward clarifying one's understanding of world scriptures and systems of worship.

JUSTICE IN PLATO'S REPUBLIC, Peter Fireman. Philosophical Library, 15 E. 40th St., N.Y. 16 Cloth—52pp—\$2.00

In the conviction that chapters II, III & IV of *The Republic* present an analysis of justice that should not be relegated to the limbo of things forgotten, the author brings them forth shorn of all the religious and metaphysical aspects of the volume as a whole. The dialogue as recounted by Socrates is interpreted by Dr. Fireman in what he terms its "plain common sense" approach to a subject of vital importance to government in relation to the governed.

HOW TO USE THE POWER OF PRAYER, Harold Sherman. 1959—C. & R. Anthony, Inc., 300 4th Ave., N. Y. 10. Cloth—144pp—\$3.00

There is a more productive way to do practically everything if one takes the trouble to discover it and is fluid enough to overcome established habits. Harold Sherman, so well known for his previous books such as KNOW YOUR OWN MIND. ADVENTURES IN THINKING, THOUGHTS THROUGH SPACE, etc., suggests a more

effective approach to a ritual that so often becomes more or less formal. He presents six ways in which to make prayer a vital experience; a means for building up a "surge" of spiritual energy before starting; a three-fold approach; using the subconscious; choice of words; five means for augmenting power; errors to be avoided.

Do you feel that your prayers are lacking in something? Why not accept a new technique?

THE UNIVERSE OF MEANING, Samuel Reiss. Philosophical Library, 15 E. 40th St., N. Y. 16 Canvass—227pp—Index—\$3.75

We repeat, there is so much of the separative in the use of words as symbols of meaning that a study of meanings in relation to their symbols should meet with an enthusiastic reception. The first three chapters deal with three aspects on the characteristics of meaning; the next four chapters discuss the application of these concepts. Follows a chapter on the actual symbol and its meaning and another on its intuitive connotation. The last chapter summarizes results arrived at and their implications. A most helpful text for those who would learn to project ideas through adequate verbal or written expression.

YOUR HEALTH & SANITY in THE AGE OF TREASON. Dr. R. Swinburne Clymer. 1958 The Humanitarian Society, Reg., P. O. Box 77, Quakertown, Pa. 400pp—in Buckram, \$4.50; Paper, \$3.00

This is a rousing indictment of modern methods for undermining both the health and sanity of individuals who are unaware of the introduction of detrimental elements into our water, our food, and through the use of many so-called "miracle drugs." Dr. Clymer raises no imaginary scare cry, for his subject matter is drawn from the admissions of those who employ these methods both in America and abroad. What is being taken from and added to our foods to make them unfit for consumption? In what way has our water supply been tampered with? Is there any relation between inhaling hair sprays and liver deterioration? These and many, many more are the question answered. "Ye shall know the truth, and the truth shall make you free."

ON THE NATURE OF MAN, Dagobert D. Runes. Philosophical Library, 15 E. 40th St., N. Y. 16 Boards—105pp—\$3.00

A study on primitive man, his way of thinking, his moral ethics and his search for the eternal verities. A sharp, incisive, revealing treatise that cuts to cure, that shocks to awaken, that tears down to build up. Short and to the point, we recommend it to those who are willing and ready to think things through to such a conclusion as

"It is our devotion to man that we serve God-Eternal. All other services are incidental and even contrary to the Idea of the One. Man's moral conscience is the gateway to heaven, and his moral deeds the only path to salvation."

ELEGY AND INFERNO, Nedward Gross. Philosophical Library, 15 E. 40th St., N. Y. 16 Cloth—182pp—\$3.00

In verse and in prose stories, this author seeks to pour out the venom engendered by condition in the world today which, as most of us are willing to acknowledge, are a sad commentary on human frailty and human corruption. We trust his motive was to awaken man to a realiza-

tion of the decadence of his performance as a citizen of this nation and of the world at large; and doubtless it might shock some individuals into an attempt at reformation. Yet who are the guilty and who are the guiltless? Each today creates its own tomorrow, and we reap as we sow. Can anyone, therefore, be justified in holding others up to scorn? Only perfection is qualified to sit in judgment, and perfection would not.

THE WAY OF IMMORTALITY, Ian Fearn. New Vision, 20 Rutland Gate, London, S.W. 7, Eng. Cloth—117pp—\$1.50

Described as “prophetic—not visionary” and “a most notable achievement,” we opened the book with great anticipation...and were not disappointed. Simply but with convincing forthrightness, he draws aside the veil of the sanctuary to expose the laboratory of the scientist, the shop of the artificer, the fields of the agriculturist, for “God is the Spirit of Life’s beneficence, subtly working unseen, and to many unknown, for begetting in His children some awareness of Himself, not as a person remote in space, but as the sure potential of a generous Power, secretly suffering with man until, through experience, he consciously responds.” What more need be said?

THE CANCER BLACKOUT, Maurice Natenberg. Regent House, 4554 Broadway, Chicago 40, Ill. 1959—cloth—206pp—Index—\$4.00

Here is a book that should be and is available. Long has it been noised abroad that information on causes and cures of cancer is being suppressed. Why? Well, we won’t go into that. What we would like to know is why the disease itself has taken such a sudden and widespread increase, and what can be done about its cure and ultimate elimination. This volume is described as “A history of denied and suppressed remedies and of methods used to discredit independent cancer research and treatment.”

As the result of a spectacular suicide, the author, long experienced in the field of medical publishing, began his investigations into the *sub rosa* aspects of a disease that is engendering a fear-ridden consciousness in our citizenry, not because they are already infected but because they might become so. This fear is being created by every audible and auditory impression available, and it takes a strong conviction of health to withstand such publicity. This volume is, we hope, publicity that will have a counter-action on the minds of people.

RELIGIOUS DIGEST, K. Ramachandra, Editor. Jayanthipura, Talangama, Ceylon. Pub. bi-monthly. U. S. Subscription \$2.00, single copies 35¢

An International magazine featuring both Oriental & Occidental writers, and devoted to the teaching of ancient wisdom as well as those which might classify as definitely New Age. It would be impossible to say, however, where one leaves off and the other begins. The copy on our desk contains such articles as *Be As You Are; The Cream of All Faiths; Protestant Mysticism: Through Music; Rhythm and Dance*—to mention only a few.

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

TIBET'S GREAT YOGI MILAREPA, a Biography from the Tibetan being the Jetsun-Kahbum. 2nd Ed. 1958—Oxford Univ. Press, 114 Fifth Ave., New York 11. Cloth—315pp—Illus., text fully annotated by W. Y. Evans-Wentz—NPrice \$4.80

TIBET, the land of spiritual mystery and promise! To the thoughtful Occidental mind it speaks of hope and wonderful things to come. Yet so little is known of the sky-high nation and its people that this biography of one of its Holy Men should be most welcome. The translation is by a loving disciple of the Himalayan Master, its purpose being "To show to cultured Western eyes one of our Great Teachers, as he actually lived . . . in a biography, much of which is couched in the words of his own mouth." And of this noble soul it is said that when he passes "By virtue of his mighty grace he left behind him saintly disciples as numerous as the stars in the sky."

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More Books from India

New arrivals: The following by Sri Swami Sivananda. All bound in boards or heavy paper covers.

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THEOSOPHICAL BROADCAST

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

* * *

ERRATUM

In the last issue, a slip of proof reading: In the item about Dr. Carrington's passing, "Howard" went through for "Hereward." Sorry.

* * * * *

TO OUR READERS

Due to spirilling production costs, we need a hundred and fifty new subscribers. A gift subscription from a reader here and a reader there would easily make up the number. Four issues \$1.50; eight issues, \$2.75. In hopeful anticipation, our thanks!

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