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REVIEW OF *BOOK 4 – PART II*

Herein are described the implements of the Magician, their magical significance, the furniture of the temple wherein he works, and the *modus operandi* of one who would be called Adept. Although we have here much sound information of a magical nature which should prove of the greatest value to those who chose the Path of Ceremonial Magick as the means of attainment best suited to their temperament, there are not lacking incongruities whose absurdity is only too manifest. For instance, we are told that the Magick Cup is "full of bitterness, and of blood, and of intoxication": yet in another place it is asserted that the same cup is "the heavenly food of the Magus." On p. 39 we read, printed in big black type, that "any will but to give up the self to the Beloved is Black Magic," and again on p. 81 that "the soul must descend into all falsity in order to attain All-Truth." We are further informed, regarding our latent tendencies that "every one must be awakened, and every one must be destroyed." One would have thought it quite sufficient to be a spectator of the horrors of hell without taking especial pains to materialize them in the magic workshop of the mind. It seems unnecessary, not to say dangerous, to invoke demons, which, after all, must be destroyed. On p. 100 we read that "The mind must be broken up into a form of insanity before it can be transcended." This also seems unnecessarily severe, though a likely enough sequel to the prelude of invoking the dog-faced demons of the Abyss. While quite agreeing that the few who will survive the ordeal of this method of initiation will be in every way exceptional men, it is doubtful whether one who has thus survived is justified in inviting others to follow in his footsteps or even in thinking that the method whereby he attained may be employed safely by any one but himself. For one's man's profit is another man's loss. Be that as it may, the intelligent perusal of this work will enable the student to penetrate the mists that shrouded the writings of the mediæval magicians. He will certainly discover that the most sublime truths are hidden beneath their obscure symbolism. Also the most abstruse problems are, on the whole, dealt with in an exceptionally clear manner, and for this reason alone the book should ap-

peal to a large number of persons. Clear language and transcendental experiences are not often such close companions as in this instance. It is safe to say that an occult work of this character will exert a decided influence upon the majority of its readers.

— AQUILA