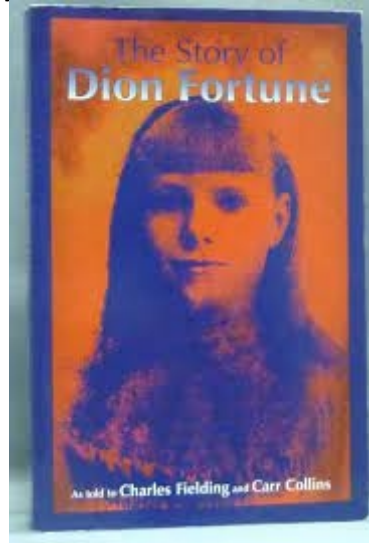


Extract from:
"Story Of Dion Fortune"

By [Charles Fielding & Carr Collins](#)



(partly copy from <https://archive.org/details/story-of-dion-fortune-charles-fielding-carr-collins>)

As told to Charles Fielding and Carr Collins

Dion Fortune and Aleister Crowley stand as the twentieth century's most influential leaders of the Western Esoteric Tradition. They were very different in their backgrounds, scholarship and style.

But, for many, Dion Fortune is the chosen exemplar of the Tradition - with no drugs, no homosexuality and no kinks. This book tells of her formative years and of her development.

At the end, she remains a complex and enigmatic figure, who can only be understood in the light of the system she evolved and worked to great effect.

There can be no definitive "Story of Dion Fortune". This book must remain incomplete and full of errors. However, readers may find themselves led into an experience of initiation as envisaged by this fearless and dedicated woman.

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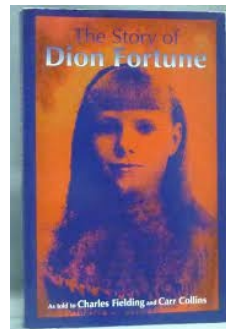
First published 1985
 New Edition with Explanatory Introduction 1998
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and regarding the audiobook, note that reading errors may occur because **there are probably scan errors in this that have not been detected.** [audio on this text in mp3](#)

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Dion Fortune (Violet Maiy Firth Evans)>
 young.



INTRODUCTION

J.F.K. New York is not the ideal place for a tired soul in the wet evening of a September day. I cannot remember why I had chosen to get to Dallas in this way, but I had, and the “commuter block” as they called it was in full swing and my flight was already two hours late. And the ceiling of the optimistically named “departure” lounge had a big crack in it and there was plaster on the burger-stained carpet. So I had plenty of time for a thoughtful assessment and nothing distractingly pleasant to look upon.

It had all started nearly a year before, when I first met Carr P. Collins Jr. in a rather seedy little hotel in London. But to make any

sense of what followed, a little more history is called for.

Dion Fortune died in 1946. I joined her Group, the Society of the Inner Light, in 1954 while still serving in the R.A.F. About 10 years later I left to set-up my own organisation, which later came to be known as the London Group: it is still thriving.

Some time later. Carr contacted me through a mutual friend (we will call her Petra) with a view to my giving an exploratory series of talks to a small collection of his friends in Dallas. It came about like this. Carr had been corresponding with several British occultists for some time; a couple of them were writers on the subject. He arranged to meet them on his next trip to England. They met him for tea in the Grosvenor Hotel. Petra was with them. Carr desperately wanted occult contacts and someone to bring them over to the U S .A. Now on the staff of his London bank was no other than the mysterious Petra and through this circumstance they met on many occasions. All the time, the subject was the same. Petra knew me well and recommended me. Carr's aim was to get me to set-up an American offshoot of the London Group. Subsequently I found that

he had several other projects in mind: one of them was this book. Carr Collins was rich; he had time to spare and all the necessary resources. My expenses were paid. This was the first day of September and the initial lecture was to take place on the morrow.

Ultimately, all bad things come to an end. My flight was called and, three hours later, I alighted in the warm and alkaline-scented environs of Dallas-Fort Worth airport. To meet me was a tired Carr Collins and his wife Lucia, who had been waiting over the long delay.

Carr was casually dressed, a tallish thin figure topped with a crop of white hair. Lucia, his wife, was petite, attractive and immaculately modelled. Both belonged to the North Dallas area of Highland Park, the upper crust.

The hour was late but Carr had a schedule. "Schedules" were sacred to Carr and midday or midnight, he would not deviate from them - as I was to learn to my cost.

The Cadillac moved smoothly out of the airport precincts towards Dallas itself. I felt the lure of bed and oblivion if not in the "arms of Morpheus" then rather in the environs of some nice quiet goddess. But it was not to be. The schedule ruled. First I was exposed to the delights of "the ice-cream parlour with the biggest selection of flavours in the known world" - and was required to eat four of these delights; then conveyed to "the biggest dough-nut bar in the world" (with free unlimited coffee). Two such experiences later I was, at last, delivered to Carr's Highland Park residence, confused in mind

and digestion.

Ultimately, I retired to bed in a self-contained penthouse flat - kitchen, shower, wet bar (drinks) and glorious, glorious bed.

I was asked to awaken my host over the intercom when ready the next morning. I slept.

The next morning, prepared to deliver my first exploratory talk to the embryonic occultists of Dallas. I found it was not yet to be. The assembly had been arranged for the afternoon. It was 6.45 a.m. local time. After an "English muffin" and two cups of surprisingly bad coffee, I was taken on what later turned out to be the standard tour of Dallas. Apparently, all would-be gurus to the proposed Dallas Group had been exposed to this ordeal, and I found out later that several had preceded me but none had been chosen. The itinerary included the original log hut (the first building in Dallas) carefully preserved, the Kennedy assassination site, two museums, the old long-horn cattle pens at Fort Worth ("the beginning of the West"), a "real American drug store" with the obligatory ice-cream sodas, a new shopping mall, various stores, a mechanical oscillating bull which I was required to mount and stay mounted for the duration of the "ride"; two restaurants and the family ranch. Carr called this 'the death march' and judged his would-be gurus' esoteric suitability by their stamina and reactions. It seems that I was weighed in the balance and apparently not found wanting. And in the afternoon the introductory session went ahead.

My talk seemed to go very well. The group of about 15 souls was biased toward the female sex. They came from all walks of life and, with a few exceptions, were either rich or very rich. One robust and generously proportioned woman was in the process of selling her second factory for a cool million. There was a delightful southern belle, a computer software expert-cum-chemist and other interesting people. But, outstanding among them was a one-time professor of psychology, a practising Jungian analyst, one of the foremost exponents of the Jungian school in the US. A. In the event, he turned out to be a sort of sane anchor-point to the group, a source of stability and common-sense. He soon became a friend and ally and remains so today.

After the talk and its subsequent socialising. Carr called me to his den (study). It was the only room in this opulent house that had a door; the rest, bedrooms and all were open-plan. Here, Carr prepared to discuss the true matter of his heart, a book, jointly authored, about Dion Fortune, the true "Story of Dion Fortune no less.

A vast vessel of Jack Daniels whiskey which must have contained half a gallon was brought forth from his personal "wet bar", duly dispensed, and the talk commenced and continued, lubricated at

intervals by the sour-mash whiskey.

Carr Collins' interest in Dion Fortune amounted to a minor obsession. His concern in things esoteric went back for many years. An omnivorous reader, he had ploughed through everything he could lay his hands on - and he had the resources to support his quest. The voluminous works of Regardie and Crowley were absorbed, if not understood but, when he met the writings of Dion Fortune, the process stopped. He had met his guru and his High Priestess.

His only fear was that she would not be properly recognised as he saw her. He wanted someone who had worked within her system and experienced the results. He finally alighted upon me.

The idea of a Dallas offspring of the London Group was still very active and he was using his resources to bring this about. An American Study Course based on the Dion Fortune philosophy was in his mind. But the core of all his hopes was a biography of Dion Fortune.

His project was theoretically simple. I, having been in Dion Fortune's group for many years and (presumably) understanding her esoteric philosophy, would provide the substance. Any other relevant writings could be included. He, Carr, would add what he thought necessary and act as general editor.

Money was no object. The project must go ahead. And it did. At the end of this strenuous two-day session, I returned to England and my normal academic duties.

Evidence of Carr's dynamism soon arrived dramatically in the form of a red felt bag from the bank, containing £5000 in five pound notes for the purchase of an Apple computer system with all peripherals. The same was to be provided at the Dallas end at three sites. The first was to be with Carr in his "den"; the second with his secretary in Euless, Texas (for the real work) and the third with Dr. James Hall, the psychiatrist mentioned earlier who was to monitor the project and give the benefit of his own experience.

Computer discs were to be airmailed, audiotapes transported and telephone communication maintained at all times - day or night - regardless of the six-hour gap or the expense.

Carr was a frequent visitor to Britain, and rendezvous were arranged for intensive tape sessions at various hotels in London.

The pace accelerated madly and I couldn't understand why. It was only a 'phone message from Dr. Hall in Dallas that enlightened me. Carr's need for speed was indeed genuine and urgent. The Mayo clinic could do no more for him: he was dying.

Cystic Fibrosis is an insidious disease. It progressively destroy the working surfaces of the lungs, rendering breathing more and more difficult and resulting in an increasing disablement. Ultimately, the simplest movements such as standing or walking a few paces become a gasping agony.

Oxygen helped somewhat and Carr had a cylinder in his study: that, a large bottle of Jack Daniels and very little else, sustained him during the last few weeks of his life.

Meanwhile, I was shuttling back and forth from Norfolk to Dallas every few weeks at first and, towards the end, every weekend.

It soon became obvious that Carr's excellent secretary in Euless was producing material from my tapes and discs that I could sometimes barely recognise. I found later that he was "improving" the material to suit his own ideas of what was acceptable and saleable in the American market.

The situation became farcical. Every weekend in Dallas was spent restoring what Carr had "improved". And, of course, he was always ahead of me! An example may help. In the appendix which deals with Dion Fortune's "Guild of the Master Jesus", Carr altered the liturgy in any section that he thought might offend American Episcopalian norms. Also, his secretary was not a highly literate woman and tended to transcribe audio-tapes without paying too much attention to the actual context.

By the time I saw Carr for the last time, he was more or less immobile, but still seated in his study breathing oxygen and nourished by sour-mash whiskey. But he was triumphant. The final copy was being prepared. From his viewpoint, the book was complete.

I had to return to Britain. A few days later I heard that Carr was dead. His last words were, "Damn! Damn! Damn!" probably a frustration from not being able to see the final published book.

That was it. The text had gone straight to the printers and, I found out later, distribution arranged by Weiser 1 .

No editing had been possible; all one could do was wait and hope.

On the 17th December 1985, Lucia, Carr's widow, assigned the copyright of "" to me. Carr had completed his book.

When the usual author's copies arrived, my worst fears were realised. In addition to all my other worries, the last few pages were

devoted to exuberant (and often inaccurate) promotions of the Study Course that I was still in the process of writing.

But the back cover surpassed itself. In lurid transatlantic hyperbole, it promised the purchaser that the book explained how to:

become a trance medium
 * contact the Inner Planes
 * work with the Christ Force
 * alert the Occult Police
 accomplish "Rising on the Planes"
 * work with the Elemental Ray
 * contend with Magical Bodies
 - and there was more.

Again, nothing could be done. The truth is that the text is descriptive rather than explanatory. It relates how Dion Fortune and some of the more advanced members of her group worked, together with a little of their modus operandi. The actual abilities mentioned are partly a result of the individual's esoteric evolution and largely the consequence of long and arduous training. One cannot make silk purses out of sows' ears - on this side of the Atlantic at any rate. This edition comes forth without those excrescences, at least!

The present publisher will have removed many of the typographical errors in the first edition, but the reader's tolerance will be needed in certain passages, particularly those resulting from (fairly obvious) unedited tapes.

There are also occasional intrusions of apparently irrelevant material. For example, in the chapter "The Magical Body" on page 126 of the first edition, two paragraphs emerged which described inconsistencies in Zener card experiments. The origin of these paragraphs is unknown to me.

The last paragraph of the "Editor's Note" prefacing "The Guild of the Master Jesus" material reads, "It is noted that minor changes have been made to the original text material and certain Bible *vei sen* substituted in the Mass itself." Not guilty! What Carr P. Collins Ji did not like, he changed.

Naturally enough, most of the spelling was American.

But, toward the end of his life, Carr and I became warm friends. He trusted me. He gave me the pick of his considerable library and drove me, (incredibly, in view of his condition), to the Dallas Post Office to send my selection to the U.K. via six boxes in two U.S. Mail sacks. Ultimately, it all arrived safely in Britain.

If this consideration of my co-author Carr P. Collins Jr. seems unduly biased, then the fault is mine. I can only report what happened. Without him, this book could not have been produced. Without his resources and energy the American Study Course would never have emerged. Without his dynamism and money, the newly fledged American occult group would never have existed.

Carr was an idealist with a vague “idea”; he was probably a natural mystic. He hoped to crystallise his aspirations and, by his drive and determination, he largely succeeded for others - but not for himself.

His wealth was his greatest enemy. Too many had taken advantage of his generous support and hospitality. But in the end, he trusted something that he saw as “real” - but he somehow denied himself access to it. He once said to me, “this is all REAL inside me, but I somehow can’t get to it, and now I never will in this life”.

Subsequently, he spent his resources and time and rapidly depleting energy in helping others to approach that Light he felt he could not yet attain. His generosity and commitment are beyond praise. If I were called upon to give a dedication to Carr P. Collins Jr., it would be in this form.

Greater love hath no man than he who, while
in darkness , seeks to help others toward the Light.

Publishers Note: - These were the last words from the pen of Charles Fielding. Just before this second edition was to go into print he was rushed into hospital. Three days later he entered the Light.

The horror and carnage of trench warfare was still in everyone’s mind. The old order of the Edwardians had gone forever. The Liberal Prime Minister Lloyd George headed the government of the day and King George V was on the throne of England.

Theosophy and the Hermetic Order of the Golden Dawn had been the centres of a great occult revival which had survived the war. Spiritualism, with its promise of communication with the many war dead, was thriving and charlatanism was rife.

This book is about an outstanding woman who lived in those times. The outside world knew her as Mrs. Penry Evans, a doctor’s wife, who died nearly 50 years ago. She achieved her fame in the shadowy world of the occult as a strong, fearless champion of commonsense and sound scholarship and an implacable enemy of the rogue, the charlatan and the ineffectual.

Certainly one of the foremost figures in her field, her books are considered as essential reading by all aspiring occultists and have been translated into several languages. She was a strong woman,

but she had her weaknesses and follies. Yet despite difficulties and the constraints of the age that she lived in, she managed to lift occultism out of the 19th Century miasma into a clearer air. To understand the story of her life and achievements it is necessary to consider the age she lived in and understand some of her beliefs and motivations.

She first became interested in the occult in her young womanhood, but it was not until the First World War was about to end that she became seriously involved.

In more respectable quarters, psychology was also experiencing a great surge forward. War neurosis, shell shock and Mother fixation had become household words in middle class homes. Dion Fortune herself (or Violet I wans as she was then) trained and practised as a lay Freudian analyst Society was in a state of flux; things were never to be the same again.

It was Dion Fortune's interest in the enigma of human consciousness that led to her involvement in psychology. But she soon realised that there was more within the nature of man than any textbook could tell her. So she started research on her own account and was soon in the thick of a search for the unseen inner worlds of Man and Nature. She had already been introduced to the occult through Theosophy, but her new investigations soon took her deeper into the subject, revealing a system of thought which answered many of her questions and which set her off on a great psycho-spiritual quest. Subsequently, she founded her own occult group and devoted the rest of her life to experimentation, writing, lecturing and developing her own interpretation of the Western Esoteric Tradition.

Dion Fortune was no mere occult dabbler but a profoundly religious person. She conceived of man as a god-in-the-making, and the Universe as the unfolding of a great plan in the mind of God. These were the foundation stones of her belief and no understanding of the significance of her work is possible without some examination of her terms of reference.

In her comparatively short life, she wrote many books and articles and gave many lectures but in all of them certain fundamental ideas appear repeatedly. She defined the Western Esoteric Tradition as the sum-total of the spiritual experience of the Western Culture. Different cultures had different work to do and the task of the Western races was quite different to that of the East.

Because of this basically different orientation she discouraged Western occult students from attempting to follow Eastern practices, such as Yoga, without a thorough knowledge of what they were doing. She maintained that there was an authentic Yoga of the West, based upon the Tree of Life of the Hebrew Qabalah, and entirely

suited to the temperament and life-style of Western Man.

Naturally, when she established her own esoteric group she incorporated her beliefs and the results of her own experimentation. The essence of her teaching was as follows. First, there was an invisible reality behind the outer appearance of things. **Material forms and forces were merely the end results of hidden causes.** And the inner principle and motivator of the invisible reality was God.

Next she taught, as many had before her, that man is an evolving spiritual being — immortal, indestructible and essentially of the same nature as God, although vastly junior in development.

She taught that man has freewill within the limits of the universe in which he is evolving. Life is not a random matter but the working-out of a Master Plan held in the mind of God. Ideally, man should contribute his own unique creativity to the plan.

Thus each individual has his or her own part to play within the evolutionary scheme, and this unique contribution she called his destiny.

Dion Fortune saw man as a vital intelligent life-form evolving with the Universe who took physical form as a means of working within the material world. *As one short life could not provide enough experience within the school of matter, the essence of man periodically reincarnated to continue his work.*

In his evolution, man sometimes made errors of motive and judgement and acted contrary to his destiny. Action generates reaction; thus man set in motion forces which opposed him in varying degrees. This reactive effect, Dion Fortune called karma, a term introduced into the West by the Theosophical Society.

From this it followed that man is entirely responsible for his present state and environment. It was no use blaming others.

When man, an essentially spiritual being, acquired the skills of handling dense matter, there was no longer a need for further reincarnation, evolution could continue on non-physical levels. Continued evolution produced a highly developed human being, unfettered by the restrictions of a physical body. ***Some of these super-humans, Dion Fortune believed, were concerned with helping their fellows who were still in the flesh; she called them inner-plane adepts.***

She taught that initiates, that is, those who understand something of their own true nature and purpose and who are trying to cooperate with the unfolding of God's plan, had a duty to help their fellow

humans toward light, freedom and eventual godhead. Dion Fortune devoted her life to preparing a psycho-spiritual system that would assist man on his spiritual journey. In this respect, she followed many others; but her unique combination of dedication, drive and commonsense placed her in a special position. **She was a great woman.**

From 14th March 1906 > 16 years of age.>

Born 1890- a year that many deep/big spiritual people incarnated, as
fx also the danish [Martinus](#) (1890-1981)



EARLY YEARS

Dion Fortune came into this world as Violet Mary Firth, the daughter of Arthur Firth and his wife, the former Sarah Jane Smith. She was born on the 6th of December 1890 in the area of Bryny Bia, Liandudno, on the north coast of Wales.

The name Dion Fortune was a pen name that Violet adopted for her occult writings. It was very appropriate for these writings and it is interesting that Dion Fortune is a contraction of “Deo, non fortuna” a family motto which means “God, not luck.”

Her father, Arthur Firth was a solicitor. When Violet was about five years old the family moved to Highbridge, Somerset, near Bumham-on-Sea. Here the family operated a superior rooming house which catered to the more elite gentlemen and ladies of the middle class. The Firth family appeared to be of the upper grade middle class that normally would not have to earn a living and had probably been of a higher social strata but for reasons unknown seem to have lost their money and social prestige.

The situation produced a curious childhood for Violet Firth and even though she went to comparatively normal schools, her parents always isolated her as being better than her classmates. Consequently, Violet had few friends and playmates as she grew up. This lack of friends made an introvert of her and she enjoyed writing poetry. Her first book of poems was published when she was thirteen and was called Violet. Being alone also encouraged her to use her imagination and enjoy her fantasy world which turned out to be a boon to her when she was writing romantic pot-boilers

in her twenties.

Violet Firth was given more freedom than most girls of that period, and spent much time with her parents and other adults, who respected her thoughts and encouraged her to think and take part in their limited activities. This freedom helped to build her confidence and ability to make decisions. Her only outside interest was in horses and she regularly attended any function in the neighbourhood that involved ponies. These local horse shows were called gymkhanas and she thoroughly enjoyed them, not only for the ponies, but also as an opportunity to be away from home for the afternoon.

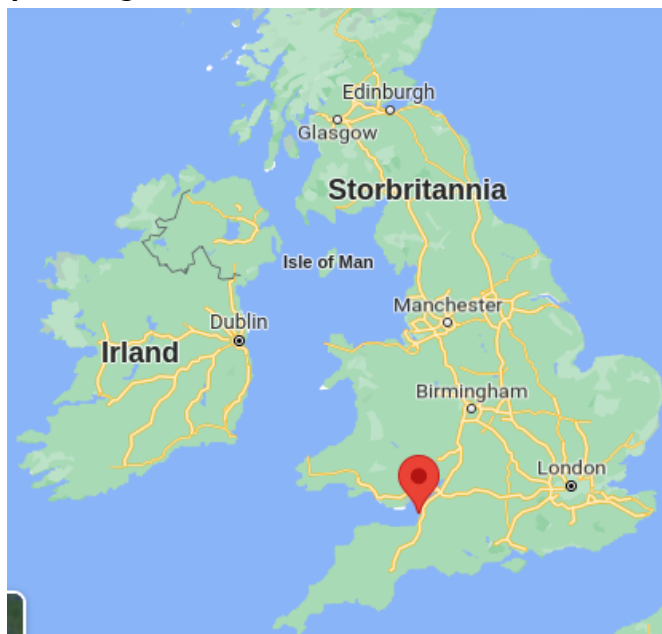
She was said to be a rather difficult child and this could have easily have been a result of too much freedom before she was capable of accepting it properly

The picture we have of Violet in her early teens shows her to be a slim and attractive young girl. Later in life Dion Fortune told friends that she really was not very attractive when she was young, but in her early twenties and as she began to recover the knowledge of her past lives, she changed inwardly and this reflected in a more attractive outward appearance. When she was in her early forties, Dion Fortune's appearance changed again to the stout figure we associate with her. This change was thought to be due to changes in metabolism resulting from the trance and magical work she was doing.

Dion Fortune was a woman's liberation type of female who had decided not to go through the usual channels of marriage, a home, and children, but to strike out on her own behalf. Since she was going on twenty, some sort of profession was indicated and she decided to enter the residential commercial school in nearby Weston- Super-Mare.

(shown by red mark to the right here>>)

As far as commercial training schools were concerned, this school was probably as good as any and close to home. The woman in charge had lived for many years in India and seemed to have acquired some knowledge of the occult, particularly of the subtle bodies of man and the techniques of hypnosis. This woman was an extremely domineering person and seemed to control her staff by a knowledge of mind-power.



By now, Dion Fortune had grown into a very strong-minded young woman, full of confidence in her own abilities. She got into arguments with the directress of the school and a certain amount of ill feeling built up between them.

At this point, Dion Fortune attempted to do a good turn for a fellow student whom she suspected was being swindled out of a sum of money by the directress, so Violet just packed the other student off home and resolved to do the same thing herself.

In those days this was quite a step to take because the failure by the young woman to complete the training course was some indication that she was not much good and it is doubtful if she would have received references for employment. Violet actually had completed her training program but she was still there as the school arranged for such upper class students to work in the school office for practical experience (and as free help to the school).

Before she had finished her packing to leave, she was called for by the directress. Violet went to the office about nine or ten o'clock in the morning and was questioned and harassed there for many hours. When the directress finally let her leave, she was a nervous wreck. The technique the directress had used was the reiteration of certain destructive phrases such as, "You have no self-confidence You are incompetent. You have no self-confidence — admit it and I will let you go! You are incompetent", and on and on.

Whatever could be said about Dion Fortune, self-confidence was not her weak point. In fact she rushed in where angels feared to tread. There might have been deficiencies in her ability but that is also doubtful. Nevertheless, the reiteration of these simple phrases went on to the point where she was reduced to a condition of near hysteria. Something inside warned her to pretend to collapse and she did this while attempting to maintain an inner barrier against the suggestions. She pretended to give way and collapse, and when she did, the directress purred over her like a happy, contented cat and let her go. She went back to her room and then really did collapse on her bed. The window had been left open, the weather was cold and it had commenced to snow and freeze. *With snow blowing in on her as she lay on top of the bed with no covering, she slept in this semi-conscious state for thirty hours.*

Another student of the institution got in contact with Violet's parents who came to fetch her from the school. Although they were exceedingly suspicious, nothing could be proved. As far as Violet Firth was concerned, the entire episode in the office had ceased to exist; she had completely repressed it. Her parents took her home, a nervous wreck.

The family doctor unfortunately gave her something like bromide as a sedative, and this made matters worse. He did, however, give as his opinion, that she had been hypnotised. Only when she realised that this was a possibility and began to face up to the consequences, did she get some degree of relief. She could not do any form of work; her mind raced and she was afraid that if she gave it its head there would be some sort of complete mental disintegration. She used to spend hours doing simple sums in an exercise book to try and give her mind something to bite on. This condition gradually abated but she was left in a depleted condition subject to extreme nervous prostration when put under any stress whatsoever. However, she did at least nominally recover to the point where she could take up some sort of employment.

Violet Firth (or Dion Fortune) was not very well educated. She had done no foreign travel and had little experience though she had worked during World War I in the capacity of a lay Freudian analyst.

Having seen some of the results of the war, she never wanted to travel. Consequently, she was somewhat narrow in her outlook. She always suspected scholarship when it appeared heavy, as she thought there must be something very illuminating in its depths that she could not understand. Because of this feeling, she very carefully avoided subjects that she did not feel qualified to talk about.

She was also terribly snobbish which was a trait her parents had developed in her by not letting her play with other girls of lower class, and who probably in those days, would have been very painfully aware of their own position.

Dion Fortune was not close to anyone. She seemed only to mix with people in the Mysteries and had few friends outside of the occult world *to which she gave all her energies.*

She had no significant connection with the Orthodox Church, but she had been raised nominally in the Church of England.

This was a time of great interest in new thought and the tendency was to replace established religion with “new thought” affirmations and things of that sort.

Violet’s mother had joined the Christian Science Church so it was very easy for Violet - a pragmatic young woman, full of new thought, new psychology, and new liberation for women - to ignore religious matters until she was brought face to face with the extremely painful revelation of her lack of development on the devotional nature. This came about through a rather profound experience in a dream, from which she realised that the significance of much of the Christian message applied to her.



At this same time she began to develop a deeper interest in the Theosophical Society. The attraction here was probably triggered by her own unfortunate experience at the commercial school. Until that time she had not realised that there were things going on, which could not be explained by normal, physical means. She had also come into contact with other people who associated with a group called the *Hermetic Order of the Golden Dawn* and this piqued her interest in the mystical-occult even further.

MYSTICAL EXPERIENCE

One night Dion Fortune had a dream where she saw herself reading in the library of the Theosophical Society Headquarters in London. As she raised her eyes from her book, a section of the wall solid with books and shelves faded away revealing a stairway out into space. Some inner force made her rise and start climbing this stairway. *The building apparently disappeared after a while and she was walking up the stairway through space with only emptiness on either side of it. She continued, and finally came out on a plateau where three great figures were standing. These entities were a blend of columns of pulsating and moving force represented as coloured lights and shaped into a semblance of humanoid form.*

Their confidence and bearing radiated a feeling of extraordinary power and love. *They could communicate at the human level but were obviously super-human beings.* Dion Fortune was compelled to move toward them and of her own volition knelt before them.

She understood by the colours of the light that made up their robes that one represented the elemental contacts and the forces of Nature, another was devotional and represented the inner powers behind the Christian Church, (the Master Jesus in the occult sense), while the third figure also bathed in colour was essentially Hermetic, representing what we know as the Western Mysteries.



Dion Fortune was made to understand that her natural path was probably Hermetic but she also would require the forces of Nature and devotion to do the work she was to do in this lifetime. These three great entities pointed out that she was severely and dangerously deficient in the spiritual qualities exemplified by the Master Jesus. If she elected, she should follow the devotional path of inner development for a time. This undertaking would be painful and difficult and result in little outward progress, but it would balance out her inner nature and in some way make her a more acceptable leader for the future. **She accepted this challenge and was filled**

with an enormous amount of emotion which was quite foreign to her ordinary nature.

When she awakened, she was in a state of great emotional shock; a condition so filled with peace, joy and extreme exaltation that it resulted in a sort of dementia, and incredible exhilaration.

The feeling of this vision never left Dion Fortune*. Even in her worst moments it remained with her to guide her. She mentions something similar in her book "The Sea Priestess", where she makes Wilfred have a minor experience of this sort while he is sleeping off a heavy Sunday lunch in the fort that he built for his Sea Priestess. But, it is obviously only a reflection of what she went through earlier.

*this was a typical cosmic glimpse, as among others the Danish sage [Martinus](#) describes the nature of, in his books, incl. that about his initiation ([+intro-video](#)) rø-rem. ([more](#) examples)

There is no doubt that largely as a result of this dream experience Dion Fortune's future was decided. *She would devote the rest of her life to the service of the Mysteries through writing, lecturing, serving as a Priestess, and also establish a group of her own.*

It was undoubtedly this experience that caused the Society of the Inner Light to take a completely different form from the structure of the Hermetic Order of the Golden Dawn, into which she herself was later to be initiated into, at least into the lower grades.

Editor's Note:

*Dion Fortune officially had but this one significant dream which she writes about in the foreword to *The Cosmic Doctrine*. This is what she wanted the public to know, but in actual fact, she had two dreams separated by about a month in time. The second dream seems to have provided the spur for her future activities. The first dream had not produced enough reaction to get her moving and the second was needed to kick her and tell her to do something.*

In the second dream it was notable that there were only two adept figures, the Green Ray figure had been withdrawn and only the adepts of the Hermetic and the Devotional Rays remained for the intense discussion.

Dion Fortune's writing reveals that she had a deep inner sympathy with Green Ray elemental and it is quite possible that had she been left to her own devices, she might well have gone strongly onto the Green Ray contacts and to some extent on the Hermetic, but largely would have ignored the Devotional. Removing the Green Ray contact from this dream experience puts stress on the fact that while it was recognised that she would have to develop her Hermetic side in order to run an occult group she was also strongly urged to make the Devotional Ray a real part of her life because this was something that was considered to be dangerously deficient in her.

After the Society of the Inner Light was organised, Dion Fortune

had the three distinct divisions operating: Green Ray, Hermetic and Devotional Rays. Although she personally had many Green Ray experiences, and organised some of the Green Ray work, she did not direct its activities — she did most of her work on the devotional and hermetic side. Other people like Colonel Seymour did a tremendous amount of work on the Green Ray, but Dion Fortune did not. This would seem to back-up the idea that she had far too great a natural sympathy for it and could have become unbalanced.

It is also well to note that in one of the Dr. Taverner stories, *A Daughter of Pan*,"the hero is falling in love with this strange, elfin girl and is having a very difficult job in pulling himself back to normality. She spends a good deal of descriptive time talking about how the smell of the drugs in the dispensary and the sight of medical instruments refocused his mind on the intellectual side of things, and helped him to draw back from involvement on the Green Ray where he would have stopped being a full human being and would have ended up being taken over by the forces of Nature. She makes quite a point of this, rather more than is necessary for the literary purposes of the story.

One consideration for this Green Ray attachment is the fact that Dion Fortune was very strongly Nordic through her bloodstock. The theory of Root-Races has much to do with the development of different phases of evolution on the surface of the earth and it is said that the origins of races came about at the time when certain conditions were being laid down on the earth. One of these conditions was connected with the establishment of the etheric matrix, or net, which holds together the physical matter of which the earth is made.

It is said that the races have their origins at different times and they develop in cycles and that some Root- Races are therefore much more strongly connected to the earth's development than others.

The Nordic race was said to have its roots in times of this particular epoch when the etheric stresses were being laid down and before the earth became firmly physical.

This period, or the forces governing this period, were called the Red Ray and were the immediate forerunner of the Green Ray, or Elemental Ray. Very likely one of the fears on the part of the adepts was that Nordic Dion Fortune, if allowed to regress to the Elemental Ray would automatically pass through this and back onto the Red Ray. The Red Ray is a very primitive ray which obviously in terms of time must relate to a period in the ice evolution and to the tooth and claw standard of ethics and morals which applied then.

This tendency was made very plain in the "Psychic Self-Defence story about the famous wolf which was materialised while

brooding on an injustice that had been done her. This wolf was made out of her own etheric substance in the way that a medium can sometimes materialise the figure of someone departed. It is notable that the opportunity for revenge on the person who had done her wrong came about after the wolf had materialised. That is a typical Red Ray phenomenon, the wolf being in fact etheric and made up of nothing more substantial than a set of stresses. Nevertheless the wolf would have a very real negative action upon anyone to whom it was directed. This story appears to bear out the fact that Dion Fortune had a tendency to regress, as it is going back to an earlier human condition.

DR. MORIARTY

There is an old saying in the occult that “when the pupil is ready, the Master will appear.”

About 1917, toward the end of World War 1, Dion Fortune came into contact with a man who had a tremendous influence on her future, a man by the name of *Moriarty*. >>

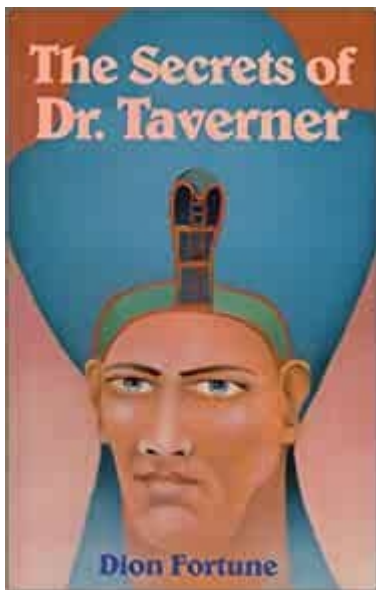
He was a most remarkable personality and the prototype from which her fictional character of Dr. Taverner later developed.

Moriarty had some connection with the **Order of the Golden Dawn** but he was by nature a solitary occultist. His special interest was in astro-etheric conditions and psychology and healing. He thought that disease or mental affliction could only be properly explained by an understanding of the inner nature of man and possibly by an investigation into past incarnations where the originating cause might be found. He was a doctor of medicine and at one time had served in the medical service in India.

Dr. Moriarty's techniques and treatments were unusual and to get away from his orthodox colleagues he set up a training school in the Hampshire Barrens, the country between London and Southampton. It is a great area of heather, sandy ground, and pine trees, and somewhere in the middle of this was his centre. It consisted of a series of cottages in a small hamlet and those who wanted to be trained could come and stay in one of the cottages and become a member of his community for a period of time.

Moriarty had some strange characteristics that would not endear him to modern occult students. His establishment seemed to be run on the lines of the Gurdjieff Institute for the Harmonious Development of Man, which was located near Paris.





Dr. Taverner

Dr. Taverner was not a healer of bodily ailments, he was a physician of souls.

It is said that the similarity between this drawing and the real Dr. Moriarty is uncanny. In training his students Gurdjieff would frequently employ hard physical labour such as chopping trees, constructing buildings, and other things requiring strenuous exercise.

The idea was that the student who concentrated upon the physical things he was doing was in effect tying up the lower levels of his psyche, and this in turn allowed enlightenment to flood in at the higher levels which were no longer preoccupied with mundane concerns. Certainly some of the characteristics of Moriarty's establishment did resemble Gurdjieff's.

At Moriarty's the student interns were made to work at unaccustomed tasks. For instance anyone who by nature was an outdoor person, who did well in sports, liked healthy exercise, and so on, would be confined to do secretarial and household tasks. While another, who was essentially an intellectual type and whose world was bounded by books, was made to work in the garden and chop down trees.

There was a Mrs. Amy Campbell who was at the Moriarty training centre at the same time as was Dion Fortune. Mrs. Campbell's interest lay in the Theosophical Society and later in her life she was head of the East London Lodge of the Theosophical Society in South Africa. After both had attained prominence, Mrs. Campbell enjoyed telling of Dion Fortune's enthusiasm in the garden assignment and the fact that Dion Fortune not only wanted to clear the area thoroughly but also tried to chop down as many nearby trees as possible.

One of Moriarty's techniques was not very pleasant for those who were on the receiving end. The technique assigned the trainee a great deal of work calculated to achieve perfection in the house or garden duty. When the work was completed Moriarty would then in some way destroy it. For example, work in the garden to restore order was rewarded by setting the dogs upon it to dig it up. The idea was that when one ceased to react to his work being destroyed, then a certain stage of development, of detachment, had been reached in the soul. Unfortunately, human nature being what it was, people very rapidly ceased to react outwardly, while fuming inwardly. Whether or not this particular type exercise really achieved its ends is not known.

Despite some of his ideas, Moriarty was undoubtedly a genuine adept in the occult sense. Many of the accomplishments recorded of Dr. Taverner have been watered down considerably. Some of the cases he worked on while training Dion Fortune, were of a nature that could not be easily written about because they involved unnatural vice of a sexual nature and one could not write about such things at that time.

Moriarty was quite interested in the condition of vampirism. This is a strange pathology which flared up after World War I, involving a situation in which one human being feeds upon the energies of another. These energies can be of various levels but in some of the cases recorded of Dr. Moriarty, they actually involved the drawing of blood in the traditional Transylvanian manner. Quite often these cases of vampirism were allied in some way to other forms of unnatural vice.

Dion Fortune mentions that Taverner considered this curious type of psychic contamination to have originated in certain troops from the area known as Transylvania, the traditional home of the vampire. The carnage in World War I needs no commentary. It was not uncommon for a mentally deranged person to be tempted to drink the blood of severely wounded soldiers. Taverner's idea was that this pathological urge originated from a newly dead person who for reasons of his own sought at all costs to avoid leaving this physical world and going onto the plane of the dead. The semi-dead soldier achieved his ends by associating himself psychically with a fairly unstable or shell-shocked soldier and then causing that soldier to make the actual physical contact with the source of energy, the blood of the wounded or dying soldier. Dr. Moriarty, through his knowledge and ability in psychiatric medicine, was in many cases able to break this contact and restore the person to normal life.

Dion Fortune was associated with Moriarty for various periods of time until the end of the war and beyond and maintained this close contact up into 1919 when she joined the Order of the Golden Dawn and their paths separated.

Probably the most valuable thing that Moriarty did for Dion Fortune was to help her to bring the great mass of memories and knowledge of her past lives into the present and to see a regular plan behind it. This unconscious material had been brought dose in the surface as a result of her psychic shock at the hands of the school directoress.

Moriarty had trained Dion Fortune up to the point where she had a very clear understanding and a good outline in her mind of the Western Mysteries. Because of her studies, experience as a lay Freudian analyst, her two years under the guidance of Moriarty, her recall of previous incarnations, and her recovery of training and competence in these prior lives, Dion Fortune was now ready to go out on her own.

Dion Fortune was a very powerful personality while she was still the young woman of thirty. She was essentially a practical, doing person. She would never just listen. If something was good, she wanted to put it to practical use. Essentially she was not of a mystical nature but her experience in the Theosophical Society library dream had placed her under the care of the Master of Love and Compassion.

Moriarty died in 1921 and Mrs. Amy Campbell reports that Dion Fortune appeared in a purple robe before a number of Moriarty's students attending one of the memorial gatherings and said: "*Our master is dead, follow me.*" Most of them did not chose to do so as Dion Fortune was so very young, just thirty at the time. Some half-a-dozen did follow her and this little group were some of the earliest members of the Society of the Inner Light. These members were quite a boon to Dion Fortune's early efforts as these followers were all sincere and well-trained students of the mysteries.

OCCULT POLICE

Dion Fortune particularly disliked one Indian guru who had come to England in the early twenties to cause unrest and confusion in the British group-mind. His plan was to trick unsuspecting women out of their money, abandon them and then use the money in activities to cause unrest. All of this was done at the unconscious levels of the mind and there were no laws broken for the local police to act upon.

She was so angry that she kept picking at the problem *until she remembered that there was a group within the occult world that oversaw all magical activities and took action when black magic practitioners got too far out of line.* She decided to appeal to this surveillance group and proceeded to put out a clairvoyant call to them for help. Dion Fortune projected her thought through willpower that was filled with emotion and mentally sent it out with all the force that she could muster.

Very shortly she received a message through a clear, inner voice that said to her: "Go to Colonel Y." She did not reveal Colonel Y's name but he was an eminent official in the government, so prominent in fact that she was afraid to approach him. Really even more than his importance was the British custom that would not allow her to speak to him without a proper introduction. So she talked back to the inner-planes and told them: "That is impossible as I have not been introduced. Give me a sign." With that the inner-planes said that the sign would be that "Colonel Y will be at your next lecture." Again Dion Fortune argued that it was impossible because Colonel Y's regiment had been ordered abroad and he would not be in England. The inner voice reiterated firmly: "Colonel Y will be at your next lecture."

Dion Fortune was due to lecture in a certain town and when the day of the lecture came around, she went to the town. As she was going up the steps to the lecture hall, she saw Colonel Y was just ahead of her. This more or less cleared up all of her doubts. Immediately after the lecture was finished, she went from there and approached him. "I have a message for you," she said. To which he turned quite naturally and replied: "Yes, I know. I have been told to expect it". She then told him everything she knew and all her fears and misgivings. He replied: "There is rather more to it than that, but do not worry, leave it in my hands, and thank you."

When later she spoke to her inner-plane sources and asked if any more action was called for? They replied, surprisingly: No action now, later, not yet.

Shortly thereafter she heard that this rather undesirable Indian occultist had left the country within a few days of her contact. There were basically three types of occult abuse according to Dion Fortune. In the first category came the fools, and on these she did not waste her powder and shot'. Then there were the charlatans, and finally those she called the gray and black occultists.

The charlatans were basically occult con men and tricksters. They were mysterious adepts who had just returned from the continent or from the East, (both rather vague addresses), and charged large sums of money to the gullible for so-called initiation into the higher degrees of an occult order of which they claimed to be the head. This was a typical malpractice of the day. In her own words, she thought that if people were stupid enough to pay perhaps three hundred pounds for a certain bogus initiation, then they deserved all they got. Apart from writing about them in her articles, she considered them beneath contempt.

The group she really disliked were those who, by using debased occult methods, gained advantage over other human beings, often reducing them to a nervous breakdown or insanity and usually taking

their life savings in the process. A typical group of this sort would be drawn to and surround a magnetic, charismatic figure, a group would consist very largely of women. Nowadays, it is very doubtful if such an organisation could exist because of greater education and the emancipation of women generally, but in those days not only was it distinct possibility, it was all too common.

The practice that was generally adopted by these undesirables was to involve the members of the group in some sort of hypnotic rapport with the leader, under the excuse that this furthered the development of an occult group-mind and knit together the fabric of the group so it could act more cohesively. This in itself was very unethical. It was followed by many other practices which developed very strong and unhealthy attachment to the group leader by these unsuspecting women. *The system operated in such a manner as to keep those people bound to the group through the projected transference onto the group leader.*

Unfortunately the women were encouraged to give large sums of money for the support of the organisation, would get caught up in the emotion of it all, and would end up quite destitute, as well as psychologically deranged. Certainly, most of them were in bad shape when they left the group because when they ceased to provide psychic energy and money they were frequently expelled and were left with no financial resources and in a psychotic state.

Sometimes this sort of operation was less on a group basis and more specific. In "Psychic Self-Defence" ([link](#)), Dion Fortune gives details of a man who ran a strange sort of group where he and several colleagues were attempting to use hypnotic techniques and other occult practices to attract women to his group, and then excite them into a peculiar emotional state. When the women were sufficiently aroused on this level the leader would make use of this emotional rapport and use it for his own purposes, generally in building up his own magnetic magical personality. This resulted in the members of the group becoming enraptured by the leader and their energy was magnetically drained and depleted for the leader's own use. In ordinary psychological language it maintained the members in a state of perpetual projection.

Sometimes this went further and the more nubile of the ladies concerned were frequently encouraged to engage in an operation which is called congressus subtilis, or subtle sex. The young woman was developed in such a way as to loosen the bonds between the astro-etheric body and the rest of the psyche. This training resulted in a sort of debased ability to project the astral body. The lady concerned would be told to meditate strongly upon the leader of the group, before going to sleep. By various practices, the bonds between the astro-etheric soul and the rest of the psyche were progressively loosened. If the method succeeded, astral projection would frequently

take place and congressus subtilis, or astral sex with the group leader would occur.

It may be argued in our present emancipated state, that astral sex is in no way more central than physical sex. *But it has to be remembered that this was done in an unethical manner and that the young woman concerned frequently had no idea that her occult practices would lead to astral sex.*

It was also done in a manner that resulted in a sort of debased love affair between the woman concerned and the leader of the group. She was projecting onto him her emotional energy which was being progressively drained away. **This process was a type of etheric vampirism.**

Practices of this nature were reportedly very common during the 1920s, and we should ask ourselves if they could happen now. The answer is probably no, because most young women, and certainly young men, are much better informed, not only about the physical details of the sex life but also have more experience from quite a young age of relationship and the emotional side of sex. To most young people nowadays there would be little advantage in going through a series of complex, mental procedures to achieve what could be done physically in full consciousness.

Another category of abuse concerned simple homosexuality. Some groups were considered gray or black, because of their magical use of sodomy or unnatural sex in one form or another. The technical details of this sort of operation are fairly complex, but basically it must be remembered that in normal sex a flow of force passes between the male and female participants and *is grounded by polarity in a natural way*. In unnatural sex or magical abuse, the flow of force is short-circuited by the deviated act and instead of passing cleanly through the system and being grounded, as in natural coitus, sex, it is made available for debased use by the occult practitioner. It does not go to ground; it does not pass into circuit with the forces of the universe; it is held up, short-circuited, and thus made available for gray/black purposes.

Dion Fortune often stressed how infrequently really high-powered black magic was encountered. She was fond of quoting: "The Christs of Evil are as rare as the Christs of Good, and that most so-called black magic was just dirty gray." The truth is that she had a rather low opinion of many of her occult contemporaries, believing them to be too ineffectual for either good or evil.

It was in her initial research into occult abuses that she became aware of the existence of an inner-plane and an outer organisation of initiates which was called the Occult Police. *Most of its operations were on the inner-planes with adepts whose job it was to try to seek*

out occult abuse and spiritual wickedness and then to put an end to it wherever possible. Certain occult groups in the physical world had their own inner section to work with the Occult Police and these were called hunting lodges. They were the physical plane terminals for the inner-plane Occult Police organisation.

Another inner-plane group to help control abuse was called The Watchers. They seemed to act as part of the Occult Police and their specific role seemed to be to seek out occult abuse, misuse of the powers of the mind, and general misconduct in the field. The Watchers would then hand over the information either to the Occult Police or to suitable individuals on the physical plane who would then take the necessary action to put the matter right. The Watchers appeared to spend their time searching out abuse and did not actually act to correct it, they passed it on.

The Watchers and the Occult Police did not die with Dion Fortune; in fact, they are still very much in evidence. One example of this was that there had been some rather bad misuse of certain occult powers by a man who ran a small lodge from his house near Cambridge. This man said that he was a black occultist and that he could exercise considerable power over people, as well as bring them wealth and everything they desired. Not a terribly prepossessing figure in his own right, he nevertheless enjoyed considerable popularity for a time. Unfortunately he used animals and one of the things he did was to torture them ritually.

The Watchers had been aware of his activities but had not been able to learn his name or the location of his lodge until he was arrested for some trivial local offence. When the inspectors looked over his house they found the temple and the story of his activities appeared in one of the popular newspapers. A copy of the paper was left upon the seat of a railway train leaving Cambridge and was found by a good occultist whom the Watchers had alerted. Now with the name and the address of the man known, it was a simple matter to call it to the attention of the Occult Police. Within three days the man was arrested for indecent assault, prosecuted and sentenced. He was completely removed from the scene and the temple was dismantled.

This is a clear indication of the sort of cleaning up action that continually goes on. The Watchers make the initial discovery as it were and bring the matter to the attention either of the Occult Police or to someone on the physical plane who is capable of action. Then corrective action is taken. The circumstances are sometimes very strange, but the poison is removed.

Dion Fortune was instructed in the procedure to use should she ever need to get in touch with the Occult Police to report abuse or to ask for protection. She was told that she should visualise a black

Calvary Cross with a circle imposed upon it (similar to the Celtic Cross) against a scarlet-red background, while mentally or clairvoyantly calling for help. This is the legitimate symbol for that purpose and should never be used except in time of need or emergency.

While using the resources of this inner organisation, Dion Fortune was able to obtain a great deal of information about occult malpractice as the Occult Police headquarters seemed to be the clearinghouse for all messages. Her connection with the Occult Police continued throughout her lifetime and it was always her wish that when the Society of the Inner Light was well established, that they would be able to set up their own hunting lodge to be affiliated with the inner Occult Police organisation.

THE GOLDEN DAWN.

During World War 1, Dion Fortune was again being depleted of energy and suffering from recurring spells of mental exhaustion which undoubtedly was a throw back from her encounter with the directors of the commercial school. The work she was doing as a lay Freudian analyst was occupying more and more of her time. World War I ended and Dion Fortune had renewed her links with the Theosophical Society while moving away from the close association with Dr. Moriarty.

It was at this time that Dion Fortune met one of the members of a Brodie Innes' offshoot of the Golden Dawn, the Alpha et Omega. Innes was a writer and his works were very popular at the time. He would write mostly about mystical subjects, generally along the lines of the Celtic tradition and the elementals.

Brodie Innes did not run a breakaway movement from the Golden Dawn. He was quite well regarded within that organisation and was allowed to run his own particular version of the Golden Dawn system and was given considerable latitude to do so. He certainly was not a bad ogre and in no way was it schismatic. His group was the Alpha et Omega and was a duly accredited branch of the main order. The lodge in the Weston-Super-Mare area was an Innes type lodge and followed his modified system.

With the encouragement of her new acquaintance, Dion Fortune decided that the correct thing for her was to enter an organised magical group of the Western Tradition and proceeded to join the Innes lodge of the Hermetic Order of the Golden Dawn.

She was accepted and initiated into Alpha et Omega about the end of World War I, and immediately following the ceremony, her

problems of energy depletion and mental prostration vanished, and never returned. Apparently what had happened was that in the course of the peculiar type of etheric hypnotism practised by the headmistress of the commercial school, Dion Fortune's aura had been damaged and leaked in the way that a faulty vessel will leak. Hence, energy was being perpetually lost and she was also prone, in a reverse way, to the invasion of negative forces through the same faulty part of her aura.

As far as we know, Dion Fortune was a model neophyte within the Golden Dawn until she decided that the people who ran that particular lodge knew very little about the inner workings of what they were doing. One description was that they were a set of bearded old men more interested in the antiquities than in the living force of the Tradition. *She asked more and more questions and got fewer and fewer satisfactory answers.*

In 1920, Dion Fortune moved to London and transferred to the branch of the Alpha et Omega under Mayia Curtis-Webb who later became Mrs. Tranchell-Hayes. Mayia Curtis-Webb was an excellent teacher and had a great influence over Dion Fortune's future and Dion Fortune regarded her and Moriarty as her great teachers.

Dion Fortune next moved to a lodge of the Stella Matutina, (Star of the Morning), which was run by Moina Mathers, the widow of MacGregor Mathers, one of the founders of the Golden Dawn. Moina Mathers was another remarkable woman, very powerful, very self-opinionated, and it was inevitable that there would be a clash of personality between Moina Mathers and Dion Fortune.

Moina Mathers was a very cultured woman, the sister of Bergson, the Norwegian philosopher. She was very attractive, vivacious, and yet something was a little odd. She married MacGregor Mathers and they agreed to have a platonic relationship, she believing that the sexual act was intrinsically unlovely. *She believed that the highest part of the self could only be developed if the lower practices, as she called them, were put away.*

This was not an uncommon viewpoint of the age, but she had this very strange relationship with Mathers who apparently declared to her that had she showed any signs of sexual interest, he would not only have got rid of her as a wife but thrown her out of the Golden Dawn as well. She agreed totally and appeared to have had no sexual experience whatsoever.



Some of her rather violent reactions to Dion Fortune could well have come from this enormous pool of dammed up emotion, which was released when she came face to face with someone as dynamic as Dion Fortune. At this time Dion Fortune was writing some articles which would later be combined into a book, “ The Esoteric Philosophy of Love and Marriage”.

This caused an immediate reaction from Moina Mathers >> who tried to expel her for betraying the inner secrets of the

Order. However, when it was pointed out that Dion Fortune had no access to the fraternal information, Moina Mathers recanted and allowed her to remain. Soon after this Dion Fortune was writing for publication, a series of articles on occult abuse and after the essays appeared individually, they were published as “ Sane Occultism”.

Dion Fortune always maintained that she wrote better than she knew — and she was right. Some of the information did not come through the conscious mind but through her psychic faculties from inner-plane sources. Unknown to her, the material she wrote involved some of her new lodge friends. On hearing of the articles Moina Mathers became very angry indeed and instructed Dion Fortune to withdraw them before publication. Dion Fortune considered this for some time but refused to do so on the grounds that the abuses were real and brought the occult movement into disrepute. Probably the inner source of the information she had recorded came from the Watchers, as she called them, an inner-plane group who looked after the integrity of the human race.

Moina Mathers wanted her to withdraw the essays she had written on the subject of abuse in the occult world and in ‘Psychic Self-Defence’ ([link](#)). Dion Fortune details what happened and claimed that upon her refusal to recall the articles from publication, she was viciously and astrally attacked by Moina Mathers.

Dion Fortune did not advance very far up the ladder of the esoteric grades, and like Israel Regardie, author of “The Complete System of the Golden Dawn” (Falcon Press, Phoenix 1984), she had a low opinion of the ability of those who were supposed to be her elders and betters within the fraternity.

She was fascinated by the Qabalah and realised that in it lay the key to the Western Mystery Tradition. Dion Fortune found that the mundane information to which she had access was fragmentary and rather poor in quality. To satisfy herself, she was forced to spend a great amount of time researching the subject and finally wrote a Qabalah series, which was published in the “Inner Light Magazine”. Later this material became her well-known book, possibly the most famous of them all, “The Mystical Qabalah’.

Dion Fortune was only thirty-two at this time, a mature woman with considerable experience in practical occultism. **A person who**

had recovered many past incarnations in detail and had acquired, or reacquired, the occult capabilities of those lives. Now she found herself in a decaying offshoot of the Golden Dawn surrounded by ineffectual, widows, and greybeards. A woman of her temperament could hardly accept that.

Curiously, despite her arguments with Moina Mathers, and despite the antagonism which Moina Mathers undoubtedly had for her, Dion Fortune suggested starting a lodge of the Theosophical Society, which would act as a recruiting base for Moina Mathers' Alpha et Omega, which was at that time woefully short of members. It seems to have been a very curious arrangement but one that gave Dion Fortune access to the Golden Dawn library and the Alpha et Omega lodge obtained a screening source for new members. In 1922 Dion Fortune opened the Christian Mystic Lodge of the Theosophical Society in London and managed to refer to Moina Mathers a number of potential recruits.

With increasing disillusionment in the Golden Dawn system, Dion Fortune became independent. Her small group of esoteric followers consisted of those she had gathered from Dr. Moriarty graduates, and some she had attracted into the Christian Mystic Lodge of the Theosophical Society. From this small and brave beginning grew her own society, the Society of the Inner Light.

The BEGINNING

The training Dion Fortune had received in past lives prepared her for leadership now. She was largely untrained and had little apprenticeship in other organisations. She would not have considered her current experience and awareness in any way adequate and she once said, that had she sat down and thought, she never would have started because she did not consider herself to have the required qualifications.

Dion Fortune was essentially a Way-Shower and a builder. She was a person who could break the ground, get things going, get the group together, and then at that point, she would logically withdraw. She was the builder.

Her initial group consisted mostly of retired schoolmistresses, ladies of uncertain age whose fathers had left them certain amounts of money, and women who had been tied to an ageing and ailing mother until the mother died. Most of the group was of the middle and upper middle classes, with the class system working very strongly in England at that time. To balance it out the group was able to recruit a couple of able-bodied men into the project and off they started to challenge the world.

This little group did most of the spadework in getting organised.

It is very easy to underestimate people like this but they were the backbone and the work that they did enabled the group to start off on a solid foundation.

Their first major project was acquiring land in Glastonbury at the foot of the Tor and then buying an old Officers' mess but from the army to erect on the property. This property was named and is still known as Chalice Orchard. Later they rented a big old house at address became the group's headquarters and Glastonbury was used for special trance elemental work.

By now, Dion Fortune had with her a number of associates, many of whom were women of middle age, with private means who did not need to work. They followed her about in a sort of hero worshipping condition which Dion Fortune disliked intensely. Nevertheless, she put up with it because they were good workhorses and did much of the initial work in establishing what later became known as the Society of the Inner Light. The house at No. 3 Queenborough Terrace was used as a community house for people interested in the occult, a place where they could live and work. It was referred to within the group as The Community.

Dion Fortune gradually became a sort of cult figure with her very powerful personality and all those other capabilities that she had and the other ladies had not. Many of them were unmarried ladies and this raised difficulties because of their asserting some independence in following an inner need, but the group progressed. Each of the women had a particular set of tasks assigned as her responsibility.

In the early days of hard work the members of the group became very friendly and in turn they acquired some most curious nicknames. There was one woman, the daughter of a well-known general and the sister of another, who was a very competent organiser and she was put in charge of household. It was she who had to organise everything to do with cooking, cleaning, services, and laundry. She was a super housekeeper and was known as "Dragon" first because of an imagined likeness to the picture of a dragon on a tea tray that they used, and secondly, because of her tendency to breathe fire upon anyone who would not take their dirty shoes off, or in other ways fail to observe house rules.

Dragon had known and worked with Dion Fortune from earlier days but because Dion Fortune considered her of low esoteric grade. Miss Lathbury never operated at the centre of things. She was a small woman about five feet tall, fairly slight, with extremely piercing, dark brown eyes. She had a ready turn of humour and organising abilities so enormous that it appeared that whenever she set her mind to a task, the job somehow completed itself.

Another lady of an even more uncertain age, who because of her habits of dilly-dallying and failing to make decisions promptly, was known as “Doo-dah”. But it should be noted that this lady, despite her shilly shallying and peculiarities, was in fact vigorous enough to indulge in sea-bathing at all times of the year, including mid-winter and even breaking the ice on occasions. She continued with her weekly swim even in later life. She was really an extremely hardy lady. Among her other accomplishments was the ability to translate technical Russian at very high speed. Toward the end of her life, while still within the Society of the Inner Light, she made a comfortable living translating technical documents from Russian into English.

Dion Fortune, at the time, flourished under the nickname of “Fluff” as she would go around the rooms detecting small pieces of dust fluff which had not been removed at cleaning.

The healthy male influence came from a man who worked for the Tramways Corporation, which was a forerunner of London Transport. He was a highly dedicated fellow with a strong grasp of accounting and financial principles, and an excellent organiser as well. He probably kept Dion Fortune from the worst demands of the women and it was he who provided a note of male stability. He was Mr. Thomas Loveday and was known as “Nibs”. It was he who arranged the leasehold of No. 3 Queensborough Terrace in the early days of the group and had very much to do with Glastonbury, in fact, he ultimately died there and was buried there next to Dion Fortune. Nibs was largely responsible for getting the affairs of the organisation into order. Subsequently a number of other men came in but for a while it was he on whom they all depended.

Nibs was also the one who bought an old army officers mess but in 1924, had it transported to Glastonbury and then erected it on land he acquired at the foot of the Tor. There were plenty of temporary army buildings available at that time and many people bought them to use as holiday places by the sea or in the mountains.

Meanwhile Dion Fortune was using Glastonbury with the little army hut, the chalet as it was called, as a focus for an increasing amount of inner-plane work. In that place and with this strange group, much of the early esoteric material came through Dion

Fortune’s developing mediumship. She considered Glastonbury or Avalon as she called it, to be the holiest earth in England and considered it as a centre for both an enlightened mystical Christianity and also very powerful in elemental contacts. The Tor was the centre of this power.

Another lesser figure was a woman known as “Lummy” due to her habit of using the cockney term, when she was disturbed, of “Oh, lumme!” Her true name was Miss Lonsdale and she occupied

one of the rooms in the basement at No. 3 Queensborough Terrace and for quite a long time she took charge of Chalice Orchard at Glastonbury. She was a comparatively insignificant figure in the esoteric life of the group but one who was totally trustworthy and had enormous dedication. Much of the routine work fell on her and Nibs Loveday.

During the time that she was housekeeper, members did most of the work within the house, no outsiders were allowed in because this was the phase of the closed group. Hence, she had to organise members to do anything from cleaning out drains, scrubbing kitchen floors, carpentry, painting, and so on. This she did admirably with tremendous discretion and a good sense of humour, and no matter what time a member might finish their tasks, they would always find a tray of coffee and biscuits awaiting them.

SOCIETY OF THE INNER LIGHT

Dion Fortune's original group consisted of possibly a half dozen people who worked with her in setting up the Glastonbury magical operation. When this was done it was thought a London headquarters was needed, so they leased No. 3 Queensborough Terrace, London, and subsequently bought it. >>

No.3 Queensborough Terrace is atypical London townhouse, Victorian or early Edwardian, a high narrow house on a tree lined street with one end of the road abutting onto Kensington Gardens where Dion Fortune spent quite a lot of time walking. The house was on four floors with a sub-basement.



An access to the basement which would have been the kitchen quarters in the old days was gained by a short flight of steps leading down from the street. Any caller at the house would normally approach the front door by going up a short flight of steps and then through quite a large door to enter a narrow hall. On the left was a door leading to a well-proportioned room of fair size that was used as a library and for Dion Fortune's lectures as well. On this same floor were several other rooms and at the end of the narrow passage there was a flight of stairs leading upwards and another staircase leading down to the sub-basement where there were four rooms.

The first two floors above the main level were divided into two rooms each, one quite large looking over the street and a smaller one to the back. On the top floor you had a labyrinth of small rooms that would once have been the servants bedrooms. All in all, the house provided the newly formed group with plenty of space, probably a great deal more space than they needed at that time.

The significant thing about the acquisition of No. 3 Queensborough Terrace was that now the group had a home where they could perform steady occult work and build up a system. The only proper way of doing ritual was to have a building dedicated to

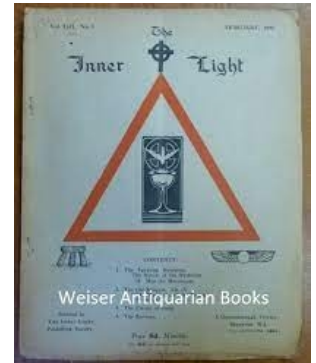
that single purpose. Now they had it.

The condition of the house when they moved in was appalling. There was little money but there were eager hands, and it was remarkable what they did with soap and water followed by a lot of paint.

No.3 Queensborough Terrace remained the group's principal headquarters from the time it was bought, sometime in 1924 or 1925, right up until 1960 when it was sold and the present quarters at 38 Steeles' Road was purchased. >



The Society was publishing a magazine now, "*The Inner Light > Magazine*", and in its pages toward the end was a small section for advertisements. One frequently appeared there advertising a bed-sitting room at No.3 Queensborough Terrace for anyone who was sympathetic to the esoteric work of the group. They would be told that here was a place where they could live in a community atmosphere and sample something of what was going on esoterically without feeling the need to become more closely committed. This idea was very rapidly dropped for the common sense reasons that it was impossible to control people who were unsuitable and secondly because it was difficult to get the outsiders to move when asked to leave. By eliminating all outsiders, things got under control again.



After the group grew in size, was not as pinched for money and No.3 Queensborough Terrace became better organised, *they hired a full time domestic staff. These were not members of the group but domestic servants and a cook, and the Society was able to afford them well into World War II.* It was only after the War that the last of the domestic staff were finally dismissed and given a formal presentation to mark their years of service.

Meanwhile the group had grown to a size of about thirty. As the group grew there were quite naturally a number of different special interest sub-groups developing. *Dion Fortune's aim was to have the three main strands of the Western Tradition — the Hermetic with ritual magic, the Elemental or nature contact, and the Devotional representing the spiritual side — all working together within the Society.* The inner-plane adept told her that in order to get a balanced group these three aspects must work together. The Hermetic Ray would synthesise the apparently complementary Devotional Ray on the one side and the Nature Ray on the other. So she started to organise sub-groups within the Society with each specialising in a single Path of either the elemental, devotional or hermetic.

Dion Fortune was really building up three separate organisations, but it must be very carefully noted that they were not chapters or sub-lodges or anything like that, they were merely specialised occult groups within the one organisation. Fundamentally there exists the Devotional Pillar and the Elemental Pillar with the Hermetic Pillar to reconcile them.

But to make something like this work you have to have a good development in all the people taking part. Dion Fortune was always aware of the shortage of time. She had this enormous pressing urge to move, almost as if she knew that her life would be a comparatively short one. Consequently she was building up the Society as fast as she could, feeling that she had to get a structure of some sort going, and that she could correct the deficiencies and problems afterwards. She was not able to do this, and these ideal conditions for the three Rays to manifest were not realised at that time.

Like many people of her stature and intelligence, Dion Fortune was a bit naive as far as human nature was concerned. She failed to appreciate that these sub-group people would want to build up an organisation of their own to practice the Nature Ray within these specialised conditions and would tend to develop a sort of internal hierarchy of their own. What happened within the Society of the Inner Light was the development of three rather uncomfortable bedfellows, and it finally got to the point where people working with the Nature Ray would not talk to those working with the Devotional Ray, who in turn, would not talk to the Hermetic Ray people, and vice versa. This certainly points to an underdevelopment of the group's structure and the problems it caused had not been satisfactorily reconciled by the time she died in 1946.

The problems were temporarily reconciled by World War II, 1939-45, because many activities had to stop as a number of the members were away in the Services. The War shook them all up and harmony was temporarily restored, but Dion Fortune was never actually able to reconcile the concept of developing all three rays.

The thing to note here is that there never were any schisms or offshoots of the Society and there never were any mandates given to open other lodges of the Society of the Inner Light. It was always one central operation and the only operating lodge was centred in London. Glastonbury was simply a specialist operation where people went to do certain work mostly connected with the Nature Ray and sometimes with the Devotional Ray. The nearest Dion Fortune got to specialised sub-organisations were these three rather uncomfortable sub-groups within the Society itself.

Dion Fortune was completely against the idea of having chapters and mandates to open other lodges because she had seen the abuse that had occurred within the Golden Dawn organisation. In some instances, persons only scantily qualified were empowered to open Golden Dawn lodges in some distant part of the United Kingdom and it was extremely difficult to keep one's finger on what these semi-official lodges were doing. Under the right circumstances, the concept would work well and could develop into a healthy group, but often the emphasis was more on maintaining numbers than

developing quality. Consequently, many chapters of the Golden Dawn system deteriorated to where, in one instance, two of the officers, a husband and wife, engaged in a full scale family squabble in the middle of one of Dion Fortune's initiations in the Golden Dawn system! Frequently, a number of candidates were initiated together and stumbled over each other due to untrained officers who were unfamiliar with the ritual.

Dion Fortune's organisation was always well disciplined and had a standard of ritual that was effective, efficient, and produced results. She had raised the whole magical procedure several levels. The purpose of the Society of the Inner Light was originally two-fold. The first was to train people from the standpoint of regeneration so that they could become better examples of what they ought to be and hence have an effect directly on the world. The second objective was to direct a propaganda organisation to produce literature and books, to offer lectures about the work, and to spread the word in a manner that could be clearly understood by the public at large.

However, once the Society got going and the inner-plane contacts were established, the adepts quite plainly stated that: "We are not going to spend a lot of time and trouble playing around with you — we want results. We are going to use you and in the process you will get developed." It was not to be a mutual admiration society with people sitting around going in for a bit of self-development. Thus the purpose of the organisation tended to change, the regeneration part was obviously necessary but the propaganda part was largely withdrawn apart from the books Dion Fortune wrote. The inner-plane adepts placed an enormous stress upon regeneration of the group consciousness and upon talismanic and magical action. The bias and stress of the group had now passed over from propaganda to the magical regeneration of the group mind.

The Society of the Inner Light came in for an enormous amount of criticism because the Society was never represented at occult conferences. No one from the Society of the Inner Light would lecture or appear as a representative, they were completely isolated. Hence, the Society was considered to be stuffy and possibly incompetent. The objective had changed following inner-plane instruction so that now the prime function of the organisation was to operate on the group mind consciousness and ultimately on the world condition.

Dion Fortune had publishing as a legitimate and mundane channel into the ordinary life of the culture because people were interested in buying books. Books have an interesting effect because they act as filters. If you read a book and like it, then presumably you are in tune with most of the ideas, so the book gathers together those of a like mind and eliminates the disinterested. Whoever read Dion Fortune's books and approved was quite likely to go along with the

practices and precepts of her group. She found that this was a legitimate way into the group mind quite consciously and quite normally. This was a propaganda channel and it also acted as the sole recruiting tool for the Society. The books acted as a useful filter and they were at least one step in that person's selection.

In the early days of the organisation, Dion Fortune did give a lot of public lectures and a study course was set up which consisted of a mixture of lectures by her and other senior members of the group. Certain homework had to be done which consisted mostly of visualisation and the study of the Qabalah. The Society maintained this program for some time, but as the organisation grew and became more withdrawn, the public lecture part of the study course stopped as well. It is interesting to note that the Society was getting more and more inquiries from interested people who had read Dion Fortune's books but lived in fairly inaccessible parts of the United Kingdom and some of them from abroad. These letters showed a need for another form of training course available to all which could be completed at home prior to invitation and initiation into the group.

A correspondence course was developed and it went through various forms, but normally consisted of some printed material which the student had to work through, plus a recommended book which provided most of the essential reading material. The student would read and answer questions on the lesson from both the duplicated material and the book, and he would also perform a daily meditation and record it. The study course was divided into three or four parts and an essay on each part had to be submitted and accepted before the next part could be undertaken. The final part was a screening or a threshold-conditioning course, which was supposed to give additional information that would enable the student to decide whether he or she wanted to go into the group. When all of this had been satisfactorily completed and the neophyte was accepted by the Society, a ritual initiation followed.

It is important to note that at the end of the study course but before the threshold or linking course, there was always an interview with one or more senior people in the organisation. This normally took place in the library of No.3 Queensborough Terrace. The technique would be that the potential candidate was invited along at eleven o'clock in the morning or some time like that. Possibly coffee and rolls were provided and one of the interrogating members would be present. This member was generally male. Another member who was a psychic sensitive would be in the room as well, but would take no part in the discussion. The interview went on for anywhere from twenty minutes to more than an hour and gave an opportunity for the candidate to ask questions as well. It was a very searching but deceptive meeting. At the end of the discussion, the members would withdraw from the room and decide if the candidate should be invited to continue. If the answer was satisfactory, the

members would immediately produce ‘The threshold course material’ and give it to the student before he went his way.

This method worked quite well with these perceptive people in the Society. The threshold course took eight weeks to complete and the Society always had that period of time in which they could change their minds, so the threshold was a buffer as well as advanced neophyte training.

It must be stressed that in the heyday of the Society the neophyte student had absolutely no contact with the organisation at all, save through the material of the study course and the one short interview, prior to initiation. Therefore the candidate had no opportunity to assess the members or anything else about the organisation. Almost everything was taken on trust. It is possible that a slightly arrogant attitude did pervade. The assumption was that the privilege of entering the group was so great there was never any question in anyone’s mind as to the ethics of the situation. So it was accepted automatically that the privilege would more than compensate for any inconvenience.

In the next step the candidate would receive a letter inviting him to come for initiation on a particular date. It was as simple as that. The candidate was asked to respond immediately saying that the date was suitable as it was not expected that there would be any problem. In other words, the Society of the Inner Light would give a date and, generally speaking, it would be understood that it would be accepted. However, in the case of people travelling from abroad or on duty in the armed services, the Society was quite flexible.

People came from all over the country and the continent as well. It speaks well of the reputation of the Society of the Inner Light that they were able to maintain this attitude for some ten or fifteen years.

It is possible to find a great number of faults with this training plan on looking at the material with the benefit of hindsight. The program looked woefully inadequate but it worked. The fact was that the Society did seem to produce quite reasonable people who suffered from a shortage of basic information but made up for it with their dedication and enthusiasm. Success was remarkably consistent, possibly due to the fact that most of the neophytes came into the group through reading some of Dion Fortune’s books and were already sympathetic to the general ideas.

In later years the study course was re-written several times. Some of the versions were a curious mixture of the occult and of a sort neo-Catholicism. By and large, during the Society’s heyday the study course was quite short and intellectually simple. The course contained the basic precepts in an easy to understand manner

Additional books were recommended and varied according to the time. During one period Mallory's "Morte d'Arthur", a twin-volume work on the Arthurian tradition was recommended. Most students found this very difficult to understand because of the archaic language and some of the rather quaint expressions. At another time, Jacobi's book on "The Psychology of C. G. Jung" was highly promoted. Dion Fortune's "Mystical Qabalah" was always included and was one of the standard books. In earlier times the "Cosmic Doctrine" had been used but was discontinued because most people found it confusing and hard to comprehend.

THE INNER-PLANE ADEPTS

Dion Fortune founded the Society of the Inner Light and guided its development on the basis of direct communication with the inner-plane adepts. She declared openly that the bulk of her rituals and knowledge papers were of inner-plane origin in contrast to the material used by the Golden Dawn initiate, which was written by the human superiors in the lodge.

Dion Fortune was an iconoclast and, like Martin Luther, believed that every man and woman should be his own priest. Despite the framework of discipline necessary to any organised group she encouraged individual approach to the inner-plane adepts implementing their dictum. "What you now are, we once were; what we are, you may become; whence we come, you may go." By this approach she hoped to overcome the fossilisation of truth and the superstitious approach to esoteric practice that had become commonplace.

Dion Fortune saw the Society of the Inner Light as the physical plane terminal of an organisation that had its origins, not in this world, but on the inner-planes. That is an important concept and here the fundamental difference between the Hermetic Order of the Golden Dawn and the Society of the Inner Light is highlighted and the cause of much misunderstanding explained.

The truth is that the Golden Dawn and the Society of the Inner Light had completely different aims and their terms of reference were quite different. The Golden Dawn was a society founded to investigate magic, the so-called hermetic science, the hidden forces in relationship to man and nature. The Society of the Inner Light on the other hand, took magic as incidental to its true purpose which was the implementation of the next phase of human existence, the bringing to earth of the Great Plan in the Mind of God. Magic, it was taught in Dion Fortune's group, was simply a set of tools to help man get to grips with the inner realities. It was taught with the aim of making the initiate more efficient so that he could properly use these techniques more effectively just as a man with a bulldozer

could clear a forest better than a man could with an axe.

Dedicated work with occult forces should improve the stature of a man, enhance his abilities, increase his capabilities and rid him of at least the main psychological blockages and personality problems. But all of this is simply incidental. The operation of the occult forces upon him will produce these effects, but the object of the exercise is not simply self-improvement, but to make him a better tool to be used for the regeneration of mankind.

The term regeneration means “rebirth” and it is considered that if a man co-operates with these great natural forces which are used within occult fraternities, he will experience changes within himself that could be called rebirth. Carl Jung used the term individuation to mean a person’s becoming more himself and Jung saw the goal of the psychological therapeutic process as enabling man to become more perfectly what he should be. This viewpoint would be shared by occult organisations. But it should be stressed that this is incidental to the work of the organisation. The object of the training is to prepare him for service to others.

The Golden Dawn lodges were like a group of abstract researchers, fascinated by the details of their methods and apparatus, while the Society of the Inner Light sought to use esoteric science to help the human condition. Dion Fortune’s work represented in its day an evolutionary breakthrough in esoteric group development. It was a product of its age, as was the Golden Dawn before it, and the importance of each should be understood as such.

The inner-plane adepts were absolutely essential to Dion Fortune’s work. Her original impetus came from such a contact and the development of her Society was based entirely on inner-plane direction.

An inner-plane adept by Dion Fortune’s definition is a human being who has evolved beyond the need for further experience in the physical world and who is continuing to evolve on non-physical levels of existence. *The men and women who have evolved to this point have a choice of leaving behind all contact with physical human beings and journey on through the realms of glory for their own growth, or, if they decide to follow the path of an inner-plane adept, they voluntarily forego the personal freedom in order to help their brothers and sisters still in the flesh.*

The inner-plane adepts are grouped together into like-minded association as we are on this plane. Thus, those who work in the areas that we call occult, continue to do so after they cease to need physical bodies. 'File inner-plane adepts have evolved to different degrees of perfection just as in the physical world we recognise that some men are nobler and wiser than others. Thus there is a

continuous graded hierarchy between man in his various stages on this plane and God.

These great intelligences have developed beyond the need to incarnate and all the experience of their lives on earth have been absorbed into the essence of their present makeup. They no longer live on earth, they are no longer incarnate, and the tales of their living on the earth in remote places are quite groundless.

There are of course, high adepts, highly developed and illuminated men of this world, but these are not yet inner-plane adepts. It may be that in the future as evolution proceeds, illuminati of the grade of inner-plane adept may remain on earth instead of passing on to the inner-planes and **remain in full contact with both inner and outer planes in order to accomplish certain work.** *In which case they will remain in incarnation as long as the physical vehicle remains effective.* But these would be very special conditions at sometime in the future and certainly do not apply at the present time. (30s)

The inner-plane adepts have given certain guidelines to assist those who want to make contact with them. If a student sets out to look for the Path, he shows a desire, which will be noted by those who watch on the inner-planes, and he will be assigned to a group-class according to his temperament. After he has gone a certain way under that tuition, he will be put in the care of what is called a guide who is not to be confused with a spiritualist guide.

A guide, in this terminology, is the first work assignment given to souls when they leave the physical plane for inner-plane work. *The guide will try to impress the teaching he wishes to convey on the soul of his pupil by what we would call telepathy and the pupil must try to catch what is said.* Later the pupil will be put in touch with one of the lesser inner-plane adepts and be one of the number of pupils for whom that inner-plane adept is responsible. A guide has only one pupil at a time, but an inner-plane adeptus has many and is much more concerned with groups than individuals.

As the pupil advances further he will be passed to inner-plane adepts of higher grades and different specialities. His problem will always be to listen and hear what his inner-plane adept says. The higher the grade of the inner-plane adeptus, the more remote he is from earth beings.

What are the inner-plane adepts? Beings like yourselves, but without bodies. They have gained wisdom through experience and desire. They are not gods, they are not angels, they are not elemental, but are those individuals who have achieved and completed the same task as you have set for yourself. **What you are now, they were once. What they are now, you can be.**

Have you so little belief in the survival of bodily death that you cannot conceive of the existence of the inner-plane adepti? Have you so little belief in the doctrine of evolution that you cannot conceive of beings as greatly superior to your soul as you are to the animals? Have you so little knowledge of the power of the mind that you do not believe in the possibility of communication between you and them? If there is nothing higher than yourselves, what are you striving for? And if you accept the possibility of entities being higher than yourselves, why should you not also accept the possibility of communication with them? If you accept the possibility, why should you not try it? And if you try for it, why should you not expect that your first achievements would be rudimentary and imperfect and inaccurate? *If you never make a beginning you will never arrive at completion.* You must be content to speak in broken tones before you can speak fluently. If you do not try, you will never learn to speak thus. You shall learn the language.

You must understand that the inner-plane adepti as **you** picture them, are all imagination. Notice well, that the inner-plane adepti were not said to be imagination, but the inner-plane adepti as you picture them are imagination. What the inner-plane adepti really are you cannot realise and it is a waste of time to try to do so, but you can imagine the inner-plane adepti on the inner levels and contact can be made through your imagination. Although the mental picture you may have is not solid or actual, the results of it are very real. As long as you are a concrete consciousness you will have to use the imagination to reach the abstract. It is the Laws of the Constructive Imagination that are taught in occult science.

Constructive imagination is the use of the image building faculty of the human mind in a definite, planned way. The inner-plane adepti stress that it is impossible for a human being in incarnation to understand what the real state of inner-plane existence is. Nevertheless, if the image building faculty of the human mind is used to make a workable image of the inner-plane adepti, then the inner-plane adepti can contact the individual by using the image as a channel. Though the actual image is not real, the effect of the process is true because the inner-plane adept has used the image to establish a working relationship with the person on the human plane. What is happening is that the laws of the astral plane, on which the image exists, are being used in developing a channel for communication between the planes.

It should be recognised that the greatest privilege a human soul can receive is to be accepted by the inner-plane adepti as a pupil. The attitude towards such training on the part of the pupil should be that of gratitude for the privilege. The pupil is trained simply in order that he may help others, not for himself alone. The soul that is ready for the training will not need any persuasion or special

treatment. If it should be required, the soul is obviously unready. A teacher on the physical plane may pass a pupil out of pity but be assured the inner-plane adepts will not. The pupil must come up to the standard or be put back into the lower class to try again. The pupil can try as often as he likes but to advance a soul to a stage to which it has not attained is a most cruel thing to do, as the forces it will meet will shatter it.

In one sense there is no hurry, you have all time. In another sense and on another plane the work presses and you are urged forward. So, have patience on the outer but on the inner plane onwards for God awaits you.

Dion Fortune would have said that a true occult group is a fraternity of people dedicated to helping humanity and such a fraternity is founded by one of the inner-plane adepts. It is a very difficult process for the inner-plane adept is on the inner-planes and has to make contact and work through someone on the physical plane in order to found a physical esoteric group. Some of the necessary requirements are:

- 1) The person on the physical plane will need a fair degree of developed psychism in order to establish contact with the inner-plane adept.
- 2) The earth person must have a strong personality which is able to overcome the practical difficulties of starting an occult group.
- 3) The individual must be a comparatively advanced person esoterically.

There are few people who have all three of these qualifications. There are many dominant personalities about, quite a large number of psychics and a fair sprinkling of spiritually advanced people — but the combination of all these in any one person is rare because psychism goes almost invariably in hand with the sensitive temperament which cannot cope readily with all the administration and finance problems involved in starting a group from scratch. H. B. Blavatsky was one example of a person who succeeded and Dion Fortune was another.

As those in touch with the inner-plane adepts proceed in their evolution they are given certain work to do for themselves and by those assignments, they themselves continue to learn. Such work given to a pupil by an inner-plane adept might not always sound very interesting but the pupil has to begin with small matters.

Very often, such people who are given lesser tasks are the guides. The occult guide on the inner-planes is usually entrusted with a

certain pupil to help him, report on him, and watch carefully over what he does. But also, those people in physical bodies on the physical plane who are developing contact with inner-plane hierarchy are also given these tasks and for them it is harder than someone who is permanently on the inner-planes because they have to attempt to get a clear telepathic impression of the duty to be carried out.

It should be remembered that contact with an inner-plane adept does not usually manifest in hearing particular words in the inner ear or seeing wonderful visions with the inner eye, but in a telepathic type of contact on an abstract mind-level. As all contact with the inner-planes is subjective, there is of course much room for error and delusion, and a very high degree of training is necessary before someone can bring through a message undistorted and untinged by his own pre-conceptions, prejudices, or unconscious complexes. This must account for a lot of the discrepancies in inspired writings. (The word subjective, in the way it is used here, means within the consciousness of the person concerned, while objective means outside the individual consciousness and in the world.)

It is not until a group is sufficiently established to have a team of competent communicators whose work can be cross-checked by others who have enough telepathic contact to be able to judge intuitively what is true or false.

There is a great difference between Eastern and Western teaching on this subject. The situation has not been clarified by the efforts of the Theosophical Society despite the great good they have done, because they have taught Western people ideas that applied predominantly to the life-style of the East.

In the esoteric it is necessary to work according to the conditions where the work is being done. In the hurry of modern life in the West, with its increasing mechanisation and the general noise and bustle, force cannot be concentrated as easily as in the more passive East. Nor are the bodies of Western men fit for constant going in-and-out of the physical body in doing the esoteric practices of the East. There is too much strain from the noisy world of the West, and for that reason ritual has been widely used as a powerful technique for concentrating power in certain channels and bringing it down to the physical plane in that way.

It has often been said that certain adepts have been such and such a well-known historical figure in some incarnation. Very possibly they have, but there is always another possibility; namely, that the spirit of the inner-plane adept may well have worked in the very dedicated pupil and have been so incorporated in that pupil mind and spirit, that it may give all the appearance of an incarnation, though in fact, it was not one. A particular pupil who makes an effective contact with an inner-plane adept may undertake certain

work for that adept and devote perhaps the rest of his life to it. If he remains true to his dedication, then he will become so attuned to the particular attitudes, experience, and dedication of the adept, that he will develop so many characteristics that when looked at historically, it may make him capable of being confused with the adept whose force he is mediating.

Dion Fortune considered that the inner-plane adepts who are in contact with dedicated groups on the physical plane help to bring in the next phase of human evolution and it is interesting to take the development of the spiritualist movement and the Theosophical Society as examples of how this comes about.

In the Victorian Era, the occultists felt that the cycle of evolution had reached its most materialistic point and now it was necessary to change direction and give new impetus in order to swing around the nadir and to move onward and up the evolutionary scale. First of all it was necessary to wake up the ordinary Victorian who was rather dull and respectable and somewhat unimaginative and obsessed with a mechanical idea of science and the universe. They had no particular faith in the Protestant worship they practised and many did not believe in continuity of life. Therefore, that side of things had to be awakened in them.

For that purpose a movement known as spiritualism was set afoot by which, through mediums, those people could get into touch with their departed friends. This established a contact with the inner-planes which the Victorians were able to believe with a conscious mind and it really did not matter that this activity was often associated with the uneducated, the curious and the sentimental. The point is that in order to investigate this movement, persons in authority went out to look into these matters and found the inner-plane adepts of higher grade and of different teaching. So the spiritualist movement actually prepared the ground in two ways: first, it started to move the stolid and unimaginative population of that time into considering that there might be other levels of consciousness in addition to that of the physical plane; and second, it prepared the people for a higher level of teaching which the inner-planes began to send through. Therefore was the Theosophical Society begun through spiritualism and provided this meeting of the cultures of the East and West. Although the terminology was often confusing and living conditions were not right for the Eastern teaching, nevertheless a great movement was started to regenerate the group-mind of the Western cultures at that time. The great inner-plane forces began to penetrate the mundane minds of ordinary people all over the world and particularly in the West.

Madam Blavatsky popularised the inner-plane adepts, mahatmas or masters, and there was much talk of their activities. It was believed that some of them lived in the mountain vastness of Tibet and that

one or two of them walked about the streets and even attended Oxford University. There was quite a lot of nonsense taught and it was the legacy of this misunderstanding of the inner-plane adepts and their purpose that Dion Fortune set out to correct.

As a rule the inner-plane adepts do not like details of their past lives to be given out as this tends to limit people's conception of what they are now. An example often given is that of the Master Rakoczi. This great being is often connected in popular occult books with the Comte de St. Germaine, but anyone who knows much about the life of St. Germaine and of what the Master Rakoczi really is, will realise the irrelevance of associating the two together. The truth is that Rakoczi was not St. Germaine in a previous life, as popular theosophy would have one believe, St. Germaine was simply used by the Master Rakoczi for certain work in a manner mentioned elsewhere. One must remember that the inner-plane adepts have to use what tools they can get. The Comte de St. Germaine, himself, was by no means a Master.

The inner-plane adepts are of course, numerous. Koothoomi and Morya were the Eastern Masters behind the early Theosophical Society. The Venetian Master was one who specialised in healing and was known as the Master of Medicine. He was a member of the Great Inner Askleplan Order and had little patience with dabblers and meddlers. The Master David, who was one of the lesser English inner-plane adepts, whose last incarnation ended on the battlefield during World War I, takes a great interest in youth.

There is one particularly powerful being who is much concerned with esoteric groups in the Western World and who twice served as Lord Chancellor of England. The Master Hilarion, another interesting inner-plane adept, is said to be particularly concerned with religions and movements effecting the mass of humanity. Some are Masters of Strength, others of Compassion, and yet others. Masters of Wisdom. Greater even than these are the Masters of the Masters, of whom the Lord Jesus is said to be one.

It was to these great beings that Dion Fortune dedicated her life. Whether one considers them fact or fiction does not matter. Throughout the teaching she received from these beings, the one thing stressed was the great spiritual journey. The powers of magic and occultism were simply to be regarded as a technology to serve that end.

TRANCE CONTACT WITH THE

INNER-PLANE ADEPTS

Early in her occult studies, Dion Fortune attempted to use magic powers to free a girlfriend from the domination of her mother's actions. To do this she gathered together a group of acquaintances who were either curious or mildly interested in the subject but

completely untrained. They were instructed to make up some sort of a circle along spiritualistic lines with Dion Fortune seated in the leader's place and then when things settled down, she gaily commenced to go into a trance. She left her body easily, did what she thought she had to do to accomplish the task at hand, and as she returned to her body...

Dion Fortune found that she had been flung to the floor and was up against the wall, a man had been thrown on top of her and he was shivering with fright and terror, and the room was totally wrecked. She had loosened some type of uncontrolled force, which was still tearing about the room and creating an eerie feeling. Not only had the experiment done the immediate damage to the room but also the presence of this force had awakened all of the babies in the town and all of the dogs had started to bark. Chaos was rampant.

As soon as Dion Fortune had left her body, the control group started hearing voices, bell-like clinking noises and other spiritualist type phenomena. They lost their heads and ran from the premises. In breaking the circle the force was released to do its active damage. It appeared that this was the type force that Dion Fortune was trying to combat and destroy and now it became quite obvious that this sort of thing was difficult to control and definitely not to be played with.

Luckily no personal harm came from the experiment but Dion Fortune learned many lessons: inner-plane forces are powerful; knowledge and ability are required to work with them, reliable and knowledgeable assistants are required; and occult work is not a toy or plaything and is to be respected and used only for worthwhile purposes.

She continued to train herself as a trance medium, and when questionable mystical or occult information was given to her, Dion Fortune would check it out in trance and through her new friends on the inner-planes. This contact was important as it gave her first hand knowledge, which most others in the occult knew only from books.

Later when she was active in the Theosophical Society she was able to question whether the ways of the East were proper for the West, and when a new member in the Order of the Golden Dawn she searched for the answer as to whether the wisdom and knowledge of the Golden Dawn was in fact the true information or whether it had been misinterpreted and changed as it passed down through the years.

Through this inner-plane work she determined that the ways of the East were not for the West and also found that some of the teachings of the Golden Dawn were suspect. Dion Fortune thought

these findings were true and decided it would be best to go back to inner-plane sources and start anew in building a base for future occult work.

Dion Fortune is a fundamental and important figure in the Western Esoteric Tradition because she was able to go back to the source and was the first person in the West who was able to produce a new magical system that was workable and usable.

The principles incorporated in her organisation, the Society of the Inner Light, were based on information and instructions that were revealed to her from inner-plane sources and were not revisions of material gathered from previous sources. The fundamental precepts of the Order of the Golden Dawn and other societies which preceded it came from ancient texts and therefore were based upon authority not revelation.

Dion Fortune felt that much of the Golden Dawn material came from manuscripts which had been copied, amended, abridged, and conjured-on so much that in its present condition it bore little resemblance to actual inner-plane reality. Secondly, she thought that much of it was out-dated and did not fill needs of the 20th Century Man. The essence of the Golden Dawn was a 19th Century phenomenon and much of it went back earlier than that.

She felt that she was now forced back on her own resources and because Dion Fortune had trained herself as a medium, she was able to develop her own system from material that was given or revealed to her from the inner-planes. The ritual material, instructions, and knowledge papers which came through her own mediumship were some of the finest examples of trance work that have come through. The quality of the best was exceptional.

Quality of inner-plane material can be judged two ways. First, if the information given stands the test of pragmatic trial, the information is verified and is capable of being used because it works. Secondly, and in Dion Fortune's own words, such valid instruction "would cause the heart to bum within one, and there would be a deep intuitive reaction to the material, and one would feel that this was essentially something that was vital and something which was not simply a commentary on old information." Nearly all of the better material that Dion Fortune obtained in this manner would excite the person reading it.

One of the prime reactions to the material was a feeling that there was a very powerful entity behind it; in fact, one would feel the presence of the living being who was transmitting this information. The information being received was unique, had immediate relevance, and was inspiring.

The inner-plane adepts are beings who have evolved beyond the need for incarnation and have achieved relative perfection. They are fully evolved human beings but instead of entering into the divine union, which is the final goal of evolution, they have elected to remain within reach of the earth sphere in order that they may serve humanity upon its evolutionary journey. By thinking of them a student makes an initial contact and this contact is capable of development as the student advances. Therefore a student was told that when he made his salutation, he was to think of the inner-plane adepts as his elder brothers who were organised into a graded hierarchy for the service of God and man and the earth on which we live.

The inner-plane communications came through with a style that was completely different from Dion Fortune's normal writing, making it evident that some other personality, whether from within herself or external, was concerned with their transmission. Through her mediumship and with an untrained group of people supporting her, Dion Fortune brought over new material on many subjects of which the ritual part and the formal instruction papers were only a fraction. It is said that she brought through over 10,000,000 words as a medium, enough to fill 100 books. Whatever else might be said, she was very prolific, and something was moving her.

The type of trance she used meant that she was totally unconscious and therefore required assistance. She normally had a small group surrounding her, from at least three to a maximum number of probably twenty at any given session.

In going into a trance she would take precautions that she was not to be physically disturbed at anytime, that the area was properly scaled, and only then would she go into a self-induced trance and leave her body entirely. The procedure she used was one she taught herself, claiming that she had no natural mystic powers. She would get into a totally horizontal position, lying on a couch positioned in the centre of the room in which she was operating. Traditionally, this was within the temple and her couch formed an extension of the central altar towards the East and in a line, east-west. In trance work it was usual for Dion Fortune's head to be toward the East and her body on the couch would effectively form the extended altar. The technical name for this is "pastos", the name coming from the pythonesses of old in Greece.

When the temple was secure, Dion Fortune would lie down, take a few deep breaths and get generally relaxed. She would then withdraw her consciousness from the physical plane by concentrating in turn upon a succession of symbols. Each symbol was more abstract than the previous one. This process, although essentially simple, is by no means easy to do, but she had developed a very high degree of concentration and was able to succeed.

The symbols she used were a mixture of the symbolism from the Golden Dawn (which she used in the early days) and certain inner-plane symbols that had been revealed to her through her early mediumship. As she progressed beyond a certain point, consciousness of her physical surroundings quite suddenly left her and she would be aware of fear and the feeling of a constriction in her throat. The throat centre was obviously affected here as she felt as if it were necessary to swallow some sort of obstruction and anyone observing her would notice that she kept swallowing spasmodically. After this, quite suddenly her respiration would slow down, her pulse beat would drop to about half speed, and she would start to produce a rather acid perspiration.

From Dion Fortune's point of view she would feel that she had detached herself from the body and **she would then journey to an inner-plane temple** of some sort which was apparently provided for her by the communicator. Remember, the people with whom she was in contact on the inner-planes were not spiritualist guardians or anything like that, but far higher beings.

The general surroundings and the general conditions of her trance were under a much more controlled situation and of a much higher type than the spiritualist trance mediums of that time. Hence she did not just lapse into unconditioned unconsciousness, but was taken to a suitable temple where she remained throughout the trance session.

Inserted illustration of idea of inner temple, artist is Gilbert Williams,
(was not in orig.book)



Next, the inner-plane communicator would attempt to make contact with her physical body. Sometime during the early period when she was in this inner-plane temple, she still had some residual consciousness of the physical body. *She was aware of this physical body as if it were something belonging to her but was very far away.* She would feel in herself that attempts were being made, by the inner-plane communicating entity, to activate the contact, and she supported this by attempting to move her vocal cords. Generally those who were watching and listening on the physical plane heard the entranced body say in a very low and sometimes rather croaky voice, some words of greeting or possibly just a simple word.

As soon as the physical plane group around her responded and that seemed to be an essential part, it was as if the channel of communication had opened up between the entity and the group. Then immediately, Dion Fortune resting in her inner-plane temple, would lose any remaining consciousness of her physical body and the inner-plane communication would proceed from that point to the scribe and observers on the physical plane. *The essential thing appears to be that the inner-plane entity had to get a response from the group and then it was as if an interchange was set up and the communication began to pour through.*

If the communication is considered as the substance and the contact as being a sort of modulation of a force, then the circular force was established when the attention of those surrounding the medium was directed not toward the medium, but toward the communicator. It is an inner-plane force and the action is like completing the circuit.

The inner-plane link was through the medium to the group, but initially to the medium only. If the inner-plane communicator was to talk to the group a conduit also needed to be opened between the medium on the physical plane and the group surrounding the medium. That came about as the group responds vocally with “greetings” or some similar salutation and immediately a channel is built, consciousness is tuned in and communication is set up. *It seems essential that the flow had to pass through the physical plane and become grounded.*

It is significant that the quality of the communication, the strength, certainty, freedom from interference, and so on, depends very much on the quality and response of the group surrounding the medium. It is as if the common pool of the mental energy, shared by the group, determined the overall quality and the depth of understanding.

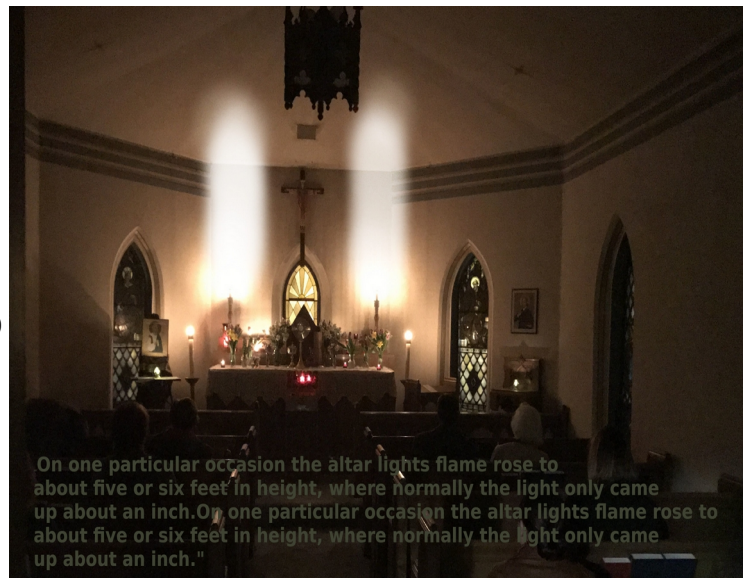
Undoubtedly the quality of the group understanding, the inner development of the group, will determine very largely the communication coming through this type of trance medium. The group pulls through the communicator material, which is appropriate

to its development. There is no doubt that the right conditions in the group can establish great depths of communication. Sometimes communication is extremely positive, very fast moving, and there is an enormous flow of energy that passes through the channel. Such great energy forces can produce unusual physical phenomena.

The phenomena that occurred during trance were generally of two types: sound phenomena and changes in physical objects. *One of the most common curiosities affected candles or altar lights where during the mediumistic sessions the flame would frequently well up to enormous heights.* These were physical phenomenon, they were not astral. **On one particular occasion the altar lights flame rose to about five or six feet in height, where normally the light only came up about an inch.** This occasion was during reception of certain parts of the "Cosmic Doctrine" ([link](#)). The scribe working the session almost fainted as there was also a great rush of wind within the room as the flame increased. Wind and air movement was not uncommon because the communication is basically an energy transference. In this one instance, the altar flame did not flicker but held absolutely steady as it increased up to the great height.

(>not from book>)

They were working in one of the sanctuary bungalows at Chalice Orchard in Glastonbury and the inner-plane communicator said that in order to bring the "Cosmic Doctrine" material through, it was necessary to use certain elemental forces as a back-up to provide a more solid channel and that these elemental were very active on the Tor.



Other easily observable phenomena included very loud knocking sounds, bell-like sounds, and on several occasions pieces of paper used by the scribe were lifted and wafted around the room.

At other times using different group members and other types of group mind surrounding the medium operation, these phenomena could be entirely absent and yet the quality or depth of the communication might be enormously enhanced. It definitely has something to do with the components of the group-mind surrounding the operation of mediumship.

From Dion Fortune's point of view, she relaxed and enjoyed the inner-plane temple provided for her, until the time came to return. Then she just experienced the classic situation of returning to the body sometimes with a jerk and at other times smoothly, when she would enter her physical body *totally unaware of what had occurred*. In general, the most she would experience on re-entry was the

approach to the physical body in which she would appear to hover over her body for a moment and then would drop into it. Conditions would determine how smooth this re-entry was. Under certain conditions it could be rather violent and she would snap into the body and wake suddenly with a splitting headache. On other occasions there would be a slight sinking feeling in the solar plexus. Re-entry could be extremely turbulent and sometimes very unpleasant.

Dion Fortune never had any major problems after she established her working group. It is quite unsatisfactory to attempt this type of mediumship on one's own or with a few untrained people. It appeared that as Dion Fortune's work progressed, communication of high level material was impossible using this comparatively simple technique. Inner-plane communicators suggested to her that a relay system should be employed, similar to that used in FM radio and television. There would be present an inner-plane entity of modest grade who could make easy contact with Dion Fortune after she left her body. This entity acted simply as a relay station. Some higher being would pass the previously unrevealed information down and the second lower grade entity, nearer the earth, would relay the message through the medium. *When the material of the "Cosmic Doctrine" was received, two such relays were used because the source was so remote that it was almost inaccessible.*

The technique has its in-built dangers for it involves a chain of people who, like dispatch riders of the armies of old, had to relay information frequently by voice to ear. Consequently, it is probable that a certain amount of distortion crept in, but that was the system used.

She described the simple induction of trance in "**Through the Gates of Death**" ([link](#)), which was an instruction paper, which was never intended to be followed. In this book she was trying to contact and enrol spiritualist group members and therefore was writing material they could understand while at the same time pointing out to them the very different nature of occult trance communication.

As time went on, the inner group developed and the method of trance changed. By the time of her death, Dion Fortune was experimenting with what would later become mind-to-mind communication. In the mind-to-mind communication, the trance method was abandoned and she would withdraw consciousness from the physical universe around her. She would appear to operate a form of telepathy and there was no withdrawal from the physical body.

She considered that in mind-to-mind communications, the channels offered to the communicating entity were in danger of

being distorted by psychological problems of various sorts in the medium. It is an old occult saying “power works through the operator”, consequently, the communication presumably coming through her would be conditioned by the content of her unconscious. Dion Fortune thought that in a pure transmission, where the communicator operated the vocal cords directly, there was no danger of this as the inner-plane entity was simply using the physical body as a voice. *In other words, the inner-plane was using the human being as a robot.*

The trance method is only suitable for very low level communicators and as soon as she started to deal with higher level entities, whose natural habitat was on rarer and rarer planes, this method became less possible to use in the pure sense. Consequently, more material had to pass through part of her own consciousness before it reached the vocal cords and came out as speech.

By the time of her death, Dion Fortune had never managed to get the mind-to-mind technique fully established, at least for public consumption within ritual conditions. She simply had experimented with it and had been forced to return to the trance method for most communications.

In an occult group of the type that she had, there were two occasions where trance communications would take place. On one occasion, the communication would simply be for information, perhaps knowledge papers to explain some point, or perhaps to gain ritual material that was to be used for the group. In this case, an extremely small and select group of possibly three people could be used. In the second instance, the trance would be in a full ritual condition, ex cathedral, with twenty or thirty people present. The medium functioned as a loudspeaker system to allow an inner-plane communicator direct contact with the group for inspirational purposes.

(see also: **Johannes Greber: [COMMUNICATION WITH THE SPIRIT WORLD ITS LAWS AND PURPOSE](#)** | [audio](#) | this book has important info on how the comm.to the higher worlds are possible [f.x.from this part/ audiofile on](#) + norsk utg: [*Samkvem med ånde verdenen, dens lover og hensikt av Johannes Greber \(oppr.fra1937\) norsk oversettelse](#) eller via [her](#) om linken over ikke fungerer)

Hence there are two different conditions: in the first instance, through Dion Fortune was relayed special information which was taken down by a shorthand writer—the communicator would speak through the medium, and the stenographer would write it down; in the second case, communication was performed under ritual conditions and was intended as an open address to the group. From Dion Fortune’s point of view, the real leaders of the group, which she organised and supervised, were the inner-plane adepts. Consequently, the inner-plane “boss” would come through via a general communication to the entire group on certain occasions. These occasions were normally at the equinoxes or quarters of the

year. They were inspirational talks and quite different from that which was being done in private to gain information for the entire occult movement.

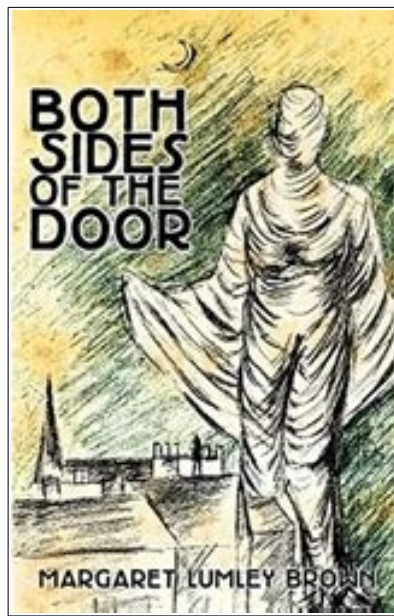
During the war years, Dion Fortune had been experimenting with an alternative form of mediumship. Inner-plane communicators were transmitting more and more material of an abstract philosophical nature. Also, the classical trance method required the communicator to take over the speech control mechanism of the medium. High level communications can very rarely take place in this way because when the communicator is an inner-plane adept, there is no body dense enough to make a link. The inner-plane adept's most dense body is on the abstract mental level. *Remember, when the "Cosmic Doctrine" was transmitted from a very high source, at least one relay had to be employed.*

The new method involved the medium's raising consciousness to a much higher level, equivalent to Tiphareth on the Tree of Life. This was more like meeting the communicator face to face and involved first progressively shutting off the outer layers of consciousness. Thus far, it was the same as for the classical trance, but instead of stopping at the level of the lunar consciousness, Yesod on the Tree, the second stage of the operations continued with a further inner journey ending with the junction point of individuality and personality, the condition which Qabalists call Tiphareth.

Here, the link with the communicating entity was made. Here, a mind-to-mind contact was established and the medium never relinquished control.

Margaret Lumley-Browne ([link wiki](#)) (+ [book by her](#)) began to use this technique under Dion Fortune, but developed it to the full under Chichester. Lumley-Browne had trained herself in a form of automatic writing, and sometimes when she returned to normal consciousness, her pile of paper had been covered with her elegant script. On other occasions she remembered the details and language of the contact and committed it to paper when she returned to normal. Occasionally a thread of normal consciousness remained during the contact and she wrote semi-consciously. She never used a tape recorder for these personal one-to-one sessions.

Once the initial contact had been made, the type of communication would itself further tune the medium's consciousness. *Thus, if some very abstract material was coming through, the medium could be drawn more deeply into her own unconscious, to a level corresponding with the source level of the contact.*



Eventually, under Maigaret Lumley-Browne, this method entirely replaced the old trance technique. However, it always demands a medium of high occult grade who is also very highly trained in this work.

PERSONAL LIFE

One of the interesting things said about Dion Fortune by modern commentators is that she had a tremendous interest in the etheric or magnetic interflow between man and woman and essentially in the sex relationship. As expressed in her many novels, she saw the psychological sanitation of modern civilisations to be akin to the physical sanitation of the medieval World City. She felt as one of her tasks, the duty to put right the sexual interflow between man and woman, not merely on the physical plane, but on the inner-planes as well. The time frame for this was the 1920s and 1930s.

Earlier in the century, Marie Stopes had instituted the first family planning clinic in the United Kingdom and had created somewhat of a revolution with her liberal ideas on the sexual emancipation of the female. Up until that time the wife, particularly in the cases of the lower middle classes and working classes, was constrained to sex and producing children to the point of exhaustion.

Dion Fortune was brought up in this climate and thought that she should do the same for the emotional life of women as Marie Stopes had on the physical side; hence the emphasis placed in her many novels — starting even with [“The Demon Lover”](#), *(some in audio)* but particularly in the case of “The Goat foot God” and leading up to “The Sea Priestess” and “Moon Magic” — to represent a happy, healthful relationship that could occur between man and woman. She saw the woman as the Egyptian goddess Isis and having the more dynamic role in the inner magnetic interplay of the sex exchange.

It was impossible to put these things into plain words in the 1930s and some of her early books appear extremely funny and have drawn a lot of criticism. It must be remembered that the time in which she wrote a publisher would have rejected them instantly had they been more explicit.

Dion Fortune wrote a book on “The Esoteric Philosophy of Love and Marriage” and another called “The Problem of Purity” which viewed in the light of present day morality gives a young man and woman an impression that causes much laughter. In fact she was trying desperately, through the veiled channels available to her, to portray an ideal relationship between a man and a woman. She insisted an essential magnetic component was frequently missing

from what were considered to be stable and normal middle class relationships. Remember that the girl in a middle class relationship was frequently introduced to the man because of some linkage between the two families and almost all of the marriages at that time were arranged. The actual functional side of the marriage went well enough — that is to say the couple produced children — but there was no magnetic link between the two and the lower emotions which provide instinctual freedom and joy were missing. She saw it as her job to get this sort of flow going into society and believed that as a Sea Priestess or Moon Priestess it was her natural task.

Theory is one thing and practice is another.

At one of her lectures she was introduced to a doctor of her age, mid-30s, who had a Diploma in Psychiatric Medicine in addition to his other medical qualifications. This was Thomas Penry Evans, and best of all, he had a sincere interest in the psychology of the esoteric work they were doing. Dion Fortune was very impressed with him as he was with her. She was convinced that Penry Evans > was of a high priestly rank and she regarded him as a priest-companion that she had known in previous incarnations.

Dr. Evans was equally taken with this sort of young group, and within a short time had moved into No.3 Queensborough Terrace and was spending most of his time in esoteric work and withdrawing almost completely from his medical practice. **She realised the importance of having a medically qualified person within an esoteric group because someone could help many of the problems in the psychophysical makeup with expert medical knowledge.**

Dion Fortune was still a slender young lady and even though she exuded power and her natural woman's liberation tendencies.



She was still a very attractive person. Later she became stout and this was thought to be the result of endocrine imbalance caused by the psychic changes within her body. During her mature years, she was a fairly large lady, Nordic appearance, blond hair pulled back

with a bun, piercing blue eyes, a clear complexion, and a ready sense of humour.

Thomas Penry Evans was a well-set figure, the very embodiment of manly virility and who undoubtedly formed the basis for Dr. Malcolm in the book "Moon Magic".

He was fairly heavily built with a dark, rather Welsh complexion. In medical school Penry Evans had been a very enthusiastic rugby player, and up to the time of his death used to make a point of watching as many rugby matches as he could. He appeared to be somewhat slow moving, but was a powerful figure and those who knew him always said he was kind and considerate.

It seemed to be natural that Thomas Penry Evans and Dion Fortune should have been drawn together personally and they were married in London on 7th. April 1927 with Dion Fortune's father, Arthur Firth, as one of the witnesses. This was the first marriage for each of them.

Mr. and Mrs. Thomas Penry Evans set up their home at No.3 > Queensborough Terrace and then later moved to No.21b Queensborough Terrace, which was rented by the Society and used by the higher grades.



Little is known of their married life but several people close to both of them say their life was congenial and compatible although somewhat of a disappointment to Dion Fortune as far as the magnetic side of sex was concerned. All in all it seemed to be entirely harmonious. It must have been apparent to her that she had not married the ideal, magical sexual partner because many of the things she spoke about such as the importance of the magnetic side of the sex function did not appear to work out too well with the good Dr. Evans. It will be noted that when she wrote "Moon Magic", she was still looking through the pages of her book for an ideal magical partner.

Dion Fortune was convinced that he was a priest of considerable magical potential and proceeded to initiate him through the grades



more pictures:

<https://archive.org/details/story-of-dion-fortune-charles-fielding-carr-collins/page/7/mode/2up?q=1959&view=theater>

Dr. Thomas Penry Evans

Dr. Evans undoubtedly had real magical ability and this was rapidly brought back into consciousness but not at the speed he

was being advanced. Dion Fortune seemed to be forcing him through the various grades of the system at such a fast rate that he was confused and bewildered. Then he was initiated into the Greater Mysteries of which he had no concept whatsoever. The problem came from the fact that the preliminary training, the foundation work, had been skimmed and this lack would not support the advanced magical work.

Undoubtedly Dion Fortune's enormous drive, enthusiasm, and magical ability must have helped to involve him more deeply than he probably would have become if left to himself. After some years of marriage with Dion Fortune and close involvement in the affairs of the Society of the Inner Light, he sometimes appeared to be bewildered by the weight of the esoteric knowledge and responsibility placed upon his shoulders.

Dion Fortune worked with Thomas Penry Evans on the Isis Formula, an Egyptian ritual work to enhance the Goddess's powers, emphasising the feminine potency of God. Many of the exerts from the Rite of Isis, which appear in "The Sea Priestess" and "Moon Magic", came from her work with Penry Evans.

Dion Fortune and Dr. Penry Evans married in 1927 and separated some 10 years later*. They were divorced in 1945, just six months before her death. As far as is known, the separation between the two of them was amicable.

*Understood from the cosmic analyzes of human sexual pole development, which the sage MARTINUS has analysed, it is quite logical that such far pole-developed people are not suitable to live in "long-term marriages". Rø-remark. [More](#) on this theme, [plus this \(mirror\)](#) or [here](#)

Dr. Evans was well qualified medically and after their separation in the mid-1930s, he returned to his medical work. During the Spanish Civil War he was asked to go to Spain to advise on nutrition, but had only been there a few months when the tides of war changed and he was expelled from the country and sent back home. Later he had a small factory where he experimented and produced health foods; particularly those based upon the Soya bean. Dion Fortune had written a book on the subject of Soya beans and whether Dion Fortune interested him in the Soya bean or whether he was the one who told her about it, is not known.

However, there was of course, the question of the group. Because he was a member of the group, how was the resignation from the group to be effected? There was some trauma associated with this, and certain of Dr. Evans' possessions were inadvertently left behind in Queensborough Terrace when he moved out. These were ceremonially and ritually burned and exorcised after his departure, in case he should use them as a channel back into the group or to bring in adverse forces.

Little mention is made by Dion Fortune of him, except obliquely, up to the time of her death. Some people have suggested that had she had a more adult relationship with him, it is possible that her death in 1946 could have been avoided. Some say that she failed to work through the very psychological and magnetic stages she advocated for the heroes and heroines in her various books.

For a while after he actually moved out of Queensborough Terrace around 1937, nothing was heard from him. He separated himself completely from the occult and devoted himself once again to medicine. If there is any blame to be attached to this relationship, it must be placed on Dion Fortune herself; poor Dr. Evans appears to have been completely blameless.

(one can speculate about this, that such a strong woman as Dion, with a strongly developed opposite (= masculine) pole, is not suitable for long-term marriages, according to the pole analyzes of [MARTINUS](#), so clearly the man here must have felt quite overwhelmed . RØ-rem.)

Several modern authorities looking at the life of Dion Fortune and the work of the Society of the Inner Light have never been in an esoteric group. These commentators do not know the conditions therein, and have suggested that the whole thing was some sort of rather dirty joke. It was not. Without a doubt, she held within her hand a very precious key to the freedom of the human individual and his future progress. It is almost axiomatic in the modern occult society that no one whose personal psycho-sexual life is not relatively free can make progress within the mysteries. These things we now take for granted but it must be remembered that in the 1930s such things would have been almost unspeakable and therefore she did a very great service in this area. Nowadays the attitude of modern mysteries would be to regard the whole matter with a good sense of humour. There is a sense of proportion in all this and it is unlikely that the modern mystic would be in any way as confined within his own psycho-sexual structure as were people in the 1930s in United Kingdom.

Dion Fortune has been castigated for preaching a sort of infantile sexual freedom but this criticism is not justified as it was due almost entirely to a misunderstanding of the principles on which she was forced to operate at that time.

GENERAL SOCIETY OPERATIONS



<Circa 1935

By the year 1935, the Society was on a sound footing. It was financially stable, had good membership, and the headquarters at No.3 Queensborough Terrace was functioning satisfactorily both as a base for its general activities and also as an enclosed community with very limited access to outsiders.

If one was to look at the group at this time and analyse the

membership, there would be two broad categories of members. By far the largest category would be those members who were attached to the society because they had been initiated into some grade within the group and were in fact working through the grades of the Lesser Mysteries. Almost all of these initiates would have ordinary jobs to go to and ordinary homes where they lived. Some lived in the London area but quite a few lived some distance away. As far as the London and distant members were concerned, their participation in the Society of the Inner Light and the headquarters at No.3 Queensborough Terrace was quite different from the second group who lived more intensely within the enclosed house, the “house of the order”, as it was called.

A typical member who was working his way through the grade system would probably attend one ritual a month and that would be the ritual of his particular grade. Dion Fortune’s group used three grades in the Lesser Mysteries, and if the initiate were in the second grade then he would have the right to attend rituals of his own grade and the grade below him. So, by arrangement with the officer in charge, he would be able to attend first-degree rituals as well as his own. Again, if he were judged fit to take some office in the First-Degree Lodge then he would be required to attend the first-degree meetings in order to perform his function as an officer.

From his point of view, the group headquarters would be a place where he came to attend the lodge of his grade and perhaps to act as Officer in a grade lower than his. He would meet the fellow members there, join in a certain amount of social interaction but this was not encouraged because a ritual was considered to finish only an hour or so after the actual meeting. Therefore, apart from a quick cup of coffee and some light refreshments, there was no encouragement of random talking, or casual chat. Nevertheless he would have social opportunities and many members who came up to London from a distance enjoyed renewing their acquaintanceship with other members and perhaps went out to dinner later in the evening to talk about subjects of mutual interest.

If they only attended a meeting once a month or perhaps twice a month, what did they do for their esoteric development the rest of the time? When a person came out of the world into the first degree of Dion Fortune’s fraternity, he or she would already have attended lectures, possibly taken one form of the supplementary study course and would be familiar with the discipline of daily meditation. On entering the Society, the initiation ritual would have made an impression on the initiate. Each new initiate was given a quite thick envelope of knowledge papers and a set of procedures they were asked to follow. They were instructed to continue to perform daily meditation along given subjects. They were asked to visualise the temple layout appropriate for their degree, and to work with considerable dedication and one pointedness upon the subject matter of the particular degree, which probably referred to an aspect of consciousness.

The stress laid upon the teaching material for that degree, plus the psychological and inner-plane pressure upon the initiates, would force them into an increasing contact with the uncomfortable realities of the mundane world. In short, the new initiates would be put in a position where they had to become aware of the world around them. Circumstances would no longer permit them to drift above the surface, they would have to come down into the world and get on with it.

The actual formal work, daily meditation, attendance at rituals and so on, was only a small part of their involvement in the mysteries. The very pressures of their mystery life would be changing their inner being at the same time. When they actually arrival in the house of the order for their ritual they would normally be allowed to spend a small amount of time in the library when they could return or change a book for example. Remember, they probably came up from the country, perhaps a hundred or so miles, and therefore this time would be the only time they had to make such arrangements.

Then they would enter a Robing Room and would come under the direction of the Robing Room Mistress whose job it was to make sure that everyone was properly robed and that robing was completed in time for entry into the lodge. On arrival, their name would have been recorded in a register kept for the purpose so their attendance would be noted because attendance at a certain number of meetings was an essential part of the requirements of any grade of the Fraternity. At the same time the register would enable those concerned with the layout of the temple to make sure that there was adequate seating and not too many or too few places.

The robing procedure was done in complete silence. There would normally be a period of about ten minutes after robing before the brethren of the Fraternity were called into the lodge. Robing was considered an essential part of the ritual procedure, as was the disrobing at the end of the session. On entering the lodge the member would sit in silence, meditating upon the symbolism appropriate to his or her degree and await the ceremonial sealing of the lodge, using some variation of the lesser pentagram ritual. The ritual proper would then proceed and be followed by the closing sealing, the exit from the temple, and the disrobing, again in silence.

There would have been refreshments laid out in the dining room in the basement where the members would have been allowed to congregate for a brief period of time to restore themselves to normality before many of them had to rush back to trains and travel back to the homes where they lived.

Meanwhile, the burden of the work of preparing the temple for the Lesser Mysteries which involved assembling the entire lodge must now be disassembled and this task fell again upon the members who lived in the house and whose duty it was to make the conditions

possible for the Fraternity to operate.

There was a distinct sense of removal; there was a distance between the outside members and the central core of the group who lived on the premises. A member who came in occasionally in this manner would probably regard with a certain amount of awe those dedicated and privileged people who lived in the centre of things in the house itself. And, in fact, to some extent they were right. ***Outside members had very little idea as to what actually went on and practically no concept of the pressures and the pace of life that went on within the restrictions of a closed esoteric fraternity.***

It is tempting to compare a closed community such as Dion Fortune was running in 1935 with that of a monastic community. Undoubtedly there are certain similarities. There is the sociological similarity where a number of people are confined in a limited space and have to get along as best they can when each of them may have a very distinct and quite strong personality. Then there are the psychological constraints as in a monastic community where presumably the members are dedicated, have a common goal, and so on, and have a sort of group psychology working as well.

The difference lies in the fact that a monastic community in the established church is normally organised around what is called the rule. The rule is generally a set of procedures, which are supposed to lead the members of the community in the quickest possible way toward the light, in the case of a Christian community, which is to the Christ-like state. The rule has to be obeyed in a monastic community and all breaches, whether minor breaches of etiquette or major breaches of obedience, are breaches against the rule. Consequently obedience is paramount, also of course, poverty, chastity, and so on are an added part.

In this respect the esoteric community differs markedly. First, the members are encouraged to show the greatest possible amount of free will and self-enterprise. With the working out of a man's individual part of the great Plan it is natural that a person showing his or her own personal enterprise may clash with someone else's personal enterprise and the two matters may have to be reconciled. The vow of poverty also is obviously not applicable. If any member of the enclosed community was wealthy, then so be it. If one was poor, then so be it. The vow of poverty would be really interpreted in a different sort of way where the emphasis would be on not being dependent upon the resources of the world, which is quite a different thing to a vow of perpetual poverty.

Chastity is another subject which must come up and this naturally is rigidly enforced in an enclosed religious order, and just as naturally not enforced in an enclosed order of an occult type. However, there are interesting side issues on the matter of chastity within an occult

enclosed group. Although there will be no question of chastity as a virtue, in fact it might almost be described as a vice in many conditions, the members of the group by the very life they led would not find it easy to make contact with members of the opposite sex who were not in the Society, not in the enclosed group, and not even of the required grade. So, in fact, there was a sort of invisible filter put upon the operations and the emotional lives of the members of the community.

For practical reasons, due to the fact that they spent much of their time in the enclosed house, they could hardly meet members of the opposite sex who were not interested in the same subject. They could never invite non-group members back to the house because it was a closed place to people from the outside. Because of the strange life that they lived, and their unusual beliefs, it is doubtful whether easy communication and relationship would have built up with anyone who was not interested in the same line of country.

Anyone living in this privileged, closed community, would have been again, in one or two categories. The first category were those who lived and worked in the house and whose entire life was dedicated, twenty-four hours a day, to the practical application of the precepts of the mysteries. Such people had no external employment and were engaged in esoteric-specialist jobs within the community most of their time. Such people were given a small allowance, unless they had their own money, and were normally paid a nominal amount to take an annual holiday. In that sense I suppose they would come under the condition of enforced poverty but it was not a natural enforcement. The people in this category tended to spend almost all of their time apart from a required period of exercise or leisure in active esoteric work.

The other category of enclosed order members were those who had work in the outside world, who pursued a normal profession, but who lived and spent the rest of their time entirely within the walls of the house of the order. The relationship in 1935 was roughly 4 to 1. There would probably have been about eight or nine people in the enclosed part of the order and of those seven or eight would spend all of their time within the house. One or occasionally two of the enclosed members would fall in the second category and go out during the day to pursue a normal profession. In a way the strain on those who had to go out and do an ordinary job and then return to the very special, very rare and heightened conditions, would be considerably greater. But they did have additional freedom and the ability to meet people in the world and broaden their lives.

In this connection, the second type who pursued their vocations in the world had a problem like that of deconditioning a diver who goes down into the depths of the sea. If you bring him up too fast he

gets the bends due to an excess of nitrogen in the bloodstream. It is really the change of conditions, the change of pressure that causes the problem. The same sort of thing happened to those who spent part of their life in the world and part within the order.

The change of pressure of their environment was so marked that in many cases special sealing of rituals were employed to seal the aura of the person concerned so that he did not take out into the world forces which would have caused disruption, and in a reverse sense, it was necessary to divest himself of the influence of the world quickly by using this sealing procedure when he re-entered the house at the end of the day. The sealing procedure was a variation of the well-known Lesser Ritual of the Pentagram and it was employed in an outward direction in the person's aura on leaving the house - that is a barrier was made stopping things from going out from the aura, and on returning, a banishing was made to push out from the extremities of the aura any remaining influences from the outside world.

At all times in the enclosed group's history there seems to have been at least one person who worked in the world. Certainly one of the foremost members of the Society, Mr. Thomas Loveday, worked for many years for the Tramways Corporation and had to go out and do a hard days work, come back in the evening and take up his very considerable esoteric duties. As time went on and the group expanded, more members came into this category.

Looking at the lives of the members in the enclosed group and taking first those who were permanent residents and who devoted all their time to the work, it is necessary to have some idea of the layout of the house in order to get an idea of what was going on. The house at No. 3 Queensborough Terrace was a typical thin London house, tall and rather narrow, but it had a large number of rooms in it and these were pressed into service in two different ways. There were first of all, the public rooms. One of these would have been the library and the room above the library where Dion Fortune would give public lectures. These rooms were pressed into service for other purposes when she was not actually in contact with the public. To these areas of the house the public had limited access.

There were the rooms set aside for the ritual operations of the Society of the Inner Light, that is to say the Lesser Mysteries, which, of course, comprised three degrees. The large room set aside for this was occasionally used for other purposes and had to be set up as a ritual temple before each meeting took place. Sometimes when there was public involvement soon afterwards the temple had to be taken down again. This unsatisfactory state of affairs, amazingly enough, persisted through much of Dion Fortune's time. As far as the members who came in from outside were concerned, it was always seen as the temple properly set up and to them it would have

appeared permanent. But, to the people who lived in the house it was quite a hassle in setting it up and taking it down to fit in with the other obligations that the household had.

Quite apart from this room there were a number of other rooms. These were of two types; those rooms devoted to esoteric purposes, and other rooms, which had a dual purpose. The dual-purpose rooms were for the residents to live in and for them a number of smallish rooms were set aside. These rooms were dual purpose because they were used as a bed sitting room some of the time, and they doubled up as specialist temples at other times. To make this clearer, suppose a person was living in the group permanently, he would have certain occult work to do for the group in general, and other esoteric work to do for himself, such as meditation, visualisation, and so on.

In both of these cases the room could be pressed into quick service by the use of certain hangings, curtains and symbols. The result would be quite an effective small temple. In fact, the members were encouraged to dedicate their rooms as temples to different types of force. The force being that considered most appropriate for their own self-development.

For a good percentage of the day some of these living-in members would be performing routine clerical tasks, but at intervals from half an hour to one hour in length, there would be intense esoteric activity perhaps going on in three or four separate members' rooms at the same time. The sort of thing that went on could have been anything from meditation work upon different subjects, some for personal development and some of it to lay stress upon a particular subject to help the group-mind of the group itself. Other type of work would consist of definite directive work such as Rising on the Planes - changing the levels of consciousness, doing experimental work, investigating different planes of existence, and so on.

A large dining room was used for communal meals and in 1935 there was also a lay staff who prepared meals and served them. Therefore, all members of the enclosed community who were there at the time, ate together. Discussion of esoteric matters at meals was frowned upon. Meals were a time for complete relaxation.

Members living-in were involved in two types of work—the general routine, running of the house type and everyone had a duty to play in this, and there was the esoteric work which was a mixture of personal and group effort. Also there were major group rituals which could involve all of the people living in the house and which were performed in the Great Mystery Temple, a dedicated room that was never disturbed. A major ritual could involve considerable preparation meditation beforehand, special robing arrangements, and the ritual itself.

At the end of a normal day there could have been anything from two to six periods of intense occult work carried out by a member living inside the group in addition to his household chores.

For those who worked outside, the problems were greater. They missed some of the esoteric work during the day but had to come home, have a quick meal, and then they were flung into the occult work of the enclosed group. They did not normally have the nominal household tasks to perform but, on the other hand, were fully involved in any ritual work, meditation and research going on in the same way as the full-time members.

One person who spent a considerable time living in the house and who was working out in the world, actually made a calculation and worked out that he spent more time dressed in robes than out of them. This gives some idea of the amount of esoteric involvement there was. It must not be thought that this esoteric work was sporadic, without discipline, and just intended to experiment on the inner-planes. This was not true. The whole focus of Dion Fortune's work was centred around the inner-plane communications from the Masters, as she called them, and they gave very firm direction to the group about its development and future. Consequently suggestions and even dictates coming through from inner-plane sources would have inspired almost all the work described.

The last category of work applies to both types of members, but particularly to those who were permanently in the house. This was work involving trance. Any work involving trance means that the medium had to dissociate consciousness completely from the physical plane during the time of the trance. There was also a period of time after the trance when there was a degree of dissociation. The person would not be fit for normal human relations, or work in the world.

Those members who lived in permanently and who had been trained as mediums would, in addition to their other duties, be expected to undergo trance-training sessions for one or two periods each day. The preparation for trance and the length of time spent afterwards getting over the trance was almost as long as the period itself.

There was very little time left to pursue idle pleasures. Rules were laid down that everyone should take at least an hour off during the day and walk in Kensington Gardens, which was adjacent to Queensborough Terrace in order to get some fresh air and exercise. One period was set aside during the year when no occult work was to be done and this was devoted to a holiday. The permanent residents were more or less forcibly ejected from the house and sent away somewhere but apart from that something like six-sevenths of their time within the house would have been spent on esoteric projects of one sort or another

The esoteric work performed by people living within the enclosed order could be divided into three types. Quite a lot of the work was directed by the inner-plane advisors of the group. This work that they wanted would be either for the benefit of the group as a whole or for the particular development of the person concerned.

The next category would be work where the initiates were given a project, a subject, or a requirement, and then they were left to interpret it in their own way because they were in some way expert in that particular field. One might be told that it was necessary to do some work upon the forces behind the god Apollo, Solar forces that concern the cult of Apollo. Perhaps due to the inner constitution within the group or some past experience, one might specialise in this topic and one would be left to interpret the best way to work out this inner-plane requirement.

A great deal of the work was for personal regeneration. It must be remembered that the people in any group — no matter what grade — are far from perfect and therefore require continuous work upon themselves. They are always aiming towards the next higher stage. This is not done merely for their own personal benefit, but because they will be more useful members of the esoteric community and of more use to the inner-plane adepts. Some of the time was spent working on their own personal regeneration.

These are three types of esoteric work: work which the group was allowed to interpret, work which was personal for the individual regeneration, and work assigned by the inner-plane adepts probably through the Warden, for the good of the group or for the community in general.

All of this work occupied an enormous amount of total time and space. Some projects were going on in one room, some procedures or experiments were taking place in another room, and perhaps joint group rituals in the evening in which all the inner members were to participate. Then there were things like meals to fit in and a certain amount of personal time and exercise. Because of all this the practical constraints on those living within the community were considerable. It was frowned upon to make a noise in any room. It was improper to enter the room of a friend without knocking because it was quite likely that the friend was doing special work.

A complicated sort of semaphore system was actually adopted where signs were put up near the doors of individual rooms, indicating roughly what was going on inside so that it was possible to walk down a corridor and with a practised flick of the eyes, know whether or not it was permitted to sneeze, or whether there should be complete silence for the next half hour. Ordinary domestic activities had to go on in the house and these inevitably make noise — boilers have

to be fuelled, meals have to be cooked, washing up has to be done. These were generally phased to occupy the minimum possible time or a time in the day when the esoteric activity of the household was taking place in the most remote room of the house.

To make all this fit together required a considerable amount of good will, and really amounted to learning a whole new code of etiquette. With people being so busy all the time with these very tiring and concentrated activities, it was important not to impinge upon other persons' privacy, upon their space, or upon their time, unless they agreed and required it. One developed a sort of sixth sense when meeting someone, knowing whether or not to talk to them or leave them alone. This perhaps is no more than a hyperdeveloped social sense but certainly was most necessary within the enclosed environment.

THE WAR YEARS

Hitler invaded Poland in 1939 and Great Britain became involved in the Second World War. Ordinary lodge work was curtailed and when the bombing blitz of London was in progress regular attendance was impossible for many members. The Inner Light Magazine was supplemented by a series of weekly letters intended to keep members, probationers and friends informed, and also to weld together an effective group-mind. The weekly letters rapidly became a remarkable institution, and Dion Fortune let down the barriers and included much information that would normally have been reserved for initiates only.

One of the features of the letters was a group-meditation in which all could join together in mind and spirit even on a worldwide basis. The meditation took two forms: (1) there was either a key phrase to meditate on, or (2) a guided meditation. London members and students who could manage to attend the Queensborough Terrace headquarters on a Sunday morning participated in the guided meditation under Dion Fortune's direction. Those throughout the world who could not attend in person participated remotely by using the same material at the same time. Letters were sent out well in advance but were not to be opened until the day the work was to be undertaken.

Careful instructions were prepared by Dion Fortune and sent out to all interested parties. These directions outlined the procedure for the meditation work, which she had divided into several stages.

Stage 1, the student was to sit in a quiet, dimly lit room, free from outside interference, face toward London, with the feet together and the hands clasped to make a closed auric circuit, and then to study and think about the letter. The hands, the student was told,

should rest on the weekly letter lying upon his or her lap, and the student was told that these letters were consecrated before being sent out in order that they could form a link.

Then a slow, relaxed breathing was to be undertaken with a slight pause at the beginning and ending of each breath. It was stressed that the attitude should be poised, free from strain, and could be either sitting or lying. The position should be taken up a few minutes before the meditation was due to start so there would be time to settle into a posture of balanced relaxation and to stabilise the breathing. Once the meditation had begun, the student was to think no more about the mechanism of the breathing.

Stage 2, the meditation started. First by thinking about the subject allotted for the work of the week and attempting to realise its spiritual implications, but under no circumstances to consider its practical ones for it was believed that such thought would distract and cause the mind to wander. It was necessary to realise what ethical principles were involved and the student was advised that if there was knowledge of a Qabalistic method then the meditation should be aligned with the symbolism of the Tree of Life.

Stage 3, having thoroughly filled the mind with the ideas set for the meditation work, one pictured in the imagination a symbolic image, or a figure, or a scene, that symbolised that idea. Keeping this before the mind's eye, the thought processes were slowed down until there was feeling about the subject rather than reason. Trying to listen mentally, the mental stillness was not held for more than a few seconds, even if there were results. The student was told that this was a very potent method of mind working and it is not good to do it for too long at a time. The real work started in the next phase.

Stage 4. Here, it was necessary mentally to dedicate one's self in the name of the All- Good to the service of the One Life without distinction of friend or foe. Let the good that is to be invoked come through for all, relying upon the Cosmic Law to adapt it to the needs of healing.

In stage 5, the student thought of himself as a part of the group-soul of the culture. His life as a part of it's life, and it's life the basis of his life. Then, invoking the name of God, the mind was opened as a channel of the work of the Masters of the Wisdom.

Stage 6 was meditating again on the subject set for the work of the week.

Finally, Stage 7. At the conclusion say aloud: "It is finished." Imagine a pair of black velvet curtains being drawn across the scene built up in the imagination, as if it were on a stage. Let the curtains approach from either side until they meet in the middle, thus blocking out the scene. Then the student is to arise from his seat and stamp his foot firmly on the ground to affirm his return to normal

consciousness.

The student was told to always be very careful to close down after meditation, otherwise he could find himself still tuned in and becoming over sensitive.

As to the work itself, the meditations on phrases were intended to consolidate the moral and spiritual integrity of the nation at a time of trial and peril, but they developed into more magical and symbolic work. The small London group, who met at the same time for the worldwide meditation, began to psychically pick up visual symbols.

Patterns on the Tree of Life were developed and one particularly vivid and important configuration which built up over a matter of some weeks, was of a three-dimensional aspect of the Tree with the Christ seen in an ovoid of white light in Tiphareth, at the apex of a pyramid whose lower plane base comers were represented by a mounted sword bearing the figure of King Arthur in the red of Geburah; a seated figure of Merlin bearing a sceptre in the blue of Chesed; and in the purple of Yesod, was a figure of the Virgin Mary.

There was also other work connected with the boundaries of the country. In one notable guided meditation which was conducted mentally from the tower on the Tor at Glastonbury, there was a vision of a sort of angelic patrol about the boundaries of the country and the building of a centre of spiritual power in a cave at one of the great mystical centres.

It should be understood clearly that this work never descended onto the personality level, there was never an instance of 'God bless our cannons and damn the enemies'. The meditation on single phrases which form part of the work concerned principles: Truth, Justice, etc.

It is interesting that Dion Fortune initiated this work at that time under the stimulus of the War, because revelations of practical occult working of this kind were virtually unheard of then. Occult secrecy applied under sanctions of terrible oaths from the Golden Dawn days and covered all magical operations and only the abstnul principles were allowed to filter through into books.

This work continued throughout the war. There is no doubt it constituted a powerful, magical presence within the group-soul of the British. The freedom of individual action caused by the unusual conditions of the war, undoubtedly removed many barriers and in the later work of the Society this principle of freedom of information surfaced again, but to a lesser degree, as part of the modern climate.

SEXUAL POLARITY

Sex meant a lot to Dion Fortune, not just the physical part but the vital magnetic and emotional flow between a man and a woman that makes for true relationship. Marie Stopes and other pioneers had been active in releasing women from the physical ignorance of the Victorian age, but of the subtle side of sexual interplay there was little appreciation. Occultists, like everyone else have to work within the society into which they are born, exploiting opportunity and overcoming constraints, and Dion Fortune was no exception.

In her novel “The Sea Priestess”, the central character, Lilith LeFay Morgan was trying to use the bewildered and sometimes unwilling Wilfred as one terminal in an experiment in magical polarity. The idea was for each partner to link-up with the cosmic principle of maleness or femaleness and then, by magical means, drive a channel through the twists and blockages of mind and emotions into the conscious personality. This was not being done for Wilfred’s personal good alone but in an exemplary manner for the benefit of mankind.

It is worth noting that the experiment, which forms the central theme of the book, did not culminate in physical sex; in fact it specifically excluded it because the experimental target was magnetic relationship rather than physical congress. Later, Wilfred was to repeat the work with his wife Molly in a rite that included physical union. Following the philosophy of the Tree of Life, Dion Fortune considered all the parts of man as equally vital and holy.

Each aspect formed a link in a chain that reached from spirit to body and the chain was as strong as its weakest link. Any element in the system could block the channel and inhibit the free movement of energy and inspiration. Weak links could break under the strain of magical practices where the flow of force is greatly increased, and blockages could colour and distort the clear light of mystical inspiration. The lower levels of man were the end-point of all operations and a vital link too often forgotten. Dion Fortune once said, regarding one of the more rabid biblical prophets, that the level of his rhetoric would have been greatly elevated had he had the use of an efficient laxative! In the same way she agreed with her fellow psychologists that effective sexual polarity was one of the keys to human fulfilment.

Dion Fortune was, above all, a pragmatist. Having once received an idea she would immediately try to put it into practice. **She had accumulated a good deal of information on the subject of Atlantis through her own mediumship**, some of it concerning experiments in emotional, magnetic and sexual polarity. In this legendary land, selected priests and priestesses were said to have been paired off for magical work of this type. The aims were, apparently, to correct personality faults, remedy deficiencies and extend the range of human

capability. In short, to heal and to assist the evolutionary process.

The idea of putting this ancient priestly practice into a modern context probably originated shortly before the war of 1939-45. But there is no firm evidence as to when she first got the polarity work under way. Possibly the war delayed her, but there was no shortage of dedicated group members of both sexes to take part. No doubt many of her initiates had just the sort of development imbalances and blockages that she considered could be helped by this sort of operation. Dion Fortune restricted most of the work to the higher grades under strict conditions of secrecy. The majority of those involved, lived at No. 3 Queensborough Terrace or at number 21a, further up the road.

When the war broke out the life of the group had to be reorganised to cope with the new circumstances. Dion Fortune died shortly after the war and before the group had fully re-established itself so there had been little opportunity to develop the work while she was still alive.

After her sudden death, this remarkable woman lost no time in re-establishing control of her Society, using mediumship as her channel and the High Priestess as her viceroy. Soon after Chichester became Warden of the Society, the polarity workings were reinstated under her direction from the inner-planes and continued until about 1949 when a major reorganisation of the group took place.

Two distinct levels of working were operated. In the first, the male and female partners functioned on inner levels only and no physical congress took place. Using techniques of visualisation and composition of place, an attempt was made to contact a particular wavelength of energy, a type of force usually associated with a god or other mythological figure. An example might be the force of Apollo for the male partner and perhaps Aphrodite for the woman. When both participants considered that they had made a satisfactory contact with the forces, the higher energies were channelled through the deliberately aroused feeling nature to form a circuit. In this method there was sometimes contact between the partners, by linking hands palm-to-palm, for example, but no overt sex. Dion Fortune gives a partial description (shorn of the higher aspects) in "The Winged Bull" when Ursula Brangwyn magnetises Ted Murchison.

In the second level of working, the same principles applied. Each initiate aimed to become a channel for the force invoked. In this case, however, the culmination was physical. The level of work would have been chosen on the basis of the apparent needs of the partners.

No initiate was ever forced to participate in this work, neither was there any enforced selection of partners. Suggestions were certainly made but there was no compulsion. The details of the

working were left to the initiates concerned. There were none of the trappings of magical sex described in the more lurid occult novels. There were no naked priestesses draped over altars. The operation was controlled from inner levels by the active imagination.

Now, for control to be maintained over the astral images in conditions of considerable emotional tension (not to mention honest-to-god lust) is far from easy. There is little doubt that some failed to achieve the high purpose of the working. Just how much real benefit was gained is impossible to say.

About one thing there is no doubt; no matter how problematical the results, the intentions were of the very highest. This was no esoteric brothel with an inner-plane Madame in the wings. There was nothing that was sordid in either the idea or its implementation. Foolish it may have been, but in this chapter of its life, the Society of the Inner Light has nothing of which to be ashamed.



The Grave of Dion Fortune, Glastonbury.
Photo by Martin Staines, Glastonbury.

DEPARTURE

The war had seemed as if it would go on forever, but it was finally over. Both V-E Day and V-J Day had passed. The euphoria of victory was dispersing. Now people had to pick up the pieces, and Dion Fortune was no exception. Bombing had damaged the Queensborough Terrace house and reconstruction work needed supervising. A few members had been killed and some had moved away to other parts of the country, and there was a shortage of help as well.

The Glastonbury property was another problem. It was in need of care and attention and required reorganising to accommodate the new work that Dion Fortune envisaged. She had refused to take up residence there during the war, believing that her proper place was at the centre of things in London.

Amid all this uncertainty, depressing austerity and continued food rationing, Dion Fortune worked on. Lodge work was reduced but trance communications from the Inner Planes continued. She was writing, too. The current manuscript at that time was “Moon Magic”, the sequel to “The Sea Priestess”. The book was not proving easy to write. Several times she had torn up the copy in despair and started afresh. The figure of the priestess Lilith fascinated her and not until she let Lilith take over and dictate the book in the first person was the writing successful. As the novel developed, Dion Fortune became more and more bound up with her fictional moon priestess until her involvement developed into a mild form of obsession. Lilith embodied so many of Dion Fortune’s qualities, not all of them regenerate, that she functioned as a schizoid aspect of Dion Fortune’s Higher Self, in what is called a magical body.

Dion Fortune had always been a forceful personality. ***No one could have achieved what she had done without a very dynamic approach to life.*** Everyone has faults and she was no exception. Sometimes she could be intolerant, overbearing or just plain bossy. People who knew her at this phase of her life noted that she appeared to be growing more dictatorial. Also a tendency toward flamboyance, usually kept well under control, was emerging. There is little doubt that unconscious elements in her psyche were making themselves known. In the words of an acquaintance, she was getting the bit between her teeth and Lilith LeFay Morgan was showing her scarlet claws.

All this is quite normal at a certain stage in an initiate’s progress. It is blatantly obvious to everyone (except the subject) and is quickly dealt with. When the matter is confronted and seen for what it is, it can be equilibrated and eliminated. A valuable enhancement of the personality is the usual result. In Dion Fortune’s case, there was no one available at the time with the required stature and authority to take the necessary steps. She should have been warned. Someone should have worked with her to clear the condition — or even joked her out of the state she was in. But there was no one. As a result, the condition developed. In retrospect, there is little doubt that her effectiveness and validity suffered from this uncorrected pathology and thus also her fitness to lead the group diminished.

“Uneasy lies the head that wears a crown”. Leadership of an occult group is no sinecure—the Sword of Damocles always hangs above the head, and the thread is very thin. Group leaders are often so busy directing, inspiring and building, that they fail to correct

their own faults or take the time to satisfy their own spiritual needs. The office of group leader is frequently confused with the human being who fills the title and the results are neither good for the leader nor the group itself.

Dion Fortune had returned from a trip to Glastonbury rather tired and complaining of a bad toothache. She was unable to contact her own dentist but a member of the group known as Uncle Robbie had been a practising dentist and offered to examine her. Whatever it was he saw certainly alarmed him and he recommended immediate treatment. She consulted her own dentist when he returned and was admitted to the Middlesex Hospital in London where she died in a few days. **The Death Certificate gave the cause of death as acute myeloid leukaemia. She was 55 years old. Her body was taken to Glastonbury where it was buried.**

The Mysteries teach that death is just a phase in the great quest. The group, operating on this precept, carried on as normal. A newly admitted member, being interviewed for the post of Secretary to the Society, recalls being told at the end of the interview, just as she was preparing to leave the room, *“Oh, by the way, Dion Fortune is dead!”*

“The King is dead; long live the King!” But there was no one to assume the mantle. Dion Fortune had failed to train a successor. The line was broken.

THE MAGICAL BODY

Each inner-plane adept is assigned a special type of work. In occult terminology he is on a special Ray and it is his destiny to work through his own tasks. Each inner-plane adept is especially interested in a particular phase of occult work with some specialising in one thing and some in another.

When communication is established with an inner-plane adept, and if the communication is effective in person-to-person interchange, then there is a strong sense of personality present which has been variously reported as feeling like you have just had a strong whiskey or received a kick in the pants, the touching of one strong personality and another.

What is not generally known is that in many cases where a communication is established in good faith with what seems to be an inner-plane communicator, the communicator is not in fact present at the time but is busy on other things. What happens is that a pool of ideas which are associated with the inner-plane adept's Ray type and the work he is doing are attached to him, and when he is doing something else, this pool of ideas is contacted rather than the individual entity himself. In this case, the effect is that there is a

very strong and continuous flow of ideas on a particular subject, but the significant thing is that the impact of one personality on another is missing. Therefore the idea is that contact is valid in the sense of making contact with part of the consciousness of the entity, but it is really the pool of ideas which is involved and not the entity itself.

The thought of the idea pool connected to an inner-plane adept is most unusual to any incarnate human being. The inner-plane adept is a very highly developed entity and the pool of ideas associated with him is uncontaminated by the confusions of the

1. physical plane, so that the concepts which form this pool all very clear cut, very strong, very authentic, and not at all like the confused picture received from another human being. All of this is done telepathically.

When Dion Fortune died, there was not a missed step or a change in pace in her continuing to run all of the activities of the Society of the Inner Light. It was laughingly commented that she was out-of-her-body so much during her lifetime that she felt right at home on the other side after death.

She felt strongly that there was no reason why she should have died and left the physical plane so prematurely, without warning, and in a way that prevented her from training a successor — a procedure that is considered magically vital within any Western esoteric group. Therefore, she considered the best she could do was to continue governing the Society from the inner-planes through the mediumship of someone on the physical plane, and this she continued to do.

Even after Arthur Chichester took over the group Dion Fortune continued to run the Society through her trance mediums until he found his own esoteric feet and decided that the best thing to do both for the development of the Society of the Inner Light and more important in his view, for the development of Dion Fortune herself, was to cut all contacts between her and her magical body, and between her and the Society of the Inner Light. The decision made, he bade her: “Depart in peace,” and declared that the work she had set about to do was logically completed because he had now become effectively her successor and the work of the Society was taking on new aspects and proceeding on altogether different and higher levels of work. This departure ceremony was carried out in a very formal and impressive manner.

Dion Fortune considered that at death the person was required to review the happenings of the previous life search for the essential message behind what had happened during life, and to learn from it. In other words the essence of the life was to be extracted from the detail of the life as it passed before the eyes of the newly dead

person.

Undoubtedly certain experiences would be too painful for many people to confront — particularly in the case of a highly dynamic and magical personality whose life had been full of incidents and perhaps trauma. Therefore, in this period of post-mortem confrontation it is more or less axiomatic that certain parts of life would not have been reviewed adequately. This ignored part of the life acted as a sort of inner-plane complex, a magical body or entity, which the newly dead person carried with them into their next life when they reincarnated.

Dion Fortune's very vivid character in "The Sea Priestess", Morgan LeFay or Miss LeFay Morgan, was undoubtedly a projection of an aspect of her own magical body, parts of herself that she had failed to assimilate at the end of past incarnations. This is a natural enough occurrence among initiates and is to be expected.

It is notable that by the time she wrote the book "Moon Magic" the form of her heroine, Lilith LeFay, had grown considerably stronger, much more authoritarian, and to any modern male worth his salt, quite insufferable. This undoubtedly was an aspect of Dion Fortune herself and the power of the figure in her writing is due to the fact that it does represent a living, if cut off part of herself.

After her death, Dion Fortune remained on the inner-planes, firmly convinced that she should remain in control of the Society of the Inner Light from which she considered physical death to have ejected her summarily. As a result, she was an essentially confused and deviated entity on the inner-planes still trying to carry on the earthwork.

The idea has occurred to many that Dion Fortune's death had been accelerated by the unnatural development of this magical body of hers, which manifested in her novels as Morgan LeFay. She became more and more closely identified with the Morgan LeFay magical body and it finally got so bad that Dion Fortune used to dress and walk and in every way appear to conform to the habits of her fictional figure Morgan LeFay. It makes compulsive reading and every decent novelist ought to have a magical body about because it makes the writing come alive.

When Dion Fortune died, she was in no way changed from the nature and names she knew in the flesh. She answered to many names: her own mundane name which was Mrs. Violet Evans; the inner magical name by which she was known in the Society Inner Light; her pen name of Dion Fortune; and by the name in magical body with which she was very closely associated, Morgan LeFay or LeFay Morgan.

When the deceased Dion Fortune was dismissed from her control over the physical world in 1950, problems arose because many senior members who had known her intimately could not help invoking her presence, quoting her as how things used to be done and generally continued to hold her closely within their thoughts. Ten years or more after her death, a minor personality cult once again built up tending to contrast the way in which the late Warden, as she was then known, had organised things compared to the present incumbent of the office.

Therefore, at another special meeting, Arthur Chichester evoked her essential essence, her Essential Self, and in two moves gave her a clear picture of the progress the Group was making and the direction in which it was going and then bade her depart for her own good to regions where she could continue her own proper development. At that particular moment in time Dion Fortune began the assimilation of her magical body, the figure of Morgan LeFay, and withdrew from attempting to influence the day to day activities of the Society.

There have been communications from her at different times, through different people. Some of these are probably false and the communications quite spurious. But undoubtedly she has gone on with her development since that time and has opened new aspects within herself, which are considerably advanced on the status she had at the time of her death.

It is worth noting that experiments in telepathy produce inconsistencies when the receiving person is actually picking up ideas associated with the transmitter rather than the particular subject or symbol that the transmitter is supposed to be considering. In cases like this, the communication is passed as authentic, but very confusing because it appears to bear no relationship to the subject in hand but is a direct contact of consciousness with the transmitter.

An example of this was in a university experiment in telepathy where the Zener card symbols were used. The receiver got very strong but confused ideas about a love affair, a dog license, and some domestic worries. These he dutifully wrote down and of course, when it came to score the result he received a zero — no symbols whatsoever, just these strong ideas. When they were checked out, it was found that these thoughts were foremost in the mind of the transmitter. He was worrying over them and obviously they had been animated to the point where they were considerably stronger than the symbols he was looking at. In this case, they have to conclude that the experiment is valid but it produces no usable data.

Reference can be made here to the early twenties when Dion Fortune was being trained by the Order of the Golden Dawn or Stella Matutina, when she considered that they were providing her

with inadequate instruction and she was forced to rely upon her own developing psychism to sort out the valid material from that which was entirely spurious.

It was about this time that she started to recover information about her own past and to the occultist this means past lives. You can imagine a person of her highly dynamic nature, not resting content with a small amount of information but pressing on. It is virtually certain that she recovered information about thousands of years of her previous incarnations in the course of a few weeks. What this meant in practice was that not only did she remember who she was, the personality she had had in a previous life, but she also recovered the capacities and the abilities of those lives, as well as the emotional problems and trauma.

For a period of time, possibly several weeks or so, Dion Fortune was torn by the conflicting emotions she was forced to assimilate. The fact was that in certain lives she had been very strongly and almost offensively masculine, had occupied male bodies frequently in positions such as highwaymen, pirates, and flamboyant characters with criminal tendencies. On her questioning as to why these incarnations were so dubious, she was told that they were counter-balances that were necessary in order that she could get a lot of experience of the world in a very short time.

Be that as it may, she recovered information about her distant past and her associations with the priesthood. One must remember that she was a young woman brought up in a fairly sheltered middle class society in the early part of the twentieth century. She was in her early thirties when she was growing up in the occult and the impact of masses of information of this kind upon her must have been little short of shattering — the implications of the personal, the social life, and of the male incarnations she remembered, were all vividly recalled by her. It must have been quite a shock to an unmarried girl to discover the kind of things that she had been doing in the past.

The recovery of her past memory was considered necessary so that in a comparatively short space of time she would be in position to start a magical organisation of her own. It could be argued that it was premature and that she was exposed to too many stimuli in too short a time. Some of the problems she had later in relationships with people, women as well as men, could have stemmed from this experience. She ended up assimilating as well as could be expected the major details of the past incarnations and with the knowledge and reclaimed capabilities became a woman with considerable power and authority. It is possible that her personality would have been more rounded and more sympathetic if time had been allowed for her to accept and digest this enormous package of past information.

When memory is recovered the essence of the abilities connected

with that incarnation is retrieved with it. The actual ability is not immediately restored, but the essence behind the ability is. Being Dion Fortune, she did not hang about, but immediately started to put her memories to practice and thus various psychic techniques, ritual techniques, and other magical techniques were developed by her in an extremely short time. Possibly it can be said about her and her system that she never really had time to develop these sympathetically, calmly and within context. She was, as it were, a young girl presented with an enormous set of very powerful and almost lethal tools and told to get on with it.

End of extract of this book. For reading the rest go to
<https://archive.org/details/story-of-dion-fortune-charles-fielding-carr-collins>
[audio on this text in mp3](#)