

The Work of a Modern Occult Fraternity

Essay on
THE SECRETS OF DR. TAVERNER

Spiritualism is a movement for establishing the fact of life after death. Occultism is a movement for utilising this fact for practical purposes.

Given that there is life after death, (and only genuine enquiry can verify it) it follows that of those beyond, some would be of sufficient altruism and calibre to try to recontact Earth conditions to help improve 'the sorry scheme of things entire'. It is these who are behind any genuinely 'contacted' occult group.

To contact any discarnate Tom, Dick or Harry through a medium is like going into Piccadilly Circus or Times Square and buttonholing the first person you meet and asking him for the answer to the import of the revealed law, the destiny of man, etc. You are likely to get a similar answer.

After death, removed from the objective physical world, people are in a subjective state, inhabiting a private world of their own imagination. Hence the varying accounts of the 'Heaven Worlds' in various spiritualist books. Most people are bound up in their own small subjective worlds in the hurlyburly of physical life—let alone when this continual bombardment of physical sense perception has ceased.

While people are dead they go through a process of assimilating and assessing the experiences and actions of the past life. Hence the ideas of a judgement in various eschatologies. Also they may burn with unfulfilled desires—as they have no bodies to fulfill them—til the desires are burned away. Hence the popular ideas of hell and purgatory.

Eventually, all that is left is the abstract idea of all these desires and experiences. In other words, the deaths of the emotional and concrete mental bodies. The soul then remains in a state of relative quiescence until it begins again the processes of reincarnation.

The theory of reincarnation is not widely held in the West except by occultists. Like many occult facts of life, it cannot be proved to another, only to oneself. Students are thus asked to hold it as a useful working hypothesis in the early stages of their training until they are in a position to know for certain.

It is by the restimulation of desires that a soul turns its attention back to the physical world again and collecting mental and emotional mind-stuff bodies about it, eventually physically reincarnates.

And according to the nature of the desires so will the circumstances be. If souls desire power they come back with vanity; but if they desire perception, strength and intelligence they come back with the psychological equipment to be vital, effective people in the world, and thus have power over their environment. What they do with it is their own, repeat, their own, responsibility. We live in a Universe where free-will is a condition of human existence. We chose to be as gods and not beatific idiots, cf. Adam and Eve. If this human free-will is used for evil ends, the extinction of the race by mass warfare, or the judicial murder of the Godhead Himself when He appeared unto man, then so be it.

The destiny of man is to build the Heavenly Jerusalem on Earth. In other words, to civilise a planet. It is the aim of the occultist, in consort with all men of good will, to bring about this heavenly fact into earthly reality. And the only way it will come about is by every man doing the right thing at the right time for twenty-four hours a day.

Occultism does not conflict with religion, it is a part of it. All the Mysteries of religion, (and they are called Mysteries because they are above the reach of the mind), are

amplified by esoteric teaching. The Judgement, Hell and Purgatory have been mentioned above, another is the Fall.

The Fall, to an occultist, means man's deviation from the Will of God by his misuse of free-will, thus bringing about the end result in which we all live—beset about by crime, disease, folly, war, famine and ignorance. It has been said that there must be evil so that we can appreciate good. From this one must gather that a man who has never had a headache in his life must bang his head against a wall periodically in order to appreciate the fact. Surely the Divine Plan was to evolve from perfection to perfection, as a great artist's work evolves. But God the Artist chose to work with human colours, that have wills of their own.

In his deviation, man set about the forces of karma. Karma is popularly believed to be divine punishment meted out for transgressions. If you kill a man in one life, he will kill you in another. This is a naive interpretation, based on 'an eye for an eye, a tooth for a tooth' ethics, which does not stand up to close analysis.

Karma is more a behaviour pattern, based on false motive, and leading to compulsive behaviour, often in a vicious circle. A soul that in primeval days denied God the Father might, for instance, in every incarnation be fatherless or at conflict with the father, and this brought about by his own desires, as explained before, because he never accepted the divine archetype of the Father.

In dealing with a situation like this, say of conflict with the father and all its psychological repercussions, a Freudian or Adlerian analyst would be dealing with effects and not causes. A Jungian might fare better because the Jungian process is one of integration and not analysis. Responsible scientological processing, in that it deals with psychic dynamics rather than concepts might also achieve something. The only real cure lies in a religious quest though, and whether the Churches provide means for this is a question which they can best answer.

A religious quest, a search for the Holy Grail, the Golden

Fleece, is what an esoteric order provides, though the esoteric orders do not cater for man in the mass. The Church is, or should be, the spiritual leader of the people. Occult Fraternities cater for specialists, for, as with the Church, all are not called to priesthood. An Occult Fraternity, like an Order of the Church, demands strength from its members. It is there to do a psychic job and is not interested in carrying passengers. It does not train its members specifically to help them, but to help them that they may help others.

Dr. Taverner is meant to represent a senior occultist. He is, of course, heavily fictionalised, and an occultist's life is not all cops and robbers. Glamour has its hold on the human heart—and just as it is one thing to dream about the romance of being an airline pilot, a brain surgeon, a heroic soldier, it is a different thing to be firmly saddled with the responsibilities and chores of the actual job. The same applies to occultism. Occultism attracts many Walter Mittys but they seldom last the pace.

Black Magic is a particular lure for the sensation mongers, and it figures much in popular occult fiction for dramatic reasons. Most occult writers have little experience of magic though, white or black, and most books, fictional or otherwise, can be traced back to one source, the Knowledge Papers of the Society of the Golden Dawn. These Knowledge Papers present rituals which are now worthless, because publicised, and also, it must be said, a large percentage of archaic junk.

White Magic, being basically psychic diagnostics and surgery, like its physical counterparts, can only be learnt by direct teaching, never from books. Black Magic, being basically the control of another against his will for selfish ends, can best be learnt at a school for advertising, a state propaganda ministry, or from a dope trafficker. Its end results are admiss morons, political prisoners and the mentally sick. There is nothing romantic about these.

Magic tends to attract the dilettante also because of

its mystery. It is high time the mystery was taken out of magic, but secrecy must be maintained by occult schools in order to build up a Group Mind. This much can be said in general though, if particulars must be avoided: a student goes through a series of ritual dramas in which he is the main protagonist. These rituals are a portrayal in colour, form and speech of an integration symbol, to use the Jungian terminology. He is thus led onward, in the course of several years, through a carefully graded pathway of the soul, until, if he be found worthy, he is sufficiently integrated and skilled in mental and emotional control to go on to psychical pioneering work and the help of others.

As he progresses through the grades, more teaching and symbolism is given him, which is withheld from those below. Thus he goes through the experience of successive carefully built-up Group Minds, where the psychic stresses maintained act upon his subconscious mind, causing certain factors to arise into consciousness, which he has to realise and equilibrate within himself. It is obvious why secrecy is necessary, because should the formula of a grade be given out, it would cause a breach in the sphere of carefully contrived psychic stresses, and render the pattern useless or contaminated.

A Group Mind is distinctive from a Group Soul in that it is artificially built. In its lowest aspect, a Group Mind is a mob elemental, built up by a demagogue, which overshadows the individuals of the crowd to perform atrocities which no individual would do singlehanded. A Group Soul is a natural life-form which determines the characteristics of one nation or race from another. At the deepest level there is an all-human group soul covering the planet, the scientific basis of which has been tentatively broached by Pierre Teilhard de Chardin in 'The Phenomenon of Man' as the Noosphere, independently from the psychological approach of C. G. Jung who terms it the Collective Unconscious.

The overlapping and diversity of terms is an unfortunate fact in the new reaches of para-psychology but no doubt inevitable in a sphere of research which is new and cannot be physically examined in concrete laboratory conditions. The proofs of occult teaching come from 'living the life', they cannot be scientifically demonstrated as with facts of the physical world.

When a student contacts an esoteric order it may be the right one for him or the wrong one. He, or she, is driven by an inner irrational impulse to find something, which probably he cannot define or explain or even justify the existence of. It is just a calling toward something. Thus the person may drift from group to group, often on the lunatic fringe of occultism, ever unsatisfied, until the right group is found which suits him. Thus is this stage of development known as 'The Seeker'.

The Seeker appears to be unstable, foolish, even neurotic to his more sensible and stolid friends and relations, but it is the necessary step forward from the contented acceptance of the norms and unquestioned standards of everyday life.

Having found his group, the Seeker then becomes a Server to that group—indeed he becomes a Server for the rest of his life, for the basic ethic of all occult and religious orders being Service, no matter how high a grade he attains, his role is still that of Service.

To begin with, the only service he can give is physical service. As with any organisation, there is much domestic and clerical work to be done and money needed. All contributions, whether of time, labour or money, are voluntary however. He is trained by the group, whatever payment he makes, in labour or money, is left to his own discretion. It depends upon his circumstances what he can contribute and the judgement is his alone. It is one of the tests of integrity, self-reliance and good character without which virtues it would be foolish and dangerous for anyone to seek esoteric development.

During his progress through the early grades he should be trained in emotional and mental control. This is not done by means of any arbitrary rules of unquestioning obedience as is commonly thought, for regimentation does little to develop a soul. The tests come through the reactions of his conscious and unconscious mind to the forces of the Group Mind of each grade.

Any difficulties usually arise from either identification with, or running away from, one of the levels of his being, whether physical, instinctual, emotional or mental.

Identification with the physical body is comparatively rare with occult students, though running away from it is all too common. This produces the airy-fairy false mystic who is useless for practical work. This type also tends to flee from the instincts and emotions, preferring what is pretty and nice to what is beautiful and good. Identification with the instincts and emotions gives moody self-centredness, and often the power hungry fanatic. Identification with the mind is also common, the person being a slave to all the opinions and theories which have appealed to his mind, thus causing blockages against anything which cannot be rationally explained, or which does not conform to his logically ordered preconceptions.

Any of these pathologies—and all have them—have to be rooted out. This should occur naturally and relatively painlessly through the gradual progress through the grades; but if a person cannot change, he will either stay in the same grade for a long time, or else he will project his own shortcomings onto the group, judge the group by his own distorted standards, find the group wanting, and leave it. Thus everyone is satisfied, he because he thinks he has escaped from a crowd of fools, and the group because it has no wish to retain anyone who is persistently disruptive to the mind of the group.

It should be said in fairness though, that occasionally, a student, well advanced, may find that over the course of time his own development has been at a tangent to the

development of the group—for it also develops if it is a vital entity—and thus it is as well for him to go his separate way, either individually or with another group. This occurrence is, however, relatively rare.

Eventually there may come a time when the student wishes to dedicate himself definitely to the work of the group. Actually most students want to do this from the outset, but they cannot. Only the dedication of trained and disciplined men and women can be accepted for this kind of work. This is because the dedication is no thing to be lightly undertaken. It is equivalent to taking monastic vows, except that the initiate's life is lived nowadays very much in the world.

Before making the unreserved dedication he is free to give as much to the work as he thinks fit. After it, the work has to come first, before everything. Few realize the implications of this, though many are keen to do it. It is a way for the very few. It is an essential step, however, before the advanced work can be undertaken, because the fact of making real dedication channels the whole being into the direction chosen and thus releases much power within. Should the dedication later be revoked, it can well disorganise the whole life. It is not a matter on which much can be said in the present context and is a bridge best left to be crossed at the time one may be called to come to it.

Generally speaking, the function of the advanced initiate is to act as a pioneer in the march of human evolution. By this is not meant the evolution of civilisations, but the evolution of man.

The involution of man was his descent from the sphere of the spirit, developing bodies of a mental, emotional and then physical nature until he manifested upon this planet. His evolution is to civilise this planet and to develop mastery of the physical, emotional and mental planes and relink himself in unity with God once more, thus completing the cycle. He came from God as an inexperienced

Spark of Divine Fire and returns to Him, with all the experience of manifestation, as a Lord of Humanity.

These are portentous titles with which occult writing unfortunately abounds, but the ideas behind them do have great portent; so much so that concretion into words and concrete mental images is a well nigh impossible task.

What is a Lord of Humanity? One could say it is a real man—or woman—or, from a higher viewpoint, the complete androgyne, having the experience of the full functioning of manhood and womanhood through the course of the ages of history and prehistory.

Obviously no-one can express all that is latent within him whilst in incarnation, because the real divine self is beyond sex, colour, race or nation; but each can function as a type. And the types, or archetypes, are held as patterns in the Collective Unconscious, showing forth as myths and the god-forms and heroes projected by the Group Soul of the race, for myths correspond to the needs of the soul. Hence the value of the Jungian psychology, which uses primeval mythical matter as a therapy and way of integration.

It could be said, in a way, that an occult group, if genuinely functioning, and not merely a school giving lessons on esoteric theory, is a practical working out of Jungian techniques on a group basis. But it is really much more than this. It is a religious way of life led for the general good, and not merely an investigation of the unconscious depths for personal benefit.

Any genuine occult group works under the Masters, though the term 'Inner Plane Adepts' is perhaps a better one, for it avoids the connotation of master and servant. 'Master' in the sense of master and pupil is what is intended.

The Inner Plane Adepts are men who have achieved their human destiny to the point where to incarnate in physical bodies would be a needless limitation, and not a means of training in cosmic citizenship. There are many who have achieved and gone on to other spheres, but a few have remained, making contact with the physical plane

via the various occult fraternities. They are highly evolved beings, not to be confused with Spiritualist Guides, though they make contact in a similar manner, and not to be confused with the Wise Old Man archetypes of the Jungian psychology.

Much foolishness has been written about them by inexperienced psychics unable to differentiate between the astral and physical planes. Their existence was first widely promulgated by the Theosophical Society but unfortunately in such a manner as to revolt many intelligent men and women of good will through general superstitious credulity and personalities jostling for prestige. Unfortunately, the psychic types, who can more easily contact the Inner Planes, are not the best of public relations officers.

The Inner Plane Adepts only work through their own groups, or with isolated specially chosen individuals, and as continued contact and working with them is the only concrete proof, their existence must remain a matter of faith for anyone who is not prepared to enter one of the groups. They are not interested in tipping tables or doing similar parlour tricks with or without laboratory conditions, as they consider there are more urgent and pressing tasks on hand for them to do, one of which is the training of skilled workers to help them.

However, faith is a very good way. For, as with the Master of the Masters, the Lord Jesus, it is necessary only to open the heart in goodwill and faith and the contact is made. Even though no words may be heard or ectoplasmic fireworks take place, a change will be felt in the heart and possibly an intuition or mental impression of some idea suited to what one needs—not necessarily to what one wants. It might be said by them, as was said by Our Lord to St. Thomas, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

The sole real authority within a group stems from the Inner Plane Adept in charge and his task is to train the

members of the group to be skilled workers. In the initial stages the training is done mainly by group methods but the training is of a more individual nature with the higher grades.

After the individual has achieved the optimum mental, emotional and physical control over himself, which means control in function, not inhibition, it is his task to face the Dweller on the Threshold. This corresponds to the Shadow figure of the Jungian psychology. It is all the repressed, averse parts of himself that have been built up, not merely over one life, but over his whole evolutionary experience. In esoteric terms, it is a deliberate working out of his karma, the confronting and redeeming of all the past errors he has made, his amassed burden of sin through deviation from the Divine Plan for evolution, which originated from the Fall—the Fall from Grace, not the Descent into Matter.

This confrontation and redemption is no easy task. It requires absolute self honesty and the goodwill and effort to change for the better, however drastic this may be to the personality. It is a personal Agony in the Garden, Trial, Crucifixion, Descent into Hell and eventual Ascension. The Lord Jesus is the Way-shower in this process, though He, being perfect, redeemed not his own sins, but a great mass of the general corruption of humanity as a whole.

Once this process has been gone through, the individual is in a position to look everything in the face, without distortion or delusion, and to accept full responsibility for all that he does or has done. This is a high mystical realisation, rarely achieved, yet all must come to it eventually before their term on Earth is done, if not in this life, then in one in the near or far distant future. Once it is achieved, the work of destiny can be commenced, which is the functioning as a part of God's evolving Universe which he, as a spirit, undertook to carry out in the first place, and since deviated from with all the too familiar

horrible results.

And how does he work out his destiny? By being himself—literally. By acting from within the centre of his being, his essential self. Not by acting according to the dictates of his mind, his emotions or his instincts, but by using them according to his and their needs. And the great criterion of his success in this is ease of function. Harmony. A word so often used to mean ineffectual good-naturedness, but which really is the perfect balancing of the contending forces within the human soul and the environment. No easy task until the contact and knowledge of his own individual reality is an established fact within him. No well meaning sentimentality. But expression as a vital, controlled, dynamic human being.

Although not losing in any way his unique individuality, he expresses through himself the Aspects of the Immanent Divinity, the Power of God the Father, the Love of God the Son, and the Wisdom of God the Holy Spirit.

The power of his spiritual will works through his love, which is no wishy-washy emotion but a way of seeing which sees the needs of all things and of others without distortion, and he acts intelligently in wisdom in working out the requirements of this love under his own will. He might be called a man of ruthless compassion, or of selfless selfcentredness—for the closer one approaches spiritual truth the more is one driven to expression in seeming paradox.

Needless to say, such men, or women, are very, very few—though the goal of our human life, or rather lives, is that all must eventually achieve it. Thus is the initiate said to be a fore-runner of evolution. But it is not all those, raising the banner of esoteric knowledge, crying "Lord, Lord!" who are to be considered genuine. By their fruits will they reveal themselves. And even the genuine initiate in the pursuit of his toilsome way to self-knowledge, understanding, wisdom and inner union may cut a poorer figure than his well adjusted good brothers and sisters in the

world, who have not yet begun to move. There is more apparent safety and harmony in standing still, but it is a dangerous attitude, for it is against all the laws of life.

And not only does the initiated adept act as an exemplar to his own kind, the human race, but to the other lesser lives inhabiting the planet as well—the consciousnesses inhabiting all the units of the natural world—for everything is a projection of consciousness. Certain of these facets of consciousness have been personalised into the well-known fairies, gnomes, sylphs, salamanders and undines etc. of folklore. These are not entirely a projection of a superstitious peasant mentality. One has only to go to a deserted woodland glade, stream or mountain top and be still and their presence will be felt. Most people are more psychic than they allow themselves to realise. One of the stories in this book, 'A Daughter of Pan' gives an adequate picture of their impingement on human consciousness.

It has already been said in this introduction that the purpose of mankind is to civilise this planet. This implies more than building cities and systems of communication and production. The aim is to make the laws of sociology, civilised group mindedness, as inviolable as the laws of physics, chemistry and biology, which themselves were worked out and stereotyped in the vast ages of evolutionary past before man came to this globe.

The great beings who formed the planetary sphere have, for the most part, gone on. But their creations, the life-cells in the body of the whole planet stay behind to keep the physical shell in existence. To their presence we owe our presence here on Earth, for without them we could maintain no physical existence. There would be no physical existence.

Yet these beings, the creations of the created, look to humanity, who are Sparks of Divine Fire, to mediate to them the contact or imprint of that Divine Fire. It can be interpreted that Our Lord took a divine imprint to them

on his Descent into Hell to preach to the 'spirits in prison.' Yet Our Lord is primarily a Way-shower to us. What have we done to help these forms of consciousness which, not being Sparks of Divine Fire, have no real existence in the spiritual sense, who are doomed to extinction at the end of the physical evolution unless they can achieve a spiritual vibration from the higher beings who use the forms they indwell? Look around at the ugliness, the sordidness, the chaos of much of human living. A fine example. Truly we have fallen far.

The aggregate of these consciousnesses that make up the physical planet has been called the Planetary Spirit—though Planetary Being is perhaps a better term, for it as yet knows little of spirit because of human default. Its prototype in the Divine Plan has been held within human consciousness as 'The Garden of Eden'. Its destiny should be 'The Heavenly Jerusalem'—the Kingdom brought to Earth.

This is a factor of occult knowledge which has been little stressed.

The need of this great Oversoul, the matrix of earthly form, is now urgent. It may be asked what can an ordinary person do to help, unpsychic and untrained. It is quite simple. Be conscious of it. Be aware of this great primeval form, sorrowing that its children, for in our physical relationship to it so we are, should turn away from it in ignorance and even contempt. The actions of the unbalanced ascetic sects of the past, flagellating the body and setting up the physical as the antithesis of the Divine has already done great damage to these elementary lives. Be aware of their great Oversoul, the Planetary Being. Try to contact it in love and understanding. And when you say Our Lord's prayer, think of it especially during the words "Thy Kingdom come, Thy Will be done, in Earth, as it is in Heaven."

It is very simple. But in performing this small act of mercy you will not only be helping your younger cosmic brethren, but also aligning yourself with all who seek to

serve the cause of evolution. You will be performing a simple, but nonetheless, highly effective operation in White Magic, just as all do when they pray. There are no great awesome mysteries about magic in spite of the glamour that hangs about the word.

In occultism it is not the feverish speculation about past incarnations which is important, nor the vague dreams about future destiny on other stars, though both are true enough, but the whole crux of the matter, to every human being alike, so-called 'initiate' or not, is, *what am I doing now?*

It is a matter of the right thing, at the right time, always. That is the supreme and only goal of the servers of God and Man and Planetary Being, the occult fraternities.

FINAL NOTE

The Society of the Inner Light was founded in 1922 by the late Dion Fortune, and at her death she bequeathed her estate to the Society for carrying on its Work.

THE WORK OF THE SOCIETY OF THE INNER LIGHT

The Society of the Inner Light has taken for one of its tasks the teaching of the esoteric doctrines, and for this purpose runs a Correspondence Course of Study.

The student is given a basic, but comprehensive, training in regard to esoteric philosophy, cosmology, elementary mind-training and kindred subjects. The practical application of the teachings of this grade is to daily life.

Upon satisfactory completion of his studies three courses are open to the student:—(a) He may withdraw (as is possible at any time) taking with him the fruits of his studies: (b) He may apply for enrolment as an Affiliate of the Society and, having been accepted as suitable after a personal interview with a member or members of the Executive, will become eligible to receive from time to time certain teaching papers consisting of communications from the Inner Planes; these papers are otherwise strictly reserved for initiates: (c) He may apply for an interview with regard to the taking of initiation into the Lesser Mysteries. Upon acceptance such a one becomes a member of the Fraternity of the Inner Light.

MYSTICAL RELIGION

The Wisdom Teaching is not merely a philosophy but is essentially a religion, and unless the religious aspect be developed it fails to achieve its aim—the harmonious and balanced development of a highly-evolved human type. The Wisdom Religion helps a man to find the mystical reality which is the essence of that faith.

The Society of the Inner Light attaches great importance to that aspect of its work which may best be described as religious or devotional. By this it is not meant that formal religious observances are recommended but rather that the reality behind those observances should be sought—the reality of which the observances are often but the husks. The methods used by esoteric science enable it to show that there is such a reality, and that unless the soul feeds upon this reality it is half-starved. Many men and women, however, and these by no means among the spiritually undeveloped, are unable to take this spiritual food in the form in which it is presented by the ordinary religious organisations. The Wisdom Religion can give spiritual understanding to those whose intellectual nature requires satisfaction.

Religion is much more than leading a good life. It consists in sharing the Divine Life and receiving the tremendous vital stimulus and illumination which takes place when the human mind is attuned to the Divine Mind. This is the Inner Light from which the Society takes its name.

THE IDEALS OF THE SOCIETY OF THE INNER LIGHT

As there may be some who wish to proceed to the deeper study of the subjects we have outlined we will indicate the type of character the Society seeks in its members.

It looks first for a sane, balanced and harmonious nature, with the emotions under control and a disciplined and cultivated mind. No intellectual or spiritual gifts can avail when this essential basis of stability is lacking. Secondly, those who wish to enter its ranks must be capable of steady work, prepared to abide a discipline, and willing to begin at the bottom and work their way up. Membership of the Society is compatible with the ordinary duties of life, provided there is sufficient time for a certain amount of study and work.

The qualities which take a man to the higher degrees of initiation are the same as those which bring him to the front in any walk of life—application, intelligence, determination, perseverance. There is no place for the dilettante, the crank, the faddist or the ineffectual.

To "tread the Path," men and women must be true to type, normal, sound in body and mind. They must bring the qualities which would command their price in any other profession. The Society of the Inner Light does not identify itself with forms of unorthodoxy but asks sound scholarship and reasonable culture.

The Society does not advise any particular system of life, save that it should be temperate, clean and orderly. Its method of training does not produce a sensitiveness to external conditions which often leads to faddism and eccentricity, but aims rather at the production of a strength and resiliency which can rise superior to circumstances. The great Tradition from which it draws its inspiration has always taught that a man should live the life of the race in which he finds himself, else he will become out of touch with the group-mind of that race.

The Society of the Inner Light wishes to define its attitude in the matter of political activities. It believes that it can best serve the cause of human welfare by abstaining from all such activities as an organisation, and confining itself to the teaching of spiritual principles, leaving its members to apply these principles according to the best of their understanding.

It teaches, however, that a citizen owes loyalty and service to the country of his birth or adoption, and that it is his duty as a citizen to keep

himself informed concerning matters of national and local policy and administration, and to bring his influence to bear upon these in the cause of justice and righteousness.

We desire as members of our Society men and women of sane, normal, wholesome outlook, who bear their part in the work of the world and its duty.

More and more people are coming to realise that there is great need today for a wider and deeper insight. Many, too, are aware that they have in themselves obstructions of one kind or another. Effective help is available for such members as these.

THE ORIGIN OF THE SOCIETY OF THE INNER LIGHT

A final word may be said concerning the origin of the Society of the Inner Light. Those who have read the brief outline of the esoteric teachings which has already been given in these pages will remember that reference was made to certain organisations which were called the Mystery Schools, and to those more evolved human beings, no longer dependent on physical bodies, who continue to serve the world.

These are organised into Orders among themselves upon the Inner Planes, and the Mystery Schools are the pendants of these invisible Orders. There is no organisation on the physical plane which controls all these different Schools; they grow up around initiates who are able to rise in consciousness and make contact with the Inner Plane Adepts. The central organisation is upon the Inner Planes and no human being has the right to say that he is the head of it. Those initiates who are the heads of their Groups are themselves under the authority of this unseen organisation, though independent of each other.

There is a considerable degree of specialisation among the different Mystery Schools upon the physical plane; although agreeing upon fundamentals, some stress one aspect and some another aspect of the Ancient Wisdom. They also differ widely, not only in efficiency but in purity. The Society of the Inner Light is contacted on to the Western Esoteric Tradition.

The Society is an independent and self-contained organisation and is not affiliated to any other organisation on the physical plane.

TO ENQUIRERS—Application forms for Associateship, the Correspondence Course of Study and any other information concerning the work of the Society of the Inner Light may be obtained from the Secretary, 38, Steele's Road, London, N.W.3., England.