

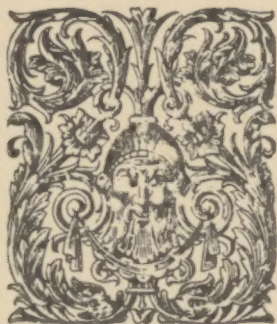
The Uplifting Veil

*Devoted to studies in Rosicrucian, Occult and
Psychological Subjects.*

Vol. I. No. 2.

Issued Periodically.

APRIL, 1936.



BOHEMIAN PRESS.
7. PARKFIELD ROAD.
LIVERPOOL, 17

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Rosicrucian Collection

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The following list

of the names of the members of the
Society of Friends in the year 1840

is hereunto annexed

1840

From the Editor.

Dear Friends,

May I thank you, through the medium of the "Uplifting Veil," for your splendid response to the first issue of the work.

The response was very pleasing indeed, but there are yet quite a number of copies which I would like to dispose of to make the first issue pay.

Copies of both this issue and the previous one may be obtained direct from the Bohemian Press or from Mrs. C. Lang, R.C.B., 155, Maida Vale, London, W.9.

The cost of each issue is One Shilling and Twopence, post free. I would ask all purchasers of the "Uplifting Veil" to please send postal orders instead of stamps, as the latter are difficult to dispose of.

Suggestions regarding "Copy" would be very welcome from readers, and articles dealing with appropriate subjects of not more than 800 words, would be accepted.

With your co-operation I hope to continue with the publication of the "Uplifting Veil," and make it serviceable to all Rosicrucian and other students.

Yours fraternally,

THE EDITOR.

From the Editor

The following is a list of the names of the members of the committee who have been appointed to investigate the charges against the President of the University of California. The names are listed in alphabetical order.

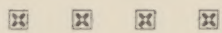
Very truly yours,

W. H. H. H.

ACADEMIA ROSAE CRUCIS.

Our University consists of seven Departments in the Fellowship as follows:—

- (1) Masonic (Symbology).
- (2) Ordo (Occult Science, Mental Science, etc.).
- (3) Temple (Comparative Religion, Mysticism, Latin).
- (4) B.O.H. (Therapeutics, Healing, Magic).
- (5) College of Psychotherapy (Practical subjects for outside work).
- (6) The Drama (Elocution, Plays, Oratory, The Arts).
- (7) The School of Adepts (2nd degree, 2nd Point and onwards).



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ACADEMIA ROSAE-CRUCIS

The Laws of the Fraternity of the Rosie Cross.

Written in Latin by MICHAEL MAIERUS,
And now in English for the information of those who
seek after the knowledge of that Honourable and
mysterious Society of wise and renowned Philosophers.

—*Que non fecimus ipsi
Vix ea nostra voco*—

LONDON.
Printed for N. Brooke at the Angel in Cornhill:
1656.

CHAPTER. I.

*That all Laws which beare the Title of Themis,
ought to respect their profit for whom they were made.*

As Laws do differ not onely in their institutions, but their acceptance; so if not Tyrannically imposed, they center in the Publick good; For if by them Humane Society is maintained. Justice executed, Vertue favoured, so that no man may feare the insolency and oppression of another, we may conclude that they profit and advance a Commonwealth: If every man duely receives what ever belongs to him, he hath no cause of commencing a Suit with any, or to complaine, much less to engage in a War; but on the contrary, All (as in the golden Age) shall enjoy peace and prosperity: but the Laws defend this justice by which onely Peace is established, contention ended, *Themis* worshipped, and lastly, all things in a flourishing state and condition. Whence the Poets advisedly feigned *Themis* to be the *Daughter* of Heaven and Earth, to be the Sister of *Saturn*, and Aunt to *Jupiter*, and have done her very much honour, and celebrated her Fame, because she so constantly administered Justice: for Equity and upright dealing were by her enjoyned, and all Vertues which might render men either acceptable to the gods, or serviceable to each other, were to be embraced. She therefore taught them to live justly and contntedly, to shun violence, injuries and robbery; that they should ask nothing of the gods (as *Festus* observes) but what should savour of honesty and Religion, or otherwise that their prayers would have no good issue. She furthermore said that the great God did look down upon the earth, and view the actions of men, whether good or evil; and that he severely punished the wicked for their iniquity with eternal punishment; that he rewarded the good for their integrity with a life which shall neither end nor decay.

Others were of an opinion that this *Themis* was a Prophetesse amongst the Grecians, and did foretel what should happen, by which endowment she got great Authority; so that they esteemed her an Enthusiastesse, and thought that she had familiarity with Spirits, nay even with the gods themselves, from whom she sprung and had her Original; to whom also after her decease she was supposed to have returned, where they have enlarged her Commission in relation to mankind. When she was accounted the Goddess of Justice, by her Kings held their Dominions; she instructed them in their duties to their Subjects, and made the rude multitude pay due homage and subjection to their lawful Princes. She laid the foundation of Magistracy, and built an orderly structure of Politicks; for which cause she was in so high estimation amongst the Heathens, that they supposed the World by her Divinity to be upheld and supported. They erected Temples to her, and instituted divine Rites and Ceremonies in honour of her. The first that was dedicated to her was in *Boetra* neer to the river *Cephissus*, at which after the Flood, *Deucalion* and *Pyrrha* are said to have arrived; where they enquired of the Oracle, how mankind which had perished in the Deluge, might again be restored, as *Ovid*, Lib. primo.

*O Themis, shew what Art tis that repairs,
Lost mankınd, voutchafe t'help our sunk affairs.*

This also was Allegorically spoken concerning our *Themis*, that she being very prudent and more beautiful than all her Contemporaries, was beloved of *Jupiter*; but after much sollicitation he was repulsed, and all intercourse broken off, till at length she was surprized in *Macedonia*, and forced to be espoused to him, by whom she was with childe, and brought forth three Daughters; Equity, Justice and Peace. She is reported to have had by the same *Jupiter* a son named *Medius Fidius* or the righteous, being Faiths Guardian; wherefore an Oath sworne by his name was sacred and unalterable: and this solemnity the Roman Patriarchs challenged to themselves as their due, because it was held an execrable thing for an ingenious man to be forsworne.

Although we are confident that there was never upon the face of the earth any such *Themis*, who after consultation returned that Oracle; much lesse that she was translated into heaven, as the Heathens ignorantly imagined; yet we confesse that the true *Idea* of Justice, or an universal notion of Vertue may herein (though occultly) be insinuated; for out of her springs good Laws, and not as some think out of Vice, which is onely a thing accidental.

This Equity keeps Kingdomes in safety, Common-wealths and Cities in order, and lastly, empoves beginnings to a great height and degree of perfection.

This Equity is that rule by which men ought to frame their words and actions. *Polycletus* a famous Statuarie made a Book in which was proportionably expressed to the life each member in mans body, and he called this a patterne by which other Artificers might examine and prove

their peices. Such Rules indeed there are in all Arts and Sciences named Axioms, which by deduction of things from their principles do rightly conclude.

This Equity doth so poise all our manners and actions that they are not swayed to injustice and wickednesse, whereby very many inconveniences are eschewed which happily might lead us away: For as Luxury and Riot are the causes of diseases, so injustice hath annexed to it as an inseparable companion losse and punishment: and on the contrary, as Health renders men most happy, not onely because of it felte, but as it is big with other Benefits: so by this Equity, wholesome Laws are enacted to the great comfort and advantage of mankind. But because this is so cleare to every Rational man, in vain are words spent to demonstrate it.

CHAPTER II.

Those Laws which the Founder of this Fraternity prescribed to the R. C. are all good and just.

As no Rational man can deny the absolute necessity of good Laws; so it is most fit that such Laws should have their due praise and commendations; that the sluggard hereby might be pricked on to Vertue, and the diligent might have his deserved reward.

Seeing therefore that these Positions or Laws, laid down by the Father of the honourable Fraternity are worthy of special view, we shall truly according to their nature, and the advantages men may receive from them, Crown them with due commendations, counting them not onely worthy of acceptance, but an Encomium.

First it is most reasonable that every Society if it be good, should be governed by good Laws; if otherwise, by bad: but that this Society is good and lawful, we do not onely suppose, but may gather from particular circumstances to which their Positions are agreeable.

Something may be said concerning their number of six, which hath very much of perfection in it; so that the Society by an abundance of Laws is not in confusion, nor yet by the paucity and fewnesse tied up from all liberty. When there are multitudes and great diversity of Laws, we may probably conjecture that there will happen many crimes and enormities; for he that sleighteth the streight path of Nature and Reason, will certainly be misled into many windings and labyrniths before he comes to his journey's end. From these inconveniences our Laws are free, as well in quality as number; they are voluntary, and such to whom all may easily assent as most Rational,

They follow in their order:—

1. That every one of them who shall travel, must professe Medicine and cure Gratis.
2. That none of them, notwithstanding their being of the Fraternity, shall be enjoyned one habit; but may suit themselves to the Custome and Mode of those Countries in which they reside.

3. That each Brother of the Fraternity shall every yeare upon the day C. make his appearance in the place of the holy Spirit, or else signifie by Letters the true cause of his Absence.
4. That every Brother shall chuse a fit person to be his Successour after his decease.
5. That the word R. C. shall be their Seale, Character, or Cognisance.
6. That this Fraternity shall be conceal'd an hundred years.

The Brethren are solemnly sworn and strictly engaged to each other, to keep and observe these Conditions and Articles; to all which we finde nothing either prejudicial to themselves, or hurtful and injurious to others; but that they have an excellent scope and intention, which is the glory of God and the good of their Neighbour. We shall further prosecute these things, and by running thorow their several causes and circumstances, give any one a greater light into them.

In the first place, as touching the first Author of these Laws, it will be worthy our consideration to examine whether he had power and authority to make such Laws for himselfe and others, and of requiring obedience thereto; then who was the Author? and why his name hath been hitherto concealed?

It is most certain that a Prince who is as it were an Head to his Subjects that are his Members, it is indeed a thing unquestionable, but that he hath full power of making and ratifying of Laws: For chiefly it belongs to the Emperour, then to each King, because they have right to govern. Lastly it concerns any Princes or Civil Magistrates.

But Laws that are brought in by Inferiours, extend onely to those that have a particular Relation to them; neither are they long lived, nor do they excuse from the Laws of Superiours, being onely obligations which respect Time, Place, the Person and Subject.

(to be continued).

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Studies in Mythology.

The Rosicrucian student who is interested in the study of Astrology may find interest in the origin of the names which designate the months of the year. The months of the year were formerly pictorially represented as for instance that of Janus who was shewn as a two-headed man seated upon a stone holding in his hands two scrolls. The right-hand scroll had written upon it L.X., whilst the left had CCC. One crown covered the two heads.

Janus presided over the year. He had twelve altars to show that it was composed of twelve months.

January was so called from his own name.

The word February comes from Februare—to perform purifications, a ceremony which was practised this month in honour of the dead.

March takes its name from the God Mars whose descendant Romulus pretended to be and under whose protection the prince had placed his war-like people.

April comes from aperire, to open, because in this month the earth opened her bosom to pour forth her riches. Some etymologists derive it from the Greek word Aphrodite, another name for Venus to whom this month was particularly consecrated.

May is derived from Majores, signifying the eldest, because it was consecrated to persons advanced in years; as June is derived from Juniores, the younger, because it was consecrated to youth.

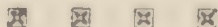
July and August take their names from the Emperors, Julius Caesar and Augustus.

September, October, November and December are so named from the rank they occupy in the year.

Before the time of Julius Caesar and Augustus, July and August, for the same reason, were called Quintilis, the fifth, and Sextilis, the sixth.

The year, as originally divided by the Romans, consisted only of ten months and began with March and April. But Numa Pompilius added January and February and made the year begin with the former of those months.

For the astrologer the year would begin on March 21st when the Sun enters Aries.



A FEW THOUGHTS ON THE OCCULT.

The very word "Occult" is enough to frighten many people. They associate it with terrifying phenomena, disembodied hands, shadowy figures floating in the air, and so on. And yet the real meaning of the word is "hidden" or "escaping observation."

Always there have been Occult teachings for those who seek to probe more deeply than their fellows into the mysteries and purpose of life. In the earliest days of which we have any record these teachings were given in the Mysteries of Egypt, of Greece and of Rome. When the Christos came to found the great religion of the West, He said to His disciples: "Unto you it is given to know the mysteries of the Kingdom of God; but unto them that are without all these things are done in parables." And a moment after we read, "when they were alone He explained all things to His disciples." This was Occult or secret teaching and the reason why it was not given to all is obvious. Knowledge is power, and it is not safe to put power into the hands of those that will use it unworthily.

That the secret teaching continued to be given to chosen students is clear from the writings of the early Fathers of the Church. The pupils had to pass through the three stages of Purification, Illumination and Perfection before they could attain to what St. Clement calls "the scientific knowledge of God." Origen, famous pupil of St. Clement, speaks specifically of the secret teachings of the Church, and shows how through the practice of these teachings, it is possible to attain to that perfection of humanity of which the Christos speaks in His exhortation to His disciples, "Be ye perfect as your Father in Heaven is perfect." Gradually this inner teaching became lost in the Church and the great Gnostic doctors were excommunicated for insisting that knowledge was greater and more essential than faith.

But the hunger for knowledge persisted and in spite of the persecution of the Church, the great teaching embodied in the aphorism of Pythagoras, "Know thyself," continued to engage the attention and the effort of all earnest thinkers. Through the darkness of the Middle Ages even to the present day this quest has been followed and for the last 600 years the Rosicrucians have steadily worked to this end. Through the centuries their guiding motto has been, "Man, know thyself and thou shalt know the Universe and God." Always their teachings have been given in secret to the carefully selected few, to those who will use the knowledge unselfishly, for the benefit of others and not for themselves. Under their guidance the power of thought becomes an actuality and not a mere intellectual concept; the pupil learns to understand his own body and to make it clean, strong and healthy; he learns to check and control his evil impulses, to encourage and strengthen the good; the steady, progressive mental training opens out new and fascinating vistas of knowledge; so that at last, purified in mind, soul and body, he passes through the illumination of self-knowledge to the knowledge of the God within him and attains Perfection through the manifestation of that Divinity.

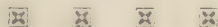
Another meaning of the word, "Occult," is "not discovered without test or experiment," and there is no group of scientists or students in the world who has carried out so many thousands of experiments or tested their theories and experiences so completely as has the Rosicrucian Fraternity. Have they not then the right to give out their teachings with authority and to choose those to whom they shall be given? For their purpose is always to help humanity on the upward and difficult path of evolution, to teach man that he is in essence divine and that he can attain the perfection of God.

The number of pseudo and semi-Occult societies is legion and they have many thousands of followers. This proves that there is a hunger in the human heart and brain which the ordinary teachings, philosophies, religions and sciences cannot satisfy; and so men turn eagerly to the hidden teachings which are always available to those who seek earnestly and unselfishly.

It is impossible in so short a space to do more than touch the fringe of the great subject of Occultism, but surely enough has been said to show that there is nothing terrifying in it. On the contrary, it is a perfectly sane and logical method of bringing into manifestation the hidden possibilities within man's nature; of so quickening his evolution that he may the sooner reach the goal—not in order that he may stand forth vaingloriously as a superman, but that with his knowledge and experience he may help and encourage those who are lagging and disheartened.

That is the true aim and purpose of Occultism: to gain knowledge in order to help others. And, as said before, this secret knowledge which is power dare not be given to the merely curious, the selfish, the self-seeker, that they may use it for their own evil ends. Therefore is it kept hidden and secret—Occult.

RAJ BAHAI.



A Sketch of the Religion of Mithraism.

BY C. E. CHALK, R.C.B.

To trace the history of Mithraism is to search in the records that have come to us from the East; and from the Magians, or Priestly cult of Asia. These records were closely interwoven with the doctrines of Zoroaster. The conquest of the East by Alexander brought Greece into close contact with the land into which this religion of the Magi had spread, and combined itself with Chaldean elements of faith.

Mithraism gathered together teachings combining the religions of Greece, Persia and Egypt. It spread through Asia Minor, and was the latest Mystery tradition brought from the East to Rome. Following the Trade Routes and course of the rivers, it gathered many adherents, especially among the soldiery, where it contacted the Legions which were continually moved from place to place, and from station to station. Moreover the slaves brought to Rome from Asia helped to spread the cult.

This new religion spread from Rome penetrating even into Britain, where remains of its presence still exist, as they do on the banks of the Danube, the Rhone and the Rhine.

It was first brought to Rome during the first Century B.C. by Cilician Pirates captured by Pompey. For two centuries it remained without importance, but began to attract attention at Rome about the end of the 1st Cent. A.D.

Emperors encouraged it, as it supported the belief in the Divine right of Kings, and Mithra being in his character of the god of Light, identical with Sol Invictus at Rome, became the giver of authority and of victory to the Imperial House. Mithra himself, as a god of combat and hero of victory, attracted the Roman soldiery, thus becoming a centre of their religious worship.

Its decline began from about A.D. 375 when the invasion of Northern people caused the destruction of its temples. Christianity was also increasing, and though there was antagonism between the two religions at one time Christianity was very near to being supplanted by Mithraism. Hence one of the great interests it holds for us. The end of its existence was caused, roughly speaking, by the victory of Theodosius in A.D. 394.

Mithra, or Mithras, was a Persian god of Light. His legendary history can only be constructed from the scenes on carvings illustrating the cult. He was born of a rock, the marvel of his birth being seen only by certain shepherds, who brought gifts and offered him their worship. Chilled by the wind the new-born god went to a fig tree, of the fruit of which he partook, and clothed himself in its leaves. He then undertook to vanquish the beings already in the world; to this end he began his conquest by that of the Sun, with whom he made a treaty of friendship.

His most wonderful adventure, however, was with the Sacred Bull, created by Ormuzd, the Persian god. He seized the animal by its horns, and was borne along into a cavern; the bull escaped and was overtaken by order of the Sun who sent his message to Mithra by his messenger the Raven. The bull was sacrificed by Mithra, in spite of the attempts of Ahriman to prevent the deed. From the dying animal sprang the life of the earth. The soul of the bull rose to heavenly spheres and became the guardian of herds and flocks. In the struggle we can see the myth of the triumph of Light, in the obedience of Mithra to the commands of Ormuzd, so overcoming the powers of darkness, as shown in Ahriman.

Mithra thus became the Creator of Life. To avenge the deed Ahriman sent a terrible drought on the earth, but Mithra defeated his purposes of destruction by firing an arrow against a rock, thus miraculously drawing water from it. Ahriman then sent a deluge, but one man escaped in a boat with his cattle. Finally a fire desolated the earth and only the creations of Ormuzd escaped. Mithra, his work triumphantly concluded, banqueted with the Sun for the last time, and was taken up by Him into the habitations of the Immortals, from whence he continued to protect the faithful.

The central Relief carvings of the Cult, which are well known, portray Mithra sacrificing the Bull in order to bring life to the world, in the scene described above. As Mithra plunges his knife into the animal's side ears of corn spring from the wound, and also from the end of the tail. A scorpion attacks the genitals of the bull, as a destructive messenger sent by Ahriman to defeat the purpose of Ormuzd. The dog seen to spring towards the wound in the side of the bull was an object of veneration, it being considered the companion of man. The serpent is a symbol of earth becoming fertile by drinking the blood of the bull. The Raven is the Herald of the Sun-god whose bust is seen near by, and who has ordered the sacrifice. The cypress tree is the symbol of immortality, and the Torch-bearers represent Being in three aspects; morning, noon and evening; or the vernal, summer and winter sun. Mithra himself wears a tunic and a Phrygian cap, a phallic symbol known in other settings.

The religion of Mithra was one of the many forms of the Christ-Mystery; and the mystery of the Christ is the mystery of man's perfecting and final apotheosis. In its completion it symbolised the divinizing of man, all else was introductory to it.

We may learn from Dion Chrysostom (about 50—120 A.D.) of a mystery myth which was chanted by the Magi in one of their sacred hymns. In it they sang of the Supreme as the Perfect and Primal Charioteer of the Most Perfect Vehicle. This Vehicle was the Cosmic Car drawn by the four great Elements. The four Elements are the Steeds of the Great Chariot of all things. The first Winged Horse is resplendent, dappled with sparks of flame; It is the Steed of Fire. The second Horse is Air; it is black, but the side turned towards its shining mate is bright with light. The third is Water, slower than either Air or Fire; the fourth Steed is the Earth, completing the great Cosmic Team.

At the end of the world's age a strange mystery is wrought. A Divine Contest is wrought among the Steeds; their nature is transformed, and their substances are, as it were, absorbed into the mightiest of the four. The One Element becomes omnipotent and finally in its triumph is seen to be one with the Charioteer himself. This symbolised the reabsorption of all into the Ever-living Element, the Single Body of all things.

The cult had also a symbolic Ladder, with seven "Gates"; at its top an eighth "Gate." These Gates were of the metals assigned to each of the Planets. This Ladder is believed to have been used as a means of theurgic Yoga. Mirrors of different metals, moreover, were placed on the walls of an octagonal chamber, in the centre of which was a couch. On this the seeker lay and gazed into the mirror before him; in it he was supposed to see visions of invisible things and develop in himself the senses finer than the physical.

Tertullian was among those who accused the followers of Mithraism of copying the Christian teachings in order to put the Christians to shame, instancing certain of the Mithraic practices.

"Blush, ye Fellow-soldiers of Christ, who need not be condemned by Him, but by any Soldier of Mithra. For when this Soldier is initiated in the Cave and a crown is offered to him at the sword's point and then placed on his head, he is bidden to put up his hand and change it from his head to, it may be, his shoulder, declaring that Mithra is his crown. And henceforth he never allows a crown (or wreath) to be put on him; and this is as a mark whereby to prove himself concerning his mystery; immediately he is known as a Soldier of Mithra if he cast down the crown and declare that his Crown is his God."

Mithraic Temples were in the form of caves, partly or entirely under ground; and this, some say, in memory of the original caves of mountains in Asia where the rites were originally performed; but to the initiated into Mystery teaching the term "Cave" has an occult significance, also. In these cave Temples the rites of Initiation, involving trials of courage and endurance, were performed. There were several Degrees or Stages of the Mysteries.

The stage of Corax, the Raven, as Servant of the Sun. Cryphius, a very secret degree in which the initiate was hidden by a veil which was ceremonially removed. Miles, the stage of soldier, the symbol of war against evil. Leo, the symbol of fire. Perses, in which the aspirant was clad in an Asiatic costume, in remembrance of the origin of the religion. Then followed Heliodromus, the Courier of the Sun, with Whom he was identified, and finally Pater, a high and life-long degree.

In one Relief carving Corax, Perses, Miles and Leo are shown masked and costumed, showing the use of Sacred disguise descended from primitive time, when men represented deities in the form of animals and believed that by so doing they became in closer communion with the object of their worship. In the fourth degree of Leo the Initiate was fully admitted to the Mysteries.

There is a mention of marking the forehead of a "Miles" which was possibly a branding with a Mithraic sign; honey was applied to the hands and tongue of a "Perses" and a "Leo."

A sacred and sacramental feast of Bread and Water, or Wine, was given to the advanced, possibly the "Leo." This sacramental feast has been compared with the Christian Eucharist; probably it was a remembrance of the Banquet of which Mithra and Helios partook before the former's ascension, and by its virtue to resist evil it enabled those who partook of it to enter into the immortality of the God.

The cult possessed many resemblances to Christianity, possibly because of the Eastern origin common to both, but there were fundamental differences. Towards the middle of the 3rd. Cent. it seemed likely that Mithraism might have become the universal religion, but, if for two reasons only, it failed; the two reasons being the exclusion of women from the cult, and the fact that the object of its worship was only a Mythical being. After recriminations on both sides, and definite antagonism, the final decision was in favour of Christianity.

The secrets of the mysteries of Mithra have been so closely guarded by the initiated members that it is difficult to reconstruct them; but G. R. S. Mead has given to us a Mithraic Ritual of a most interesting character. He states that it is the only complete Ritual so far discovered. It consists of prayers, and invocations of an exalted kind, accompanied with rhythmic breathings and utterance of Nature or vowel sounds.

From this Ritual are given below a Prayer and an "Utterance" chosen from a somewhat lengthy form, for their especial beauty. The whole Ritual would seem to be an individual one, expressing individual aspiration and worship rather than one suited to a number of people at the same time.

"The Father's Prayer."

O Providence, O Fortune, bestow on me Thy Grace—imparting these the Mysteries a Father only may hand on, and that, too, to a Son alone—his immortality—(a Son) initiate, worthy of this our Craft, with which Sun Mithras the Great God, commanded me to be endowed by His Arch-angel: so that I, Eagle (as I am, by mine own self) alone, may soar to Heaven, and contemplate all things.

"The Third Utterance" (Logos).

1. Hear me, give ear to me—N.N. son of N.N.—O Lord, who with Thy breath hast closed the Fiery Bars of Heaven; Twin-bodied; Ruler of the Fire; Creator of the Light; O Holder of the Keys; Inbreather of the Fire; Fire-hearted One, whose Breath gives Light; Thou who dost joy in Fire; Beauticus of Light; O Lord of Light, whose Body is of Fire; Light-giver and Fire-sower; Fire-loosener, whose Life is in the Light; Fire-whirler, who sett'st the Light in motion; Thou Thunder-rouser; O Thou Light-glory, Light-increased; Controller of the Light Empyrean; O Thou Star-tamer!

2. Oh! Open unto me! For on account of this, the bitter and implacable Necessity that presses on me, I do invoke Thy Deathless Names, innate with Life, most worshipful, that have not yet descended unto mortal nature, nor have been made articulate by human tongue, or cry or tone of man.

At the close of this sublime invocation the Nature, or vowel sounds were uttered, and then should thunders and crashings shake the aspirant; and opening his eyes he should see the Doors thrown open, and the Cosmos of the Gods that is within the Doors; so that "for joy and rapture of the sight thy Spirit runs to meet it, and soars up. Therefore, hold thyself steady and gazing steadily into thyself, draw breath from the Divine."

This short extract from the Ritual, shows the religion of Mithra to have practised and taught the quest for the communion of human nature with the Divine, the Mi-crocosm with the Ma-crocosm, and by ecstasy of the soul and theurgic practices to accomplish that supreme end which has ever been sought for in the Mystery Cults of the world.



Continued from Vol. 1, No. 1.



Remembrance of Past Phases of Existence.

We have learned that now-a-days souls pass into incarnation more quickly than in the past and that an average is two incarnations in 300 years, once as a male and once as a female. How then are we to determine whether a soul at present manifesting in a body as a male was a female in the last incarnation?

Here we must have some knowledge of Astrology which has to be linked up with the study of a person's tendencies; we exclude the reading of the Aura and other methods in this study.

The Recorders (Lipikas) gather up the minute atoms and the records of our being three months before conception in readiness for a possible birth in a physical vehicle. These are focussed to a point where, at the moment of conception, they are drawn into the womb of the mother. These atoms and records are played upon by Planetary powers during the three months which precede birth. Life is eternal, but individual life, as in the physical sense, is subject to conditions of environment prevailing at any moment in this great space.

A physical being is subject to different conditions and environments from that of an Astral or Mental Plane entity whilst such, but we all have physical, Astral, Mental and Egoistic records.

From the Ego or spirit comes the Mental; from the Mental the Astral; from the Astral the physical; and all records of this descent as well as the records of the Ascension (after physical death) to the Astral, Mental or Egoic planes are within the soul. It is these records then which the Lipikas collect and focus three months before conception. We descend into a physical body, gain some experiences then ascend unto the Ego, all in accordance with Kosmic laws.

Presuming then that a man was born in England on August 26th, his atoms and records would be collected and focussed by the Lipikas during May—the period of Gemini in the astrological sense. It is then to Gemini that we must look for the records of past experiences for the Ego; to Cancer for the Mental and to Leo for the Astral; the next sign, Virgo (the present physical life sign) gives us the physical make-up and tendencies.

The position of the Moon for midnight will give the clue to the last phase of physical existence, for the Moon, like the Sun, is a time marker like unto the large and small hands of the clock.

The Moon collects the planetary rays and transmits those rays upon individuals; these rays determine the mental part of our lives, as the Sun's rays determine the immortal life of the Ego. The Moon gives the key to the Personality and the Sun the Individuality.

All Astrological readings must be compared with present tendencies of any person.

Although the average person re-incarnates periodically as male and female, there are special people who do not follow the average but may re-incarnate a number of times in succession as a male or female. Such people are highly evolved and have thought or desired specifically to re-incarnate beyond the average. Adepts of Occult Science are experts in this and may choose the male body because they consider the male body better equipped for work in the world of men.

As it appears to be not easy to study past incarnations it is vitally essential that the student of Re-incarnation become familiar with a study of Astrology, Biology, Occult Science and Psychology. Such subjects as these give the student all the materials he requires to follow the processes of life from the bodily and mental standpoints.

In this work the methods are merely hinted at, but a careful study of the work should convince the student that the subject of Re-incarnation can be analysed from the scientific and astrological standpoint.

There is a vast field open for investigation and in that field one must analyse the spiritistic phenomena, the messages from the so-called dead, the peculiar behaviour of persons affected with changes in personality, the wonderful gifts of Practical Occultists and last but not least, the study of Practical Occultism distinct from Palmistry and like subjects wrongly classified as Occult.

AUREOLIS.

✕ ✕ ✕ ✕

Spring's Advent.

The red sun is rising, the soft mists dispelling
 The morning is bathed in a tender, pink glow,
 The brown thrush is singing, exultingly challenging
 Spring! "Glorious Springtime is coming, I know."
 From the top of the elm tree, his eager throat swelling,
 He trills his bold prophecy, loudly and clear,
 "Joy, joy; Spring is coming; the primrose is blooming;
 The time of rejoicing now surely is here."
 The time of rejoicing! We bless Thee, Christ-Michael
 That Thy profound sacrifice brings us such bliss,
 The earth is re-vivified, We, with all Nature
 Rejoice and give thanks for the Sun's wondrous kiss.

K. WIGGINS:

An Ascription.

To the most holy and adorable TRINITY, FATHER, SON and HOLY SPIRIT, three Persons in one God; to Christ our Lord, the only wise Counsellor, the Prince of Peace; to the seven mighty Spirits before the throne; and to the glorious Assembly of just men made perfect, the Watchers, the Saints, the Holy Ones, be praise unceasing from every living creature; and honour, might and glory henceforth and for evermore.

Charity.

"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge it shall vanish away. For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away with. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known.

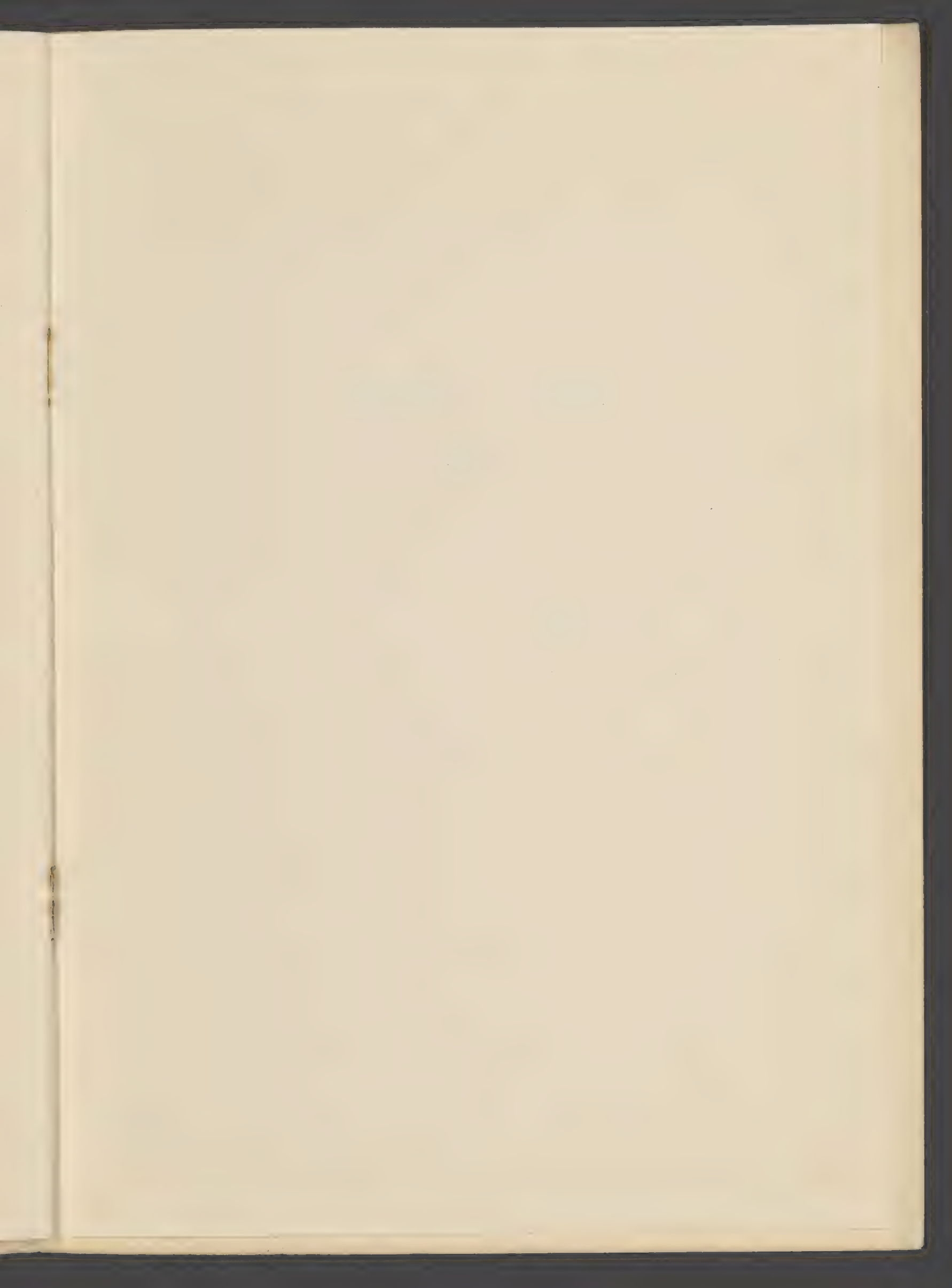
"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

—*The Epistle of Paul to the Corinthians,*

Ode to the "Queen Mary."

BY E. WOODFORD-GRIMES, A.L.C.M., A.L.A.M.

When Roman Britain's sons went forth,
 To roam and conquer, or to die,
 With courage high they proved their worth
 To hold a place none can deny.
 Toiling, praying, hoping, building,
 Buying, selling, fighting, growing,
 Oft disheartened, sad, discouraged,
 Swept by anger, oft denounced:
 Till mid the tumult, scarce a thing apart
 Arose a power, an everlasting art,
 Dispelling fear. Britain's ships sailed
 Every sea, in every country hailed.
 Full many an hour the expressive power
 In triumph rolled. Next dark hues clouds did glower,
 And war, destruction, famine left their trail.
 No longer ships with merchandise may sail,
 And madness ruled, and ships and sons were lost.
 Hope and love and friendliness were tossed
 With worn-out schemes—and slumbered there
 To rise refreshed, all troubles to repair.
 A solemn chastened people toil and sweat,
 To capture some lost fame to sail the deep.
 Enchanted hope will not be drowned in debt,
 Thousands of daughters pledge their faith to keep.
 O joy transcending; Art triumphing;
 Beauty, Strength and Wisdom, all combined.
 O Shining Ship, go on thy way rejoicing,
 Thou art the peak, the fairest of thy kind.
 Beauteous as Victory, winged as for flight,
 Glist'ning and trimmed, from out the darkness free
 Quiv'ring and conscious of a travail dree;
 The ill-adventured, anguished, groaning night
 An echo still. Now shaped and born, with rite
 Of ancient lineage thou art put to sea
 And named by queenly lips. Like to a key
 To interpret dreams and visions; to sight
 Prosperity, thy name will be. Each sun
 Shall welcome give, all stars shall guide and bless.
 All throats shall sing, the hills themselves rejoice.
 Faith giving God-speed, sees thy honour won.
 So forth upon the waters glide and dress
 Thyself in glory, Britain's pride and choice!



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