The Uplifting Veil

Vol. II: No. 1. Issued Periodically. MARCH 1939.

Devoted to Rosicrucian Philosophy, Scientific Occultism, Psychology, the Academia Rosae Crucis and the Drama.

BOHEMIAN PRESS,
MEADOW WAY, SOMERFORD,
CHRISTCHURCH, HANTS.

The Uplifting Veil

Vol. II: No. 1. Issued Periodically. MARCH 1939.

Devoted to Rosicrucian Philosophy, Scientific Occultism, Psychology, the Academia Rosae Crucis and the Drama.

BOHEMIAN PRESS,
MEADOW WAY, SOMERFORD,
CHRISTCHURCH, HANTS

EDITORIAL.

DEAR READERS,

It is in response to the desire of a number of Students that the "Uplifting Veil" is once again brought back into circulation.

If the "Veil" is to continue as a monthly periodical, then the co-operation of readers is sought, that they may introduce it to their friends and so help its circulation.

More purchasers means more pages, therefore, the Editor will be extremely grateful to the Reader for any support he can give to help the book along and increase its volume.

The Articles dealt with in the "Veil" should appeal to many people, for they embrace such subjects as Rosicrucian Philosophy, Scientific Occultism, Psychology, the Academia Rosae Crucis, the Drama, etc.

The price of the "Uplifting Veil" is one shilling (postage twopence). Send your postal order in advance and you will be assured of receiving your copy early.

The Editor will welcome articles of 1,000 words which appertain to any of the subjects, but he cannot hold himself responsible for the views expressed therein.

Hearty good wishes to you all,

Yours sincerely,

THE EDITOR.

NATURE WORSHIP

By ASTROELLA, Rc.B.

Part I.—TREES.

Man has always worshipped something, and as he has evolved in mind and understanding, so has his idea evolved of that "something" capable of calling out his highest thoughts and feelings of reverence and awe. He noted the wonders of nature, in its creative aspect: he saw how the acorn became the mighty oak: how the flowers grew from seed, and how the waters held the mystery of embryonic life as well as creatures of the Deep. It is not to be wondered at that man, feeling his way into the Universe, should regard trees, in their mystery and grandeur as objects worthy of his admiration and worship, sensing in them a beauty he could neither define nor deny; and there is no part of the world in which trees have not been regarded with special reverence.

The Bible has much to tell of sacred Groves and Trees; Paradise itself was a kind of sacred Grove, wherein flourished the trees of Life and Knowledge. The chief traditional representatives of this Tree of Life are the date, the fig, the pine, and cedar. On an Egyptian sepulchral tablet dating from before the 15th century B.C. the Tree of Life figures as a Palm from the top of which rise two arms, one of which presents a tray of dates to the deceased who stands before the tree, while the other offers a vessel containing the Water of Life. This offering of fruit and water is also shown in connection with the sycamore tree represented as growing out of a symbol of the sacred Nile. Thus the Tree became a generally accepted symbol of Life, and as such was held in reverence and worship.

To plant a group of trees was considered a holy work, it carrying with it a promise of heavenly bliss and freedom from condemnation. It was said that he who planted ten jessamines, two pomegranites or five mangoes should never go to hell! As it was good to plant trees, so was it bad to destroy or injure them, if increase of family or fortune was desired. Mantras or certain forms of words were used in tree worship, in one of these the Devi or spirit of the tree was exhorted not to mind the pain it would feel when one of its branches was separated from the trunk, it was then addressed by an Invocation in which the goddess presiding over it was included.

References to the sacred character of the Palm tree are many and widespread. The Arabs would hang pieces of their garments and portions of their war weapons upon palm trees, seeing in them a symbol of life and virility. A very remarkable tree, unique as to its kind, is described as growing in Thibet. It was called

"Koun Boun" or "The Tree of Ten Thousand Images"; so celebrated was it that it became a place of pilgrimage, and the faithful who made it their goal, saw in amazement a Thibetan character or letter upon each of its leaves, these markings appearing also upon the branches and bark. The leaves were always green, the wood of a reddish tint and exquisite scent. Towards the "eighth moon" it produced blossoms of pure red and great beauty. Repeated efforts were made to propagate this tree both by seed and cuttings, but in vain. It was, and remained, unique. Naturally many legends are connected with so remarkable a tree, and it became the centre of a Lamasery. It is said that an Emperor in its honour presented the Lama of the Monastery with a fine black horse and jewelled saddle; the saddle being still shown in one of the Buddhist temples near by, where it is held as an object of veneration, for the truth of the existence of the tree has been proved by the testimony of those who saw it. So astonished were they at this wonder the "perspiration actually trickled down their faces under the influence of this astonishing spectacle."

* * * * *

In India before all other trees is the Banyan or Indian Fig-tree, the growth of which differs from that of any other species. Every branch throws out its own roots, which grow downwards into the ground: as there is always new growth in process the original tree becomes in time a whole grove. It is regarded by the Hindoos as an emblem of the Deity on account of its outstretched arms and kindly shade. The greatly celebrated specimen of this is known as the "Tree of Knowledge and Wisdom," the holy Bo-tree of the Thibetan Lamas. The God Vishnu is fabled to have been born under its branches, and it is said that Gautama slept beneath its shade, dreaming that his bed was the whole earth, the Himalyas his pillow, his arms reaching out to the Eastern and Western oceans, while his feet touched the Southern seas. This dream he understood to mean that he would soon attain Buddha-hood. A branch of this tree was sent to Ceylon together with certain relics of Gautama, and there for two centuries it has been an object of profoundest veneration, especially to the pilgrims who year by year visit the tree. The city which once flourished near by with its monasteries has become a ruin but the giant Bo-tree still lives and is always green, for the delight and admiration of its worshippers.

* * * *

It is said that when Barnum, the American showman, bought a white Indian elephant, an Indian newspaper stated that he had been required under the terms of sale to swear by the Holy Bo-tree that the animal should have every care and kindness.

Specially beautiful trees were consecrated and dedicated to a presiding Deity, being decorated with votive offerings of wreaths, fillets, chaplets and garlands. A story is told of a certain Persian Monarch in connection with such observances. It is said he found a very beautiful Plane tree beside the road on which he was travelling. So enchanted was he by its beauty that he delayed his journey a whole day that he might pay it homage. On its boughs he hung rich garments, bracelets, and other precious ornaments, leaving a guard to watch over it on his reluctant departure, as if it had been his beloved mistress. Another somewhat similar story exists of a Roman Consul who so loved a certain tree that he would sprinkle it with wine. This custom of sprinkling trees with wine still exists in parts of France: and mention of it draws attention to the subject of Tree-worship in European countries, which will be later entered upon.

(To be conutinued.)

A WARNING.

I, George Alexander Sullivan and known as Aureolis, head of the Rosicrucian Order Crotona Fellowship, herein make it known that certain scurrilous and defamatory statements have been made against me which are untrue and malicious and have materially frustrated my work in connection with the Rosicrucian Order Crotona Fellowship. If the persons known to have made these statements continue with such allegations after this notice legal action will be taken against them.

GEORGE A. SULLIVAN.

THE ARTS.

No. 1.—THE ANCIENT GODS IN PIGMENT.

That the painting of the Antients was exemplified in some of their Heathen Gods may be judged from the following:—

Jupiter, their chief god, was painted with long black curled hair, in a purple robe trimmed with gold and sitting on a golden throne with bright yellow clouds dispersed about him.

Apollo, the god of Physic, with long curled hair crowned with a laurel, in a purple robe, a silver bow, golden hair and the throne of emeralds.

Mercury, with long yellow curled hair, in a coat of flame colour with a mantle purely white trimmed with gold and silver; his beaver white with white feathers, his shoes golden, his rod silver.

Neptune, with long heary hair, in a blue or green mantle trimmed with silver, riding in a blue chariot or on a dolphin of a brown-black colour, with a silver trident in his hand.

Pluto, with long curled black hair, in a robe of cloth of gold.

Bacchus, with short brown curled hair, with a leopard's skin spotted, or in a green mantle, a tawny face, with a wreath of vine branches.

Hymen, with long yellow hair, in a purple or saffron-coloured mantle.

Vulcan, painted in a scarlet robe.

Triton, Neptune's Trumpeter, with a blue skin and in a purple mantle.

Cupid, in a green robe.

Minos, one of the Judges of Hell, with hair long, brown and curled, crowned with a golden crown, his robe blue and silver, his buskins of gold.

Momus, the carping god, with a dark robe, his beard and hair parti-coloured.

This subject must not be let pass without some reference to the signification of colour as propounded by the Antients.

Blue signifies truth, faith and continued affections. Azure, constancy. Violet, a religious mind. Orange signifies pride, also integrity. Lemon, jeclousy. Green represents hope, whilst grass-green signifies youth and rejoicing. Sea-green represents inconstancy. Red denotes justice, virtue and defence. Flame-colour, beauty and desire. Yellow also signifies jealousy, whilst perfect yellow denotes joy, honour and greatness of spirit. Gold denotes avarice. Flesh-colour takes lasciviousness, whilst carnation represents craft, subtlety and deceit. Purple has fortitude and strength. White signifies death; milk-white, innocence. Black, wisdom, sobriety and mourning. Ermine represents religion and holiness.

The colours White, Black, Red and Green are colours held sacred in the Church of Rome. White is worn in the festivals of Virgins, Saints, Confessors and Angels to show their innocency. Red in the solemnities of the Apostles and Martyrs of Jesus. Black in Lent and other fasting days. Green is worn between the Epiphany and Septuagesima and between Pentecost and Advent.

MUSER.

OUR THEATRE NEWS.

Mr. Alex Mathews will present for this Spring at the Christchurch Theatre his talented Rosicrucian Players in a number of plays, prior to his Summer Season of Classical Plays.

For the Spring he has chosen from his Repertoire "LEAH THE FORSAKEN," by Augustine Daly; "HIS LAST LEGS," by Wm. Bayle Bernard; "SPLENDOUR SOLIS," by E. Marshall Harvey; "COPPER TOP," by Ada Barnett; and "THE DEMON MONK," by Alex Mathews.

"Leah the Forsaken" is a play which has for its setting an Austrian village, and here we find the bitter racial hatred against the Jews. Leah is in love with the son of the Magistrate, but her love is frustrated through the machinations of an apostate Jew—Nathan—who poisons the mind of the Magistrate and his son. The play is very dramatic, has tense moments, and maintains its interest to the curtain.

"His Last Legs" is a delightful comedy of the late 18th century and here we follow the misfortunes of an Irish School teacher who finds himself, through peculiar circumstances, forced to impersonate a Doctor. This play gives two hours of real merriment.

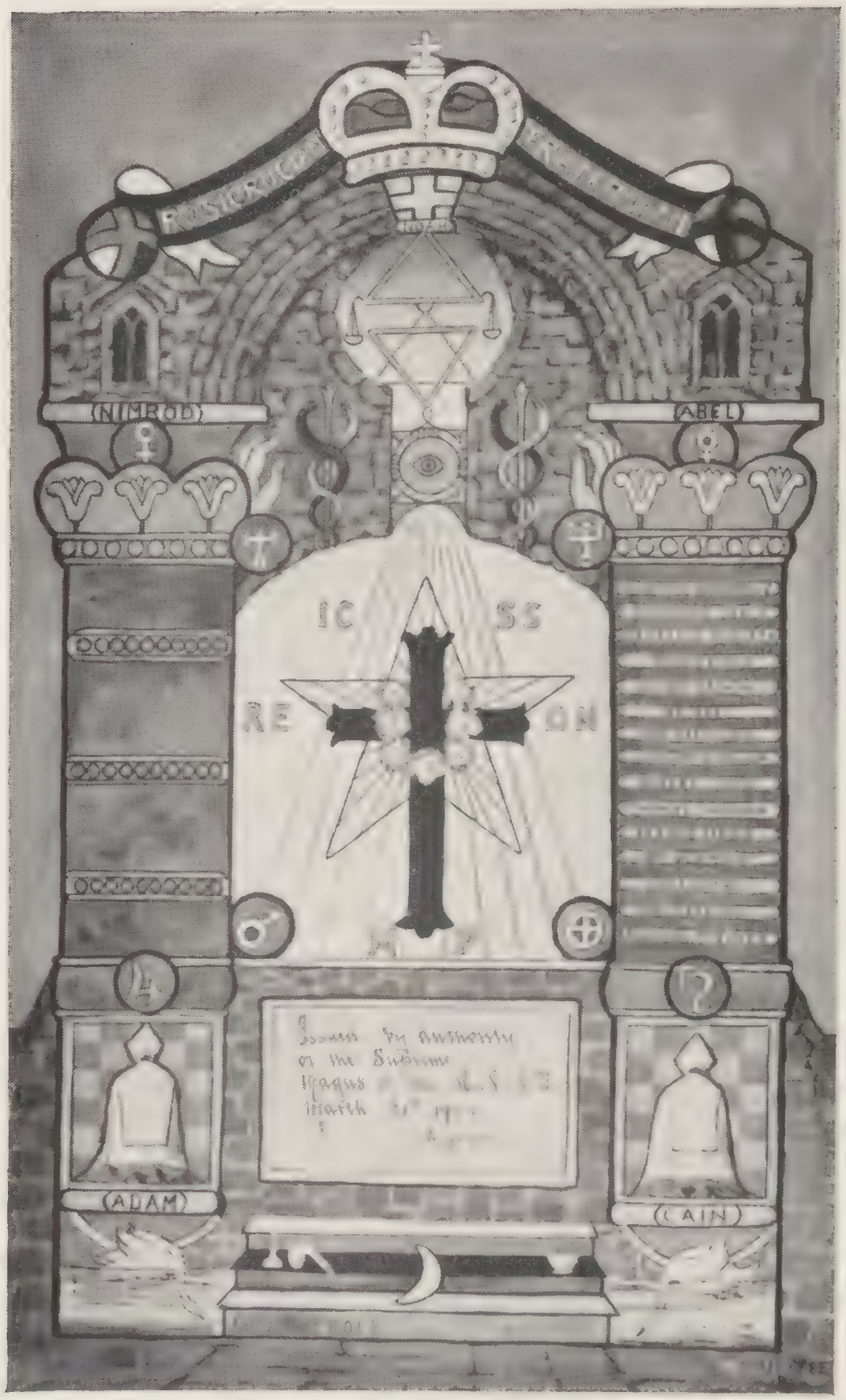
The other plays will be dealt with in our next issue.

All readers in the London area would do well to see our old friend Frank Forbes Robertson in a fine mystical play, "God's in His Heaven," to be produced at the Richmond Theatre, Richmond, on April 3rd, for one week.

Mr. Robertson has all the traditions of his famous family, and is a tip-top artist. We have seen his rendering of the "Stranger" in "The Passing of the Third Floor Back" and found nothing to complain of—rather much to commend. His Company is excellent, all of them talented, knowing their work, and in "The Passing" they certainly portrayed the psychological characteristics of the people in the play as we think the author, Jerome K. Jerome, would have desired. Sidney Thornton (Mrs. Forbes Robertson) as "Stasia," the servant from an Industrial School, coupled well with the Stranger.

Good acting is the keynote of Mr. Robertson's productions and we wish him every success in his new play.

THESPIS.


(NIMROD)
(ABEL)
IC
SS
RE
ON
(ADAM)
(CAIN)

To all Officials and Brethren of the R.O.C.F.

The Emblem shown herein in miniature is the only authentic Emblem of the Rosicrucian Crotona Fellowship, and any person having consent to act in the interests of the Head of the Order must have an accompanying Dispensation signed by the Head of the Order and five members of the Grand Chapter.

All former Emblems and Dispensations are rescinded and null and void as from March 13th, 1939.

Any person to whom the Emblem is issued as from this date must be able to explain the symbols and propound the teachings in connection therewith.

The Emblem shall not be the property of any single person, but the property of the Order and its Head.

In the event of the dissolution of a Chapter or Lodge the Emblem shall be returned to the Head of the Order. In the case of any single person who may have had issued to him such an Emblem and he does not possess a Dispensation signed by the Head and five members of the Grand Chapter, such Emblem is null and void, and should he continue to act as an authority for the Order without such Dispensation legal proceedings will be taken against him and the Emblem shall be demanded.

All brethren of the R.O.C.F. are requested to note the above and accept it as an official decree from the Supreme Chapter.

ACADEMIA ROSAE CRUCIS.

The Rosicrucian Fraternity works ever behind the scenes for the helping of mankind, its activities are unknown to the world, its Fratres live and move amongst us without disclosing their identity, save when for some special purpose one may make himself known to a few among whom he is working. Whilst others look for recognition and reward for their services, the Fratres seek only to serve; to see the Great Work making progress is the only reward for which they look.

But the scope of their activities demands certain contacts with the world of men, and from time to time such contacts are established through suitable channels. One such channel at the present time is the Academia Rosae Crucis. It is indeed one of the oldest bodies existing in Europe for the dissemination of true knowledge.

After a period of withdrawal from outward work the Academia has within recent years entered upon a new phase of activity in accordance with the requirements of the time.

The scope of the Rosicrucian teachings covers the whole field of human knowledge, physical and super-physical, spiritual, intellectual and emotional, it includes all branches of culture, science and art, in effect all that pertains to human life and activities.

The usual motive underlying the presentation of teaching upon any subject is either the utilitarian objective of training people to hold their own in the struggle for existence, in competition with all their fellows, or else at best the furtherance of culture in and for itself. The purpose underlying the Rosicrucian teachings on the other hand is the unfoldment of the inner powers of man, the development of character, the dissemination of knowledge of ourselves and of the world about us, not for its own sake, and still less for the sake of worldly gain, but with the object of rendering its recipients ever more and more useful in the service of their fellows.

A purely mental training may enable the student to acquire a vast store of knowledge, but it cannot impart the wisdom enabling him to use that knowledge to the best effect, it leaves the emotional nature, the motive power in life, untrained, and liable to run into wrong channels. An artistic or a devotional training may develop magnificent qualities of feeling, but leave the mind untended. The so-called "artistic temperament," when not controlled by a trained mind, is liable to be utterly unpractical and intensely egotistical.

Furthermore, no training is complete which neglects the physical. Mind, emotions and body are all equally in need of proper care and development, the physical is no less divine than the other components of our make-up. Healing has always been one of the principal Rosicrucian activities, and the study of the physical body and methods of healing in accordance with natural law form an important part of the work. Another important matter is the cultivation of balance, rhythm and harmony in speech and action.

The Rosicrucian training then comprises a balanced development among mental, emotional and physical lines simultaneously, these all serving the end of true spiritual unfoldment. And, while each student will naturally specialise in that department to which he feels specially drawn, the all round development is ever kept in view.

The Faculty of the Rosy Cross comprises three degrees, Licentiate, Bachelor and Doctor, which are conferred after examination in some or all of the following subjects:—

1. Principles of Rosicrucian Philosophy and History.
2. Mythology, Symbology, Archaeology, Architecture, the Arts.
3. Comparative Religion, Oratory and the Drama.
4. Principles of Alchemy.
5. Therapeutics (Religio-Therapy).
6. Psychology (Mental Science, Soul Science, etc.).
7. Mysticism.
8. Occult Science and the Kabbalah.
9. The Principles and Laws of Magic.

There may be some readers to whom the inclusion of such subjects as alchemy, occult science and magic, will suggest an unscientific attitude, even a return to exploded superstitions. This is, however, a grave error: these subjects as understood in the Rosicrucian sense are in complete accord with scientific truth; accepted science is every day approaching more and more nearly towards them, and to those who appreciate their true nature they are of fundamental importance.

The College of Drama and Rhetoric is working in connection with the Christchurch Theatre, in which mystical, historical and other plays are presented. Those interested are invited to communicate with the Hon. Secretary, Meadow Way, Somerford, Christchurch, Hants.

Instruction in all the other subjects is available for those who seek it.

C. F. GALLOWAY, Rc.B., B.Sc., *Vice-Chancellor.*

OUTER COURT NOTES

By E. W. MARSHALL HARVEY, Rc.B.

The opportunity afforded me through the medium of "Uplifting Veil" of writing to our many students of the Outer Court of the Rosicrucian Order, Crotona Fellowship, is one which is most gladly seized.

Since the decision was taken to make the existence of the Outer Court of this Order, as well as that of the Academia Rosae Crucis, more widely known we have formed contacts with sincere and genuine seekers throughout the whole world. We want each one as a valued helper, and although they may not have the great benefit of seeing with their physical eyes the Great Work as it comes into material manifestation, yet with true Faith they labour with us and we in our turn express the hope that by their contact with us they may find their lives enriched and their feet assisted upon the mystic pathway that leads to Spiritual Illumination.

* * *

THE PAVED JUNGLE.

How many students yearn for a Sacred Retreat where, freed from the cares of the world they may rest and refresh themselves, giving themselves up to quiet meditation and drinking deep of the Waters of Wisdom ! We envy the ancients, we envy those with possessions which would enable them to lead such an ideal life. We should envy none—not the Ancients, for the records of the lives of the Philosophers of old show that their paths often led through the hardest of hard country, nor yet those with worldly possessions for such find the true Illumination, without price and not to be bought with silver and gold, no easier to acquire than do those who are poorer.

We should be content that we are alive, and accept the opportunity that the moment offers: for as unseen hands have led us to the very point on the way where now we stand, so may we gather, if we will, the full measure of experience contained therein. In the past our ancestors knew the elemental savagery of the jungle of Nature, red in tooth and claw. To-day we tread our way through a paved Jungle and sometimes it would seem that the primitive, natural jungle is the kindlier place. In this Jungle let us beware lest the roar of traffic and the ring of metal does not, like some insidious fever cloud our vision and paralyse our will. Let us beware lest the miasma of false theology distorts our vision, or the thick vegetation overhead spreads a gloom over our minds so that we forget the lofty mountains raising their proud summits to sun and moon and stars.

When an Elder Brother leaves his place on the mountain top to tread his way among men he does so for a great purpose. He will not be recognised by any of the regular signs which the world looks for as constituting the hallmark of power, success and authority. He will not carry a label "I am a Rosicrucian." His message in the age in which he lives, is likely to be heard by the few rather than by the multitude. But in his teachings the sincere and diligent seeker, tiring of the fictions and shams presented with ostensible authority but which fail to satisfy when subjected to scrutiny, may recognise the work of one who ever would guide Humanity towards the Light.

The recognition, however, depends upon the perspicacity of the student. The Order has its teachings for the multitude and it has other teachings for its Students. The Outer Court offers to those who show fitness, an opportunity to receive something of these other teachings, and thereby determine of what kind and character they are. Progress thereafter may depend upon diligence, a willingness to be taught and a determination to apply worthily. To-morrow's opportunity is fashioned out of the acceptance of the opportunity that is taken to-day, but it must ever be an opportunity accepted willingly without either compulsion or undue inducement.

He who will make no sacrifice can expect little reward. He who labours for his own reward limits his reward accordingly. He who is unwilling to change his mental attitude when shown a higher, puts prayers beyond him, and his only movement can be backwards.

A UNIVERSITY OF SCIENTIFIC OCCULTISM.

By AUREOLIS, Rc.D.

For the benefit of those students who are interested, but have not yet had particulars of the Academia Rosae Crucis, this article is written to furnish them with the information they require.

The Academia is the Rosicrucian University where students are instructed and examined in the subjects which make up the Curriculum.

The curriculum embraces such subjects as "The Rosicrucian Classics," "Scientific Occultism," "Esoteric Christianity,' "' Yoga," "Natural Methods of Healing," the Drama, etc., and a student who after study, feels qualified for testing in what he has learned, may be examined and if proficient receive a Diploma.

For the purpose of receiving a Diploma it is not enough for the Student to write a Thesis, or answer questions appertaining to the subjects, he must be so proficient that he can add to the faculty of learning.

An example may be given in connection with the Drama. A student who has been trained in Elocution, Dramatic Art and Psychological Rhetoric must satisfy his examiners in those subjects, not only by repetition of set pieces, but also compose his own pieces, demonstrate them and in detail explain them.

In Yoga, the student, if proficient, would have to give practical examples of the control of breath, muscle, pituitary vibration, sense the Aura, or demonstrate his unfoldment accordingly as he is examined in what he has learned and practised.

If his ambition is to be a Teacher in the Academia then he must be proficient in all the subjects of the curriculum. He must be as well versed in Psychology as in Scientific Occultism and deliver an oration which not only appeals to the intellect but stirs the emotions of his listeners.

Most of the subjects will furnish the Student with knowledge which will appeal to any intellect, but Psychological Rhetoric and Scientific Occultism instruct him in the modus operandi of stirring the psychic and emotional natures of others.

So far as Religion is concerned, the student will study all religions in the light of Christianity and prove to his own satisfaction whether Christianity contains within itself anything of other religions. Mythology, Folk-lore and Symbolism, as well as Comparative Religion constitute the study of the Ecclesia Rosae Crucis.

The proficient student in the Ecclesia must be able to compose a hymn, a Ritual or a Religious Service and deliver a sermon of at least thirty minutes duration.

All subjects in the curriculum link up with each other and all of them are

practical. The student aims to unfold his higher faculties and having succeeded in this he uses whatever gifts he has received, for the benefit of his fellow men.

As a Healer, he gives his services gratis, his only reward being the satisfaction of having relieved another of pain and sorrow.

His attitude towards the unlearned would be a desire to help and teach and if another wants instruction, then it is given freely.

The only other language the student may be required to learn is Latin, for through this language the Fratres of the Rosy Cross found expression for their great learning and the archives of the Academia contain a number of valuable books dealing with the Rosicrucian Philosophy written in Latin.

Although the student finds much to stimulate his mind in the Academia, there is also a recreative side which helps his body, such as Fencing, Gymnastics, Skipping, and other exercises. Quickness in mind and body should be a characteristic of the Student.