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## SEASON OF THE HIGH WATCH

*By Adrienne Ashley*

The entry of the sun into the sign of Sagittarius inaugurates the Season of the High Watch. It is known and observed in the church as the Season of Advent, and it marks a four week period of intensive preparation for the celebration of Christmas. The very name, Advent, suggests the focusing of spiritual intent upon something that is to come, and this idea is further emphasized by the church throughout the period by changes in vestment for those who officiate, by special adornment of the altars, and by special services of worship.

The same subtle teaching is suggested to students of astrology by the symbology of the sign in which Advent occurs—and to students of esotericism generally, by way of the changing influences of the season itself. And, whether it be the anticipation of the traditional observance of the birth of the historical Jesus, or, as in the case of the mystical Christian, renewed realization of the quickening into activity of the inner Lord and Christ, or, more impersonally, recognition of an opportunity to step upon the path that leads to a new level of spiritual understanding, the attitude of confident expectancy and joyous anticipation, being truly cosmic in nature, sets a special mood for all.

The most commonly recognized symbol for the sign of Sagittarius is that of the archer pointing his arrow into the distance, and even this simplified version is indicative of the capability to center the attention upon the goal to be pursued. However, if one delves into the meaning of the original rather complex configuration of which the modern signature is but a part, one finds sources for interpretations that are even more rich and fruitful. The ancient symbol for this sign was

that of a centaur, a mythical creature whose lower body was that of an animal but whose upper torso, including the head, was that of a man.

The Initiates who gave the world the science of Astrology knew that this symbology would perpetuate the secrets pertaining to the spiritual influences playing upon man from within and without that are capable of lifting him out of his animal nature and pointing him in the direction of his potential Godhood. They further knew that these influences having the power to set man on the path leading to the heights of spiritual attainment function on the level of the higher mind, for this is the mind that has the ability to perceive a path, to fix a goal, and to move toward it. The familiar mantram, "I see the goal. I move toward it," expresses the response to the Sagittarian influence. Vision is the key to its power, for the burden becomes light and the task is easy when one is able to see what one is to do—and where the action will lead.

In the Greek solar myths that taught these people the way of attainment, the heroes sat at the feet of the centaurs because the higher mind is the teacher from whom the aspirant learns about life, its purpose and its goal. It is from the level of this mind also that the aspirant receives his assignment—as well as instruction in the higher wisdom needed for the accomplishment of the mission. Orpheus, the sweet singer who attained to the music of the spheres, Jason, who sought the golden fleece of conscious immortality, and Hercules, who triumphed in the twelve zodiacal labors, knew Chiron the centaur as mentor. But most significant of all to our present understanding is the fact that among his pupils were Castor and Pollux, the celestial twins symbolic in the heavens of the sign of Gemini. There can be no separation, or conflict in the polarities of these two mental and complementary signs. Each is necessary to the other, for, as Sagittarius represents the power to choose to walk in it. Gemini provides the complementary force that decides where the arrow of mental direction shall point, upward and inward to the world of reality, or outward and downward to the world of appearances.

In the symbology of the Old Testament in which each of the twelve tribes of Israel represents one of the signs of the zodiac, Gemini is assigned to Ephraim. Of Ephraim, this mercurial power of the mind to see two ways and choose between them, the prophet Hosea declares, "Ephraim has gone astray in false knowledge," meaning, in the evidence of the outer senses; but he also indicates the time when the arrow of direction finds a higher focus, for Ephraim comes to say, "What have I any more to do with idols? I have seen Him, and I shall be his fruits."

There is a cult of the mind today. In some circles the power of thought has become an object of worship because it is rated as the prime conditioner of life. Yet, if we examine the mental process we

discover that, not thought, but the very attitude or direction of thought that is the present consideration lies at the root of all conditions. An even more important element than thought, the element of attention, precedes and institutes the mental process. We discover that it is first what we see that gives substance—that provides the food upon which thought is nourished. It is impossible to think about anything that has not first been called to the attention. Christ Jesus, himself, refuted thought as first cause when he said, "Who among you by taking thought can add one cubit to his stature."

The Christ did say, "Look, for he who has seen me has seen the Father." We look first, then we think about what we see. Direction of attention, then thought, and subsequent action is a natural sequence that forms a trinity of all manifestation. The mind is not capable of bringing anything to pass that it cannot first perceive, but that which it CAN perceive it will eventually manifest—but attention or direction must come first. It precipitates thought. It colors thought, for before we think we have decided what we will think because of an habitual attitude that conditions the point of view. Dozens of witnesses to one event will give as many accounts of it—all depending upon the angle of view. The way one looks at things governs the attitudes and reactions to life.

The Parsees of old had the wise saying that ninety-nine out of every hundred deaths are caused by the evil eye. Here is literal truth. It is no exaggeration to say that ninety-nine out of every hundred people have their eyes so firmly fixed upon the shadows of death and destruction, their horizons so bounded by their own little areas of pain, that all else is obliterated. The life giving rays of the sun cannot reach them.

A well known anecdote about the great Martin Luther recounts that he had so directed his attention to evil that he saw the shadow of Satan everywhere—a shadow that eventually became so real he was impelled to fling his inkwell at it!

Present humanity has become more aware of injustice, suffering, and despair than ever before in its history. This is good. The result is a great evocative appeal rising to the very throne of God for its alleviation, and that appeal will not be denied. However, the Tibetan Teacher who has given so much about the behind the scene trends in the life of man has stated that the most urgent need confronting the forces of alleviation is not awareness. Instead, it is servers who can constructively penetrate the current miasma of fear and hysteria to seek out and find signs of good omen—and then to use the techniques of mental direction to focus attention there with vision and optimism.

The real need is for those disciplined ones who can use this power of attitude and attention to center their life energies (for energy follows attention) upon tangible evidence of the Plan as it works out in

all efforts for human betterment—and so lend these efforts the power of our loving thought. Such an attitude does not call for less awareness of human ills, but it does require a lessening of focus in the immediate sequence of daily events. It requires a loving detachment from what is happening all about—and more centering upon what is happening from above us.

St. Paul taught the mystery of the techniques of mental direction as a way of life for those who would serve the Christ when he said, "Whatsoever things are true; whatsoever things are honest, pure . . . lovely . . . whatsoever things are of good report; if there be any virtue; if there be any praise, think on these things."

"Thou can't not see me with the outer eyes but I have given thee an eye divine to behold my glory," we read in the Upanishads. It is true indeed that gloom or glory lie within the path of the perceptive eye, and all events are revealed accordingly. To look with the outer eyes upon the world and its happenings would be to be swept into the maelstrom of chaos and defeat, but it is within the power of the mind to lift the eye divine to the pattern formed in the heaven worlds—and there beholding—set his consciousness in order; for, as the opened eye beholds the Splendor of the Plan, the shadows of disorder and chaos fall away.

If we find that our thoughts continually mirror negation, foreboding and darkness, it is because we have allowed the evidence of the outer eye to lead us astray in false knowledge. Yet, from that center which we call the mind of God there has come but one supreme edict, "Turn your attention to me. Look unto me, all the ends of the earth, for there is none else." The disciples of the Christ looked—and beheld the face of the living God. When man's inner vision mirrors his understanding it is illumined and he becomes as the pure in heart, blessed by entry into that world whereof it is said, "and they shall not behold evil anymore."

In this 1969 Season of the High Watch, it would be well to remember the world of the first Nativity. It also was a world steeped in turmoil, oppression, and human misery. Yet, out of all that world a few whose eyes were open and directed heavenward were given to bear witness to the glory of the Incarnation.

Since time began there have been the few who have accepted the responsibility of keeping the high watch. Does it seem an easy task, just to watch? No, it requires the most severe discipline. "Watch and wait in patience, O my soul" said David who belonged to the Order of Watchers, for he was a member of a mystic brotherhood that has existed from the incipience of the first Mystery Schools on the planet—even as it exists today.

The assignment to the Mystic Order of Shepherd Initiates is to keep vigil. Its members are guardians of the faith. Faith is the one require-



ment: faith in the Plan; faith in what is to come; faith in the new order for mankind. No, the shepherds of the Christmas story were not simple country folk happening by coincidence to be on a hillside to hear the word. They were high Initiates, responsible for their appointed task and in their appointed place at the right time, maintaining a high watch in consciousness, rooted in faith and trust in the obligation and thus forming an impenetrable aura of protection for the sacred place of birth.

The story of the shepherds is an integral part of the observance of Christmas. It is instinctively recognized, if not fully understood, that there must be this aspect to the Christ Mass if it is to serve its high purpose in the spiritual life of humanity. The observance of Christmas must include the high watch. There must be formed in each of us that mystical nature which has learned, through all the activities of the season, to keep the vigil—in the stillness of the night, and in hours of prayer and meditation. The Christ comes to his own, to those who keep silent, to those who have time for the birth of their immortal soul. Only those who listen may hear the voice of the angel or that echo of the eternal music of creation, the note sounded by the Creator expressing his purpose in the creation of the world—Peace on earth, Good Will to men.

The Christ comes to his own. He comes to those who have patience; to those who are faithful to the heavenly vision and to belief in the Love of the divine Shepherd for all human souls. "Blessed are those servants whom the Lord when he cometh shall find watching." The day dawns only for those awake to see it. Only if we are awake to the spiritual worlds and ready may we hear, "Unto you is born this day, Christ to be the Lord of your life."

What then is the opportunity, under the high and holy forces of Light and Love now flooding the planet? Fundamentally, is it not to look to our looking? Is it not to examine our basic attitude, to note where we place the focus of attention, and then, out of all the challenges that present themselves, to choose right mental direction and so orient our attitudes toward life on a higher level of love and service? Is it not to turn our inner eye away from pictures of doom and set it toward the Christ, Joy of the World and Prince of Peace? Is it not our privilege, as each prepares in his own heart for the Feast of Nativity in whatever form its ideal takes for us, to say with Ephraim, that God-given power of the mind to choose, "What have I any more to do with that to which wrong attention has led me? I have caught a glimpse of the Real and my life shall be dedicated to bringing it into being"—and so set that high and loving vigil that will reveal the divine Presence.

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# THE BIBLE AND THE STARS

By Corinne Heline

## VIII

### **The Twelve Disciples in Relation to the Twelve Zodiacal Hierarchies Based on the Scriptural Record Contained in The Book of Acts**

*If one be not skilled in natural philosophy, in which are found the occult properties of every being, and if he be not skilled in the mathematics and in the aspects and figures of the stars, upon which depend the sublime virtue and property of everything, and if he be not learned in theology, wherein are manifested these substances which diffuse and muster all things, he cannot possibly understand magic. There is no magical work which doth not comprehend these three faculties.*

—Paracelsus

In the cyclic unfoldment of its implanted divinity the Ego passes through twelve stages or degrees which harmonize with the nature expressed in the twelve signs of the zodiac. The path of the soul's progression is emblazoned in the stars. Thus the study of the heavenly pattern is at the same time a study of man, its microcosmic reflection on earth. In the familiar statement of Hermes: That which is below is like unto that which is above.

It will be found that the events and experiences of each of the twelve Disciples express in various ways and degrees some of the salient features of the astrological signs to which they are related. The following study runs through the twelve signs from Aries to Pisces inclusive.

ARIES, the first Sign of the Zodiac, represents the first or initial degree of the Way of Attainment; it is the power by which the material is overcome by the spiritual. It embraces the supreme sacrifice which precedes the resurrection into the new light. This is described by Paul thus: "The old man is put off, and the new is put on."

In the Acts of the Disciples this is demonstrated in Peter's delivery from prison. The verses recording this incident (Acts XII:1-24) contain the secret of liberation from the body which is the message of Aries. Aries rules the Easter of the human spirit. Its keynote was sounded by the angel when commanding Peter to "Arise up quickly."

TAURUS, the second Sign of the Zodiac is a feminine Sign. It governs the informative power of spirit; it fashions the archetype and enables it to create in the image and likeness of God. In the Acts of the Disciples this perfected formative power is represented by the first Church, the pattern of which remains indelibly impressed upon the etheric records as an ideal of attainment for all peoples to emulate. (Acts IV:31-35) The early Church was so close to Christ that those

belonging to it were held in closest bonds one with another. They were of one mind, heart and soul. This it was that inspired John to declare: "If we walk in the light, as He is in the light, we have fellowship one with another." The Disciples shared all things in common; it was from each according to ability and to each according to need. Plato, in the Republic, Sir Thomas Moore, in Utopia, and other Utopian works have been inspired by ideals and practices of the early Church.

The keynote of the formative or word principle of Taurus is expressed in these words: "Neither was there any among them that lacked."

GEMINI, the Twins, marks the third step in the life cycle of experience. Its dual nature represents the two poles of spirit operating through the higher and the lower nature, or the light of the divine spirit and the shadow of the outer personality.

In the Acts of the Disciples the lower phase of Gemini is represented in the story of Ananias and Sapphira (Acts V:1-11), and the higher phase in the works of Peter in Lydda and Joppa (Acts IX:32-42). The pieces of land acquired by Ananias and Sapphira symbolized the attainment of a certain degrees of spiritual realization. This was, however, not free from the activity of the lower mind and personal desire. Peter represents the phase that shares all things. The personal human nature yields to the higher divine nature.

The consciousness of the new light illumines the mind, the higher phases of Gemini. The polarity of this sign is typified by the raising of Eneas and Borcas, representatives of the masculine and the feminine principles in man. They are the Castor and Pollux of Gemini. This entire event is concerned with the mystic powers of Initiation. Its keynote is in the statement: "Peter presented her alive."

CANCER is the fourth step or degree in cyclic attainment. It symbolizes the door to Initiation, and is the sign of the great fulfillment. In the Acts of the Disciples, the inspiration of this sign is found in the vision of Cornelius (Acts X: 18,30,32). In the mystically beautiful incident in the life of Cornelius and Peter we find a repetition of that spiritual outpouring that occurred on the Day of Pentecost. Such an illumination can be won only through cultivating a state of universal consciousness.

As Peter spoke to the assembled company in the home of Cornelius, he uttered the keynote of Cancer in the words: "The Holy Spirit fell on them even as on us in the beginning."

LEO is the fifth Sign of the twelvefold path of attainment. It deals with the fire forces that manifest on the elemental plane which, when sufficiently raised in power, show forth as a halo of light such as surrounds the head of highly illumined souls.

In the Book of Acts, the Disciples of the Christed way realized this.

initiatory state on that most glorious of days when they were crowned with tongues of flame. (Acts XI:1-21).

Leo expresses the majesty of the royal tribe of Judah, whence came David, the beloved; Solomon, the wise; Mary, the holy Virgin; and Jesus, the supreme Master. When the Sun passes through the royal sign of Leo, he is truly lord of heaven and earth.

The mystic blending of Cancer and Leo (Water and Fire) produce the glory of the summer season in nature, and the spiritual gifts of Pentecost in the body and consciousness of man. This is the highest meaning of the Masonic reference to a candidate "being lifted by the strong grip of the Lion's paw." Such an elevation of consciousness is attained by the formula of Leo which is contained in the words: "Repent and be baptised in the *name* of Christ Jesus, and ye shall receive the gift of the Holy Spirit."

VIRGO, the sixth Sign represents the sixth step in evolutionary unfoldment. This deals with the subjection of matter by spirit, an attainment effected preeminently through living a life of purity and self sacrifice.

In the Acts of the Disciples, the sacrificial beauty and virginity of this sign are represented in the martyrdom of Stephen (Acts VI:1-5).

He is the Sir Galahad of the New Testament; he glimpsed the light of the Grail and gladly laid down his life as an offering upon its altar.

"Greater love hath no man than this, that he lay down his life for his fellowman." Animated by the wisdom of Virgo, Stephen was enveloped in and illumined by a holy radiance of spirit. We read: "And all they that sat in the counsel, looking steadfastly at him, saw his face as it had been the face of an angel."

LIBRA represents the seventh degree of spiritual development. It is the Sign under which comes the great temptation, the scales of choice. On one side is the light of the cosmic knowing; on the other side is the limitation of personal bondage. This testing place for the human spirit is subtle and precarious.

In the Acts of the Disciples this subtle testing place is represented in the important decision made by Peter as related in Acts XI: 5-10. Peter was praying upon the housetop, that is, in an exalted state of consciousness. It is only as the aspirant learns to commune with divinity from this high place that he gains strength to pass the tests relating to the differences that grow out of *race, creed, caste* and *color*. The keynote of this degree is: "Of a truth I perceive that God is no respecter of persons."

SCORPIO symbolizes the eighth step in spiritual experience. It is this force in man which links him to both heaven and earth. Through the wrong use of this force, man has become bound to the wheel of repeated births on earth. When he learns its right use, he is enabled to scale the ladder of Jacob and enter into celestial realms.

In the Acts of the Disciples this step is outlined in the early career of Paul of Tarsus (Acts IX:1-9). In all the world's history there is no more striking transformation of a life than that recorded of Paul. Saul, who later became Paul, was breathing fire and vengeance; he was ready to imprison men, and to kill also if need be, in order to secure what he believed to be a righteous end. But under the influence of the cleansing and redeeming power within, he became the most powerful exponent of the Christian religion which he had set out to destroy.

The keynote of Scorpio's transforming force within is revealed in the incident in Saul's life, when he heard a voice ask: "Saul, Saul, why persecutest thou me?" So it is that the spirit ever pleads with the lower nature until it is redeemed and made obedient to the higher will.

SAGITTARIUS' represents the ninth period in the perfecting of man. It completes the power by which man is transformed into a new being. The symbol for Sagittarius, half animal and half human with arrow aimed at the stars, indicates the nature of its high aspiration and the attainment following thereupon. The gate of heaven is not merely glimpsed, but can also be entered. The transformation under Scorpio prepares for the glorious consummation of Sagittarius (Acts IX: 10-20).

In the Acts of the Disciples this attainment is represented in the spiritual ecstasy of Saul as he received a new and extended vision. The heavens opened for him, and henceforth he knew through personal experience the misery and the meaning of the inner life.

The keynote of Sagittarius is given in the admonition to every Disciple in this degree of unfoldment: "Arise, and go into the street, which is called Straight."

CAPRICORN is the tenth degree on the path of illumination. In all faiths and to all peoples it symbolizes the birth of Wisdom. Among the Hindus, Capricorn is represented by an elephant (the mental sheath) emerging from the Makara or great Serpent. It signifies that the mental state has become spiritualized.

In the Acts of the Disciples the power of Capricorn is outlined in Acts XI:22-39. Barnabas represents the power of a Christed one, and Paul the demonstration of that power. Symbolically, the Church represents in its highest sense the holy body or temple wherein the Christ is born within. Capricorn's keynote is: "And the disciples were called Christians first in Antioch."

AQUARIUS, the eleventh Sign, is the eleventh step in progression. The urn of Aquarius represents the divine outpouring of the human spirit as it learns to drink of the waters of eternal life.

In the Acts of the Disciples the manifestation of Aquarius is given in Acts VIII:26-39. The powers of Aquarius represent perfect attainment with the workings of spiritual law far in advance of man's present concept. An understanding of its power is demonstrated in the



incident of Philip and the man of Ethiopia. It illustrates an entire and complete unity of thought and communication, guidance and obedience to and with spiritual law. Keyword: "As they went on their way they came unto a *certain water*."

PISCES marks the twelfth and final degree of the Great Work, wherein *love* becomes the fulfillment of the law. The symbol of Pisces, two fishes bound together by a cord, was prominent as a mystic sign with the early Christians and was symbolic of their attainment in depth, the depths of the sea of knowing. The fish is a symbol of the secret teachings embodied in the Mysteries which united the Disciples in bonds of fellowship.

In the Acts of the Disciples the healing by the Gate Beautiful illustrates the spiritual powers of Pisces (Acts III:1-11). John is love and Peter faith, two attributes of the awakened Piscean. Before man reaches this illumination, he is a cripple. The Beautiful Gate represents the center of love or light within which alone the great healing or illumination can take place. With the cultivation of the attributes of love and faith, the worthy Disciple may pass through the portals of the temple of the now and larger life. The highest spiritual meaning of Pisces is Initiation, or the consummation of the Great Work. The keyword of Pisces: "He stood up and walked and entered unto the temple with them, praising God."

### **The Twelve Disciples**

The principal events which make up the lives of the twelve Disciples embody also special lessons for all aspirants on the path of true discipleship. The lower aspects of man's nature manifest before the resurrection, the higher afterwards. The resurrection occurs mystically within the life of each disciple before he knows true spiritual attainment.

The lives of the twelve Disciples bear the indelible impress of the characteristics of the twelve zodiacal signs.

JAMES, the brother of John, styled the great, represents the sign Aries. He was intense, enthusiastic, fervent; he was the leader of the twelve in daring, courage, and spiritual attainments, and the first to follow the Master to the cross of martyrdom. He was a son of thunder and tumult, who became a glory of white light. In the early days of his probationship his Arian fire manifested as heat; in the latter days of his discipleship it became a great spiritual light.

ANDREW, the brother of Peter, represents the sign Taurus. Andrew always evidenced the deep love nature of the Taurean. Peter, James and John disputed the first place in the kingdom, but never Andrew. He was ever the lover and the server. Content to be outshone by his famous brother Peter, he demonstrated that greatest and most difficult of all virtues for the Taurean to acquire: humility and self-effacement.

THOMAS, the doubter, who later became one of the most faithful and ardent of the Master's supporters and workers, is representative of that dual sign of Gemini. Swayed by alternate moods of despair and ecstasy, of unbelief and faith, he shows clearly the reactions of the Gemini. With the appearance of the Master after the resurrection, the dual aspect was overcome; filled with a new-found zeal and inspiration, he then went forth to become one of the most glorious of the disciples.

NATHANAEL is representative of the sign Cancer. Christ said of him: "Behold an Israelite in whom there is no guile." Nathanael was always the mystic and the dreamer, quiet, unobtrusive, modest and humble. The Christ on beholding him was aware of his high soul exaltation and communion, and predicted that he should see the gates of heaven open and the angels of God ascending and descending.

JUDAS was a son of Kerioth of the tribe of Judah; he symbolizes the sign Leo. In his early novitiateship he was impulsively eager for the coming of the Messiah and the restoration of the beloved city. Judas represents the love nature linked with the desire body, and so long as desire subjugates love, there must always be a representation of Judas among the twelve.

JOHN, the beloved disciple, symbolizes Scorpio, the sign of regeneration. There is a close connection between the work of Leo and Scorpio. Judas and John were open to the same opportunities. Judas failed and died in despair. His temptation, like that of every neophyte, lay along the lines of his greatest ability. His practical talents enabled him to fill the role of treasurer for the little company. Fixing his eyes on worldly gain, and desirous to further himself he lost everything. John, through a complete renunciation of self, reached the highest pinnacle of earthly glory, and crowns the list of immortals for all time.

JAMES, the just and righteous, represents Virgo. His was the life of routine, method and order. Singularly pure minded from birth, he never deserted any cause he had espoused. Refusing to accept a truth until it was demonstrated to him, he rejected the divinity of the Master until after His appearances in the mystic interval between the Resurrection and the Ascension. From that time his life was a complete dedication to the furtherance of the Master's teachings and work.

JUDE embodies the love, gentleness and artistry of Libra. Jude was one of the most earnest and devout of the consecrated twelve. He taught and healed in many lands, and finally followed his Master to the cross in Edessa. Names in biblical times were given to symbolize certain characteristics of the person. The Vulgate says Thaddeus or Jude represents gentleness and sweetness. Jude was selected by the company of disciples to represent praise.

PHILIP's characteristics depict the life of the aspirant before and after the awakening or illumination of the mind, and are representative of the sign Sagittarius. The name Philip in Greek means "a lover

of horses." He stands for the functioning of the higher mind as it is astrologically expressed, or for finding a new vision of God as it is poetically phrased. Before this great transformation occurred, it was difficult for him to accept any truth not based upon the evidence of the five physical senses. After his illumination he became a spiritual light and an inspired prophet and teacher. He was admitted into the inner circle for some of the deepest instructions of the Christ, just previous to the Resurrection and Ascension. Philip possessed all the idealism of the true Sagittarian.

SIMON the Canaanite was called Simon the Zealot from his adherence to a Galilean sect which bore that name. The Zealots were determined to destroy Roman sovereignty by fire and sword. Simon was ruled by Capricorn, the sign of the Christed consciousness. It was only when this higher consciousness was born within him that Simon realized that love and not force is the solvent of all ills. He remained faithful to his new ideal, even though it meant the repudiation of his former friends and his eventual execution at their hands.

The name MATTHEW means "God's gift." Matthew's entire life story is that of emancipation from the bondage of old habits, ideas and customs. The processes of this liberation are detailed in the principal events of the life of Matthew, the Aquarian disciple.

Matthew renounced every form of the old life when he accepted the invitation of the Christ and went forth to follow Him. His Gospel is a glorious account of the precepts of this new life, and serves as an inspired guide for the pioneers of the new age.

PETER was impetuous, ardent and vacillating. No truer picture of the mystic Piscean type was ever drawn than that of Peter. When the powers of the Christ manifested in him, he arose to the supreme height of a transforming love and service that placed him at the head of the Twelve. His keynotes were service, compassion and selflessness.

The predominant characteristics and zodiacal rulers of the twelve Disciples are as follows:

James: Aries—Transformation

Andrew: Taurus—Humility

Thomas: Gemini—Poise

Nathanael: Cancer—Ecstasy

Judas: Leo—Love of self. Mathais, who replaced Judas after his desertion, manifested love as a power.

James: Virgo—Service

Jude: Libra—Balance

John: Scorpio—Regeneration

Philip: Sagittarius—Aspiration

Simon: Capricorn—Christed consciousness

Matthew: Aquarius—Emancipation

Peter: Pisces—Selflessness

# The Cloud

By Percy Bysshe Shelley

## Commentary

By Shirleyann O'Neill

While reading his famous poem, *The Cloud*, one can virtually picture the poet, Shelley, reclining peacefully and watching the lazily-drifting clouds. For him the clouds acted as a manifestation of the inner aspect of Nature which is God in His external form. As a lover of Nature and as a seeker of idealism this scene could well serve as the inspiration for the poet to compose his famous verses. For *The Cloud* is essentially a nature poem, one which pictures the cloud in all its moods. It speaks of the cloud as bringing relief for the thirsting flowers as well as snow for the mountains and great pine forests. The poet further speaks of the cloud as bringing shade from the noonday sun as well as reflecting moonlight and sunlight.

In attempting to bring this poem closer to the reader the poet uses personification to achieve the desired effect. By having the cloud actually do the speaking the impression is created that the cloud is actually alive instead of being an inanimate object, a mere phenomenon of nature. And, indeed, alive it is to the mystic as his sensitive, intuitive being enters into and feels the cosmic pulsations that flow throughout all Nature, which is God, the Creator, expressed in His material, earthly form.

The tone of the poem moves swiftly as does the cloud. In rapid succession the reader watches the scene change from processional thunder and lightning to a beautiful reflection in sunrise and moonlight, its precipitation in dew and rain, hail and snow, the dissipation of the cloud and the re-continuation of the whole process. To the understanding reader he realizes that although the external forms of life are forever changing the hidden Essence, the Divine Spark within, is part of God and although His external manifestation may change, He alone remains unchanged.

The shifting beauty of these changes produces no mood of pensive sadness in the poet, but fills him with gladness. The vitality of the life process enchants him and energizes his susceptibility to impressions, and then exalts his intuition of the everlasting vitality of Nature. Each loveliness passes, but only to yield place to its successor; and the sorrow of each departure is absorbed into the glory of each advent.

In this poem Shelley not only pictures Nature in violent turbulence as portrayed by the ever-changing cloud forms, but also in peaceful tranquility as expressed by the lines:

With wings folded I rest, on mine airy nest,  
As still as a brooding dove.

To the mystic this quiet stillness is reminiscent of the peace and

calm which pervades the individual who is aware of the presence of God within his own being.

Essentially what is Shelley attempting to tell us in this poem? To the ordinary reader Shelley is associating life with the changing aspects of Nature but to the metaphysician he is saying much more. In the lines

Over earth and ocean with gentle motion,  
This Pilot is guiding me.

he is expressing the thought that although we have a certain amount of Karma to work out when we enter upon this Earth life, God still directs the course of our lives. For He knows the lessons we must learn on the Path of Attainment and how best to direct our lives that we may experience them. This is the same thought which Tennyson referred to in *Crossing the Bar* when he stated: "I hope to meet my Pilot face to face."

The varying aspects of the changes in the cloud are, obviously enough, symbols of life and growth and death. The entire tone of the poem is one of mutability and change and the essential meaning of the poem lies in the lines: "I change, but I cannot die." Actually it is the author speaking, not the cloud, and he is voicing his belief in the immortality of the human Spirit as reflected in these lines. The abode of the Spirit may change through the natural process of death but whether that Spirit is clad in a dense, material, physical form, or continues to exist throughout all Eternity as pure Spirit, the Divine Spark remains the same in essence. It is immortal and cannot die. For Nature is in all its aspects but an external manifestation of the God within, and He alone remains constant and unchanging. This change in manifestation as reflected in the life cycle of a cloud reminds Shelley that death is swallowed up in the victory of a beautiful and beneficent process. This realization comes from contemplating the procession of nature: the realization that nature itself cannot use the word death in our limited way, for death is but the gate through which the procession passes on.

At the conclusion of the poem when Shelley states: "Like a child from the womb, like a ghost from the tomb, I arise to rebuild it again," it contains great significance to the student of the occult who realizes he is speaking of the human Ego divesting Itself of Its various vehicles as It enters the heaven worlds to rest, absorb the profits from Its previous incarnation, and to prepare for another earth life.

The culmination of this lyric is one of cosmic gladness, and concludes on a rapturous and ecstatic note and with a feeling of exultant acceptance.

*Nothing is lost on him who sees  
With an eye that genius gave;  
For him there's a story in every breeze,  
And a picture in every wave.*

—Thomas Moore



## **BECOMING MORE HUMANE**

Living as we do in the midst of so much that is cruel, violent, destructive and inhuman we must not lose sight of the opposing forces of helpfulness, self-sacrifice, love and compassion. Flagrant wrongs, shameless evils and distorted values come to the surface to be seen for what they are. When these become so powerful and prevalent as to threaten the very destruction of our civilization, the opposing forces of righteousness are aroused to the point of effecting drastic reforms and reconstruction that lead ultimately to a higher and better state of being than ever before.

The foregoing observations are prompted by the fact that as of March of this year while there were more than 87 persons in Death Row in California and more than 490 on Death Rows throughout the country, there had been no executions since April 12, 1967. That year, 1967, goes down as the first year in the history of our country in which the death penalty was not carried out in any of the fifty States.

The dangerous criminal must be confined but not dispatched to the other side of the veil where his still unredeemed propensities can, all unseen and unrecognized, influence evilly disposed persons in earth life to the commission of heinous crimes. In terms of historical times it is safe to say, judged by past and present trends, that the day is not distant when capital punishment, a lingering relic of barbarism, will be banished from the face of the earth.

## **QUESTION OF CONSCIENCE**

The subject of Capital Punishment has become a live issue of conscience. It has gone far beyond academic discussions and legalistic studies as to its justification on ground once considered firm but which has been steadily caving in. In parts of the world it has gone under completely; in other parts a steadily mounting pressure of humanitarianism is moving toward its complete collapse.

The undergirding arguments for the death penalty's retention are now breaking down not as measured formerly over the passing of centuries but more recently by marked degrees through the decades, and it would seem that it is now to be registered from year to year. Its very constitutionality is now being challenged and has come under Court advisement.

The continuing demand for Theodore Heline's study of the subject by public libraries, educational institutions and law offices all over this country and Canada has brought out unmistakably and surprisingly the deep and widespread interest in the pros and cons of the subject. So this brochure has now become available through hundreds of institutions to thousands upon thousands who are looking into the subject.

## **The Heavenly Processionals**

By observing the starry processionals in the heavens the spiritually gifted interpreter of the stellar science is able to trace the movements that make for orderly evolutionary progress. By reference to these it is possible to go back into the dawn of time to discern human beginnings and to follow humanity's advance down through the ages. Each cycle of time, each period with its special development is distinguishable; with the arrival of each astrological cycle there dawns for man a new age, a new experience, a new and expanded consciousness, a new religion and a greater awareness of the all-encompassing creativity of the Divinity we call God.

## TOWARD UNITY AND UNIVERSALISM

In the transition period in which we are now living as we pass from one zodiacal age into another humanity is experiencing a great expansion of consciousness. The forces that contribute to a more universal outlook and that reveal unifying elements not recognized are making unprecedented headway at all levels of thinking and living. What a wonderful time in which to be alive and to consciously participate in the process!

In the area of religious thought sectarianism is yielding to universalism. The conviction is growing that no great religion is to be blotted out. It is to be sustained by its own inner strength and also by that of other religions until its forms and practices have been outgrown. There is no room for contention between them when the truth is understood and acted upon that they all spring from the same fount of wisdom and that they all have identical goals. To most effectively serve the time and people to whom they have been given it is important that they retain their independence and their unique identity but work together in the harmonious concert for the good of all mankind.

In dealing with the Eastern and Western religious life, the eminent occultist Edouard Schure observed that "The Hindu tradition contains, in fact, the greatest treasure of occult science as regards cosmogony and the prehistoric periods of humanity, while the tradition of Christian and Western esotericism looks from its immeasurable height upon the far-off future and the final destinies of our race. For the past contains and prepares the future, as the future issues from the past and completes it."

### The Winter Solstice

The coming Winter Solstice falls on Sunday, December 21st. As one of the four turning points of the year, it is observed by all nature. There then exists a closer interplay of celestial and earthly forces than at any other time in the course of the year. Recognizing a corresponding significance on the spiritual level all the great religions have geared their most important ceremonials to these sacred seasons.

In Christendom the Winter Solstice dates the Christmas festival in its cosmic aspects as Christmas Day, December 25th is its historical reflection. In the solstitial observance the ceremonies revolve around the Christ as the universal Sun Spirit; on Christmas Day it centers around the historical event of the birth of Jesus who became the earthly bearer of the Christ in human form. The presiding spirit of the Winter Solstice is voiced primarily in the Gospel of St. John; the corresponding role on Christmas Day is most clearly and beautifully told in the Gospel of St. Luke. In these two Gospels that of John may be said to be cosmic and that of Luke historical.

These turning points of the year mark rhythmic periods in the cycle of the soul when its powers can become specially charged with the forces that make for its unfoldment. They are therefore specially opportune times for aspirants to come together in common aspiration to fuse and transfuse their devotions and their will to enter more fully into the redemptive work of the Christ for the regeneration of man and the earth.

## THE BIBLE COMES TO LIFE AGAIN

How many have laid aside the Book of all Books because it ceased to satisfy the mind and enkindle the soul? The lack was not in the Scriptures. It was in the interpretations that were placed upon the text some centuries ago but which in our time tend to veil its internal content rather than to reveal it. While these past interpretations were good and adequate in their time, time of simple faith and unscientific inquiry, they have now been outgrown and so are by-passed by the more searching minds of the present generation. In the words of H. P. Blavatsky, "To accept the dead-letter of the Bible is equivalent to following into grosser error and superstition than any hitherto evolved by the brain of the savage South Sea Islander."

All sacred Scriptures are composed of an outer garment, meaningful as such, but within which is incorporated deeper layers of truth awaiting recognition and appropriation by the earnest seeker for more light and guidance on the highway of life. Much of this truth is conveyed in cypher and symbol, and to again quote H.P.B., "Every symbol... is a many-faced diamond, each of whose facets not merely bears several interpretations, but likewise several sciences."

Modern man, skeptically inclined and scientifically minded, demands explanations that are completely convincing to his reasoning mind and satisfying to the deepest longings of his heart. The truths composing the Holy Bible measure up to these demands. But they must be read aright. They must be understood in the light of spiritual science. They must be examined for their inner, hidden, initiatory meanings.

This internal content, this ageless Wisdom of the Mysteries, concealed in parable and allegory, in symbols and cyphers, in names and numbers, has been long lost to church and school. The time has come for a restoration of this Lost Light.

A reinterpretation of biblical truths has therefore become imperative to the restoration of the Holy Scriptures as the supreme textbook of life.

### *New Age Bible Interpretations*

To contribute to that deep and impelling need Corinne Helene has made it her major life's task to reopen the Bible for the multitude that has put it aside for want of the keys to unlock its life-giving and life-sustaining treasures.

Since the publication in 1935 of the first volume in a Bible series numbering seven, many readers have in their own words found the interpretations priceless. This set of seven contains three volumes on the Old Testament, three on the New Testament and, capping the six, a seventh titled the Mystery of the Christos. All the sixty-six books of the Bible are covered though not in the same order in which they appear in the Bible. They are grouped according to an over-all unifying topic. For instance, the second volume on the Old Testament takes up the Books that deal primarily with Initiation into the Mysteries. Then in the following third volume of the Old Testament the grouping contains the work of the Prophets that lead to the coming of the Christ. The first half of this volume is given over to a study of comparative religions indicating the contribution that each of the great pre-Christian religions made toward the final preparation which was

the national assignment given to the Hebrew people. The Books of the New Testament are correspondingly grouped according to their several over-all subject matter.

Perhaps the most important of the seven volumes, because most revealing and helpful to the average reader and student, is the seventh of the series which bears the title *The Mystery of the Christos*. That Mystery is presented in its fourfold aspects: Cosmic, Planetary, Historical and Mystical. These identify the Christ as the cosmic Solar Logos, the Christ as the Redeemer of the Earth, Christ as a divinized human being expressing what fallen man can and will become, and lastly, the Mystical Christ, or the Christ Principle that is to be developed in man himself.

For a listing of these books, and other writings on the Bible together with many other subjects, turn to this issue's last two pages.

### CORRESPONDENCE COURSES

Fine correspondence courses based on the six volume set of Bible Interpretations above described are available. The lessons contain specific assignments and questions for stimulating independent research. Each student is assigned to a trained "secretary" who is qualified to give counsel and guidance.

The work entailed will increase the student's knowledge of biblical truths, both exoteric and esoteric. What is more important, it will enhance his/her inner poise and power through contact with a living spiritual force and through becoming attuned to unfolding revelations of Divine Mysteries and man's relation to them.

The courses are prepared and distributed by The New Age Bible and Philosophy Center, and are available on a free will offering plan. Address your inquiries to the New Age Bible and Philosophy Center, 1139 Lincoln Blvd., Santa Monica, Calif. 90403.

\* \* \*

### The Passing of Arthur

*Can it be read too often?*

*And slowly answered Arthur from the barge:  
The old order changeth, yielding place to new,  
And God fulfils himself in many ways,  
Lest one good custom should corrupt the world.  
Comfort thyself; what comfort is in me?  
I have lived my life, and that which I have done  
May He within Himself make pure. But thou,  
If thou shouldst never see my face again,  
Pray for my soul. More things are wrought by prayer  
Than this world dreams of. Wherefore, let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God.*

—Tennyson in *Idylls of the King*

## BOOK REVIEWS

By FRANCIS S. SMITH

THE ORIGIN OF THE ZODIAC, Rupert Gleadow. 238 pp. \$6.95. Atheneum, New York. 1969.

*The Origin of the Zodiac* is a long-awaited scholarly work that includes chapters on the Ancient Zodiac, the Zodiac of China, Mexico, Persia, India, Babylon and the Bible. The many illustrations and tables add immeasurably to the pleasure and understanding of the text. But the most outstanding quality of the book is its readability.

Rupert Gleadow was educated in classical Greek and Egyptian Hieroglyphics at Trinity College, Oxford, and is a well known contributor to the popular astrology magazines. He takes an objective position between skepticism and belief and begins his book with a lively discussion on the controversy that exists between users of the tropical zodiac, measured from the spring equinox, and those who favor the sidereal or constellation zodiac.

The chapter on the *Bible and Birthstones* is fascinating. Gleadow cites the many conflicting lists to be found in the different books of the Bible of the twelve tribes, the twelve apostles, the twelve gates of the New Jerusalem, as well as the twelve jewels in the high priest's breastplate. He writes of the Book of Revelations, "We have to remember that the author of Revelation was deeply read in the Jewish apocalyptic literature of the last centuries B. C., and may fairly be expected to have a point of view not very different from that of the Book of Enoch or the Book of Jubilees. Jubilees is a calendrical work, written within about half a century of A.D. I. It strongly condemns the traditional lunar calendar of the Jews, and urges the adoption of a solar year of 364 days ... Enoch is of slightly older date, and also advocates a solar year, but we learn that among the wickednesses of the fallen angels 'Baraqijal taught astrology, Kokabel taught the constellations,' and various other angels taught the knowledge of the signs of clouds, of sun and moon, and so forth. (Enoch VIII 3) ... But since astrology is classed with magic as sin, it is not unlikely that the author of Revelation may have been equally opposed both to the zodiac and to astrology." This thought supports Corinne Heline's thesis that the Bible is an allegory and should not be forced into a too-material interpretation. We might mention her thoughts on the two equinoxes and solstices of the tropical zodiac as being blueprints of the soul's progress in each lifetime, too.

Mr. Gleadow's closing thought of the book is worth reprinting in this magazine. "Finally perhaps one might suggest that the meaning of the zodiac for the human race is not to be found merely outside ourselves, with radio telescopes and statistics, but by looking into the source of all meaning, which is referred to as 'God' in the following quotation from Plotinus: "Now the Supreme, because within it are no differences, is eternally present; but we achieve such presence only when our differences are lost ... We have at all times our centre There, though we do not at all times look Thither. We are like a company of singing dancers, who may turn their gaze outward and away, notwithstanding they have the choirmaster for centre; but when they are turned towards him, then they sing true and are truly centred upon



him. Even so we encircle the Supreme always, and when we break the circle, it shall be to our utter dissolution and cessation of being; but our eyes are not at all times fixed upon the Centre. Yet in the vision thereof is our attainment and our repose and the end of all discord, God in his dancers and God the true Centre of the dance."

YOUTH: OPEN THE DOOR, Eloise. 210 pp; art-paper \$3.50, cloth \$5.50 (includes tax and mailing). Reprint of publication of 1941. DeVorss & Co., 4900 Eagle Rock Boulevard, Los Angeles, Ca. 90041.

Here is a dynamic book for all ages if they be but young in thought. This is a practical book; in it you will find sentences such as, "Be sure your voice sounds so sincere that it appears to be coming from the root of life in your *heart*. Some speak from their throats; others from their abdomens. Try this new way." Then a few pages farther on we come upon this gem quoted from Agnes Sanford: "God is not a careless artist. His creation cries aloud to us of His passion for perfection—His irresistible urge towards beauty."

There are chapters on "Will You Lead or Follow?" "Your Personal Problems," "Personality; An Asset or Detriment?" "A Four Dimensional World," "Foods and Soul Growth," "Your Jewel-studded Body," "The Financial Philosophy of a Self-Conqueror," etc. The author has a rich background of study both here and in Europe, and has spent many years as an attache of juvenile, divorce and criminal courts.

You will respond to this book. Not only does it carry an inspiration and enthusiasm that is contagious, it also urges each one to work to his highest fulfillment. "And when you reach the mountain top of Life, you can look down and better understand the strange mystery behind Life itself."

MOTHER OF ALL, Paul Lambourne Higgins. 132 pp. \$4.00, 1969. T. S. Denison & Company, Inc., Minneapolis, Minnesota.

This beautiful little book on the blessed Virgin is written by a Methodist clergyman. Reverend Higgins believes strongly that Mary plays a vital part in the whole drama of man's spiritual quest. Whether we think of her as the Great Mother Godness, as Demeter, Isis or Mary, she is really the Mother of All.

In a personal sense Mary, the physical mother of Jesus, who took upon himself the role of the Christ, becomes the Mother of God, and remains a compassionate intercessor between the two worlds. Rev. Higgins writes, "She is an essential part, spiritual as well as physical, in the Divine Plan. Her faith and her obedience are virtually related to the Incarnation."

The role of an intermediary to plead for one at the throne of grace falls to her because of her great mother love. Each of us has personally known this abounding mother love. "When they knew Mary, and she helped them, and they were never forsaken by her, they loved her and adored her. Out of this kind of love religion becomes alive, then and now and always."

There are chapters on Mary as the Virgin of the Bible, as the Madonna of the early church, as the Queen of the middle ages, as a source of wisdom, and on her role in historic Protestantism. The book is serious and well documented as a scholarly work should be. There is also a section of twelve pages of illustrations. But the poetic and devotional content found in it are surpassingly beautiful and reverent.

The chapter on the shrines of Our Lady concludes with this paragraph: "That sacred places are somehow impregnated with a uniqueness of power and may well be the occasional meeting points for the spirits of those on earth and those in heaven, are affirmations that could in some measure, be supported by historical witness and psychical research. That the shrines of Our Lady, in their purest religious simplicity, have been a blessing to millions of souls is beyond any question or doubt. But the most persuasive and authentic measure of the shrine must be seen in the heart of the believer who worships Christ and reveres the Virgin Mary."

### Cooperative Comments

THE PLAIN TRUTH, a magazine of understanding. Editor, Herbert W. Armstrong. Circulation 1,939,500. Published monthly at Pasadena, Calif.; Watford, England; and North Sydney, Australia, by Ambassador College. Your subscription has been paid by others. Bulk copies for distribution not given or sold.

The editor of this magazine, Herbert W. Armstrong, broadcasts over 300 major and local networks, and can be seen as well as heard over 18 television stations. He has founded three colleges. He has written books and pamphlets that are given away, too. "Science, technology, communism have proved false messiahs. World troubles multiply, and today they are frightening. PLAIN TRUTH editors, scholars, researchers, analysts, realize that neither these, nor governments, educators, established religions, psychologists, nor any other human 'authorities' have the answers. None knows THE WAY to PEACE! None knows the PURPOSE of life. None seems to point out the true values from the false.

"Therefore PLAIN TRUTH editors have dared, without apology, to go to the one and only SOURCE that reveals these ANSWERS, and points unerringly to the solutions that *will be achieved!* It is the world's best seller—the Book that Bruce Barton said *nobody knows!* Approximately a third of it is devoted to advance news reports, utterly overlooked, it seems, by educators, scientists, religious organizations, governments. Yet, over a 2,500-year span these advance news reports have proved *unerringly accurate!*"

In the June 1969 issue are articles on "A New Europe After de Gaulle," "Japan Speaks Out to the West," "What's Behind the Pill-Popping Mania?" "Oceans Full of Evidence that Evolution is in Over Its Head," "Why Disastrous Floods Hit the Northern U. S.," and "What You Should know About Birth Defects."

PREDICTION, published monthly, 16s. Editor, Olivia Malthous. Link House, Dingwall Avenue, Croyden Cr9 2TA, Surrey, England.

Now incorporating Weekly Horoscopes and Fantasy there is something to interest everyone in this magazine. There are articles on occult subjects, astrological forecasts, comment and special regular features. The May, 1969, issue had articles on Victoria and Albert, the Glastonbury zodiac and spiritual healing as well as the popular features. To an American reviewer the literary quality of the English publications is always a surprising delight.

THE TEMPLE ARTISAN, Harold Forgostein, Guardian in Chief

of The Temple of the People. Published quarterly, single copy 40c, one year subscription \$1.50. Halcyon, Calif. 93420.

Religion, science and economics, these are the foundation stones of The Temple. There can be no true religion without its scientific basis, and there can be no right economic system not based on a science that is religious and a religion that is scientific. The magazine is devoted to Theosophy, Mysticism and Social Science: a sound and worthy publication.

THE VOICE UNIVERSAL, Incorporating News of the Spiritual Unity of Nations. Editors and Publishers Joseph and Louise Busby. Annual subscription, \$4.00. Voice Publishers, "S-U-N House," 49 Portland Road, Hove, Sussex, England.

Volume No. 70-3 1969, which is in the reviewer's hands, has 28 pages of articles from all sources, even one by our own Adrienne Ashley. There is some advertizing of related organizations, but most of the space is filled with truly universal spiritual material. Joseph Busby is no stranger to these pages and we are always glad to acknowledge the fine work he and his lovely wife are doing in these changing times.

PSYCHIC OBSERVER, Journal of Spiritual Science, \$5.00 per year, published monthly by ESPress, Inc. Box 8606, Washington, D.C. 20011

The *Psychic Observer* is an open forum magazine in which various viewpoints may be discussed. It is unbiased in its approach to any subject. In the May issue of 1969 at hand we find articles of Etheric Surgery, by Rev. William C. Brown, followed by "I Watched the Etheric Physicians," by George Lawhead. We find Col. A. E. Powell writing in "Is the Earth Hollow?" There are articles on Magnetism and Health, on Numerology, Book Reviews, and a letters to the Editor department.

In an editorial by h.n. we find the observation, "Natural laws are cosmic in scope. Spiritualism, like other concepts and beliefs, is subject to becoming the prey of the formalist, the professional minister, the medium, the palmist the fortune-teller, the 'special effects' producer, and even the criminal. It is subject to mistreatment simply because it exists. Every human interprets both facts and words according to his experience and level of development. No two interpretations are identical. No two levels of understanding are the same. Is it any wonder that the variations even include criminal activity?"

An article by Carl Horton Pierce, "Birds of a Feather" contains one paragraph that should be printed and hung on every living room wall in the world. "If the *call* is unworthy, then unworthy people respond. If the call is *worthy*, then worthy spirits answer. But always there is the spirit-response, and always there is the *reaction*, both while one is living here, and *after one goes over*."

## SPECTRUM

We are in receipt of a four-page, newspaper format, Summer Bulletin, 1969. It is Vol. I, No. I. It is very welcome. It is geared in purpose and content to the cultivation of "Unity in Diversity Among All Peoples." It stresses the rapidly developing Aquarian consciousness that makes for cooperation and intergroup activities. In its pages the present finds projection into the future. Address: International Cooperation, 17819 Roscoe Blvd., Northridge, Calif. 91324.

## CHRISTMAS CARDS

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This is on the inside left page; on the right hand page a  
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A card for keeps. In the center of the fold is an insert  
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monials of the year all captioned thus: JANUARY—  
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contribution each makes on the ascending rungs of the  
spiritual ladder of the year.

On the front cover, a Madonna by one of the old masters.

This Card in green on white

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A plea for the end of man's inhumanity to his younger  
brothers, the animals. The keynote is compassion. It  
features the Lord of all welcoming at the gate even  
the most wretched of creatures among our domestic pets.

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THE DIVINE TOUCH

*Quieting of the mind makes meditation effective, purifi-  
cation of the heart brings the Divine touch and in time  
the Divine Presence; humility before the Divine, liber-  
ation from egoism and pride of the mind and the vital—  
the pride that imposes its own reasoning on the ways  
of the spirit and the pride that refuses or is unable to  
surrender—persistence in the call within and reliance  
on the Grace above. Aspiration, prayer, "japa," medi-  
tation can all succeed if they are attended by these or at  
least some of them.*

—Sri Aurobindo

## **The Tarot and the Bible**

by Corinne Heline

Among the many scholarly works dealing with the Tarot, Mrs. Heline's interpretation of this profound subject will surely find a place of real distinction. It is richly factual. It touches the heart and quickens the imagination. It throws sparks of light into unawakened or dimly lighted areas of consciousness. Altogether, it weaves into a beautiful pattern something of the inner meaning of biblical teachings, the Tarot symbolism and the Hebrew alphabet. The 119th Psalm comes in for extended treatment. The volume is attractively bound in off-white cloth bearing in blue a beautiful design by Frances Paelian. Illustrated. \$5.75.

★ ★ ★

### **OUR LATEST**

## **The Cosmic Harp**

By Corinne Heline

This volume deals with one or more of the greatest composers that come under each of the twelve zodiacal signs and the type or quality of their representative works that express the essential nature and spirit of the stellar rays under which their immortal works are created. This volume will be highly valued and enjoyed by both music lovers and students of the starry lore. A deluxe volume put out by the Rowny Press of Santa Barbara, noted for the artistic excellence of all its publications. Apollo, the Grecian God of Music, graces the book's frontispiece. \$3.85.

★ ★ ★

### **CORRECTION**

In the Summer issue of the *Interpreter* we announced a forthcoming publication by Mrs. Heline, namely, *Twelve Steps That Lead to the Illumined Life*, as scheduled for release in September. So it was, but this date was later advanced for early in the coming year so as to move into its allotment, work on another of her publications, namely, *The Twelve Labors of Hercules*. The first edition bearing this title was published in 1944. It had a fine reception among our readers and brought new friends into our reading and study circles. The edition soon ran out. Renewed demand now brings it out in a new revised edition.

The Labors of Hercules are those that Man undergoes under the assignments given him in turn by the twelve zodiacal Hierarchies as there are interpreted in the ageless Grecian myth. Myths were the medium in which these ancients transmitted out of their consciousness validity. Out before Christmas. \$2.00.

★ ★ ★

## **Magic Gardens**

By Corinne Heline

It has a magic touch. Truth and beauty. An ideal gift item for any and all times. \$3.00.



## **Numbers and the Bible**

*God is number endowed with motion.*

To study the vibratory value of numbers is to study the divine creative energies in various aspects of manifestation. Every Bible name is itself a key to the deeper significance of the place or character to which it applies. Every Book in the Bible is also attuned to the rhythms of the number whose powers accord with the essential purpose the Book is designed to fulfill.

The study of numbers is, therefore, another approach to a knowledge of the cosmic forces and the manner in which they operate in human life. A grasp of the fundamental principles of the science of numbers is inseparable from the wisdom of the Arcane Mysteries.

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*By Corinne Heline*

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1. Creation and the Zodiac; 2. The Tribes of Jacob; 3. The Ten Commandments; 4. Aaron's Breastplate; 5. Old Testament Studies; 6. The Story of Samson; 7. The Legend of David and Saul; 8. Ecclesiastes; 9. The Prophets; 10. The Gospels; 11. The Twelve Disciples and the Book of Acts; 12. The Book of Revelation.

*The Set of Twelve for \$3.50 postpaid.*

## **America's Destiny**

*Based on the Symbolism of the Great Seal*

*By Theodore Heline*

It is an inspiring story. It stimulates efforts to hold fast to the ideals and principles on which our Republic was founded. It strengthens faith in our country's future. It has passed through dangers in the past, and it is faced with perils in the very present. Great is the need for taking thoughtful inventory of our inherent spiritual strength, purpose and potential for overcoming all that hinders the realization of the dream that took form on this new continent dedicated to the habitat of a new race and a new world order. Under the vibratory actions of 13, our destiny number, our resolution must be, not death, but transformation.

## **The Supreme Need**

Here is the divine prescription for the healing of our national woes, baffling problems and soul sickness. It has been preserved for us in II Chronicles 7:14:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

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