For I marvelled that other mortal men should be alive, since he whom I had loved, as if he should never die, was dead; & I marvelled the more that I, since I was but his other self, should be alive when he was dead. Well hath one said of his friend, "Thou half of my soul:" for I felt that my soul & his soul were "one soul in two bodies:" & therefore was my life a horror to me, because I loathed that only we half of me should be alive: & hence perchance I feared to die, lest he should wholly die, whom I had loved much.

St. Augustine: Confessions, Bk IV, Ch VI.

As a man thro' a window into a darkend'd house
peering vainly wd see, always & easily,
the glass surface & his own face mirror'd thereon,
tho' looking from another angle, or hooding his eyes
he may discern some real objects within the room —
some say 'tis so with us, & also affirm that they
by study of their reflection have discover'd in truth
there is nothing but that same reflection inside the house.

Bridges: Testament of Beauty, I, 350

He finds on misty mountain-ground
His own vast shadow glory-crown'd;
He sees himself in all he sees.

Tennyson: In Memoriam, XCVII.

We are made ~~for~~ one for another; & each is to be a Supply to his Neighbour.

Whichcote: Aphorisms, 122.

"What's the use of their having names," the Gnat said, "if they won't answer to them?"

Lewis Carroll: Through the Looking-glass, III.

This world of Imagination is the world of Eternity.

Blake: Vision of the Last Judgment.

And we are learning very slowly that there is nothing in Nature fundamentally different from what we construct on the pillow in fancy.

Douglas Fawcett: Zermatt Dialogues, p. 88.

~~[illegible]~~ I am the organization of such ~~principles~~ [illegible].

And it came to pass after this that my spirit was translated
And it ascended into the heavens:
And I saw the holy sons of God.

They were stepping on flames of fire:
Their garments were white and their raiment,
And their faces shone like snow.

. . . . . .

And the angel Michael (one of the archangels) seized me by the right hand,
And lifted me up & led me forth into all the secrets.
And he showed me all the secrets of righteousness.

And he showed me all the secrets of the ends of the heaven,
And all the chambers of all the stars, & all the luminaries,
Whence they proceed before the face of the holy ones.

. . . . . .

And round about were Seraphim, Cherubim, & Ophanim:
And these are they who sleep not,
And guard the throne of his glory.

And I saw angels who could not be counted,
A thousand thousands, & ten thousand times ten thousand,
Encircling that house,
And Michael, & Raphael, & Gabriel, & Phanuel,
And the holy angels who are above the heavens,
Go in & out of that house.

Ethiopic Book of Enoch LXXI. (Trans. Canon Charles: The Book of Enoch (1912) Oxford)

The Hierarchies love the young people.
Edith Sitwell: 'Invocation'
(Green Song & Other Poems)

Our time religion is a monotheism of consciousness, a possession by it, with a fanatical denial of the existence of autonomous partial ~~sys~~ systems..... this hybris, that is, this narrowness of consciousness, is always the shortest way to the ~~madhouse~~ insane asylum.... The gods have become diseases; not Zeus, but the solar plexus, now rules Olympus....
It is not a matter of unconcern whether one calls something a "mania" or a "god". To serve a mania is detestable & undignified, but to serve a god is full of meaning, & rich in possibilities because it means yielding to a higher, nobler, & spiritual being.

Jung: SGF pp 110 – 113.

Health GK ast.

Many glorious sights then are of the courses in the heavens traversed by the race of blessed gods, as each goes about his own business; & whosoever wills, & is able, follows, for envy has no place among the Heavenly Choir.

Plato: Phaedrus, 246-247.

Yes, too, must fly before a chasing hand.
Angels & Saints in every hamlet mourned!

Wordsworth: Ecclesiastical Sonnets XXIV

p 434

Man is so created as to be at the same time in the spiritual & the natural world.
The spiritual world is where angels are, & the natural world is where men are.

Swedenborg: True Christian Religion § 401

Silently one by one, in the infinite meadows of heaven,
Blossom the lovely stars, the forget-me-nots of the angels.

Longfellow: Evangeline VI

NDQ 225

Angels are bright still, though the brightest fell.

Macbeth IV, 3.

Angels & ministers of grace defend us!

Hamlet I. 4.

NDQ 26

Hibb Oct 48 p45

Inborn awareness of the Gods is in our very nature, prior to all reasoning & proof. Iamblichus, De Myst. 1, 3

De Myst. 1. 3.

You are
are comp
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hypothet
we can

# PART IV – PRACTICAL

## CHAPTER XXI : The New Angelology

1. From theory to practice — the four or quoted what Whitehead calls

It is a rare but unforgettable experience to glimpse that "awful ultimate fact, which is the human being."* He who finds himself sublimely credible is not yet himself. He is ~~someone else~~ thinking of someone else – certainly not of one who can find room for the hosts of heaven, & in whom all the glorious & frightful variety of this world is lodged, not merely in miniature or microcosmically, but in original fulness. A cosmic Timothy Shy, man is the unsuspecting victim of the most ~~unfortunate~~ remarkable practical joke ever played. Certified lunatics who believe they are ~~Napoleon, or~~ pieces of glass, or Jesus Christ, ~~or butterflies, or~~ at least have the wit, ~~which their keepers lack,~~ to see that, man is ~~not only mad, but no madder~~ not what he seems. But here is a ~~flea~~ Sun mad enough to mistake itself for a little, food-tube set on end; here is a Galaxy of hundreds of thousands of millions of stars living under the delusion that it is only a featherless biped; here, also, are megalomaniac electrons convinced of their manhood, & molecules giving themselves the airs of a professor of chemistry. Or rather, here are all these aberrations concentrated in a single case. Man is out of his mind. ~~His~~ The common sense is common nonsense.

The ~~portrait~~ theory of man which has emerged from this inquiry is so wildly at variance with ordinary assumptions, ~~that it is~~ and only by living with it, ~~& logically~~ practising it, ~~by~~ continually confronting common sense with it, ~~that it~~ can the theory become a living reality.* Indeed ~~the~~ vision ~~version~~ of man's multiple nature is, by itself, no solution to his innumerable problems, no ~~nicely rounded infallible recipe~~ for ~~curing~~ mending ~~system that takes care of~~ all the world's disorder & despair, no ready-made, or "ready-me-down philosophy" to be bought, piece of goods, once for all, over the counter, ~~or refused for good & all~~. It is ~~a working hypothesis~~, a programme ~~of lifelong research~~ for life. Not only because of its ~~gaps & inconsistencies~~ incompleteness, but also because of its very nature, it is a task: it cannot be understood, or put into practice, unless the task is accepted, or undertaken. This ~~the~~ book is experimental, practical.

Is the quest of self-knowledge, after all, so important? common sense inquires. Is the game worth the candle? The answer is not for ~~some~~ a handful of ~~non-philosophers~~, other men, men it is an instinct, a natural necessity like taking exercise; ~~these~~ are forced by personal failure, by the misery experienced, aimlessness, & wickedness within & without, to consider the nature of man. But of all those who are driven to self-examination, how ~~many~~ few are content ~~with~~ to find & cultivate a single aspect – infra-human or supra-human ! ! It is my thesis that man's troubles arise out of this ~~inability~~ failure to comprehend the whole of himself. He is asymmetrical, one-sided, ~~unbalanced. He~~ ~~is a madhouse, & it is because he insists in his insane delusions, & wonders why the world is a madhouse.~~ He is sick, painful, & radical, involving the entire reorganization of the patient's personality. The upper & lower halves of him are not together. ⊛ And what he is, he becomes what he is. ~~But~~ The cure – ~~drastic~~ protracted & arduous though it is – has ~~two virtues~~ merits: it is sure, & has meaning for the patient. He is sufficiently in the know, having sufficient hope, & sufficient provision of the end. Life begins to have point & direction; immense perspectives open out; he is now a wayfarer & no longer lost; he is now free & no more at the mercy of instinctive drives: to its fundamental intention.

* A.N. Whitehead: Religion in the Making p.

Palmer – p 4
Cf Chazzali p 8 "x"
Burrow. ! On Khaldun
P.74.

Jones Sp. Ref. 295

* When I say that this theory of man is contrary to common sense, I do not mean that it is contrary to ~~the~~ deeper intuitions. ~~most of us can, I think, say with~~ When Benjamin Whichcote ~~the~~ said "that preaching has most commended my heart which has most illuminated my head," he did not refer to that third criterion – conventional, unreflective prejudice. As this chapter aims to show, the heart has its reasons which shock common sense, but ultimately agree with the head: So that Whichcote's dictum is true: "There is nothing so intrinsically rational as Religion is." (Aphorisms, 451)

⊛ A frog whose cerebral hemispheres have been removed behaves very much as before, except that he lacks spontaneity. By applying stimuli we provoke the correct responses, but there are no actions unprovoked by present stimuli. (Similarly the operation of frontal lobotomy on humans ~~[which cuts off the influence of the frontal lobes]~~ ~~has the same~~ does not necessarily have the adverse effects which are readily observed.) In the same way a man whose connexion with the higher supraliminal 'centres' has been partially severed seems on casual inspection to behave normally. Actually, however, he is, like the frog, acting under compulsion, not freely. Supply the appropriate stimuli (violence, sexual object, food, etc) & the result is predictable. But let ~~the~~ connexion with the higher centres be restored, & the oddest responses will follow: violence may now provoke non-violent reactions, & so on. The whole multi-level man is a person: the lower half a robot.

Eudemic

& in spite of all appearances to the contrary, the universe is now on his side. He can travel hopefully because he has, ~~in fact~~ principally, already arrived. Having caught sight of the mystery, the not-mere & immensity of man, he can never again be ~~panic~~ frightened into quite the same extremities of self-alienation. Self-knowledge must continually come & go, but when it goes it leaves behind a token, & when it comes it comes a little more readily than last time. And if the "horrible contrast," as Nettleship called it, between the moment of vision & the moment of no-vision becomes more horrible still, that is evidence of increasing depth: the vertical dimension of the personality is revealing itself. The strata of our nature ~~become more real~~ as they become less insulated, & new strata of experience are driven through them.*

My intention, then, in this last part of my book, is ~~twofold: first~~ mainly practical, ~~to sum up, fill out, & illustrate the more schematic work of earlier chapters; second, to do so in the main by considering practical applications.~~ If this is what man is, what is he fit to do, what must he do? ~~Common-sense's final query is always: 'so what?' If this really is the anatomy of the patient, & this is the diagnosis of his complaint, what in detail is the remedy?~~ While it is true that the question this book poses is the theoretical 'what am I?' an essential part of that question is the practical: 'what are the discrepancies between what I am & what I seem to be, & what consequences flow from ~~these~~ such discrepancies, & how may they be overcome?' 'What am I?' is really the most practical question a man can ask. ~~In other words, to~~ Now leaving the mainly theoretical side for the mainly practical, I am coming to the heart of the matter. The difficulties & dangers that now confront me & all men are ~~entirely relevant: they proceed from man's inmost nature — they are~~ his nature. ~~In short,~~ Indeed we do not need to invent riders to list ~~the~~ our grasp of the principles of human nature. A superabundance of urgent problems is forced upon us. If ever there was a time when philosophy had a duty to speak plainly to man's condition, & lend a helping hand, & tell him unambiguously what he must do to be saved, now is the moment. Here, if you like, is philosophy's heaven-sent opportunity to exchange the dust of the library for the dust of the street (or at any rate to mingle them), to speak the language of unphilosophical men, to be simple without being shallow. Is it too much to expect that philosophy, after ~~some all these~~ so many centuries of study, should at this crisis of human history commit itself to a pronouncement upon man's nature, as definite in its own way as the pronouncements of religion & science are in theirs?*

Rightly or wrongly, religion is suspected of intellectual dishonesty, science of moral indifference ~~or worse~~, philosophy of pedantry & remoteness from life. Beginning contact with the problems of today, philosophy can do much to close the gap between religion & science — that is, in other words, to cement the upper & lower halves of the hierarchy firmly together. Man himself is in halves. The following pages are directed towards his reintegration.

If it is objected that the basic notions of this book (& more particularly its ~~[illegible]~~

• Rewriting i, p.94. (Phil. Gp 45 p 2)

x Henry Drummond's great but now neglected Natural Law in the Spiritual World insists again & again, ~~as it~~ not, like Paracelsus & his school, that the physical world is full of 'analogues' of the spiritual. But that there is one world (which is spiritual throughout) & one law that unites the levels. "The problem," he says, "is not that the Spiritual Laws are analogous to the Natural Laws, but that they are the same Laws. It is not a question of analogy but of identity." (p.11) Bishop Butler also, though having less evidence than Drummond, realized that "the natural & moral constitution & government of the world are so connected as to make up together but one scheme." (Analogy of Religion ch vii)

* John Laird, concluding his survey of Recent Philosophy (p. 233) asks some pertinent questions: "How could philosophy have a greater opportunity? But, given the opportunity, what have philosophers done? Has philosophy become most elusive just when there was a disposition to give her a public welcome? Have different bands of philosophers deliberately cultivated different "languages" that resemble secret codes rather than the vehicles of general communication? Is there a superfluity of puerile pedantry? Has there been too intensive cultivation of special areas with slender regard for the general needs of the philosophic community?"

Must we conclude, Wm James asks, "that the world contains nothing better in the way of consciousness than our ~~own~~ consciousness? Is our whole instinctive belief in higher presences, our persistent inner turning towards divine companionship, to count for nothing?" × PU. p133

insistence on the reality of the supra-human ~~(whether angels, or living celestial bodies)~~ (or angelic orders) — an altogether beyond the grasp of the masses, I can only say that, on the contrary, it is the narrow academic mind, the sophisticated intellect, ~~divorced~~ cut off from ~~the~~ his deeper nature, & too clever ~~people~~ persons generally, for whom such notions must be mere childishness.× The poet & the people know better. ~~I shall show that.~~ Below the respectable cement of informed opinion there still flows a primordial & hidden wisdom, archetypal, inarticulate, expressing itself fantastically & absurdly, but wiser in its folly than ~~most of~~ the learning (so right in detail, so wrong in great drift) which utterly despises it. I take it that one of the chief functions of Philosophy ~~now~~ is ~~to~~ ~~avoiding the~~ bringing to make articulate & intelligible the perennial intuitions ~~that~~ of the race, ~~so that there is no longer~~ together what ~~are now~~ unrelated, separate — the traditional wisdom, the experience of poets, ~~a danger of a sharp division between those who believe the right things for the wrong~~ mystics, & the critical, scientific spirit. While these are at variance, man ~~himself~~ is at variance with himself.• ~~The integrator, actual personality, finds, like Bradley, that what he one advocate & dread as poetry is more and more comes nearer & nearer to being literal fact.~~

Cook Rose 17

~~The Four Arguments~~

Bridgeman 11 Jan 80 — (2)

## 2 The four arguments

The integration of man is not ~~necessarily~~ an impossible task. Though it is true that his head & his heart are at present on bad terms, & his thinking & practice & deeper intuitions do not agree, yet they are capable of reaching a much larger measure of agreement. For example (as I intend now to show) ~~all aspects of him~~ his conflicting aspects — traditional & contemporary, theoretical & practical — may be coordinated together into the single hierarchical ~~man's~~ pattern of nature in the universe — ~~in fact~~ angelical-demonic man; ~~point to a single view of human nature & its place in the universe~~ ~~are here chiefly universe.~~ ~~to what may be called the new angelology.~~ In other words, there are four arguements for the view: — what may be called the new angelology, — ~~I shall consider them under the following heads:~~

(i) The argument from tradition. ~~that, as have been given all~~ Except the ~~believed, in all~~ since the earliest times, & ~~in all parts of the world, concerning~~ in infra-human & supra-human beings & ~~their relationship with him?~~ Whom nature may ~~that~~ either have, or may approach?

(ii) The argument from present intuitions ~~& belief~~ ~~What to there~~ is still a deep, unreasoned conviction that such beings exist — a conviction revealed, for example, in popular cults & modern poetry.*

(iii) The theoretical argument ~~what they may of not~~ are the chief theoretical reasons ~~for the belief?~~ supporting the belief. These are important both scientific & philosophical.

(iv) The practical argument. ~~If what are in the belief, & what are~~ the practical consequences of abandoning ~~it?~~ the belief are disastrous.

I shall take these ~~questions~~ arguments in turn, ~~answering them as briefly as I can, seeing that they have all in some measure been dealt with in earlier chapters.~~

(3) ~~(i)~~ The argument from tradition. This falls under the following heads:

(a) Has there been from earliest times down to the present day a general belief in numerous infra-human & suprahuman beings? My answer (which I shall go on to illustrate) is that such a belief has in fact always & everywhere existed, though it has often been opposed by individuals & groups, & at times ~~existed~~ driven underground. Moreover this historical belief is not alien to us, but a part of our inmost selves that cannot be expunged.× It is alive, functioning in us, & to think that, when we ~~we can~~ label it "unlike" or "superstition," we have in so doing ~~to be~~ disposed of it for ever, is like thinking that we can manage without the ~~lower~~ now primitive centres of our nervous systems. "The dogma represents the soul more completely than a scientific theory, for the latter expresses & formulates the conscious mind alone."+ But both are needed.

(5) What Fossing says of religious truths — ~~the~~ "they are not rational when they were revealed, but they are revealed so that they ought to become so" — may equally be said of angels. Cook Rose 19

In fact, Frazer defines religion as "a propitiation or conciliation of powers superior to man which are believed to direct & control the course of Nature & of human life."* (3)

• One of the most significant trends of our time is the revaluation of myths & symbols, begun by Schiller & Herder, & continued by Görres & Bachofen, & Jung in our own time. Görres describes primitive man as cosmic-demonic, intimately united with nature, & so gifted with profound insight. See E. Dacqué: Urwelt, Sage und Menschheit (1928), & D. Alexander Allmann: Philosophy, July, 1945. which, however, takes a rationalistic form.

× For example, Blake's furious outburst: "When the sun rises do you not see a disc of fire, somewhat like a guinea? Oh no, no! I see an innumerable company of the heavenly host, crying, 'Holy, holy, holy is the Lord God almighty.'" — And the more we admire Blake's ~~genius & or vision~~ genius, the less seriously we take it. It is as if, in paying tribute to ~~Blake's~~ his vision, we had discharged our obligations; that we need the vision, that it is truer than our own, hardly occurs to us.

× In his Die Drei Motive und ~~Ursprünge~~ Gründe des Glaubens (1863) Fechner argues for his panpsychist universe along three lines:—
(1) Historical. We believe what we have been told, & what was believed before us.
(2) Practical. We believe what is serviceable to us.
(3) Theoretical. We believe what we find grounds in experience & reason for believing.
All three 'motives' converge upon ~~the~~ Fechner's 'daylight universe', ~~[illegible]~~ but none of the three is complete & self-supporting. Together they furnish the needful 'proof'.
~~Then~~ I proceed along similar lines, for convenience but divide Fechner's first 'motive' into (a) tradition, & (b) present intuition.

(3)

× Culture, as Bergson says, is in its deeper sense eternal. "Ancient culture has collapsed & seemingly died. But in fact it continues to live in us as a deep stratum of our being." Meaning of History, p.221.

+ Jung: Psych. of Relig. p.57 (V)

* Golden Bough. Lond 1911, i, p93.

(5) ~~Cook Rose 19~~

(a) The more adequate definition of Dr Thouless is "a felt practical relationship with what is believed to be a superhuman being or beings." P. of R. p. 4 Thouless p3

(b) To what extent do such traditional non-human beings correspond to the levels of the hierarchy distinguished in this book? The answer is: not at all closely. It is not to be expected that primitive peoples, & pre-scientific ages, should elaborate ~~intuitively~~ a scale of being precisely corresponding to that which emerges empirically in the scientific era. Nevertheless the correspondence between the old hierarchy & the new is remarkable enough.[x]

(c) What is the relation of these non-human beings to man? Can he attain to their levels now, or in some past or future existence? Does he have commerce with them, or even in some fashion share their nature? Here again, there are many vague & conflicting beliefs, but it has commonly been held that ~~the best~~ good men do when they die, & in some instances during this life, join the ranks of the supra-human — "Pure & made apt for mounting to the stars"[•]; & that bad men are similarly debased to the ranks of the infra-human. On the whole, man has a strong tendency to believe that he is potentially both more & less than man, & that it rests with him ~~to make actual~~ which of these potentialities shall be made actual.

(d) What are the distinguishing characteristics of the various grades, both physical & psychical, & what function is allocated to each of them? To this question there is rarely any clear or comprehensive answer, or much agreement between the answers given by different cultures. This much, however, may be said: as civilisation advances the suprahuman grades tend increasingly to excel the human, not only in physical size & prowess & longevity, but also in moral & intellectual status. The dimension of depth or verticality is greatly enlarged, & peopled by a more elaborate ascending scale of beings, the most exalted becoming identified with the celestial bodies & heaven itself. At the other extreme, the nether realm of infrahuman (& for the most part harmful or definitely evil) beings is elaborated.[x] In the ideal scheme, which however is never fully worked out or fully explicit, the multifarious tendencies of man are strung along this vertical axis, in the order of their merit, & so woven into the cosmos itself. The hierarchy which man discovers in himself is ~~primarily~~ first revealed to him as an external & universal hierarchy in which he is merely the central ~~figure~~ point — a point ~~mysteriously~~ somehow gifted with the power of ascent & descent. Man has ~~distributed~~ spread himself; he is distributed; ~~& so long as he remains there~~ his life is the universal life. ~~In the~~ Withdrawal & shrinkage may & do ~~that~~ follow; man becomes the dwarf of himself; yet he never quite loses ~~the~~ his vision of a cosmos ~~whose~~ gradations are the gradations of his own nature.[•]

To demonstrate in detail the truth of ~~these four~~ all this, & even to qualify it as it should be qualified, would take me too far from my central theme. All I propose to do is to illustrate my assertions by reference to some outstanding ~~relevant examples~~ types of belief — primitive, oriental, Semitic, Greek & Hellenistic, & Christian.

4. The argument from tradition (a) Primitive

Primitive peoples are intensely concerned with the spirit world, whose population may

But the ~~no~~ point is this:

The ~~the~~ force of the following evidence lies in the fact that the traditions of ~~living~~ suprahuman ~~intelligences~~ beings is not ~~so~~ a tradition among men, but a tradition among these beings themselves. If ~~as the Greeks thought~~ ~~one time~~ as the law of equality holds ~~so~~ it is only as & that I can suppose the planets & stars to be companions. In other words, what I now proceed to investigate are the ~~beings~~ which at least ~~the angel~~ (i.e. ~~the angelic~~ our own) holds about his fellows.

Bendasser M & H. 80

Though with many distortions,

x In other words, Schelling's theory that mythology is a mirror in which the great processes of nature & creation are reflected is, I believe, fully justified.

• Purgatorio, XXXIII 291

Even Kant, in his Theory of the Heavens, ~~suppositio~~: "May it not be written that the immortal soul shall one day become closer acquainted with those distant orbs of the universe, & behold the excellence of that plan which so avoussecuriously even here? May there not be globes in the planetary region even now forming, destined, after the time appointed for our sojourn here has ended, to prepare for us new mansions in other skies?"

Wallace 107

x These the earlier Persian Gathas or songs (~~the~~ (claimed as the compositions of Zarathustra) have a single heaven & a single hell: later these are elaborated into four heavens & four hells.

• "The tree Igdrasil, which has its head in heaven & its roots in hell," says Coventry Patmore, "is the image of the true man.... In proportion to the divine heights to which it ascends must be the obscure depths in which the tree is rooted, & from which it draws the mystic sap of the spiritual life."

Und 1 11 Ruysbroeck

be roughly divided into the ghosts of the departed on one hand, & non-human or suprahuman demons, spirits, & gods on the other; In addition, many believe in a pervasive impersonal power, such as Mana, or energy, which is transferable from one thing to another, & may objectify many powers. The Melanesians, for example, distinguish between the spirits of dead men (tindalo) & non-human spirits (vui) which are more intelligent than men, & have supernatural knowledge as well as powerful Mana.[×] Similar to Mana are the Manitou, Wakanda & orenda of certain tribes of North American Indians, & the Ahaiu of the Zuñis of Mexico.[⊗] According to the Zuñis, the sun & moon & stars, the sky, the earth & the sea, & all things living & dead participate in a single conscious life-system called Ahaiu or "The Beings," who include certain great "Finishers or Makers of the Paths of our Lives" & the supreme "Holder of the Paths of our Lives". In Annam also, life is regarded, after much the same fashion, as embracing stars, earth, stones, wind, fire, & well as animals & plants, but it resides in groups or kinds of objects rather than in individuals. Nature is knit together, & to man. Heavenly bodies do not ignore him. Thus the Blackfoot Chief at the ceremony of the Sun-dance implores the Sun to give health & abundance, Mother Earth to give rain & grass & berries, the Morning Star to give peace & refreshing sleep, the Great Spirit to give long life & happiness.[⊙] Man & superhuman guardians live on intimate terms, members (no matter how disparate their respective ranks) of 'the whole family in heaven & earth'.[°] And sometimes a great chief, or even common men, are promoted to the heavenly branch of the family. The Kasias of Bengal believe that certain men climbed a tree to heaven; the tree was cut down, & the men remained as stars suspended in the sky.[°]

× See E.H. Codrington: The Melanesians: Anthropology & Religion (Oxford, 1891), pp 120 ff. Some suppose Mana to be the primitive stuff out of which individual spirits came to be differentiated. On this see C.R. Aldrich: The Primitive Mind & Modern Civilization (1931), pp. 41 ff, & R. Karsten: The Origins of Religion.

⊗ J. Estlin Carpenter: Comparative Religion, pp. 81 ff. R.R. Marett: Head, Heart & Hand in Human Evolution, pp 94 ff

⊙ Carpenter: op. cit. pp 35, 36.

° Ephesians III. 15.

° Robert Eisler: The Royal Art of Astrology, p. 57.

Gods are the measure of man, & a savage with a developed pantheon & cosmology is no longer a savage.

~~But~~ For the most part primitives ~~man~~ are surrounded & beset by spirits of an inferior order, innumerable minor beings, largely recruited from the ghosts of the dead, who are liable to harm him in countless ways. A few of these powers are definitely superhuman, like the unholy trinity of demons feared by the Andamanese:[+] more have human, or animal, or part-animal, part-human form, & there are particular spirits which cause this & that kind of disease, or misfortune, or madness. Not all ~~however~~ are malevolent: thus there are the guardian spirits of individuals, & of the village & tribe.[⊙] But animism — the ~~Such a~~ belief in incorporeal spirits which can enter & leave objects — must be distinguished from the (presumably) more primitive animism, according to which objects are alive as man is alive, & the soul ~~& dwelling~~ is not sharply divided from its temporary dwelling-place. Amongst primitives it is common to find animism & animation side by side. The issue between them is not resolved: even in mediaeval + renaissance ~~culture, when~~ times the argument goes on as to whether the stars are themselves alive, or are lamps of material guided by angels.[°] And today, it is usual to look upon a (in certain contexts) as animated (or even ~~dog~~ as animate, ~~while (in certain contexts)~~ upon the human body ~~in regards~~ as a temporary house of clay, inhabited by a ghostly tenant who will one day vacate it), & upon a machine as an entirely dead thing 'made to go' by its attendant.[⊙] Machinery, & our attitude to it, represents the limit of that process of abstraction whose beginnings are found in the most primitive societies.

+ A.F. Man: On the Aboriginal Inhabitants of the Andaman Islands (1885), pp 89 ff.

⊙ Christianity preserves this primeval conception in the Angels of the Churches (Revelation 1, 20) & guardian angels.

There are four stages of abstraction in the reduction of the universe to mindless material: (1) animism, which leaves matter & spirit united, (2) animation, which divides the world into dead things, & active spirits, (3) early science, which organizes the things into classes, & the spirits into principles, forces, & laws, (4) late science, which abolishes the spirits (+ even the things) altogether, substituting mere descriptions of sounds. Comte was the first clearly to perceive this ~~process~~ tendency.

⊙ On this see Chapter VI, §

Blake was not far wrong when he wrote: "The ancient Poets animated all sensible objects with Gods or Genius, calling them by the names & adorning them with the properties of woods, rivers, mountains, lakes, cities, nations, & whatever their enlarged & numerous senses could perceive. And particularly they studied the genius of each city & country, placing it under its mental deity; Till a system was formed, which some took advantage of, & enslav'd the vulgar by attempting to realize or abstract the mental deities from their objects."[°]

& &

° Marriage of Heaven & Hell (Keynes, p. 195)

Dawson 92
By Samuel the gods
Lecs

5 The Argument from tradition. (b) Oriental.

The development of the higher religions has been largely a matter of distinguishing clearly between the supra-human gods (angels on the one hand) & the infra-human spirits & demons on the other. The gods become more godlike, & tend to retire to more exalted regions in the heavens. But between heaven & earth, however far physically & morally they pull apart, the life-stream must continually flow. Hierarchies are needed, systems of mediators, or a single divine-human Mediator ⊗; otherwise the upward current of sacrifice & prayer, & the downward response of material & spiritual blessings, cannot continue.[x] In other words, religion ~~exists to~~ exists on the ~~gap~~ movements of the gulf between human & divine, ~~& exists that can bridge~~ and as the bridge that spans it: the wider the gulf, the more splendid the bridge. It is meant to be crossed. Many of the gods of the Vedic pantheon had once been men. Buddha himself is regarded as coming down from "the heavens of the thirty three gods" to save mankind.[⊙] While ~~indeed~~, as the enlightened one, he stands above the gods.

There is a Chinese saying: "The gods (shen) of today are the men of ancient times." "This sky is, as it were, without a staircase," says Yajnavalkya in the Upanishads. "By what approach does the sacrifice approach the Svarga world?" The answer comes back: "By the Brahman priest."[•] He knows how to place a Jacob's ladder between the worshipper & the highest heaven. And every rung is important. The Japanese find all Kami ("that which is above") worthy of veneration — the spirits of mountains, winds, trees, rivers, ~~the~~ sea, sun, moon, stars. ~~The~~ They guide & control & are indissolubly bound up with the life of man. Hirata's ~~morning prayer begins~~ prayer every morning[*]: "Reverently adoring the great God of the two palaces of Ise (the Sun-goddess) in the first place, the 800 myriads of ~~ancestral~~ celestial Kami, the 800 myriads of ancestral Kami, all the 1500 myriads to whom are consecrated the great & small temples..... I pray with awe that they will deign to correct the unwitting faults which, heard & seen by them, I have committed, and, blessing & favouring me according to the powers which they severally wield, cause me to follow the divine example, & to perform good works in the way."[+] Similar to the Japanese Kami are the Chinese shen (spirits), traditionally divided into three great orders: celestial (sun, moon, stars, winds, clouds), terrestrial (mountains, rivers, plains, seas, fields) & human. The whole is ~~factured~~ held together & maintained as a living whole by the Tao or Way — the daily course of the universe, in ~~concord~~ accord with which a man ought consciously to live.[o] In this elaborate (if somewhat arbitrary arranged) cosmic order, everything from Heaven to the meanest ~~creature~~ plant & everybody from the Emperor to the beggar, has appropriate rank & place & function. Man takes his law from Earth, Earth from Heaven, Heaven from the Tao.[x] The Buddhist, repeating his Aum mani padme hum, ~~most~~ of which the six syllables represent the six classes of sentient beings (gods, ~~intermediate beings~~ demi-gods, men, animals, intermediate beings, & inhabitants of purgatory) identifies himself with each ~~in turn~~ realm in turn, ~~upon~~ embracing in himself the universal process.[+]

6 The Argument from tradition: (c) Semitic

Among the early Semites demons ~~are~~ are far more in evidence than ~~are~~ angels or gods.[x] The ills of life overshadow the good things, & are the work of an immense number of Jinn, which 'covers the earth like grass'. They include the spirits of departed men, & may take the

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x Cf. Prometheus's line (in the poem 'Dumbness'): "The Earth did undertake the office of a Priest." (Jones Sp. Ref. 327)

⊗ E.g. Osiris, the divine-human king, who was killed & cut to pieces; raised from the dead, he ascended to heaven & became 'Chief of the Powers', the giver of immortality, & the divine judge of men. Carpenter 120.

⊙ Hastings' Encyl. of Religion & Ethics IV, (p 57) 4. Buddhist spirits may be classified as (1) celestial Bodhisattvas (2) Nagas & Mahoragas (snake & dragon-like beings in the sky or water) (3) Yakshas, or genii, often friendly, (4) Asuras, Rakshas etc. or demons & fiends, often connected with the soil.

• Brihadaranyaka Upanishad III, I, 6.

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* The Japanese teacher of Shinto (1776-1843). His rule was: "Act so that you shall not be ashamed before the Kami." (Carpenter: Comparative Religion, pp. 93, 135)

+ Munetada (b. 1780), a kind of solar pantheist, believed that he could, by contemplation achieve insight into the real relations of Kami & man, & that he himself could become a Kami. Bunjiro (b. 1814) ~~the founder of~~ & like Munetada the founder of a sect, experienced a similar God-possession or God-consciousness.

o But it was the Hindu genius that insisted upon the ultimate identity of all the selves in heaven & earth with the Self that is in man: "He who dwells in the sun, & within the sun, whom the sun does not know, whose body the sun is, & who rules the sun within, he is thy Self, the ruler within, the immortal." And so also with earth, moon, stars — the self of them & the self of man is the Self. (Brihadaranyaka Upanishad III, VII, 3, 9, 11.)

x See Tao Te Ching, 25. (Waley, paraphrase) See also pp 53 Chinese Phil

+ Cf. Alexander David-Neel M & M. T. p 237 1914 30

x ~~Robertson~~ Robertson Smith (Religion of the Semites, ~~2nd ed 1894~~) pp. ~~29 ff, 255~~ 30 ff.) ~~& 504 ff~~ points out that the gods are a natural part of the community, not insulated from ~~the~~ ~~most~~ ~~apparts~~ any part of the group life ~~as~~: it is important (& difficult) for us, whose religion is so much a ~~separate~~ activity, to realise ~~the fact~~ that in the ancient religions "the social body was not made up of men only, but of gods & men." (p 30)

forms of animals, birds, monstrous creatures of all descriptions, fiery serpents (Seraphim), vampires, satyrs (se'irim), and Lilith the night-hag. The development of an angelology distinct from & counterbalancing this realm of demons was a somewhat late development.• The function of angels was to protect men from the Jinn on earth, to glorify God in heaven, & to act as His messengers, executing the divine commands. To this day, Arabs offer sacrifice to angels,× just as, before Mahomet's time, they used to sacrifice to the Jinn, before the distinction between demons & angels had been clearly made.

In the angel-doctrine of the Old Testament ~~passes through~~ may be discerned three stages.○ (1) The 'Sons of God'• are supernatural beings attending upon Jahweh in heaven, His counsellors & messengers: sometimes they are identified with the stars.+ (2) The 'Theophanic angel' is Jahweh's ~~messenger~~ special messenger, who appears on many occasions to the Patriarchs, to Moses, & others; often there is no clear distinction between Jahweh Himself visiting His creatures, & His angel-representative.⊕ (3) 'God's messengers' differs from the 'Theophanic angel' in that they are quite clearly distinct from the Deity, & that their ~~duties~~ functions of glorifying God, carrying out His will on earth, & providing good men† & executing judgment on the unrighteous, are now defined.☒

The angels' nature, however, remains vague & conflicting. All have supernatural powers of flight between heaven & earth (but not omnipresence), & are mighty. ~~They~~ whatever their origins, they might have been, came to be looked upon as supernaturally good & wise, though they were as a rule human in bodily form. In 1 Enoch the heavenly Watchers who came down to earth & took human wives, teaching them the elemental secrets of heaven & the arts of civilisation, sometimes figure as stars, sometimes as human-shaped — an inconsistency that is significant.* The Cherubim & Seraphim are special classes of angels whose precise role is obscure. The former seem to be linked with the griffin — a hybrid of lion & eagle — & the well-known statues of genii which flanked the entrances to Assyrian palaces; some passages suggest that they represent storm-clouds, & in the vision of Ezekiel they make up the wheels of the chariot & throne of God.× The Seraphim, which came to be thought of as six-winged creatures having the form of men, were really serpent-demons elevated to angelic rank: even in this state they tended to retain their serpent shape.

Philo says that "God, being one, has about him an unspeakable number of powers," who may be called the lady of creation & guide, the process of making & enjoying relative independence & initiative.• In the ~~later Hebrew Apocryphal & in the~~ Rabbinical & Kabbalistic writings, angelology & demonology ~~are~~ become increasingly elaborate.○ The Book of Jubilees gives a full account of the angels' functions, & their control over the realm of nature. The Testaments of the Twelve Patriarchs make spirits of man's immoral tendencies: thus the spirit of insatiableness resides in a man's belly. The Slavonic Enoch teaches that myriads of angels accompany the sun on his course, & Enoch himself, after a period of purification & glorification,⊙ becomes one of the angels whose ranks he describes.× The Ethiopic Enoch ~~makes~~ links even first & last &

○ The Syriac Apocalypse of Baruch describes the transformation of the righteous, after death, into the splendours of angels: many wonders appear to them; time does not age them; they dwell in the heights like angels & are equal to the stars, being transformed from beauty into brightness.• Seven heavens, ~~beginning with the~~ of increasing blessedness come to be distinguished.+ According to the Midrash, the body of the sleeping man takes the day's doings to his soul, the soul ~~to inspirit~~ intercedes them to his spirit, the spirit to the angel, the angel to the cherub, & the cherub to the seraph, who brings them before God.•• Art. 'Cherubim' by Louis Ginzberg in Jewish Encyclopaedia (1925).

• The demons of late Judaism & of Christianity were to some degree recruited from the gods of the heathen. See Robertson Smith: The Religion of the Semites, (1927), p.121.

× See Douglas: Arabia Deserta, i, pp.240ff.

○ See Edward Langton: The Ministries of the Angelic Powers, Supernatural, & Good & Evil Spirits. Another ~~& a~~ useful ~~account~~ book, to which I am much indebted, is Professor W.O.E. ~~Wood~~ Oesterley's Immortality & the Unseen World, pp.47ff.

• Genesis VI, 2-4; Job I, 6; II, 1; XXXVIII, 7.

+ Cf. Psalm CXLVIII, 3; Daniel VIII, 10, XII, 3; & Judges V, 20 — "the stars in their courses fought against Sisera."

⊕ E.g. Genesis XVI, 7; XXII, 11. ~~Job 38~~ See also Nehemiah IX, 6; Jonah VIII, 2; Zph. I, 5; Deut IV, 19; Is XLV, 12 & XL, 26.

† E.g. Psalm XCI, 11

☒ On angels as remnants of polytheism see W. Robertson Smith: R. of S., pp445, 6.

* Enoch, coming to a place at the ends of heaven & earth, is told that this is a prison for the stars & the host of heaven "who transgressed. He sees the ~~stars~~ wicked stars 'roll over the fire'. ~~& Uriah~~ A special angel (Raguel) is appointed to take "vengeance on the world of the luminaries." for revealing heavenly secrets to men. Eth. En. XVIII, XX, LXXXVI, LXXXVIII, etc.
Heaven & the stars is found even amongst primitive races. Some have suggested that the ascending smoke of the funeral pyre gave the idea of the ~~post~~ flight of the soul. The Greeks (& later the Romans) thought of the ascending soul as a bird: Jane Harrison: Prolegomena to the Study of Greek Religion (1908), p.43.

• The Alchemy of Happiness, pp ff, 22ff.

⊙ See Slavonic Enoch XXII; XXXVI, 2; XXXVIII, 1; XXXVIII, 1, also Genesis VI, 2-4.

• Tolleington: A.T. pp 55ff

× The Ascension of Isaiah (c. 5 BC) prophesies that the Saints will be taken to heaven on an eagle's wings & will remain ~~suspended~~ there as stars. Eisler: 56
On the souls of the dead as stars, & on souls as stars falling from heaven, see Robert Eisler: The Royal Art of Astrology, passim.

• Ii, 1-10. + Testaments of the Twelve Patriarchs: The Testament of Levi: ii, iii. Also The Slavonic Enoch i—XIX.

by ~~who~~ with angels[x] who, in fact, regulate the entire course of nature from the movements of ~~the~~ the heavenly bodies ~~themselves~~ to the humblest earthly events.[•] In the Kabbalah (Sephiroth) the extreme of complexity is reached: a series of descending emanations from the Divine Source lead to the Metatron, who captains all the angels & guides the spheres. The angel hosts are divided into ten ranks or levels, each of which is concerned with a portion or aspect of the universe, down to the world of matter.[*] In the ~~natural~~ lower world the divine ideas & the astral soul are visibly bodied forth. And man, through ramshed in these nature, yet unites all the worlds in himself.

The belief of Islam are closely related to the earlier Hebrew ~~thought~~ belief. Angels, demons ~~& jinn~~ are prominent in the Koran as well as in later Mahomedan literature. The four great angels (called throne-bearers) intercede for men & animals; the cherubim, who live in the sky, ~~are~~ contemplate the holiness of Allah; Michael controls nature & is the patron of knowledge; lesser angels preside over bodily functions, such as digestion.[x] That there is no impassible gulf between heaven & earth is made clear by the ancient legend of Harut & Marut who (somewhat like the Watchers in 1 Enoch) descended to earth & were seduced by the woman Zahara (Venus) who obtained from them the secret word which enabled them to ascend daily to heaven; making use of this word, Zaraha rose to heaven, where she is now visible as the planet Venus. While the Mahommedan seventfold heaven is (according to many descriptions) inhabited by angels of ascending rank engaged in adoring Allah, man himself is angelic, as well as animal & demonic.[o] His amphibian nature is clearly described by Al Ghazzali: "Some of thy attributes are those of ~~angels~~ animals, some of devils, & some of angels ..... The occupation of animals is eating, sleeping, & fighting; therefore, if thou art an animal, busy thyself in these things. Devils are busy in stirring up mischief, & in guile & deceit; if thou belongest to them, do their work. Angels contemplate the beauty of God, & are entirely free from animal qualities; if thou art of angelic nature, then strive towards thy origin, that thou mayest know & contemplate the Most High." Al Ghazzali distributes man over the worlds; releasing him from his little common-sense prison, giving him the freedom of the universe with all its levels.[p] It is for him to decide which level he shall make his head-quarters.[o] "The cultivation of demonic, animal, or angelic qualities results in the production of corresponding characters, which in the Day of Judgment will be manifest in visible shapes, the unclean appearing as swine, the furious as dogs & wolves, & the pure as angels ..... The highest faculty in him (man) is reason, which fits him for the contemplation of God. If this predominates in him, when he dies, he leaves behind him all tendencies to passion & resentment, & becomes capable of association with angels."[•] ~~Thus~~ To the extent that man exhibits angelic qualities he is angelic & at home in the angelic realm: thus "there are some things in the world which are not of it, such as knowledge & good deeds."[•] One is reminded of the words of Jesus: "They are not of the world, even as I am not of the world."[x]

(One is reminded of the Herodotus' well-known account of the Babylonian god Bel, who was supplied with a human wife: ~~who~~ she passed the night in his temple, & it was believed that she was visited there by the god in human form.[*] The Greeks also had many tales of ~~the~~ intercourse between the gods & the daughters of men.)

x Eth. En. XL, 3-9; ~~LXIX~~ 91, 22.

• In many respects the Hebrew angels resemble the Egyptian demons who guard & control the universe, the stars, & the planets, besides earthly things. At first the thing itself seems to have been regarded as alive: later, the spirit is detached & becomes the guardian or master of the thing. (E.R.E. IV 538)

* In Philo the Alexandrian a somewhat different line is taken: the intermediary between God & man is the Logos or reason rather than angels, a less personal & ~~powerful~~ less vague agency, but suffering from abstractness. For the writer of the fourth Gospel, however, the Logos is identified with Christ. The Power & Wisdom of God: He becomes the cosmic principle, the agent in creation, the mediator of the world. x E.R.E. iv, pp 615 ff. See Gore: Reconstruction of Belief (1926) pp. 378 ff & Inge: God & the Astronomers (1933) p. 267.

o 'Ibn 'Abbas gives the seven ranks of angels (and of which has its own heaven) & the forms of: cows, eagles, vulturs, horses, mouses, young boys, & men respectively: beyond the veil are innumerable angels that "praise Allah in different languages which resound like crashing thunder." E.R.E. IV p 615.

o The idea that the spirit belongs in heaven & the stars is found even amongst primitive races. Some have suggested that the ascending smoke of the funeral pyre gave the idea of the upward flight of the soul. The Greeks (& later the Romans) thought of the ascending soul as a bird: Jane Harrison: Prolegomena to the Study of Greek Religion (1908), p 43.

• The Alchemy of Happiness, pp ff, 22 ff, 49 ff. A. J. Wensinck's La Pensée de Ghazzali (Paris, 1940) has an account of Al Ghazzali's cosmology & angelology. (Phil. April 48 p 157)

x John XVII, 16. Cf James 17: "Every good & every perfect gift is from above, & cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

* Herodotus, i. 181 ff.

W. R. Smith 50

See Drewson R+C 77 for W. R. Smith's book on Ghazzali.

— "all the air so crowded with them that there is not one empty chink into which you could push the spike of a blade of corn." ×

Metaphysics XII. 8 (Bywater R & C) 140

7 The argument from tradition (d): Greek & Hellenistic.

The ~~conceptions~~ [system] of Al Ghazzali, like those of ~~the~~ later Jewish writers, stems from the primitive Semitic tradition, ~~no one sole & from Greek & Neoplatonic thought~~ [but ~~that~~] overmuch to ~~Greek, & particularly~~ the Greeks. Like all their neighbours, the early Greeks believed in multitudes of good, bad, & indifferent demons, who later came to serve as intermediaries between the gods & men. ° Not only the common people, but such philosophers as Pythagoras, Plato, & Aristotle, regarded the heavenly bodies as alive & divine.× The Ionian's early attempt to explain the sun & stars as lumps of dead matter did not intercept the tradition of their divinity,◎ a tradition that persists ~~[illegible]~~ from the earliest civilizations of Mesopotamia & Egypt through Greece & Rome, well on into the Christian era. One of the most notable attempts to bring order into this society of heavenly bodies was that of Aristotle, who places the Earth at the centre of an elaborate system of 54 moving (in addition to the four spheres of the Earth, & the sphere of the fixed stars) concentric spheres, which are needed to explain the wanderings of the planets: the rotation of each sphere is attributed to the unchanging ~~intelligence or~~ immaterial Mover, who is to his own sphere what God is to the Cosmos itself. The Aristoteleans of the Middle Ages identified these sphere-moving intelligences with the various orders of angels.×

For the Greeks as for the Hebrews there was ~~at first~~ to begin with no life worth having after death. In the Shades as in Sheol there is at best a dim, ghostly, & futile existence.⊗ But already in the fifth century B.C. Parmenides of Elea taught (according to the famous fragment) — "There is a decree of Necessity, an old ordinance of the gods, everlasting, sealed with broad oaths, that whenever one of the daemons, whose portion is length of days, has sinfully stained his hands with murder, or followed strife & committed perjury, he must wander away from the blessed gods for thirty thousand seasons, being born throughout that time in all manner of mortal forms, passing from one to another of the painful paths of life. For the power of the upper air drives him towards the sea, & the sea spews him out upon dry land; earth throws him into the rays of the burning sun, & the sun into the eddies of the air. One receives him from another, & all loathe him. Of them I myself am now one, an exile from God & a wanderer, because I put my trust in raging strife."× Even Epicurus, anti-religious as he was, taught that at death the soul passes to the stars where, like the other stars, it is maintained by exhalations from the Earth. Plotinus, who takes the Gnostics to task for not recognising the divinity of the Sun & stars, taught that the heavenly bodies & the earth are not only conscious, but hear our prayers. "The gods of the spiritual world are all one, or rather one is all;" the sun & stars — serene & happy beings — are in the second rank; this world is "the third god"; the demons are spirits whose power is confined to regions below the moon."• Man, says Plotinus, may become actually what already he is potentially, a denizen of spiritual worlds & a partaker of the divine nature; that is to say, he may return along the path by which he has descended from Deity, realising progressively, step by step, that "all souls are one." And (whether we know it or not) as Great sins, says Plato (for whom height [morally] means virtue, & depth depravity), sink the soul into Hades or a yet more terrible region, while virtue lifts it into "the holy place".× The Mysteries ~~made their~~ [linked] salvation with the Sun: Dionysus & ~~Osiris~~ Orpheus were forms of the Sun-god who is killed & rises again, & the communion of whose flesh & blood is the "medicine of immortality."

× the work of an unknown 2nd Cent. Prof.:
× See Gilbert Murray Five Stages of Gk Religion I, ~~[illegible]~~

° Epinomis, 984 E. ERE 593

× See, eg. Laws, 820-822. Taylor 89
Phaedrus, 246-247.

◎ How completely the Ionian view has now triumphed (so far as educated thought is concerned) is illustrated by Burnet's comment on the opinion that the heavenly bodies were ignited clouds:— "But even that is better than to regard the sun, moon, & stars as having a different nature from the earth..." Early Greek Philosophy, pp 27-28. C.C.J. Webb (Studies in the History of Natural Theology, pp. 102, 142, 153, 330) frequently refers to the ~~attribution to~~ theory of the superhuman nature of stars as a dannosa hereditas from the ~~Greeks to Christian~~ Academy & the Lyceum to the science & theology of later days.

× Thus Dante addresses the angelic intelligences directing Venus: Voi che intendendo il terzo ciel movete — "Ye who, by understanding, move the third Heaven." (Paradiso VIII, & ~~Convivio~~ Convivio I.)

⊗ ~~Nevertheless~~ Heraclitus taught that man ~~has~~ is one with the gods: "Gods & men live each others' life & die each others' death. Those men who die the fiery death become immortal." ~~For~~ God, the 'one wise' is identified with Fire, whose region is linked with the lower regions of Water & Earth by 'the upward & downward path'. (See Burnet: EGP pp 153, 154, 167.) Here we have a kind of simplified 'Jacob's Ladder'.

× Parmenides is linked with the Pythagorean & Orphic currents of thought which ~~show the influence of~~ resemble (if they do not derive from) Indian doctrines of Karma & Reincarnation. The aim of the Orphic Mysteries was to enable the initiate to regain that unity ~~[illegible]~~ with the Divine that they had lost by sinning. Salvation was for them deification. (X.M 358)

• W. R. Inge: The Philosophy of Plotinus, i, p.107; ii, p.196.

× Laws, 903.

Inge p 254 for Q v.v.9

ours, or cut ourselves off from it) the universe is a living Organism fed by the divine life that flows unceasingly from the Centre & back again, reanimating itself in & maintaining every type of creature in its proper region.° Here, once more, is the grand conception of universalist, distributive man, superbly presented by a mystical thinker unsurpassed in any age, "Our personality," he says, "is bound up with the stars."[x] "Let us fly to our bright country; there is the Father, & there is all"[•]

A question which profoundly exercised the ~~Roman~~ Western mind during the early centuries of our Era was how the Heavens, perfect, divine, immutable, majestic, could without loss or contamination have dealings with man & the sublunary world in general — a realm so obviously profane, sinful, & miserable. The problem was to bridge the gulf without destroying it.[Φ] It was a problem in organisation, a question of finding agents of mediation. ~~Many~~ Various solutions, some of which survived in the Christian angelology, were forthcoming. ~~The~~ One answer, or part of it, had already been adumbrated by Plato: Spirits, half-way between God & man, "are the envoys & interpreters that ply between heaven & earth, flying upwards with our worships & prayers, & descending with the heavenly answers & commandments; & since they are between the two extremes they weld both sides together & merge them into one great whole. They form the medium of the prophetic arts, of the priestly rites of sacrifice, initiation, & incantation, of divination & of sorcery; for the divine will not mingle directly with the human, & it is only through the mediation of the spirit-world that man can have any intercourse, whether sleeping or waking, with the gods."[⊙] The names change; aerial spirits become angel messengers; the blessed gods of Plato & Plotinus become the celestial hierarchy of the Pseudo-Dionysius; but the role remains much the same. Heaven & earth, God & man, are linked, even united; yet emphatically they are poles apart & must ever remain so. ~~The~~ Jacob's ladder really has two functions — to push heaven & earth apart as well as join them: it is at once (to use Engineering terms) ~~(as Engineers say)~~ bolt & distance-piece, ~~or~~ tie-rod & strut, in tension & in compression. "There are," says Apuleius, following Plato, "certain divine powers of a middle nature, situated in this interval of the air, between the highest ether & the earth below, through whom our aspirations & our deserts are conveyed to the Gods. These the Greeks call by name "daemons"; &, being placed as messengers between the inhabitants of earth & those of heaven, they carry from the one to the other, prayers & bounties, supplications & assistance, being a kind of interpreters & message carriers for both."[+] Clearly, a pluralistic universe. But other writers ~~of the period~~ are more concerned with the unity of the cosmos. Thus Varro, according to St. Augustine, divides the world's soul into three degrees: first, stones, wood, earth & so on, which are the world's bones & nails so to speak; second, the sun, moon, & stars, which are its senses; third, the ether, which, as its mind, penetrates the stars & makes them gods, & through them descends to earth so that she becomes the goddess Tellus.[x] St Augustine, of course, condemns this somewhat fanciful scheme, but it is not altogether unlike his own description (~~in another place~~) elsewhere of the Church, in which "the angels of God ascend & descend upon the Son of Man, because the Son of Man to whom they ascend in heart is above, namely the Head, & below is the Son of Man, namely the Body. His members are here; the Head is above. They ascend to the Head, they descend to the members."[○]

° Inge: Op. cit. i, p. xiii ff.

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x Tollington: Alexandrine Teaching on the Universe, p. 113.

• St. Augustine (Civitas Dei, IX. xvi) quotes this saying of Plotinus. St Augustine is discussing the doctrine of some Platonists that "those visible gods, the world's bright eyes, & the other stars," have no direct commerce with men, but only by means of aerial spirits.

Φ Apuleius, in The God of Socrates, puts the problem very clearly: "You have then ... two kinds of animated beings, Gods entirely differing from men, in the sublimity of their abode, in the eternity of their existence, in the perfection of their nature, & having no proximate communication with them; since those that are supreme are separated from the lowest habitations by such a vast interval of distance; & life is here eternal & never-failing, but here decaying & interrupted, & the natures are there sublimated to beatitude, while those below are depressed to wretchedness. What then? Has nature connected itself by no bond, but allowed itself to be separated into the divine & human parts, & to be thus split & crippled, as it were?" (~~The Dae & God of Socrates~~)

⊙ Symposium 202, 203.

+ The God of Socrates. St. Augustine's objections to this doctrine are contained in his City of God, Bk VIII, xiv ff, & Bk IX, xvii ff.

• Apuleius' "Cupid's wife, who is the wickedest of all women" despises & tramples under foot the majesty of heaven, believing in only one God. Golden Ass Bk IX.

x City of God Bk VII, xxiii.

○ Enarr. in Ps XIIV, 20.

(Emphasizing the transcendent otherness of the Absolute, ~~they~~ the Alexandrines found it necessary to provide a "host of lesser divinities, ranging from guardian Angels to the co-eternal Logos, who all have their separate ministries & by whose constant activity it comes that the universe is kept in touch with God." * Uniting all is the Logos or Word, the Mediator, who originates & regulates the stars & all the principalities & powers of the universe. Unto Him, says Clement, "is made subject the host of angels & of gods." And these hosts are organized into successive grades of being of increasing numbers & decreasing merit: the lower agencies undertake tasks that would defile the higher. Lowest of all is formless matter.

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* Tollington, pp48ff.

8 The Argument from tradition: e) Christian.

Ones ability quietly to drop a belief without knowing we have done so, & all the while to go on repeating the phrases of that belief without any feeling of insincerity, is wonderfully illustrated by the attitude of the average Christian to the angel-teaching of the New Testament. ⊙ Advice in the Gospels & the Epistles, & the Acts, references to angels of various ranks, their influence in human affairs & their control of the course of nature, their power & importance in the scheme of things, are abundant. Clearly for ~~Christ~~ Jesus & the Apostles the supra-human realm was populous with innumerable beings quite as real as man, in his own sphere. We know better, but hesitate to say ~~so~~ much. ~~& clearly for the Early Christians the star of Bethlehem was so many worlds.~~ It is so much easier (& in much better taste) to preserve the angels & the star of Bethlehem in the living self-contained world of the Christmas carol, like bees in amber. Dead angels are ornamental & quite harmless, ~~even when we solemnly believe~~ & we can always solemnly pretend they are alive.

The Hebrew tradition of angels was Christianised, but much Platonic, & Neoplatonic doctrine passed into the structure of Christian thought. This fusion of Eastern & Western ideas was centred upon Alexandria.* There ~~the Proto-Nicene fathers~~ Origen & Clement held that the stars, the planets, the sun, & the earth are all living beings.* Origen describes the cosmos as a vast animal, & the stars as rational & moral creatures who, endowed with will & desire, are ~~prone to~~ capable of sin.+ The sun, through desiring to be freed from the body, is content to run his course in the spirit of service. The soul of the devout man mounts through the spheres, discovering the operation of each in turn, & ~~,~~ passing through the heaven of the fixed stars, comes to the invisible world which is man's real home. On earth he is a temporary exile.+ Basilides the Gnostic has a similar doctrine:- the soul, dwelling in the upper fixed heaven, yearns for a less immaterial existence & so descends through the planetary spheres, living in each something of its spirituality (but gaining in the sphere of Saturn intelligence, in Jupiter activity, in Mars courage, in Venus desire, in Mercury speech, & in the Moon growth) till it reaches Earth. At death the process is reversed, & the soul returns to its Source, from which desire ~~for separation~~ has separated it.x

In the early Church (apart from the heretical speculations of the Gnostics,• & the scarcely less heretical views of such fathers & doctors as Origen) the angelology inherited from Judaism had not as yet been worked up into a detailed cosmology. Nevertheless angels ~~were~~ figure very largely in the literature of the times, & were clearly of great importance: Athenagoras & Irenaeus, the Latin fathers Tertullian, Ambrose & Jerome — all have much to say on the subject. Early martyrs were described as "no longer men, but already angels."+ According to the Shepherd of Hermas the Lord committed the work of creation & its maintenance to angels, who also inspire good works in the righteous; evil angels similarly inspire evil deeds. Justin says that "God committed the care of men & all things under heaven to angels whom he set over these,"° & he follows the writers of Enoch in attributing the world's ills to the ~~transgression of the~~ angels who had intercourse with women & begot demons. It is in fact, Justin Martyr, who is the earliest orthodox authority for the Christian cult of angels.x Origen gives each nation, church, & individual its guardian angel; angels, again, preside over animals, plants, & the elements. Jerome works out a hierarchy of angels: ⊠ Ambrose recommends their invocation; Tertullian attributes who, he maintains, were created before the rest of the universe; ⊠

⊙ And also, ~~of course,~~ of such liturgical forms as the Creed & Prayer Book of the Church of England. It is possible to ~~believe formally, & at the same time & utterly to disbelieve in~~ take quite sincerely, without believing in angels at all, such a prayer as: "O everlasting God, Who hast ordained & constituted the services of Angels & men in a wonderful ~~manner~~ order; Mercifully grant, that as Thy holy Angels alway do Thee service in Heaven, so by Thy appointment they may succour & defend us on earth...." ~~It is such a thing as pious Angels have become a pious fraud.~~ Angels have come to pack with the status of a pious fraud.

BLC AS XIII

x See particularly: Rev. XVI, 5; XIV, 18; Col. II; Gal. IV 3. Rom. VIII, 38, Ephes. I, 21, Col. I, 16.

* Tollington: Alexandrine Teaching p.p. 89ff. Great importance, says this Authority, "is consistently attached by the Alexandrines to the stars. For Origen as for Plotinus they were among the important factors of the cosmos."

° Cf Job XV, 15: "The ~~stars~~ heavens are not clean in ~~thy~~ his sight."

+ Tollington: op. cit. pp. 106, 133, 134.

x Tollington, op. cit. p. 137, ~~also~~ Actually the different accounts (by Irenaeus & ~~Hipp~~ Hippolytus) of his teaching are widely different. See Manual: Gnostic Heresies.

• Gnosticism ~~represented the Eastern element (drawing from Babylonia & Persia)~~ was a curious mixture of Persian, & Babylonian, ~~elements~~ Hebrew, & Greek elements. Between the Pleroma or unknowable Godhead & the visible universe, ~~we~~ is a descending hierarchy of ~~aeons~~ spiritual beings called aeons. At the greatest distance from the divine in the world of matter, which is wholly evil.

+ Letter of the Smyrnaeans on the Martyrdom of Polycarp.

See Harnack: History of Dogma, pp. 253ff.

° 2 Apol. §5.

x The Second Council of Nicaea (AD787) sanctioned the cult.

⊠ Dante (like St. Thomas Aquinas) opposes this view of St Jerome's, & believes he has Scripture on his side. See Paradiso. XXIX, Genesis I, 1, & Ecclesiasticus XVIII, 1.

Vision III
IV. 1

Jameson 47

14th century
15-16th "
Chemets

~~according t~~ Dante, sups of the angel-ranks:—

In Dionysius, so intensely wrought, Desire,
That he, as I have done, ranged them; & named
Their orders, marshall'd in his thought
Both this & much beside of their own orbs,
for he had learnt
From an eye-witness t Heaven's mysteries."•

• Par. XXVIII. The angels are pictured 'therefore they have a
whose contemporaries, are pictured
believed.) the & see
this

disease & Calamities t wicked angels;° good ones record the sins of men, such as attending the theatre.• "Worthies," says St Augustine, "are thou blessed immortals placed in those celestial habitations, rejoicing in the participation of their Creator, being firm, certain, & holy by His Eternity, truth, & bounty: because they love us mortal wretches with a zealous pity, & desire t have us immortally blessed also..... For with them we are one city of God whereof the psalm speaks: 'Glorious things are spoken of thee, thou city of God': part ~~whereof~~ whereof is a pilgrim still with us, & part with them assisting us."⊙

According t St Augustine the angels are "vouchsafed by due gradation" t "foresee the changes of times & the will of God";* but it was the Pseudo-Dionysius (c. AD 500) who finally produced the system which remained authoritative throughout mediaeval times.⊙ In the Celestial Hierarchy he divides the nine choirs into three trines:—

1. Seraphim, Cherubim, Thrones
2. Dominions, Virtues, Powers
3. Principalities, Archangels, Angels *

Their functions are by no means as clear as they might be: Seraphim excell in their love of God, Cherubim in their knowledge; Thrones are the agents of God's judgment. At the other extreme Angels & Archangels are messengers. The intermediate grades ~~seem to be largely~~ are largely engaged in guiding those beneath them & in controlling the stars & elements, & protecting earthly kingdoms. "Now all ~~the~~ angels are interpreters of those above them," says Dionysius, "the most reverend, indeed, of God who moves them, & the next in due degree of those who are moved by God."° He defines his hierarchy as the "function which comprises all sacred things", each member of which is "a sacred order & science & activity, assimilated as far as possible t the godlike, & elevated t the imitation of God proportionately t the Divine illuminations conceded t it." The nine orders are the vehicle by which man rises through every grade of purification & illumination t the super-essential Godhead,× and the medium by which the Divine light is distributed t the lower world. The Seraphim receive ~~directly~~ the revelation ~~of~~ directly; they "participate in the One Himself, & have the feast of the beatific vision, which makes divine all who strain aloft t behold it."• The divine energy is passed on by the Seraphim t the rank beneath, & so on downwards till "every existing thing participates in the Beautiful." This work of mediation is necessary because "It is impossible that the beams of the Divine Source can shine upon us, unless they are shrouded in the manifold texture of sacred veils." Nor does this process of mediation stop ~~at~~ short of Earth. Corresponding t & continuing the heavenly hierarchy in the ecclesiastical, also divided into nine orders which transmit downwards the Divine illumination. In this way a perfect Jacob's ladder, to stretched between God & the humblest of men — a ladder whose traffic ascends & descends continually,⊘ & reaches down even t irrational creatures. The entire creation from the Seraphim t the worms & lifeless objects, exists, organically, in the Good.× And so come about "the providences of the Superiors, the interdependence of the Inferiors, the states of permanence wherein all keep their own identity. And hence again the intercommunion of all things according t the power of each; their harmonies & sympathies (which do not merge them) & the co-ordinations of the whole universe."°

⊙ According t Gregory the Great, evil spirits wander in the aerial heaven trying t hinder men's souls from mounting to God: they also kindle lust in the heart. (F. Homes Dudden Gregory the Great, ii, p. 365.)

• E.R.E. IV, pp 578ff.

⊙ City of God X, VII p270. Elsewhere he speaks of angels as offering our prayers t God, but he doesn't favour a cultus of angels.

° City of God IX, XXII. p271

⊙ Dionysius speaks of Hierotheus as his teacher, & his system has many affinities with that of the Neoplatonist Proclus. ERE 581

(in Evang. ii, hom XXXIV)

* Gregory the Great's system differs from this in ~~[illegible]~~ reversing the positions of the Virtues & Principalities. But it was the system of Dionysius that the Middle Ages adopted. See Dante's Paradiso, XXVIII, where the "hierarchy of gods, for ever rejoicing" follows the Dionysian scheme. On Gregory's angelology see F. ~~Holmes~~ Homes Dudden: Gregory the Great, ii, pp 358ff. He has the curious doctrine that the purpose of the redemption of the human race was t fill the gaps in the ranks of the angels created by the fall of Lucifer & his confederates. (Morals XXXI, 99)

° Celestial Hierarchy, 10, §2.1

× Men, says Dionysius, derive their being from the Super-Excellent Goodness. "So do they possess intelligence; so do they preserve their living being immortal; so is it they exist at all, & can, by straining towards the living angelic powers, through their good guidance mount towards the Bountiful Origin of all things; so can they (according t their measure) participate in the illumination which streams from above & share the bountiful gift..."
The Divine Names IV, 2. (Trans. C.E Rolt)

• Rufus M. Jones: Studies in Mystical Religion, p.106

See John ~~III~~ I, 51.

⊘ For Dionysius the descending angels stand for the 'affirmative way' & the ascending for the 'negative way' or via negativa & the mystic. On the latter see his Mystical Theology, II, II. R194. The effect of Dionysius on all later Christian mysticism can hardly be exaggerated.

× See The Divine Names, Ch IV, ~~[illegible]~~ 2. ~~Dionysius~~

° Divine Names IV, 7.

As for the representation of angels,[x] John Everard, the Cambridge Platonist, gives the basic principle: "Angels are pictured with complete bodies; yet to show they are further off from matter than men, therefore they have always wings. And Arch-angels, they being nearer to the nature of God than Angels, are pictured with bodies cut off by the middle with wings. But Cherubims, having less matter & nearer God himself than either, are pictured only with heads & wings, without bodies.[⊙] But Seraphims, being farthest off from men & nearest of all to God, have no bodies nor heads nor wings at all but (are) only represented by a certain yellowish or fiery Colour."[•] But in fact, painters by no means always adhere to such rules or any other fixed formulae. In particular, Seraphim frequently differ from Cherubim only in colour, the latter appearing as red angel heads (or even entire angels) & the latter as blue.[⊗]

(E.g. Lippo Lippi's Emperor on panel "The Annunciation")

[x] Botticini's Altarpiece "The Assumption of the Virgin" in the National Gallery, is one of the completest representations of the angelic hierarchy in the Paradise.

[•] See Paradise Lost Bk V. l. 277.

A notorious topic of the Schoolmen was whether the angels are corporeal, & St Bernard admits his ignorance on this question. According to St Thomas, angels, though incorporeal, are capable of assuming aerial bodies; they have position in space, but their proper place is heaven; they are pure minds, without sensitive & nutritive faculties; their proper place is heaven; demons live both in hell, & in the air.[x] St Augustine had not definitely ruled out the possibility that the sun & stars are angels,[⊗] & St Thomas allows that to believe these celestial bodies have souls is not inconsistent with orthodoxy. His own opinion, however, is that the star-moving Intelligences are incorporeal spirits, while the stars & spheres are without souls.[⊕] Nevertheless he attributes much influence over earthly affairs to the heavenly bodies, whose motions mediate between the divine nature which is the final cause of all things, & the processes of nature below: in particular, they cause the 'generation' of things — processes of evolution & dissolution — while leaving man his free will.[○] Roger Bacon identifies the Active Intellect with "God & angels that illuminate us" but St Thomas makes it the possession of the individual soul.[+]

(⊗ See Mrs Jameson: Sacred & Legendary Art, N.E. Longmans (1891), p. vol i, Chs 2nd Ed., p 345.)

[•] Gospel Treasures Opened, ~~Lecture 1659~~ ~~B. Ingram~~: aquinas, p 188.

[x] Tractatus de Angelis: Summa Pt I, l XIV. ERE IV SEE

(⊗ Enchiridion, C. 58.

(⊕ Summa Contra Gentiles. Bk II.

~~The~~ Star-like haloes of angels & saints in painting are perhaps vestiges of the belief which would identify them with stars: ~~as example in Fra Lippo Lippi's "Annunciation"~~ Roman Gods & Emperors were crowned with golden radii similar.

○ Summa Contra Gentiles Bk III

+ See Clement C.J. Webb: Studies in the History of Natural Theology, pp 276 ff. ~~& above discussion~~

Dante[•] was probably the first to identify in full detail the manifold Dionysian hierarchy with the sphere-moving Intelligences deriving from Aristotle, so rounding off at last the mediaeval cosmology by ~~fusing the~~ a fusion of Hebrew & Greek elements. The universe is now completely organized into a regional system, one half ~~above man~~ reaching from man to the highest heaven, & the other from man to the Earth's centre: Each of the regions is the scene of life & mind proportionate in value to its distance from that centre, & man belongs (potentially at least) in all of them. The mystic, fortified by discipline & guided by love, mounts towards the divine: everything, good or bad, finds its own level.[x] I have already said that this book has turned out to be a little more than ~~kind of~~ a reinterpretation of Dante's cosmology in the light of modern science.

(• Simon R + C. 149-150)

EMPYREAN

| | | |
|---|---|---|
| Saturn | 9 | Seraphim |
| Fixed Stars | 8 | Cherubim |
| Saturn | 7 | Thrones |
| Jupiter | 6 | Dominions |
| Mars | 5 | Virtues |
| Sun | 4 | Powers |
| Venus | 3 | Principalities |
| Mercury | 2 | Archangels |
| Moon | 1 | Angels |

HELL

EARTH

[x] ~~Eg~~ Eg. Paradiso I. 1 where Beatrice explains the inclination which all Creatures have towards their primal Source. Inanimate bodies, the furthest from God, are directed by this inherent principle; animals ~~by~~, being nearer to them, are also ~~determined~~ by have their movements also determined by sense; rational beings have the inclination in their power, & freely move themselves.

Dante himself only gives more distinctness to a diagram which mystics typically employ to describe their experience. St Benedict, Richard of St Victor, St Bonaventura, & Ruysbroeck (to mention no others) speak of the mystic way as an ascent of the stairway of love, or ladder of perfection to the divine. The mystic, says Evelyn Underhill, lives a "life of activity & contemplation which moves freely up & down the ladder of love between the temporal & eternal worlds."[○] The soul's ascent is assisted by the angelic population of the various heavens. Lady Julian of Norwich gives thanks for "all the help that we have of ~~all~~ .... all the blessed Company of Heaven, the dearworthy love & endless friendships that we have of them," (forgetting, for the moment, that to explore the angelic levels is not to abandon the human) while Thomas à Kempis desires "to be familiar only with God & the angels, & fly the acquaintance of men."

○ Ruysbroeck (Bell, London, 1915) pp. 46, 96.

• Revelations of Divine Love: 1st Revelation.

Besides the mystics (who are ~~always~~ rare in any age), the poets, & indeed the popular imagination itself, are full of this world-picture.[*] Mediaeval man inhabited a cosmos, not a

[*] Writing of the determination of earthly events by the influences of heavenly bodies, C.C.J. Webb comments: "This belief is to us so strange, & is apt to seem so fantastic & superstitious, that it is not without an effort that we realize that it was the very soul of mediaeval naturalism." Natural Theology, p. 320

[x] In the old Greek ~~one~~ pictures of the Crucifixion, one angel bears the sun, & another the moon.[x]

Certainly there are ~~no~~ a number of scriptural passages which identify angels & forces of ~~nature or~~ aspects of nature — "He maketh His angels winds, & His ministers a flame of fire."[○]

[x] Jameson: Sacred & Legendary Art. vol i, p 73.

[○] Ps. CIV, 4; Heb 1, 7.

(⊙ ~~It will be recollected that~~ Cf. the remarks about Lamb's schoolmaster: "may he be wafted to bliss by little cherub boys, all head & wings, with no bottoms to represent his subtlemany infinities." (Essays of Elia: 'Christ's Hospital')

So is the cosmology of Raphael (who was Dunbar's contemporary) in his great series of angels as the Regents of the Planets;* ~~it~~ ~~there again the nine angels of the nine spheres~~ where each of the nine planetary spheres is ministered by its colossal angel.

* In the Capella Chigiana, S. Maria del Popolo, Rome. The mosaics were executed by Luigi della Pace to Raphael's cartoons.

Exp. Verse 62.

Cosmic funeral-pavane, or a soap-bubble expanding according to the equation $d^2r/ds^2 = \frac{1}{3}\lambda r$.

~~William Dunbar~~ The terms of William Dunbar's comical formula are:

Archangelis, angellis, and dominationis,
Tronis, potestatis, & marteiris seir,
And all yo heivinly operationis,
Ster, planeit, firmament, and spheir ....°

~~all these, in William Dunbar's "On the Nativity of Christ" adore the Divine Child. Such language is~~ The picture is still mediæval. Half a century or so later, Bruno's universe ~~has been~~ is secularised, enlarged, freed from many elements that had become merely conventional; but it is still abundantly alive, ~~full of~~ vivified by the fresh air of the Renaissance, full of meaning & beauty, an organism & a family. "It is not unreasonable to believe that any part of the world is without a soul life, sensation, & organic structure. From this infinite All, full of beauty & splendour, from the vast worlds ~~that~~ which circle above us, to the sparkling dust of stars beyond, the conclusion is drawn that there are an infinity of creatures, a vast multitude, ~~each~~ which, each in its degree, mirrors forth the splendour, wisdom, & excellence of the divine beauty."◎

Such a unitary cosmology, combining all that was best in the old theological & the new humanist spirit, did not long survive the attack of science. It is true that the belief in angels ~~survived the~~ was not altogether destroyed, but Copernicus & Kepler, Galileo & Newton, ~~reduced~~ degraded them to the rank of useless cosmic decoration, with little or no work to do.X ~~The~~ A vicious bifurcation (the momentous results of which are now becoming more & more apparent) sets in: spirit & matter, ~~parting~~ company, ~~& so~~ both become unreal; on the one hand we have ~~an~~ an ever expanding ~~there is a~~ secular, dead, senseless, physical ~~world~~ realm; & on the other an ever contracting ~~&~~ ghostly, sacred, disembodied spiritual realm, whose interference in the physical realm becomes less & less required, & is eventually confined to its initial creation. On the one hand the inane, on the other the effete.* Even so, there is always a witness to the unitary world-picture: alchemists, astrologers, poets, mystics, philosophers, & popular traditions (& often very questionable & obscure ones) all protest in their very different ways against the bifurcation of the universe, & the religious continue to ~~find~~ find a need for angels. Spenser, in ~~his~~ the famous lines beginning "And is there care in heaven?"•) Shakespeare, ~~referring to the~~ (notably) where angels and "young-eye'd cherubins" are linked with the heavenly bodies,+ & of course Milton,° ~~cannot~~ are unable dispense with the supra-human population of the world. ~~And~~ Sir Thomas Browne ~~confirms~~ discerns: "~~there is~~ in this Universe a Stair, or manifest Scale of creatures, rising not disorderly, or in confusion, but with a comely method & proportion" — inanimate, living, human, & angelic beings. Of the last he says: "These are certainly the Magisterial & masterpieces of the Creator, the Flowers, or (as we may say,) the best part of nothing; actually existing, what we are but in hopes & probability." We ~~mean~~ ~~rarely that~~ an "amphibious piece" ~~... that~~ or "middle form"; and "'tis no bad method of the Schools, whatsoever perfection we find obscurely in our selves, in a more compleat & absolute way to ascribe unto them."◎ For, as Boehme puts it, "man is made out of all the powers of God, out of all the seven spirits of God, as the angels also are." And (in his obscure fashion) "For in the innermost the upper & nether Deity is one body & is but an open gate. The holy angels

* On the one hand we have a realm in which space and time are abstract & uniform, & range has nothing to do with values, & all regions are assimilated to the meanest region; on the other we have a heaven & a hell crowded out of the 'where' into 'nowhere', or into some transcendent, mystical locality. ~~outside the space of experience~~ * ~~right off the map.~~

* See Dr. Robert Eisler points out that as late as the end of the 16th century Digges, in his diagram of the Copernican Universe, ~~shows~~ calls the sphere of the fixed stars the palace of felicity. It is only quite recently that heaven was banished from space.

° "~~Thy thoughts~~ Every age has its big-souled, magnanimous, ~~distributed~~ men, not wrapped up in themselves, who can ~~truly say~~ say as John puts it): "My thoughts are stretched to the stars," + & of whom Traherne speaks "He lives most like an Angel that lives least upon himself."◎

° "On the Nativity of Christ"

◎ Pietro Pomponazzi, discussing the Aristotelians' teaching that miraculous phenomena are wrought both by the sphere-moving intelligences & by the heavenly bodies themselves, & the opposing view that they are the work of angels & demons direct & not through the heavenly bodies, finds no reason for such duplication.
See C.C.J. Webb: Natural Theology, pp 336, 7.

◎ See Frith: Life of Bruno, pp 48 ff. (Kegan Paul, Trench, Trübner & Co)

X Donne's attitude is not unusual. He relies on authority as to angels' existence, ~~but~~ & is content to leave it at that: "When we have travell'd as farre as we can, with reflection, that is, as farre as Ancient, or Moderne Experitors lead us, in the discovrse of these new Heavens, & new Earth, yet we must say at last, that it is a Countrey inhabited with Angells, & Arch-angells, with Cherubins, & Seraphins, & that we can looke no farther into it, with these eyes.
Complete Poetry & Selected Prose (Ed. Hayward, Nonesuch, 1929), p. 567.

• Faerie Queene Bk II, VIII, 1, p 106
See also The Tears of the Muses, 505 ff, Hymne of Beautie, 197 f, Hymne of Heavenly Love, 50 ff. Hymne of Heavenly Beautie, 85 ff.

+ Merchant of Venice Act V, Sc 1.

° See particularly his description of the staircase "Ascending by degrees magnificent up to the wall of Heaven, a structure high" Paradise Lost Bk III, 501 ff.

◎ Religio Medici Pt I §§ XXXIII – XXV

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EY HEAD



For any niece or nephew in the tough, gregarious school years *Collins' Magazine Annual* is a handsome present. Its best features, I think, are its photographs and its informative articles, on such subjects as cacti, secret codes, the work of the steeplejack, map-making and reading, advice to campers, islands (by James Fisher) or books (by Viola Garvin). Less attractive is an occasional adult satirical note best seen in the hideous frontispiece of a "typical" schoolboy and girl. But perhaps I am wrong in thinking that caricature of this kind is not funny for its victims.

The youngest in the family are, as usual, well served. *The Green Orchard*, by Maura Laverty, is a gentle, kindly (but expensive) book about the journeyings of a cat, a monkey (who writes poetry), and a dog, who are all unhappy in the town. How does one reach the Green Orchard? "First you must travel west for seven days and seven nights as a cat walks. . . . You go down along the Sycamore Road until you come to the Blue Mountains. Then you climb the mountain path until you come to the gap, and there, lying right in front of you, is the Green Orchard, where animals live together in peace and happiness." They are greatly helped, I should add, by a spry old lady of ninety-one. *Belinda Bear*, by Cam, tells of a little bear, and an aged musician who goes to town to play his fiddle for the last time before selling it. The pictures which surround the text of this appealing tale are clear and pleasant in colour, and they have the kind of detail that bears a great deal of youthful investigation. One, for instance, contains eighty-one wasps. Count them, says the author, and see! *Polly and Jane's Houses* has as end papers two views of a doll's house—outside and inside; the charming story of two little girls (aged, perhaps, three or four) looking for a place in which to play, has a coloured picture to each page. And then, there is the delightful *Tim to the Rescue*, written and illustrated by Edward Ardizzone. Tim, who appears to be seven or less, is allowed to go as second ship's boy on the S.S. *Fidelity*, a ship of 3,000 tons. At one stage he is nearly swept away by a storm (of which there is a magnificent picture) while going to the aid of a boy called Ginger, who has been involved in a very curious misadventure; but all is well for everybody in the end. How agreeable to be seven years old and to be given this book!

NAOMI LEWIS

## ANGELS AND ARCHANGELS

**A Pictorial Gospel.** Compiled by ELIOT HODGKIN. *Gollancz.* 12s. 6d.
**Jacob's Ladder.** By NICOLETE GRAY. *Faber.* 21s.

It is a pleasure to go to look at old masters with a child who knows the stories from the Old Testament and the Gospels: he knows what they are all about, will pass with delight from a Nativity to an Annunciation or an Entombment, or will ask what is happening in one that is unfamiliar or not clear. The pictures assume their old role of teachers or reminders. He may have tried to draw the subject himself and recognises, without intellectually measuring, the emotional truth of the artist's work, as well as delighting in the colours and shapes. Mr. Hodgkin has collected a hundred and twenty pictures or details of pictures illustrating the life of Christ from old masters, and opposite each he has put, without comment, the relevant passages from the Gospels, with chapter and verse underneath. Now that it has been done, it seems strange that it has never been done before. It is most moving to read the words of the Gospel and to look, at the same time, at the work of an artist who has felt the story and has worshipped it with his greatest possession.

In avoiding the obvious, Mr. Hodgkin has occasionally fallen back on less interesting works, but he has also reproduced some that are both excellent and little known. Among them is a wickedly beautiful Cranach of Salome at the feast of Herod. Some details, though familiar, are aptly chosen, for instance the one to illustrate the "house built upon a rock" from a Bellini Madonna and Child. In none of the pictures are concessions made to the supposed child mind. The book is dignified, and sincere and will be enjoyed by both children and adults. It has one fault—which is not the author's responsibility. It is a cheap book, and looks it. The publisher has taken the trouble to have 120 new reproductions made, but the paper is shoddy and the pictures grey.

Mrs. Gray's book, on the other hand, produced by Faber and Faber, and the same size as the book on the Winchester Bible by Walter Oakeshott, is expensive and looks it. *Jacob's Ladder* is described as "a Bible picture book from Anglo-Saxon and Twelfth-Century English Mss."; that is, from Psalters, Service Books, Bibles, and from Anglo-Saxon poetry. It is, however, a book with a dual personality. On the one hand is the scholarly collection of unfamiliar, strange and beautiful illustrations, the hierarchical or intensely emotional passages from Anglo-Saxon poetry; and on the other hand is Mrs. Gray's comment.

The illustrations are both exciting and shaming because one's knowledge is never adequate: and one longs at once to handle all the books, or even the facsimiles that have been searched so rewardingly. I was bowled over by the beauty of the drawings from the Anglo-Saxon Psalters; it is curious that looking at them there is no need for conscious adjustment to scale or medium, as there is in looking at drawings from manuscripts of a century later.

In places, Mrs. Gray's description of the illustrations seems to me too much influenced by her desire to emphasise her religious theme. For instance, the picture of the Trinity from the Anglo-Saxon Psalm Picture Book is a wonderfully moving drawing of the Father, Son and the Holy Ghost in a vesica-shape, supported by four angels: it has a wonderful air of freedom and movement, though, like all Anglo-Saxon drawings, it is really composed of a series of clear conventions. The actual depiction of the Trinity is clear and definite. There is no hesitation, no vagueness, no slurring. And yet Mrs. Gray says, "How hard it is to represent something that we cannot understand. But I think this picture does make it easier to understand. It is rather dark and difficult to make out; it is probably unfinished, but that is right, we cannot see God clearly yet but only darkly, as in a glass: if the picture were clear and finished it would not be true, would it?" The conception of the Trinity may be mysterious, but the symbolical representation of it need not be, and is not here.

At first sight, the conventionalised approach into which perspective does not enter, where vigour is more important than anatomy, and where several things often happen simultaneously in one picture, seems just right for the child mind—but in fact, although children's early capacity for descriptive drawing is superficially much nearer to this early work, their intentions are far nearer to later Medieval or Renaissance ideas. A sophisticated intelligence is needed to appreciate this early art.

Mrs. Gray has obviously a certain aged child in mind for her teaching. Paraphrases of Bible stories are clear and simple, and much of the doctrine, though difficult, would probably be lucid to a child brought up in the Roman Catholic faith. These, with the translations from Anglo-Saxon, could fairly be offered to responsive children of ten, and older, but the whole is interrupted with arch remarks, apostrophes, and exclamations which could scarcely be said without shame to a five-year-old. And although I believe the style is a sincere attempt to catch the attention of children of widely varying ages, it really does mar the whole. This is distressing in a book that, by its illustrations and some of its text, does give one, as well as purely aesthetic pleasure, some impression of the early Medieval Church with its pattern of Angels and Archangels, Seraphim and Thrones, Dominions, Princedoms and Powers, with its golden light above, its early morning air, and its black chaos below.

MYFANWY PIPER

According to ~~Valentine Weigel~~ Paracelsus. Here he shows the influence of such thinkers as Paracelsus, who maintained that man is the quintessence of the elements: he has a spiritual essence which is of God, an astral-soul essence, ~~which~~ & a material & earthly aspect. His supreme aim is to see that all three worlds have their right proportion in him. (Jones Sp. Ref. 132)

"I knew & saw in myself all the three worlds — (1) the Divine, Angelical, or Paradisaical World; (2) the dark world, the origin of fire; (3) the external, visible world as an outbreathing or expression of the internal & spiritual world." ° ° Boehme: Second Epistle, Sec 6-8. (Jones S. R. 189)

Converse & walk up & down in the innermost of this world by & with our King Jesus Christ; as well as in the uppermost, aloft in their quarters, courts or regions." ● "The Earth has fast such qualities & quality-expressing or fountain spirits as the deep above the Earth, or as the heaven has ~~the earth~~ & all of them together belong to one only body. The universal God is that one only body." ● ~~the Paracelsus~~

Boehme taught that man belonged to three orders — the celestial or spiritual, the astral, & the natural or divine. "When I see a right man," says the latter, "there I see three worlds standing" — an earthly body, an astral spirit, & a divinely given soul. (Cruden XXIV 24.)

Bishop Westcott, Dean Kendall & Principal Coles ⊠ (1825-1901)

⊠ Bishop Westcott, discussing the "ministration of Angels in nature, which brings both them & the world closer to men.... 'I can see,' writes one who was himself a distinguished physiologist, 'nothing in all nature but the loving acts of spiritual beings.' However strange the conception may be, it contains, I believe, truths which we have not yet mastered." (Historic Faith, Macmillan, London)

● Confessions, pp 8, 26, 43.

⊗ Nevertheless for individuals, like Boehme & Swedenborg, there was no question of delusion. The latter writes: "If angels & spirits were removed from man, he would instantly fall down dead, & they, on the other hand, could not subsist, if men were withdrawn from them." (True Christian Religion, § 118)

~~Hinting~~

The doctrine of angels passed over at the Reformation into the Protestant Churches, in a diluted form. ⊗ ● At the beginning of the 19th Century there was a minor revival of angel-theory amongst Protestants 'in a theosophic & idealizing sense' under the influence of Schiller & others, & later on such individuals as Liddon stressed the importance of angels, but in general the subject has ceased to interest the modern religious mind. × Nevertheless belief in angels still has full liturgical recognition in the Roman & Anglican Churches. Churches are still dedicated to ~~angels~~ them; the Feast of St Michael & All Angels (Sept 29th) is still noted in our diaries (though ~~it is~~ the landlord, ~~rather~~ not than the Archangel, ~~who~~ gets his due on that day); hymns sung every Sunday affirm our unshaken belief that in or above the bright blue sky dwell innumerable ~~supra-human~~ intelligent & virtuous beings. This is ~~only~~ not at all surprising, or ridiculous if, beneath his surface consciousness, man still believes, like his ancestors, in ~~a multitude~~ orders of beings that excel him in every way. ~~It is th~~ There is that, then, of this order, the form, not the spirit, is outworn. It is not that we have no angels left, but that we have mislaid them. ⊗ Milton's hierarchies are a dream (as Keats said in a letter to Reynolds, August 25th, 1819) but we are waking to their necessity.

● Hagenbach: History of Doctrines iii, pp 893, 334 ff.

× E.R.E. iv, p 583.

Schleiermacher sums up the doctrine of angels with the remark that their possible existence should not influence our conduct, & that we can no longer expect any revelations of their being. C.C.J. Webb goes further, & regards it as a merit that Christianity has cashed the belief in "finite non-human wills operating in the world." (Natural Theology, p 102) For by way of contrast, see Newman's description of angels as the real factors of the material, logical, & life of the universe, of its governors & the whole economy of nature, in A P O L O G I A V S. III. (p 50), + Francis Thompson: A Carrier Song

⊗ Here are, of course, ~~in Christian doctrine~~ several other links (besides angels) between traditional Christian doctrine & the hierarchical schema of this book: E.g. the Logos, the Body & its Members, & the Vine & its Branches. The hierarchy is, to tell the truth, nothing else than the branching of the Vine traced in detail.

9 The argument from present intuition (a) cults & sects.

So much for the past. What of the present moment? Is ~~the~~ man's ancient conviction that the universe is a grand hierarchy of living things, many far surpassing humanity, & ~~that man belongs~~ that he belongs, potentially or actually, to every grade — is this once universal faith now dead in our Western civilization, & wherever in the world that civilization has influence? Human nature & human needs are not reversed overnight. The terminology changes; the imagery is recast; the social class ~~that~~ perpetuating the tradition shifts; but the tradition goes on unbroken, the mythology lives on ⊗ these vanishing-tricks are no new thing, & we have no excuse for allowing ourselves to be deceived by them. For example, St. Augustine, having devoted all his ~~powers~~ intellectual & moral powers, & nine books of his great work, to demolishing the pagan gods, goes on ~~with enthusiasm~~ in the truth & describes ~~in the tenth~~ St. Augustine's ~~two~~ with enthusiasm the holy angels. × A millennium later, science, superannuating ~~the angels~~ angels, is quite unaware that their place is quietly ~~filled~~ (if inadequately) filled by a new & ~~no~~ less ~~strange~~ heavenly host called Laws, & Principles, & Forces — shadowy & mystical beings which (no one knows how) compel the obedience of inertate matter, while a host of Faculties, Instincts, Propensities & such-like rule the living. But when a more sophisticated science discovers what has

⊗ I am in this chapter taking Berdyaev's advice:- "The real way to approach spiritual reality ..., which holds ~~together~~ all the threads of universal & human history, is not through abstract philosophy but through concrete mythology." The Meaning of History, pp 51 ff.

The mythology of the Gnostics, for instance, with its descending aeons, is more successful than abstract philosophy in apprehending the stages of celestial history.

× City of God, Bks 2-9, + Bks 10 ff.

● They become riddles, and no longer creatures as actual as animals & men. "They are primogeniti Dei," says Donne, "God's eldest sons; they are super-elementary meteors, they hang between the nature of God, & the nature of man, & are of middle condition; & (if we may offencelessly express it so) they are aenigmata Divina, the riddles of Heaven, & the perplexities of speculation. But this is but till the resurrection; then we shall be like them, & know them by that assimilation." ° The dying Richard Hooker, however, fixed his mind on the number & nature of the angels, & their orders: × he wrote about them, and they were real to him.

° Quoted in A Book of Angels, (Edited by L.P. Longmans, 1906) p. 59.

× See, e.g. Eccl. Pol. I. IV.

happened, & gotten rid of ~~all~~ the super-natural entities that have concealed themselves in its system, claims to do no more than describe events as economically as possible — is the universe then, at long last, purged of the suprahuman? Not at all. Everybody is not taken in by the apathetic fallacy. Like a conjurer who makes sure we shall always look at the hand which is not doing the trick, the tradition of the supra-human survives, & even flourishes, where we are not looking for it.[x] Its custodians are no longer intellectually respectable; its forms have become fantastic, silly, or mad; it is quite unable to defend itself against the ~~to~~ intellectual armament of the enemies of the suprahuman. The wise have committed judicial murder upon the universe, but the simple have their own ways of getting ~~over~~ round the difficulty. To such the world ~~is still richly alive~~ shows intermittent signs of life. It may take a Moses to bring out the angels, but they are merely there.° That the popular imagination should run riot is only to be expected: the exaggerated meaningleness of the 'scientific' universe are balanced by the exaggerated fantasies of astrology, spiritualism, theosophy, anthroposophy, & the innumerable cults of the Old World & the New. Each side runs to extremes, & neither has anything but contempt for the other. A spiritually universe is matched by a spiritly.[x] It is beneath the dignity of science even to examine the claims of enthusiasts who are ~~as a rule~~ almost invariably as ignorant as they are intellectually undisciplined. In every detail they are hopelessly wrong. What remains, what is indestructible, what is alive & valuable, what is held in trust for humanity, is ~~there~~ the general drift of their belief in a sacramental universe, more alive than man, continuous with him, embracing his meanings. Not a ~~conglomeration of events~~ these alone ~~circular~~ web of space-time configurations, ~~or of~~ not a boundless inane in which infinitesimal traces of life & value maintain a precarious foothold, not the sort of world that the average educated Westerner believes in, but one more full-blooded, tremendous, be-souled, many-sided, & mysterious that the most fertile imagination can conceive.*

"First of all must be healed," writes Professor Sauvat,[x] "the cleavage among men between high & low. Thinking in our world is divided: we have a high educated class that cultivates science, & a low uneducated mass that cultivates primitive magic in all its forms."[x] Science has left a rift between man & the Whole — a gap which "is too large for him to span as a man. Therefore he calls in spirits of many kinds, angels & fairies, to fill the heavens above him, which separate the stars & the mountains." Here it is that there begins to "emerge a picture of reintegration, as seen in the masses today, among the dreamers, among the poets — & the poets have always known." Pure monotheism, as Renan said, is sterilising. ~~So is pure atheism. It is almost as sterilising as~~ So is pure atheism. ~~which~~ Together they "may prove" — I would say they are proving — "to be the introduction, by way of almost desperate reaction, to a new & more perfect polytheism, itself the symbolical expression of a new & affirmative attitude towards those divinely mysterious forces of Life against which we now so ungratefully blaspheme."[x]

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Holtdinn 1/8/20

x It is ~~one~~ one of the ~~main~~ distinctive features of Wundt's epistemology (in his System of Philosophy) that ~~the~~ important thought-processes ~~of~~ are to be found amongst the people long before they are taken up into science. William James (The Will to Believe pp 301 ff.) held a similar opinion: "he who will pay attention to facts of the sort dear to mystics (James is writing of popular ~~occultism~~ mysticism), while reflecting upon them in academic-scientific ways, will be in the best possible position to help philosophy."

x as, in ~~earlier ages~~ olden days, it took a Moses (5 Stages of Gk Relig 27) or a Lake (Pagellus)

° Professor Denis Sauvat, in his Gods of the People, includes under the title "XIX th Century Texts" a quantity of fascinating material supplied to him by Dr M. Joycey Tibbs & Mr Sidney Arnold, editor of the Prophetic Times. This record of a still existing oral tradition abounds in references to living plants ("you are right in identifying spirits with dews"), fairies, angels, & spirits, & above all man's ability to travel ~~about~~ in a cosmos ~~cosmic space~~, which abounds with life & meaning & moral significance. A picture more different from the scientific universe is unimaginable.

x A world of spirits good & bad, additional to the physical world, ~~which remains the main one~~ is a very poor substitute for a living ~~[illegible]~~ universe. Sadhu Sundar Singh's "innumerable planes of existence" inhabited by angels & evil spirits, through which the soul passes after death, ~~are to many minds as unreal as the abstractions of science~~ in their, not have for many minds ~~all~~ the faults of science, — abstractness & insipidity — without the virtues. See Sundar Singh's Visions of the Spiritual World, Macmillan 1927.

* Denis Sauvat: The Gods of the People, p 74 f. Albert Schweitzer measures the value of a philosophy by its capacity to become a living philosophy of the people, providing "food with which to appease the spiritual hunger of the present." (The Decay & Restoration of Civilization, pp 11 ff)

x Aldous Huxley, ~~Essays~~ in his essay "One & Many."

Many of the new sects & religious communities set up in America during the 19th century furnish examples of this ~~endemic~~ reaction.* Thus Cyrus R. Teed, the prophet of the sect of Koreshans (founded in 1870), believes in an elaborate 'Cellular Cosmogony' & observes a ritual fast on the motions of the stars & planets. Thomas Lake Harris, the notorious ~~founder~~ high priest of the Brotherhood of the New Life• announced that "angels were at work changing the chrysalis into the arch-natural state ready for the Second Coming. They clean out the inside & leave only a husk of humanity, & unload all the grosser parts upon the damned."◉ Joseph Smith ~~the Mormon~~ saw visions of angels.× Many of these sects were founded by unread men, whose inspired teachings had no ~~conscious~~ overt link with ancient traditions: their fundamental continuity with that tradition is all the more significant. Others are aware of their lineage, & use the language of the past, while considering it a contemporary need.× To indicate Annie Besant, the theosophist seer, writes "~~The~~ "On the mental plane, in both its great divisions, exist numberless intelligences..... Shining Ones who guide the processes of natural order, overlooking the hosts of lower entities.... & yielding submission in their several hierarchies to their great overlords of the seven Elements. They are, as may readily be imagined, beings of vast knowledge, of great power, & most splendid in appearance, radiant, flashing creatures, myriad-hued, like rainbows of changing imperial colours, of stateliest imperial mien, calm energy incarnate, embodiments of resistless strength."+ Robert Roberts of the Christadelphian insists on the existence of angels, who are deathless & perfect, & traverse space at will on God's business. At death we shall join them. God is physically present both in the Sun, & in the Greater Sun which is the unknown Centre of the Cosmos; his light awakens & sustains the universe. That extraordinary visionary Rudolf Steiner claims that through meditation & the training of the will one may leave the body & enter the 'soul-spiritual world' & all manner of ~~of~~ supersensible realms.×

Weird sects & religious cults proliferate in our civilization, ~~to Western world~~, & the farther west the more abundantly — but they leave ~~no doubt~~ great masses of the population ~~remain~~ unaffected. ~~They~~ These have other ways of ~~satisfying~~ feeding their hunger ~~often~~ for the supranatural: ~~& notably~~ of which the most notable is astrology. Recent investigations show that a majority of the population in Britain & the U.S.A. have some kind of belief in the influence of celestial bodies over human fortunes. Apparently neither popular science, nor elaborate exposures (the most recent of which is Dr. Eisler's*), nor the ambiguity & vagueness of the forecasts of Sunday-paper astrologers, nor their failure to predict ~~the~~ such events as the outbreak of war in 1939, are sufficient to shake the common belief that somehow human life links up with cosmic events, that human values & destiny are ~~somehow~~ in some fashion written across the sky, that ~~somehow~~ man & in some sense man is stellar & stars are human. But the absurdity of astrology ~~in reality~~ is its failure & in one respect its strong point: beliefs that survive such tests are indeed deep-rooted.+ For may show that astrological prediction is impossible, a fake, & moreover such a poor fake that intelligent guesswork can do

and his Book of Mormon is full of references to angels both good & bad. "Numberless concourses of angels in the attitude of singing & praising their God" are seen in heaven; they minister to men & visit them; they speak by the power of the Holy Ghost.×

* The outstanding 18th Century ~~prophet~~ seer of was Swedenborg, who ~~professes to~~ seriously knows more about the spiritual worlds than most men do about the physical. He writes: "Man's will & understanding are ruled by the Lord by means of angels & spirits, & ... man cannot stir a single step without the influx of power from heaven. That this is the case, has been shown me by much experience..." Heaven & Hell, § 228.

• For a description of these & other various American sects see Ray Stannard Baker: Group Movements of the Past, Faber, London '34.

◉ Cf Henry V, I, 1 :—

Consideration like an angel came,
And whipp'd the offending Adam out of him,
Leaving his body as a paradise,
To envelop & contain celestial spirits.

× See, for example, P. D. Ouspensky, Tertium Organum, XVII.

+ The Ancient Wisdom. (Theosophical Publishing Society, 1897) p. 114. In her account of Theosophical doctrine, (Theosophy. Jack. London p. 69.) the first item is the One God, & the second is "the hierarchies of superhuman Beings — Devas, Angels, & Archangels."

× See his Knowledge of the Higher Worlds & its Attainment, An Outline of Occult Science, etc. The defects of Steiner's Anthroposophy are its obscurity, its arbitrariness, & ~~its~~ insistence upon human subordination to the cosmic hierarchy, which is for the most part regarded as external to man. ~~The~~ Its merits are its learning, relation of the reality of higher worlds, & the need for discipline if man is to know them.

* The Royal Art of Astrology. For a defence of astrology see Rupert Gleadow: Astrology in Everyday Life. (Faber).

moreover, ~~after all~~, it is an extremely unobvious ~~opinion~~ notion that (in the words of John Webster).

We are merely the stars' tennis-balls, struck & bandied
Which way pleases them.

Duchess of Malfi V.iv.52.

So remarkable an ~~secret or seeming~~ absurdity ~~must~~ has deeper reasons than ~~ordinary human~~ not understandable mistakes (like as supposing that plants with heart-shaped leaves ~~are~~ cure heart-disease.

× Book of Mormon; 1 Nephi 1, 8., 2 Nephi 4, 24, & 32, 3. As for bad angels:— "Behold, we are surrounded by demons, yea, we are encircled about by the angels of him who hath sought to destroy our souls." (Helaman, 13, 28.)



H.B.LAMAN

## YEATS'S GAZEBO

**Yeats: The Man and the Masks.** By RICHARD ELLMANN. *Macmillan.* 21s.

Mr. Ellmann's book is an admirable attempt, in a world that is still unutterably stupid about the nature of the relation of symbol to spiritual reality, and of the imaginative hierarchies that are the theme of all great poets and all great religions, to understand Yeats's debt to occultism. This is not the sole theme of the book, and Mr. Ellmann does full justice to Yeats's political activities, but certainly the most new and the most interesting sections are on Yeats's esoteric affiliations. Official Christianity has, in the course of two thousand years of progressive rationalisation, rendered practically useless, for all imaginative purposes, one of the greatest myths ever conceived; and between the two forms of crass materialism—the Catholic superstition that insists on imaginative truths as material facts, and the Protestant that pares down myth to credible historical narrative, one does not know which the more bitterly to deplore. It is a saving grace of this century that the whole question of myth, symbol and the spiritual hierarchies has been reopened. For the imaginative, Frazer and his successors have revealed the world of meaning that underlies all myths. The psychologists have shown us the use of natural symbols, and brought back the old figures of the gods as the eternal attributes of the imagination. The cruder orthodox conceptions both of religion and of atheism have been rendered meaningless by the greater subtlety of the questions that we are slowly learning to ask—for the profundity of the answer must always depend upon the profundity of the question.

A few years ago it was still fashionable to dismiss Yeats's preoccupation with theosophy and magic as bogus and silly. It is no longer possible, as we learn more, to adopt this attitude, and Mr. Ellmann is the first Yeats critic to have given due weight to Yeats's occultism. There is no getting away from the fact that the study of esotericism was the major preoccupation of Yeats's life. As students in Dublin, Yeats and George Russell had already, as he tells us in his *Autobiographies*, become interested in magic. With Edwin Ellis, Yeats was one of the first students to attempt an interpretation of Blake's Prophetic Books, a study which he carried out in the light of what he had learned at the Theosophical Society, and the Hermetic and Kabbalistic Lodge of the Golden Dawn, of which he was a full initiate. As such he was vowed to dedicate his life to the Great Work; his name in the Lodge was a revealing one: *Demon est Deus*



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*Inversus*. Later in life spiritualism attracted him, and he was fortunate enough to marry a wife with remarkable mediumistic powers, with whose help he produced his own system of esoteric Yeatsism, as described in *A Vision*. It is perhaps not sufficiently realised how hieratic and ritualistic was Yeats's approach to symbolism. Those unfamiliar with the elaborate traditional systems which he used might mistake much in his poetry for romantic, natural symbolism, arising from the unconscious. It is a proof of the completeness of Yeats's assimilation of his symbolic system that it should be possible to understand his symbols without knowledge of their sources. But Yeats, in his esotericism, was a formalist and a ritualist. It is not in his having formal and fixed symbols that the esotericist differs from the orthodox, but in his attitude towards those symbols. Yeats was as great a ritualist as any Roman Catholic, but his credulity turned on a needle-point.

Mr. Ellmann describes Yeats, as a young man, as torn between paternal scepticism and maternal belief, and given to evasion and to begging questions instead of answering them. In the light of Yeats's later development, one wonders whether that is the right way to describe his attitude, even in his immaturity. To the plain man Yeats's mind must seem tortuous from first to last. As a youth he had grave doubts about Madame Blavatsky's Mahatmas, and yet it was not for scepticism, but for his over-zealous insistence that magical "phenomena" should be produced, that he was finally asked to leave the Theosophical Society. Much later in life, when asked whether he "believed" in the elaborate symbolic system of *A Vision*, he replied that "if sometimes, overwhelmed by miracle as all men must be when in the midst of it, I have taken such periods literally, my reason has soon recovered; and now that system stands out clearly in my imagination I regard it as a stylistic arrangement of experience." And again, "Some will ask if I believe all that this book contains, and I will not know how to answer. Does the word belief, used as they will use it, belong to this age, can I think of the world as there and I here judging it?" One recalls the lines in a very early poem:

> The very world itself may be
> Only a sudden flaming word
> Mid clanging space a moment heard.

"We the great gazebo built"; but in that world of zodiac and sphere, cone and gyre, what is symbol and what reality? Mr. Ellmann writes with great perception that

> the interpenetrating gyres are symbolic of sexual love, but it would be equally true to say that sexual love is symbolic of the gyres; symbols reflect one another like mirrors so that a great range of connotation is called into play, and there is no way of separating the two parts of the metaphor, "the dancer from the dance."

This is the fruit of years of familiarity with Kabbalistic thought, with its complex structure of planes of reality, reflected down from one to another, from the unknowable spiritual source to the world of matter—the lowest form of spirit. One is perpetually reminded, too, of Herakleitus's saying of mortals and immortals that they "live the other's death and die the other's life," and of his sleeper who "lights up from the dead."

Not since Wordsworth—or perhaps since Milton—has a poet of comparable inspiration been raised, also, to such a vantage point of greatness in the history of his country. Mr. Ellmann suggests that Yeats the Irish Nationalist was a fulfilment rather of Maud Gonne's ideals than of his own. But it is important to remember that the occultist and dreamer had his counterpart in the active organiser and eloquent speaker, who with the thrice repeated name "Parnell" could make a crowd hang upon his words. The ideals that he sought to give to the Irish Nationalist movement may have been a little hazy, like those of the national mystical sect of the Castle of Heroes that he founded. But the Abbey Theatre survived as a concrete realisation of some of these ideals; and it is surely fitting that Yeats should have been one of the first Senators of the Republic of Eire—even though, a few years later, he was to write to Ezra Pound "Do not be elected to the senate of your country. I think myself, after six years, well out of mine." Mr. Ellmann, it may be added, does full justice to the influence of Ezra Pound in the transformation of the older poet's style from the mistiness of his Celtic Twilight to the bare splendour of his later poetry.

KATHLEEN RAINE

**searching for Christmas presents?**

## SUBJECTIVE ECONOMICS

It may be that Professor von Mises is writing more loudly and insistently because he has nothing new to say. Thirty years ago he made an important contribution to the discussion of planning when he argued that without the guidance of the free market, which he assumed would be abolished under socialism, there would be no way for the planners to know how much to produce and in what order to produce it. Market prices indicate the relative urgency of society's wants, and planning without prices would be like flying an aeroplane through fog without an instrument panel. With no experience of planning to guide them, economists discussed this problem until the second world war showed that planning was possible and practicable whatever Professor von Mises might say to the contrary. The experience of war did not, of course, provide a solution to all the problems of planning. As Professor Lionel Robbins has pointed out, it is a good deal more simple to plan for the one aim of victory in war than for the multiple aims of peace. It is a ticklish business to decide whether housing, health or the export trades shall have the earlier claim on the nation's resources. But the market does not necessarily decide the relative priority of these things in a more rational way than intelligent planning. The building of expensive, *chichi* restaurants in free enterprise Germany before the rubble had been cleared away suggests that the market may not always be right. But what has shunted Professor von Mises off the main track of current thought on planning is that the market has continued to exist under socialism.

He refuses to discuss the problems of the mixed economy on their own merits, largely because the form which socialism has in fact taken does not suit the assumptions which he made thirty years ago. According to his singular and private view of world history, the events of the last thirty years have made no difference to the premises on which the problems of socialist planning should be discussed. After brushing aside the wartime advances in planning technique as a mistake—because, he says, "the profit system produces the best weapons"—he goes on to dismiss British socialism as only another example of the "socialism" practised by President von Hindenburg in the Weimar Republic. One has to be pretty well locked in one's personal retrospections to be able to equate Mr. Attlee with the old Junker from East Prussia.

Professor von Mises does, indeed, show many indications that he is prepared to trust his own *a priori* reasonings rather than the facts of history. Nowhere in *Human Action* is this more apparent than in the theory of society and of human

"Whenever the collective unconscious becomes a living experience & is brought to bear upon the conscious outlook of an age, the result is a creative act which is of importance to everyone living in that age."° Yeats went further still, & believed that poets & ~~other~~ artists make & unmake mankind, & that ~~all~~ the details of human experience are little more than the inspiration of the solitary genius broken down & diffused.

° Jung: MMSS 191.

Fitt. E.L.

→ "Poets" he says, "are the hierophants of an unapprehended inspiration, the mirror of the gigantic shadow which ~~the~~ futurity casts upon the present."

much better, & ~~but~~ a man will agree with you — but he will make the secret reservation that there may be something in it all the same. Exposing the pretensions of modern astrology & other cults is as easy as it is a waste of time: the business of the enlightened is to show the masses in what sense their deepest intuitions are true, — ~~or to~~ & may be purified of their harmful element having first learned to respect their intuitions.* Take Pascal's word for it, "The world is a good judge of things.... The sciences have two extremes which meet. The first is the pure natural ignorance in which all men find themselves at birth. The other extreme is that reached by great intellects who ... come back again to that same ignorance which is conscious of itself. Those between the two, who have departed from natural ignorance & not been able to reach the other, have some smattering of this vain knowledge, & pretend to be wise."⊙

* With few exceptions — for example Richard Garnett believed that our lives & characters are determined by the stars in the West. In the East this is not so. Large numbers of educated Indians regulate their lives by astrology, ~~the~~ ~~their~~

⊙ Pensées, 327.

10 The argument from present intuition: (b) individuals. Schelling defines genius as the unconscious principle

The ~~little~~ artist, the preacher, the clever logic-chopping philosopher — these are out of touch with the undercurrents of human thought & feeling. On the other hand there are always a few original ~~thinkers~~ minds who plunge beneath the surface currents of conventional disbelief & respectable unfaith to the deeper intuitions of humanity. In Saurat's phrase, "occasionally a great man establishes a connection with the people."• (It does not follow, of course, that either the man or the people recognize the connection.) Such a one was

• "The poets are always ~~the~~ among the first to feel the direction of spiritual currents, & they are very rare voices of the deeper hopes & aspirations of their epochs" Refers Jones: Sp. Ref. in ~~of~~ the 16th & 17th Centuries, p 321

p 19

the poet Rilke, whose thought (particularly during his later years) centred upon ~~angels~~ the notion of angels.* Less Christian, perhaps, even Mahommedan, his angels were beings in whom thought is no longer divided from action, or the ideal from the actual; in them our human limitations & conflicts are transcended, our highest hopes are given validity & direction. Rilke found angelic ~~being~~ as necessary for intellectual reasons as they were emotionally satisfying, an inspiration yet terrible, a consolation, a goal, a mediator between himself & the heights ~~of~~! In one of his letters (written in 1913) he says: "It would be inconsistent with the passionateness of Angels to be mere spectators; they surpass us in action precisely as much as God surpasses them..... When, on my return from a thorough immersion in things & animals, I was looking forward to a reverse in humanity, lo & behold! the next but one, angelity, was set before me: thus I've skipped people, & am now looking cordially back at them."° The very space we move in is the stars': this angelic stellar world could have remained aloof, but instead it presses up against us, 'reaches for our faces like love awakening' & expends itself upon us who are not worth it. For who (Rilke ~~guess~~ asks) ~~what notices~~ really concerns himself with the existence of these visible, glowing angels? Our nights are pseudo-nights. "We slink away from gods & rotting refuse."

Later poems

* See especially Duineser Elegien, 1 & 2,

* J. B. Leishman's introduction to Sonnets to Orpheus; & Late Poems (trans Leishman) pp 111, 172.

The angels in Rupert Brooke's "The Vision of the Archangels" & "In Examination" are ~~two fine~~ far more & being quite relevant conversations than Rilke's, who are passionately felt:-

"Angels, angels, penetrating space
with their sempiternity of feeling.
Our whitest-heatedness would seem congealing
to angels, glowingly pervading space."
(Late Poems, p. 172) Also Q in

° Quotes in Late Poems, ed. Leishman, pp 202ff. In another letter he writes: "This world, regarded no longer from the human point of view, but as it is within the angel, is perhaps my real task." Op. cit., p20. Cf. Renaissance sketches by 'Nicodemus', p. 56.

Like Rilke, Victor Hugo identifies stars with angels:

Car, dans le gouffre énorme il est des mondes anges
Et des soleils démons.•

Sonnet 86

• Contemplations VI, IX.

More than any other recent poet Hugo was ~~star~~-obsessed. His giant spirit, ~~is~~ too vast for earth, is at home in the cosmic spaces, questing amongst ~~fantastic~~ worlds fantastic but, like him, superabundantly alive. Surely our intellectual scruples are a mere excuse, & the real reason why we cannot follow Hugo amongst the stars is that we lack his lust for life, his immense quests, his superb imagination. By comparison, we are careful little creatures — clever perhaps, but mean-minded, parsimonious, niggling. Hugo is man-size, & that means Universe-size.*

The German poet & the French have, as their English counterpart, Meredith, poet of ~~the living~~ Mother Earth. Where Hugo is stars-ridden, Meredith is planet-ridden[x]: she is his Angel, whose gift is love.[•] In the life of the stars are human hopes come to fruition, but we owe our present division to Earth who is our life, breath, nourishment, & the source of ~~our~~ moral impulse & aesthetic inspiration. Wordsworth accuses her of making man 'forget the glories he hath known', but Meredith replies: "We do not get to any heaven by renouncing the Mother we ~~have~~ springing from; & when there is an eternal secret for us, it is best to believe that Earth knows, to keep near her, even in our utmost aspirations."[°] Angels have secrets from men; but they are temporary secrets, for angels are man — man at his best, man self-transcending, realising the rest of what he is. Coventry Patmore brings this out most clearly in his 'Heaven and Earth':

> How long shall men deny the flower
> Because its roots are in the earth?
> . . . . . .
> But fools shall feel like fools to find
> (Too late informed) that angels' mirth
> Is one in cause, & mode, & kind
> With that which they ~~profaned~~ profaned on Earth.

Wordsworth speaks of Powers "which of themselves our minds impress"[•]; for him man is a Creature "moving about in worlds not ~~recognised~~ realised"[x]; Tennyson recognises

> the great intelligences fair
> That range above our mortal state[+]

Christina Rossetti wrote enthusiastically of ~~an~~ angels — 'the natives of heaven'[x]. Perhaps it is ~~not~~ no exaggeration to say that nearly all the greater poets of our times (& ~~some~~ a few of the lesser ones) have experienced the universe along these lines[⊗]. ~~Nor are the poets~~ Wallace the biologist believed that higher intelligences are responsible for the species.[⊗] The only writers who pay tribute to the supraherman. The soldier Sir Francis Younghusband wrote a book called Life in the Stars, in which he maintains (~~as~~ like the American philosopher Boodin[*]) that ~~in~~ some of the stars are so far advanced beyond our state that they are actually influencing & caring for us here & now, without our ~~knowledge of~~ even observing & recognising their scrutiny.[°] The novelist John Cowper Powys complains that nowadays "Here is a denial of the existence of Supernatural Beings which is not only naive & stupid, but malicious, arrogant, bigoted."[⊗] But the fundamental difficulty for modern man is the incomprehensibility of heavenly powers, rather than the bare fact of their existence — after all, to accept the pronouncements of modern science, & ~~yet~~ while reject the supraherman because it is incredible, is to strain at a gnat & swallow a camel. No, the trouble is that we have made our working model of the universe, & angels are surplus parts which cannot be fitted into it as it stands. It is only natural that we should ~~begin to~~ deny that the surplus parts belong to the machine at all, ~~then to~~ instead of ~~seeing~~ admitting that the model we have made is incomplete & wrongly put together. When the machine starts breaking down — then we inquire what is faulty or missing. And ~~it is to us, we begin to realise~~ the machine is, manifestly, out of order. ~~that the machine is, in its present state, thoroughly out of order.~~ We are, in fact, like the (Franz Kafka's) philosophical dog in the story, for whom the human race is as incomprehensible as the supraherman is to us.[°] ~~For~~ In the experience of this dog men are invisible & inaudible, & indeed non-

[x] Gerard Manley Hopkins' poem "Mary, Compared with the Air we Breathe" — in which the Virgin (like our Atmosphere mitigating the fierceness of the Sun's rays) mediates between man & God. Here is still another order of 'angel'.

[•] See 'Meditation under the Stars', & 'Earth & Man'. In the latter poem he uses the term 'The Invisible' to mean a supernatural & abstract God as conceived by superstition, in contrast to the concrete & visible Mother Earth. Meredith sets his face against the vicious bifurcation of the world into brute matter, & ghostly supernatural spirit.

[°] Lord Raymont, Ch. XIV. In 'Spirit of Earth in Autumn' he has the same idea:-
"She can lead us, only she,
Unto God's foreglow, whether she reaches:
Loved, enforced, her gifts must be."

[•] 'Expostulation & Reply' ODQ 6114.
[x] 'Intimations of Immortality'
[+] 'In Memoriam' LXXXV

[⊗] William Force Stead's poem "Uriel" (included in the Oxford Book of Christian Verse) ~~is exceptional~~ makes the archangel startle us out of our self-content, awaken high desires, & guide us towards God. But if a poet mentions angels at all it is generally to regard them as a passing, even James Stephens, 'Emerging Tobias' (in the collection Reigh & the Moon)

[x] Cosmic Evolution [⊗] The Worlds of Life (London, Chapman & Hall, 1910) p. 395.

[°] That stars do influence us very powerfully is, after all, an empirical fact. Matthew Arnold addresses them thus —
"Ye who from my childhood up have calm'd me, calm me, ah! compose me to the end."

[⊗] Philosophy of Solitude, p. 73.

[°] This story, called 'Investigations of a Dog', is a little masterpiece in modern angology. It is included in the collection The Great Wall of China, translated by W. & E. Muir, (Secker & Warburg, London, 1946) the same book contains other relevant pieces: e.g. 'The Problem of Our Laws', in which the supraherman Powers appear as a mysterious Nobility, administering society by means of equally mysterious laws. But in spite of all this insistence on angling, Kafka's faith in the ultimate righteousness of the heavenly ordering of things — see p151, §63.

[ over ]

[°] 'The Excursion' BK IX, ll 1-20

[•] Defence of Poetry

'The Soul of all the worlds' circulates throughout the universe, embracing the stars, a 'Spirit that knows no insulated spot', & whose 'most apparent home' is in the human Mind.[°]

[↓] And poetry, says Shelley, "is at once the centre & circumference of knowledge; it is that which comprehends all science, & that to which all science must be referred."[•] At least, then, we should attend to what the poets say. But they are not

existent, ~~though~~ — they are the one hypothesis he cannot quite bring himself to make. "For what is there actually except our own species?" he asks. "To whom else can one appeal in the wide & empty words? All knowledge, the totality of all questions & answers, is contained in the dog." Yet dogs do the most baffling things, such as hover in mid-air, & obtain food out of the air above by means of chants & incantations, & even walk, agonizingly & unnaturally, on their hind legs. No doubt (he inquiring dog argues) it is because dogs walk the ground at frequent intervals that the ground produces food, which finds its way into the air & then down to the dog. But how? ..... It is just as possible to be tortured, as Kafka was, ~~with~~ by the impossibility of understanding the vast & mysterious archives of human doing, as to be fortified by the realisation that we are not alone & uncared-for in the Universe. Kafka's life & work, in fact, revolve about this problem: how to live our lives in society in harmony with the will of superhuman beings. Divine influences are always playing upon us; we are pawns in some mighty game. ~~Kafka~~ Even if Kafka could not follow the moves, he was immeasurably more aware than most men of the existence of the Players.

In his unfinished novel *The Castle* (Trans. W. & E. Muir, London, Secker & Warburg 4th Ed. 1947.) Kafka's theme is again the mysterious Heavenly Powers that order our lives. These Powers are a complex hierarchy of officials living & working in the Castle, to which K. (the novel's hero) cannot gain ~~access~~ admittance, though these officials appear bungle his case, & to behave quite incomprehensibly, their superiority to the humans in the village below the Castle is never questioned, & there is for K. every probability that what looks like inefficiency & malice on the part of the Powers is really an ~~part of~~ element in some deep-laid plan which mere man is incapable of comprehending. But in any event the Powers are always to be reverenced & obeyed. In the *Trial* the hero (Josef K.) is dogged by an invisible & mysterious Authority (another winged word) who aims to bring him to trial — another aspect of the same theme.
One is reminded of Wm James' remark that we are probably in the universe as our cats & dogs are in our libraries — without any inkling of the meaning of it all. PU 309.

Finally, there is our language. If a man's behaviour speaks louder than his words, his actual words speak louder than the words he thinks he uses, or ~~would~~ might conceivably use in a semantically ideal world. He *rises* to heroism, & descends to the dirty trick. Whether it is a question of brandy or film actresses or hotels or stars, ("a Star for every State, & a State for every Star" ×) stars are intended to indicate excellence. He rises, look down. Man aspires. A man is radiant, enlightened, high-minded, or he is downcast, earth-bound, low. ⊗ Beauty is heavenly, seraphic or cherubic or angelic, elevating, sun-like, starry-eyed, divine. This deed is sunken, mounted that inferior; life ~~rises~~ to its prime then sinks; we rise above the situation, or let it get us down. ..... And it is still difficult to describe a man's temperament without dragging in the ~~stars~~ heavenly bodies: according to our language, man is ~~stellar~~. It is little use pretending that we do not, in our bones, think as we speak — level-wise. ~~Truly speaking~~, we ~~all~~ believe in the hierarchy & ~~do act known~~ are of the angels' party without knowing it.

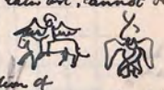
× Robert Charles Winthrop: Speech on Boston Common, August 27th, 1862.

⊗ Cf *Hamlet* Act III, Sc 3:
"My words fly up, my thoughts remain below:
Words without thoughts never to heaven go."

In some 17th century pictures angels become nipping-nails, helps to wash the clothes of the infant Jesus.

Six wings so far too many, especially when there is no body, but only a head, to fix them to. These & such objects do ~~[illegible]~~ ~~Aint indeed~~ they needed clipping: ~~& Bentley heads furnished with the pair of wings~~, angels on horseback, & the very earthly female angels of Latin art, cannot be taken very seriously.

× Lamia II, l. 234



The reason why love & above are so lovable & not only because they helpfully rhyme.

Popular songs: stars, angels, skies, above, love, dove

II. The theoretical argument: (a) ~~[illegible]~~ the science of angels.

"Philosophy will clip an Angel's wings," says Keats.× And (it must be added) his arms & legs. For the angels of natural philosophy are brilliant but limbless spheres, or discs, or spirals. After all, the comparative anatomy of angels, their taxonomy, their girths & weights, their habits, their colouration & body-temperatures, their ages & expectation of life, their entire natural history — all these are the concern of a science that entertains angels unawares — on the condition that they sham dead. ⊗ The fact is that Science is angelology & (& demonology) ~~so~~ in disguise — an abstract, empirical, & strictly ~~behaviourist~~ Watsonian angelology, ~~it is [illegible] angelology~~ or psychology so ~~wholly~~ behaviourist that even the temptation to attribute 'mind' or 'consciousness' or 'life' to the subject never arises. Whoever heard of applying the introspective method of psychology to stars? ~~For~~ No matter how scientific an experimental psychologist may be, he cannot help wondering somewhere what it is like to be a rat in a

⊗ It was ~~one of the profoundest doctrines~~ the key notion of Henry Drummond that Science establishes the naturalness of the supernatural, & religion the supernaturalness of the natural. (See *Natural Law in the Spiritual World*, pp xxii ff, 27.) My task here is to establish the entire naturalness of the angelic hierarchy, taking his labours one stage further.

Irradiate by light, in place of all the former fantastic notions, whether mythical or mystical, will themselves be accounted fantastic..." Tagesanzeicht, p. 17. Trans Lowrie.

⊗ First, I consider the ~~arga~~ physical object. Skably complex ~~system~~. Now for all those instances ~~[illegible]~~ of the superior, physical objects complex systems, I find that they are the work of hierarchies of minds — ~~of any organised~~ whether human organisations. There is some likelihood, then, that the universe is the work of a proportionally greater organisation of minds — presumably superhuman, human, & infrahuman. ☒
Again, the universe appears to be itself a working organisation ~~or hierarchy~~, & where I have insight within knowledge of organisations ~~or hierarchy~~ (i.e. of the human ones) I find that they consist of a hierarchy of minds. Once more, there is some likelihood, given that the universe also is ~~itself~~ such ~~as~~ a hierarchy. ~~Finally~~ Finally (since a ultimate duplication of the universe-hierarchy is to be avoided) it would seem that the business of the universal hierarchy of mind is the own organisation & maintenance: it is its own work. At any rate, if the universe is going to make sense for me at all, it must do so along these lines — lines already familiar to me.

Winged Figure : Nineveh Marbles. Sampson p53.

Or, to put the matter differently, crass materialism (for reasons I need not repeat) is indefensible; on the other hand, idealism, if man is the crown of existence, is equally absurd — it is unthinkable that nothing exists beyond his fleeting ideas. This is really equivalent to saying that, if ~~man~~ the human is the highest type of mind in the universe, philosophy is a hopeless enterprise ~~as~~ (which is, of course, what many who deny higher minds do, quite unabashedly, ~~say~~ argue now.) But if man is only one class of an ~~immense~~ immense society of souls of every grade — souls which, ~~between them~~, are responsible for all those stretches of existence of which man is ignorant — then not only is idealism workable, but it includes all that is valid in materialism.* Philosophy can get under way. It is no exaggeration to say that the hierarchy is implicit: existence of metaphysics implies the existence of the hierarchy.

*This is, of course, a variation on Berkeley's argument that God is necessary as the cause of our ideas: but where Berkeley simply ~~he says that~~ invokes one supreme Spirit to explain the facts, I ~~find~~ invoke also, within that Spirit, ~~an~~ some of them human, a hierarchical organisation of spirits. Such a hypothesis is, I submit, better able to account for the objectivity, order, significance, & necessity of our ideas (to use Berkeley's language) that the hypothesis of a single immediate Spirit. The difficulty is not that He would have too much work on His hands, but that the work would be for the most part so utterly silly & trivial & unworthy of Him. Yet the work has to be done. The laws of equality, & the hierarchical principle of organisation, ~~are the~~ show the way ~~to do it~~ it is undertaken. For Berkeley's great argument, see Principles of Human Knowledge, §§ 25–29) Regno 356/7.

Dr Richardson points out in his Spiritual Pluralism (p.324) ~~that~~ that in our experience ~~the~~ the quickest & most efficient method of ~~influencing~~ ~~affecting~~ ~~men~~ influencing men is often to do so through ~~their superiors~~ intermediaries.

maze or a decorticated frog; but the astronomer is never bothered by such imaginings. Within his limits, he is all the better angelologist for that. The doctrine of angels had come to a dead end. It was necessary to deny their existence (as such) in order to study them more ~~philosophically~~ minutely, & from an entirely fresh viewpoint. But the ~~time has arrived~~ need for such excessive intellectual asceticism (or methodological unconsciousness) is now past.

(8) It is no coincidence that the great angelologist of modern times — Fechner — was a scientist, ~~or scientist~~ at once a scientific mystic & a mystical scientist.

In one sense, then, there is little need to put up a separate theoretical defence of the infra-human - human - supra-human ~~hierarchy~~ pyramid: science itself is ~~our~~ chief ~~authority~~ architect. (8) But inevitably the ~~so-called~~ unempirical angelology of science has a number of defects: it fails to link itself with the ~~a~~ priori angelology of the past; it leaves out the concrete "feeling", the all-important detail, the many-twilled contents, of the angelic nature, or individual; it leaves out ~~the~~ of account the scientist himself, whose rank is that of his angel object; ~~it~~ as a consequence, it neglects ~~valuable sources of information~~ the all-important fact that genuine inside information about angels is available; it fails to link quality & value with ascending rank. ~~So~~ Nor can science correct these shortcomings & be true to herself. This is where philosophy has important work to do. St. Augustine, & St Bernard, & the Angelic Doctor himself neglect & ~~seem~~ deny the angelic body; modern astronomers neglect & deny the angelic mind. "Angels! which fowl men drive away." * — our forbears drove away the body, we drive away the soul. Between us, we now know a good deal about angels, if only we will pool our information. The incorporeal ~~(or, worse,~~ the angel of the religious past~~)~~ is nearly as unsatisfactory as the corpse-like angel of the scientific present. Can we look forward to a future which will bring the two together?

OBXV

odiumnomous ample-length

* Henry Vaughan, in the poem: "Childhood"

* Or, worse, the ~~modern~~ hermaphroditic of T. Gambier Parry, disguised in nightgowns, & blowing trumpets that look like pea-shooters, that disfigure ~~the handsome of Ely Cathedral~~ some of our churches.

anaemic Victorian

Surely this is the silliest arrogance imaginable, a childish illusion we ought ~~long~~ to have laughed ourselves out of long ago.

12 The theoretical argument: (b) ~~continuity~~ design, organisation, & continuity

And, in any event, philosophy needs angels or their equivalent, ~~call them what you like~~ — as I have tried to show. Here I need only bring together & sum up the chief arguments for this view which are scattered throughout this book.

(9) Nor is science the only window here. Richard Bentley (1662-~~1742~~1742) ~~who was a~~ the divine, announced in his Boyle Lectures "that the soul of one virtuous & religious man is of greater worth & excellency than the sun & his planets & all the stars in the world."

Virtuous Sentiment

(9) Second ~~first~~, the argument from continuity. We ~~have a lot~~ are often reminded of the humility of science, her patient objectivity, her natural piety before the facts. But extremes meet, & scientific humility is apt to issue in a most unscientific pride. However much science may protest that ignorance of the supra-human is ~~not~~ no denial that it may exist, the fact remains ~~is~~ that science is responsible for the ~~belief~~ views — it is Fechner's Night View — of nearly all educated or part-educated people that, ~~in fact,~~ man as we now is creation's masterpiece if not ~~her~~ the lord; no creatures stand between him & God, & when angels go ~~other subjects~~ God is bound to follow. Is it probable that the hierarchy of minds & emergent qualities should cease abruptly with man, & then, after an immense hiatus, suddenly reach completion in God? Is it likely that, while the physical hierarchy of parts & wholes should, up to ~~our level~~ half-way point, be correlated with a hierarchy of mind, the correlation should, beyond that point, altogether cease, so that ~~the~~ while

* ~~Fechner rather unfairly the time~~ says that "find when the whole world about us has become in our view a divinely animated world, the sphere of individual animated beings broadens out & extends upward far above us." So writes Fechner, but he has to add: "It is true, alas, that so long as the Night View lies heavy upon the world, all such deliberations & arguments as these, which disclose a new & wide & lofty world irradiated by light, in place of all the former fantastic notions, whether mythical or mystical, will themselves be accounted fantastic..." Tagesansicht, p. 17. Trans Lowrie. p 249

(9) I consider the ~~fact of~~ world around ~~us~~ me.

Not. ~~the argument from organisation. The universe appears to be a remarkably complex system.~~ Surely it is the universe appears to be a remarkably complex ~~physical~~ object. Now for all those instances where I have inside knowledge of the genesis of complex physical objects, I find that they are the work of hierarchies of minds — ~~of any organised object~~ human organisations. There is some likelihood, then, that the universe is the work of a proportionally greater organisation of minds — personally supra-human, human, & infra-human. ☒

Again, the universe appears to be itself a working organisation ~~or hierarchy~~, & where I have insight inside knowledge of organisations ~~or hierarchies~~ (i.e. of the human ones) I find that they consist of a hierarchy of minds. Once more, there is some likelihood, again, that the universe also is ~~itself~~ such ~~as~~ a hierarchy. ~~Finally~~ Finally (since a duplication of the universe — hierarchy is to be avoided) it would seem that the business of the universal hierarchy of mind is the ultimate own organisation & maintenance: it is its own work. At any rate, if the universe is going to make sense for me at all, it must do so along these lines already familiar to me.

Between ourselves & God — nothing. "First, you & I, just as we are in this room; & the moment we get below that surface, the unutterable absolute itself! Does n't this show a singularly indigent imagination? Is n't this brave universe made on a richer pattern, with room in it for a long hierarchy of beings?"°

° James PU. p175

(122) Ch 10 - Q

It is not merely instinct, but Reason (as Robert Bridges says in The Testament of Beauty) which "took thought to adjust theology, peopling the inane that seek'd her between God & man with a hierarchy of angels."

the lower half ~~is~~ has two aspects the upper has only one — except, perhaps, at the very top? Is it a credible coincidence that all levels above man should be superior only in a physical sense, that ~~from his~~ the worlds beyond him should be only half there? To say the least, we should suspect subjective bias, ~~here~~ a lack of imagination on our part, a mere provincialism, a silly pride, a half-conscious fear, a defect in our instrument, a perspective effect due to our position in the hierarchy! The rest of our experience shows that nature does not make jumps of this kind. The principle of continuity "almost forces us to point higher orders of intelligence than our own; & the fact that we are able to control & modify the course of evolution suggests that if there are higher intelligences they can exercise this power in a still higher degree."† So writes James Ward. Bishop Gore is ~~more~~ hardly less emphatic: "In this vast universe there is no reason to suppose that men are the only free & intelligent beings. Indeed it is almost unimaginable;" and there is every reason, he adds, for believing in angels that are intimately concerned both with man & nature generally.+ Even Samuel Alexander finds it necessary for purposes of exposition to postulate ~~an~~ angels with suprahuman vision, at first playfully, then seriously; he goes on to inquire "how such deities are related to the infinite God, for they themselves are finite gods."° Coming from a philosopher who found inspiration in science rather than theology, this evidence is worth having. And Dr. Inge, who is deeply suspicious of anything that smells of the occult,× finds himself compelled to write: "The ancient opinion that 'there are many things in the universe more Divine than man' seems to me entirely reasonable & probable. The apotheosis of the stars in Plotinus is at any rate a doctrine far more respectable than the denial of a plurality of worlds containing intelligent beings which we find in Hegel," who compared the stars to a light-rash on the face of the heavens.

And, after all, there is nothing in the behaviour of the larger units to suggest that they cannot be suprahuman, & good deal to suggest that they are suprahuman. "A worm looks very unlike you, & it moves quite differently, yet you believe that the worm has a soul. So the fact that the world does not look like you & does not imitate on a great scale your little life furnishes no reason why you should believe less in a God of the world than in a soul of the worm.¶"×

13 The ~~argument~~ theoretical argument: (c) introspection.

First, Science ~~reveals~~ indicates the hierarchy; then the principle of continuity (on which science itself is based) indicates that the hierarchy is a full & genuine one, ~~of~~ in which the ~~merely~~ physical aspect is a mere abstraction. Thirdly, our first-hand experience bears out this conclusion. Introspection agrees with the outside story. There is, I suggest, a psychology of angels, or rather a comparative psychology (& even a comparative sociology & a comparative religion) that covers every grade of being from the highest to the lowest, every grade of which is potentially open to my direct inspection. For the main differences in the quality of my experience are level-differences.×

To two things Kant bowed in reverence — the starry vault above, & the moral law within. It is the tragic error of our age to count these as two, & not one. Can we then link with each hierarchical level — vital, human, planetary, solar, galactic — a set of faculties, or virtues, or values, or qualities of ascending merit, somewhat as mediaeval thought linked the nine departments of learning with each of the nine heavens? Obviously not. Nevertheless the principle, or general notion, of such a schema is, I am

† Olaf Stapledon (Philosophy & Living, p.34) attributes our assumption that man is the highest order of finite being to lack of imagination; our motives are, I think, less disingenuous ~~than~~ & more complex than this would suggest.

° ~~Wards~~ Realm of Ends, p.185. See also C.A. Richardson: Happiness, Freedom & God, p.182.

+ Religion of the Church (Mowbray & Co, London, 1916) pp 35, 36.

° Space Time & Deity, i, pp 19, 20, & ii, p.346.

× See, e.g., his article called "And Old Man looks at the World", Hibbert Journal, Jan. 1948, p107.

+ Philosophy of Plotinus, i, pp 107, 211. Dr. Inge is one of the very few contemporary thinkers who recognise the importance of Fechner's cosmology. See Christian Mysticism, pp viii, 29.

× Fechner: ~~Author~~ Die Drei Motive (Lowrie: pp 93, 94)

× "Or is music the inarticulate Speech of the angels on earth?" wrote Frederick William Faber, the ~~hymn-writer~~ hymnist. At any rate (I say) it is the speech of the angel-earth.

¶ However, the worm has a more miserable body than you & moves in a more miserable way, so you believe that it has also a more miserable soul. The world is a body unutterably greater than yours, it includes in itself your body, your life, yea, the history & destiny of all peoples, & you are only a miserable little part of it. Could you not then believe in a greater & more sublime Spirit of the world quite as well as in a miserable soul of a worm?" ~~Those who deny the suprahuman give the impression that they knew the human & the infrahuman. But~~ you would think, from the way the doubters of the suprahuman speak, that they knew the human & the infrahuman

conscious, profoundly true. Science is stratified according to ~~the~~ subject-matter,° & this stratification is, after all, just as much psychical as physical: the ~~subject~~ subject-matter of science is an abstraction from the activity of science, which is psycho-physical, two-sided. Here, at least, the order of mind & the order of nature cannot be pulled apart. Or, as some would say, nature discloses mind to itself, under the guise of what is neither mental nor itself but physical & other-than-itself. In this sense, all science is psychology, & psychology is the only science: the only proviso being that the scientist *qua* scientist shall remain unconscious of the fact. But even for psychology in the narrow & ~~mere~~ conventional sense the mind is hierarchical, & levels of functioning are discerned — levels, moreover, which clearly correspond to levels of the physical hierarchy.* For example, it is impossible to understand the difference between the behaviour of the sensualist, the average decent citizen, the hero, & the saint, without seeking the unit, infrahuman or suprahuman, with which the agent is temporarily identified. ~~The p~~ Whatever terms it may use, psychology must recognise that there is a vast distinction between the man who does not care how his body suffers so long as one organ of it is gratified, & the man who is equally careless of his bodily welfare if only his church, country, race, or gods are served. Outwardly, they may ~~do~~ perform the same actions & reap the same consequences; in reality, they are poles apart, different creatures, ~~behaving at~~ belonging to different levels. Human behaviour only makes sense when you know its motives — when, in other words, you know who is behaving, how much of him is behaving, ~~at~~ what level of being ~~he is realising~~ is in action.° Amputate the man from the whole which he is, & there is no difference between the sublimest heroism & the most cowardly suicide. If man were only man he would be crazy, & the world nonsense. Every ~~one~~ man minds his own business — & all business is his. Sometimes the ~~is~~ universe's concerns are his, sometimes an aching tooth's. He has only to note the different grades of functioning in himself to learn in the most direct way possible the inner nature of ~~the many~~ the various grades of the hierarchy. ~~In so far as~~ To the extent that he achieves self-consciousness & ceases to repress part of his nature, ~~in so far as~~ to the extent that he lowers the threshold & raises the limit of consciousness — to that extent he knows exactly what it is to be like to be every species of angel & demon.⊗ And the rule is that (all other things being equal) physical scope goes with psychical status; "the vaster & more eternal sort of fact is also the more perfect sort of being," & to know this is our "most important function."X

The danger is that he will take part of the truth about a level for the whole truth. What is childhood really like? What are its peculiar delights, agonies, ~~insights, intuitions~~ intuitions, cravings, repulsions, loves? What is the full story, the tremendous, poignant reality? It is not enough to take the evidence of the poet & the artist, or of the astronomer & the philosopher, or of the saint & mystic: all ~~these~~ must be fused into a single experience, to which even dreams may contribute.x Either we are not good enough, or intelligent enough, or sensitive enough to reality. And so our insight into childhood is fragmentary, threadbare, without noticeable specific quality. The remedy lies with ourselves. We are overspecialist. Jointly, we attain, severally we fall behind. When to the ~~technical & theoretical brilliance~~ devotee's ignorance for observing fact of the modern scientist

° See Ch. 12 §2.

* Even the terminology of psychology witnesses to the stratification of that science. It is full of spatial terms, & the space is organised into a series of layers or strata; this ~~layout~~ is regarded by many as a flaw. I suggest that, on the contrary, it is a virtue, & an eloquent recognition of the fact that, however hard some psychologists may try, they cannot finally bifurcate the world into a spaceless hierarchy & a spaced one.

° A human psychology which studies ~~man~~ is man without 'angels' or in the ~~same position of an animal~~ ~~condition as an animal or a~~ animal psychology that studies only cats & pigeons & frogs & dogs, whose higher centres have been cut away. (A cat, e.g. goes on walking for hours in a circle, with its head pressed into a corner, after cauterising of the mid-brain: ~~Also biology I~~, See ~~J.~~ J. Z. Young's article New Biology I, 1945, p. 59) Man's higher ~~centres are~~ 'angelic' centres are just as real, & just as relevant to his behaviour, as his cortex is.

⊗ Sometimes Fechner speaks of the higher souls as inaccessible to man, at other times he admits partial access to be possible: "In a certain sense the psychology of the spirit above us can be conceived as an empirical science, just as well as the psychology of our own spirit, inasmuch as our own spirits are partial exponents of the higher spirit....." (Lowrie, p. 154)

X Wm James. Preface to Paulsen's Intro to Phil. p. v.

x "Les rêves sont les projectiles des étoiles; les millions de soleils percent ton plafond et se mettent à éclairer ta chambre." Victor Hugo: ~~Contemplations~~ Les Tables Tournantes de Jersey, p. 378.

is added the soaring imagination of the renaissance artist & the mysticism of the mediaeval saint — then an adequate angelology will be possible. Till then, we plot as much of the curve as we can, & extrapolate the rest.* "For Plotinus, ~~it was~~ says Dr. Inge, "it is a matter of faith that the hierarchies of existence & of value must ultimately be found to correspond. His whole philosophy is based on this assumption." × For me ~~as it is~~ also the assumption is partly a matter of faith: but ~~it is also~~ of faith confirmed by empirical observation & reason.

14 The theoretical argument: (d) ~~psychic phenomena~~ the unconscious mind.

To all this common sense may object that, while our new ~~a priori~~ inductive & empirical angelology may have some ~~worth in it, the new ideas~~ validity, validity, value for philosophy, it is of no use to science (in the broader sense of that word). Such a criticism is quite mistaken. It seems to me that a large number of ~~phenomena~~ facts, that have stubbornly refused to fall into place in the current world-model, do fit into the revised model which has emerged in this book. If I can show that this is so, & that the revised model has hermeneutic (and even heuristic) explanatory & advantages value over the old one, then I shall have done ~~much~~ something to commend it.

The attitude of many men of science towards certain classes of phenomena that resist scientific explanation can only be compared with the attitude which Roger Bacon & Galileo encountered in their day. ~~This is~~ It is only human nature that when we can no longer ignore the claim which threatens to explode our neat system, we should cry it down & call it bad names. But what are broadly called psychic phenomena cannot now be so easily disposed of, & the time has come to fit the world-view to the facts, instead of the facts to the world-view. Telepathy has now been demonstrated ~~more~~ at least as convincingly ~~than~~ as many of the accepted findings of science, & for several other types of phenomena the evidence is almost as strong. Now I do not say that the world-view I am advocating here will ~~all~~ at once give all or many of the answers to these 'psychic' riddles. What I do believe is that multiple personality, telepathic communication & foreknowledge, the inspiration of the artistic & inventive & religious genius,* clairvoyance, mediumship, perhaps psychometry, & some of the more important findings of psycho-analysis, appear in a new light, & begin to line up with the more familiar ~~events~~ phenomena of nature, once they are seen to belong ~~are placed~~ within the hierarchical organisation ~~of mind~~. There is a level of mind-body at which I am all men, another at which I am all terrestrial things, & so on; there are levels of my personality at which I am very far from being myself, my human self, or even an animal. Intercommunication goes on continually throughout this pyramidal system. The wonder, then, is that telepathy & clairvoyance are not the rule, rather than the exception. ~~As man~~ Humanly speaking, you & I are two; ~~as angels are~~ angelically speaking, one; demonically speaking, legion. ~~Water-dowsing determining is~~ The water-diviner's ability ought to be commoner, & would be, if we did not repress & insulate the telluric stratum of our mind. What calls for explanation is ~~the~~ how we contrive to protect ourselves — & ~~a~~ very necessary it is to do so — against the ~~flood~~ hordes of irrelevant suggestions & impulses & ideas that are always clamouring for admission. The trouble is that in learning to exclude the merely fatuous or infrahuman daydream, we shut out the suprahuman inspiration too: ~~only the~~ but great artists & mystics know how to keep the way clear for traffic between these higher & lower levels of their

* For such thinkers as Bertrand Russell the essence of the scientific attitude is the refusal to take our own interests & desires as a key to the understanding of the world. And indeed it is true, up to a point, that science is successful to the degree that the scientist forgets himself & his own needs & gives himself up to the object. Beyond that point, he becomes unscientific, because to ignore himself & his desires is to ignore (a) a very important part of the world, or (b) that part of the world which ~~begins all others~~ to know best of all.

× The Philosophy of Plotinus, i, p.132. As Dr. Inge goes on to say, the opposite faith, that values & existence form independent series, is much less ~~to~~ reasonable. "The attempt to separate existence from value seems in truth to be an impossible enterprise, though it forms the basis of Ritschlian theology."

× On the work of art as "essentially supra-personal," see Jung, C.A.P. pp 233 ff. ~~The~~ The paradox (in this comment) that the artist is seized & made to create, & yet realises that the creation is his own, is entirely in line with the theory I am putting forward. From a very different standing-point, Newman (in his University Sermons) ~~concludes~~ says that our "mysterious stirrings of heart, & keen emotions" & inspirations proceed from a higher sphere; ~~"they"~~ "they are the voice of Angels." Cf. Swedenborg: "For, while I was reading the Word in the literal sense, communication was opened with the heavens, sometimes with one community & sometimes with another. What I understood according to the natural sense, spiritual angels understood according to the spiritual sense, & celestial angels according to the celestial sense, & this instantly." True Christian Religion, § 235.

"The very evidence of telepathy shows that at the unconscious level minds are not separate entities", says Professor H. H. Price. "We must suppose that although our conscious minds are separate entities, there is in some sense a common unconscious, common to all human minds & perhaps to animal minds as well. If we go deeper into the unconscious, the question whether a given idea or feeling is our own mind or in mind no longer has any clear meaning."*

* From a radio talk printed in The Listener, Feb. 13, 1947. (Selby)

On the view the medium, instead of being personality. ~~The spiritualist is~~ one who has succeeded in getting into touch with the 'dead', is one who has failed to resist their importunings. ~~with results that are apt to be unfortunate. For~~ How much we know of the past & present & future is a question of which dilution of our mind we are able to tap. For there exists what Ward calls mutual communication between ourselves & God & 'other superior beings' — communication of an 'internal nature'.* F. W. H. Myers has the key to the ~~problems of the search were~~ phenomena of mediumship when he links them with non-human or superhuman conscious life elsewhere in the universe. ~~But~~ The work of art, as Jung points out, is supra-personal; something seizes & uses its creator regardless of his welfare as an individual. "At such moments we are no longer individuals, but the race."⊗

It is the fashion to refer all ~~our~~ problems of psychology to the 'unconscious' — ~~which~~ a magic-al word that creates the illusion that ~~the~~ our problems are somehow solved. Here is the central ~~notion~~ idea of our time, & indeed one of the most brilliant discoveries of all time — yet the very notion is self-contradictory, if not actually nonsense.* Unconscious motives, unconscious mental content, unconscious emotion — what can these signify but unaware awareness, unconscious consciousness, non-mental mentality, mind de-minded? And these unconscious processes are often more intelligent than the conscious & intelligence without a thinker — ~~therefore~~ like the grin without the cat — there is a miracle for ~~you~~ us who believe we don't believe in miracles! The absurdity is manifest. Yet we all take psycho-analysis seriously. Who cares if it does not make sense, so long as it works? ~~Truly~~ Assuredly we live in an age of unreason. Yet it is merely a sound instinct which clings to the facts, & puts up with a fantastic ~~the~~ theory for their sake. The truth is that, in bowing to these facts, irrational though their formulation may be, we are implicitly recognising an order of things in which they are perfectly accommodated. We are asserting & using the hierarchical schema, piecemeal, & without realising what we are doing. But once we apply the schema deliberately, it becomes clear that unconscious mentality is unconscious only for the ~~experiences~~ individual selves under consideration, at the level under consideration, ~~or~~ & not for all ~~experiences~~ selves, & in particular, not for those ~~experiences~~ selves which the individual contains, or, alternatively, not for those selves in which the individual is contained.⊗ Thus there is no unattached, run-away consciousness (or unconsciousness) at large in the world, nor are there any hierarchical units of any grade who are devoid of experience. Every ~~mind~~ soul is embodied, every body ~~minded~~ be-souled.* Unconscious experience ~~then certainly is~~ is a fact, but only in the sense that one is unaware of what ~~one~~ is actually being experienced by ~~the~~ the supra-human & infra-human body-minds ~~beings~~ which one actually is. ~~The~~ All the bewildering apparatus of the psycho-analyst — the conscious & preconscious & unconscious, the Ego & Id & Super-Ego, the racial unconscious with its archetypes, autonomous complexes, the Censor, libido, rationalisation & repression & displacement & sublimation, & all the rest, now floating in mid-air as bodiless phantasmagoria, like the insubstantial angels & demons of the schoolmen — all ~~his~~ merely psychical orders of things demand to be shifted as to the physical orders of things disclosed by the physical & biological sciences; ~~conversely the physical order needs to be taken up into the psychical.~~ merely the ~~partial~~ fragmentary hierarchy of psychology, & the more extensive

(Now will Bergson's ~~definition~~ description of 'unconscious psychical states' as conscious psychical states which, having lapsed into the past, are no longer active, ~~does not help us but nevertheless~~ ~~Grief in some manner, will not~~ suit the psychoanalyst: for the essence of ~~his~~ the latter's unconscious is its dynamism.)

* Realm of Ends, p. 193. Cf. Windelband (I & P. p. 322): "The self-realising of the genius is precisely because in it the conscious reaches into the sub- or super-conscious, the personal into the super-individual, the human into the metaphysical, the redemptive power which men have always felt & prized as the divine in art."

⊗ Contributions to Analytical Psychology pp 232 ff. ⊗ op. cit, p 247.

* The age of the unconscious mind is willy-nilly the age of materialism — ~~a pair of abstractions that are both sides of one medal. On the one side the~~ — a pair of equal & opposite abstractions.

* Equally indefensible is the floating, non-attached 'universal consciousness' of some writers: Consciousness is always a self in action — nothing less. As H. D. Lakeley has pointed out (Philosophy, April, 1945.) the question is not (as some think) how individual consciousness arose from the universal, but how the idea of non-individual consciousness can arise, & what it can possibly mean. Universal consciousness detached from a self or selves is, as ~~Prof~~ Lakeley ~~says~~ says, a monstrosity.

(as Höffding suggests in Outlines of Psychology (1891) p. 82)

⊗ In other words, unconsciousness is really a lower ~~or higher~~ degree of consciousness, & not unconsciousness at all, ~~as Höffding~~ — or (I add) a higher degree of consciousness.

● Some distinguish between 'mentality' ~~which may be~~ & 'consciousness'. Dr. Earnest Jones makes consciousness "one attribute of mentality, & not an indispensible one." (~~Essays Papers~~ Psycho-analysis, p. 121) Tyrell PoM.

* At every ~~the~~ stage of reality, the Cheshire cat & the grin must be brought together, even down to the atomic. Chemistry is the (behaviorist) psychology of atoms. Samuel Butler recommends us "to see every atom in the universe as living & able to feel & to remember, but in a humble way." (Unconscious Memory) Jones Bergson p. 73

⊗ "Heaven & Earth, Angels & Men, God & all things must be contained in our souls, that we may become glorious personages." Traherne: CM II, 84.

● Matter & Memory, p 181.

but more abstract hierarchy of physics, chemistry, biology, anthropology, & astronomy, are simply two ways of talking the same thing.[x] There is not one Body, & one Mind, ~~both~~ the one organized as a hierarchy of ~~bodies~~ physical units, & the other as a hierarchy of ~~minds~~ consciousness, but one Body-Mind. Unconscious processes (often far surpassing in intelligence the conscious) are no longer transacted nowhere, by nobody in particular, in some unthinkable manner, but are the work of minds that are bodies, & bodies that are minds. Both sides stand to gain immensely by their merging. The self-contained & invariant mythology of psycho-analytical theory can do with the discipline of the exacter sciences, & the latter can do with content, meaning, relevance to, & continuity with the human. New fields of research, new & fruitful hypotheses, are suggested. The union is full of promise.[⊗]

A perfect ~~emerging~~ fit is not, at first, to be expected. Elaborate through the furniture of psycho-analysis has become, it is insufficient to equip every floor of the hierarchical structure. Besides, there are more ~~floors~~ storeys in our minds than the disciples of Freud have yet ~~discovered~~ climbed to. Deep analysis is still a long way above the rock-bottom or basement level, & the levels above the so-called racial unconscious are almost entirely unexplored. ~~The fact~~ Nevertheless it is of the utmost significance that ~~the~~ purely psychological facts & so-called quasi-others have already led Jung into these remote regions: his patients are cured, their personalities are integrated ~~by discovering their~~ when they actively discovery of the EARTH-self, ~~the SUN-self, the WHOLE-self~~ Earth, Sun, & so on. — So, neither does NOW DEAD Our most eminent living psychologist come to unity the two hierarchies.[x] He is fully aware of the fact that ~~consciousness needs~~ 'mentality' implies an ego.[*] ~~Because~~ Certain of his patients' dreams suggest to him the existence of ~~an~~ a conscious ego or egos in the realm of the unconscious. "Still," he writes, "I feel rather hesitant to adopt it, the more so as I should not know what or whom to call the ego of that consciousness."[°] Nevertheless Jung is convinced that there is evidence for the view that such "concealed personalities" exist in (evidence which "belongs to the intricacies & subtleties of psychological analysis."[x]) ~~moreover~~ & are capable of showing intelligence & perspicacity superior to ~~that of co~~ conscious insight.[°]

Potentially (even, in the case of Jung, to some degree actually) ~~psycho-analysis~~ modern psychology is the all-level science of the hierarchy's ~~self-knowledge~~ introspection, the inside story of every grade of being. It is the science which could integrate the sciences, fill out their hollowness, & reinstate man in the universe. It could be — it has already begun to be — the science of cosmic humanity, ~~the new & inductive~~ eschatology, the 20th. century angelology & demonology.

Firstly, he insists that the figures of the unconscious are ~~also~~ "expelled from the psyche into cosmic space", or projected into the heavens.[x] Secondly

[x] 10P p.60

x Carlyle said: "Nature, which is the Time-vesture of God, & reveals Him to the wise, hides Him from the foolish." (Sartor Resartus III, viii) Equally it may be said that God reveals Nature — living, minded, Nature — to the wise, & hides it from the foolish. The wise see Nature as the ~~embodiment~~ body of Mind, & ~~Mind as embodied in Nature~~ ~~Mind as energy~~

⊗ Of course ~~much~~ a vast amount of research has been done upon cortical & sub-cortical functions & so no one can complain that psychologists in general (apart from psychoanalysts) have neglected the ~~physical~~ physiological aspect of mind. But the technique & interests of laboratory psychology are fitted to explore only the infrahuman; psychoanalysis, on the other hand, must (to be true to its role) explore the suprahuman as well, & in fact every level of the personality.

x Jung finds, for instance, a patient's fantasy leading back to Earth.

x Thus in one case Earth represents a layer of the collective unconscious (10P. pp 45ff) ~~& 10P, Chap 4~~. x For Earth as representing a layer of the collective unconscious see 10P pp 45ff; for the Sun as representing the final wholeness of man see p.122, p.108. On the Earth (& ~~the human~~ ~~as~~ larger aspects of the universe) as linked with the creative depths of the mind, see Joanna Field: Experiment in Leisure pp. 175ff.

° Integration of the Personality, p. 15. ~~Cf. MHSS p.24~~ Cf. Psych. of Relig, p.24. pp 45ff.

x Op. cit., p.17. ° Psych. of Relig. pp. 45ff.; Cf. Contributions to Analytical Psychology, p.264:- "Complexes behave just like independent beings, so that the primitive theory of spirits seems an excellent formulation for them." p267:- "Souls are complexes split off from & lost to the conscious; spirits are complexes of the collective unconscious..."

its higher.

~~very well based~~ ego is only a psychological, suprahuman is at once a an ontological fact. This radical difference, but by an unbridgeable gulf ~~it see that~~ Psychoanalysis freed if it ever found that & 'mythology' were, as physiologically valid — the working of all levels of the human.

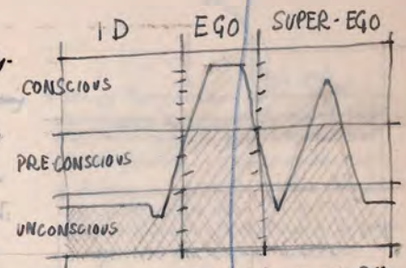
J's not Psycho-analysis

(27)

15. The theoretical argument: (e) Psycho-analysis.

It may be objected that I have unduly favoured my case by going to Jung's Analytical Psychology & ignoring Freud, whom disciple Jung once was. Let me then take some of the outstanding features of Freud's Psycho-analysis & show how they agree, in principle, with the doctrines of this book. First consider the well-known trinity of Id, Ego, & Super-Ego, of which the main characteristics may be tabulated thus:—

| ID | EGO | SUPER-EGO |
|---|---|---|
| Unconscious | ~~Chiefly~~ Mainly conscious | Mainly unconscious |
| a-moral (Repository of libido. largely sexual.) | Adopts moral standards (Becomes ruled by Super-Ego) | Highly moral (More moral even than what we call conscience) |
| illogical (dominated by pleasure-principle) | logical (dominated by 'objective reality') | 'the higher nature' (standing to us as parent to child) |
| Contains racial deposits | Deals with present percepts | Associated with racial deposits |
| Represents the animal, primitive man, the infant. The seat of instincts, particularly of the death-wish. | Represents the intermediate stage between the instinctive drives of the Id & the inhibitions of the Super-Ego. | Represents ~~the~~ higher authority, & what it expects of the higher nature of man. The germ of religion. |




This diagram (based on that in Dr. Crichton-Miller's Psycho-Analysis & its Derivatives) indicates very roughly the Freudian theory of the structure of the mind.

These diagrams A & B represent roughly the relationship between the hierarchical schema of this book & the rational Freudian schema.

I think it is fairly plain that these three divisions roughly correspond to my three divisions into infrahuman, human, & suprahuman. The following points of agreement, or of possible agreement, suggest themselves: (1) Freud makes the unconscious far more extensive & important than the conscious; similarly I say that our consciousness is mostly confined to the human level, while the other levels which are the greater part of the hierarchy, remain for the most part unknown. (2) Freud finds that the Super-Ego & Id are closely linked; ~~this is the~~ in fact they are what I would call a Symmetrical Pair:* (3) The whole range of the unconscious & preconscious is the scene of hidden conflicts & the locus of psychic energy; that is precisely what is to be expected in a social hierarchy — sociality is dynamics, & involves conflict. (4) The very basis of Freud's theory is strict psychic determinism — the source of the conscious is to be found in the unconscious, above & below; in Chapter XIII I have similarly interpreted conscious human experience as ~~the emergence~~ an excerpt from the many-levelled total experience which it is for by. (5) While Freud ~~is~~ generally ~~for is negligent of~~ indifferent to the physical aspect he ~~makes it~~ does take 'instinct' or psychic activity down to cell-level, & even lower;* there would be nothing inconsistent in his followers recognising all the levels of the infrahuman which psychical science has discovered. (6) As for the suprahuman, Freud himself insisted (in answer to the criticism that he ~~[illegible]~~ ignored our higher nature) that something very much like the higher levels exist.° There is, he says, a higher nature in man "and here we have that higher nature, in this ego-ideal or super-ego, the representative of our relation to our parents. When we were little children we knew these higher natures, we admired & feared them; & later we took them into ourselves."* And this Super-Ego 'contains the germs from which all religions have evolved.' (7) Within this incipient hierarchy Freud

Read ETA 178.

In The Ego & the Id.

× See Chapter III. Freud describes the Ego-ideal or Super-Ego as "the expression of the most powerful impulses & most important vicissitudes experienced by the libido in the Id." & Cf. J.C. Flugel (Man, Morals & Society) Philosophy July 46

* In Beyond the Pleasure Principle (1922) Freud supposes that ~~all~~ the cells of the body have ~~an~~ instinctive urges: the generative cells exhibit 'libido', & the somatic cells 'death-instincts' — they desire to return to the organic. This death-wish is the irreducible force in life. Bendit Paranormal Cognition 21

° In his essay 'Dreams & the Occult' in New Introductory Lectures on Psycho-Analysis, Freud recognises the fact of telepathy, which he ~~considers to regards~~ considers is "the original archaic method by which individuals understand one another." But he ~~regards~~ connects telepathy with the 'lower' nature (manifest in crowds), not with the 'higher'. ~~the higher~~

× The Ego & the Id. C/M 134

Of course the vital difference ~~& many will have~~ is that ~~theirs not~~ Freud's Super-Ego is only a psychological fact ~~[illegible]~~ my Suprahuman is at once a psychological & an ontological fact. This represents ~~a~~ an immense practical difference, but by ~~there~~ no means an unbridgeable gulf theoretically. ~~I cannot see that~~ Psycho-analysis would only be reinforced if it were found that its levels & mechanisms & 'mythology' were, as a whole, ~~objectively valid~~ physiologically valid — where ~~[illegible]~~ 'physiology' covers the working of all levels of the human.

Read ETA 179.

"The ego-ideal has a great many points of contact with the phylogenetic endowment of each individual — his archaic heritage. And thus it is that what belongs to the lowest depths in the mind of each one of us is changed, through this formation of the ideal, into what we value as the highest in the human soul." Freud The Ego & the Id. p.48

"THE ANNUNCIATION"; BY FRA LIPPO LIPPI (1406-69). TEMPERA ON PANEL:

Angel bearing the Moon (Greek, 12th Century) Jameson 62.

Lorenzo Monaco: Florentine Gallery GABRIEL Jameson 120

Auxerre Cathedral. angels attending Christ. Jameson 63.

Seraph
Mosaic
Monreale
Cathedral
(Jameson)
p55

14th Century Chasubles JAMESON 47.

discovers opposed life-instincts (Eros) & death-instincts; these correspond to my two-way vertical process in the hierarchy. (8) What is the famous sublimation but an escape from the upward process, rising from the infrahuman, through the human, to the suprahuman? All achievement in the hierarchical organisation are 'sublimations' of activity at lower levels. (9) Repression is also a commonplace in both schemes & ~~Note~~ moreover that the suprahuman & the Super-Ego are largely repressed: ~~& not so~~ the higher side of our nature, & not the lower only, is thrust into the unconscious. (10) Rationalisation (the device by which the Ego attempts to ~~explain~~ account for behaviour without dragging in the other regions where the real causes lie), dramatisation, symbolisation, myths, secondary elaboration, & so on ~~tends~~ either explain away the influence of the unconscious upon the conscious, or clothe it in acceptable disguises. Hence (I say) the gods & demons the good & bad angels, of religious tradition: ~~Our task is to improve the myths, making it more adequate.~~ this, I think, for the submerged aspects of man, as inadequate (but not wholly inadequate) symbols of the suprahuman & infrahuman.⊗

⊗ As Dr. Ernest Jones (Papers on Psychoanalysis Lond, 2nd Ed (1920)) points out, symbolisation ~~is unconscious~~ in the psychoanalytical sense is unconscious: the individual is unaware of the meaning of the symbol, and often unaware that it is a symbol. He takes it for the reality.
Symbols for Dreamers (Whittick)

Along these lines a synthesis is possible. Yet immense adjustments are needed on both sides, before psycho-analytical theory & the hierarchy of this book ~~could~~ can be thoroughly assimilated.⊗ For psycho-analysis has deliberately remained aloof from biology & physiological psychology. Dr H. Crichton-Miller writes: "His (Freud's) elaborate scheme of the conscious & unconscious, of the Id & the Ego must one day stand or fall by the possibility or impossibility of co-ordinating it with the structure of the central nervous system. No doubt that day is still far off, but the psychological speculator who ignores entirely the physiological side of the picture, is putting himself at a disadvantage."[x] ~~Equally he is at a disadvantage (I would add) when he ignores~~ And the 'physiological side of the picture', I say, is suprahuman as well as infrahuman, & the two are closely linked. When psycho-analytical theory recognises that the unconscious — both ~~the~~ on the Super-Ego side & on the ~~side of the~~ Id side ~~elements of the unconscious~~ — is stratified into human, vital, terrestrial, solar, & galactic layers (if no more), then we shall be well on the way to that unifying science we so much need.• Meantime I hope I have shown that psycho-analytical theory already goes some way with the hierarchical scheme, & the new angelology. There is no good reason why it ~~must~~ should continue to be unconscious of so much, & should ~~itself~~ remain ~~of~~ one of the chief victims of that repression, ~~unconscious~~ which it discovers everywhere. After all, there is no prima facie reason why ~~the~~ denial of the content of the higher (or suprahuman) ~~levels of the~~ unconscious levels, & the rationalisation ~~(in terms of perhaps of the theory of the Super-Ego)~~ of such content as 'comes through', should be any less damaging than similar treatment of the lower levels. If the ~~ideal~~ aim is to bring the unconscious to consciousness, let ~~it be~~ the whole unconscious be taken into account. Thus if the further & completer aim is (as this book ~~tries~~ tries to show) to unite the two halves of that whole, maintaining always an approximate symmetry between the higher & the lower, then to recognise only the ~~latter~~ lower may well be extremely dangerous.* On the earth the fiery serpent kills; raised to the sky it heals.[x] We must complete our confusion, cease to be ashamed of the higher self ~~tasks~~ as ~~we~~ we were of the lower, and to flow from them.+ And indeed it is, according to J. C. Flugel,* the business of the ego gradually to take over and to make reasonable & fully conscious the controls exercised by the Super-Ego. If this Super-Ego is as bad a guide as Flugel & others maintain, that is because it has become (a) wilfully detached from the higher aspects of the exterior, objective universe, (b) neglected & partially repressed, & (c) divorced from its inferior counterpart. ~~The same Ego~~ Given its proper ontological status, ~~the Ego~~ restored to full consciousness, & linked with the infrahuman, the Super-Ego is none other than the upper half of the hierarchy of this book.

• It is an arresting thought that, in its own way, the most primitive mind ~~might always~~ was aware of the facts. For example there are a number of myths that make the world emerge from the body of primordial man.
Ernst Cassirer: Philosophie der symbolischen Formen ii, pp 115 ff.
Philosophy, April '45 p. 162.

o Samuel Butler, makes the unawareness of perfect knowledge (i.e habit) the aim of life: we are engaged in the "race for unconsciousness." (Life & Habit pp 21 ff) But this is the tendency which life in its higher stages must go back upon, & psychoanalysis is one of her instruments for this purpose.

x Num. XXI, 6 ff. Cf. Jung I.O.P. pp 39, 40.

+ It is to be noted that Jung is "unable to separate an unconscious below from an unconscious above" IOP p. 15.

* Man, Morals & Society. Flugel's picture ~~[illegible]~~ of the Super-Ego before redemption by the conscious Ego is a grim one. It has four sources: (1) the narcissistic Ego-ideal, (2) the parental image, (3) our aggressiveness turned inwards. (4) our sado-masochistic tendencies.

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16 The theoretical argument: (f) the science of the suprahuman.

The really difficult task is not to show that finite suprahuman ~~but finite~~ individuals exist & that a science of them is called for, but to the contrary to show how we can possibly conspire to overlook such beings, & avoid studying them.* ~~The degree to which our seeing is conditioned by our believing is seeing.~~ Seeing is dis-believing. We ~~can~~ shave facts in the face & never notice them — ~~if we~~ until we become capable of ~~doing so~~ believing in them. The typical modern man is obsessed with the inprahuman, & constitutionally incapable of regarding the suprahuman. The first fascinates ~~him~~, the second ~~is devoid of interest~~ bores him, & what does not interest is as good as non-existent. Science is content to ~~discuss~~ lose a good half of the world & never notice the ~~two~~ discrepancy.

But can there, in fact, be a real science of the suprahuman? There are two obstacles: (1) the method of introspection is notoriously misleading, & (2) the behavioural method, when applied to the suprahuman, has the fatal effect of eviscerating the object studied. ~~so~~ The suprahuman planet, or star, or galaxy become inprahuman in the ~~laboratory~~ observatory; their life & mind & all that qualifies them for high ranks in the scale of being, is lost in the process of scientific investigation. Is science then absolutely incapable of taking account of any or all of the greater inhabitants of this world, just because they are so great?* Is she in the position of a botanist for whom ~~all~~ the algae & seaweeds, & fungi & lichens, & mosses & ferns, are all the plants there are, ~~either & for all~~ & who is totally & incurably blind to ~~all~~ the higher or flowering plants? Surely not. There is one way in which the astronomer can ~~really~~ ~~cap~~ investigate the suprahuman without degrading it to the inprahuman, & that is by turning his telescope upon himself. Here, in this planet, & this star, & this galaxy, the angelic nature may be studied on the spot, with every observational advantage.* Or rather, with every observational advantage but one. The difficulty with the other celestial bodies is that we see too little, with this one, that we see too much. Over-informed, we lack real information. The pre-requisite of a valid objective science of angels is ~~the capacity~~ a technique of ignorance, an ability to forget. The ~~angelic~~ angel must be taken for what it visibly is;* what it was & when we were nearer to it (~~namely~~ say men), & what it will be when we shall be further from it (~~namely~~ say a mere point of light) — there must be resolutely ignored. The observer must school himself to look at MAN & LIFE, at EARTH & SUN, without (at the time) even suspecting that ~~these~~ there are ~~such~~ separate objects as men & machines, or plants & animals. These are all sub-microscopic, merely theoretical intrusions upon the empirical evidence, & worse than irrelevant. Men ~~as such~~ qua men are as beside the point to the student of EARTH as electrons ~~as such~~ qua electrons are to the student of ~~man~~ human physiology. Just as the latter fails as a scientist of the inprahuman: if he insists upon thinking of the human eye as nothing more than a concourse of electrical particles, so the former fails as a scientist of the suprahuman: if he insists upon thinking of his observatory as nothing more than a building with staff & optical equipment in it, ~~instead of seeing it as~~ & is incapable of recognizing it to be a planetary sense-organ. It is bad science to drag references to Planck's constant into a discussion of the circulation of the blood,

* Henry Parry Liddon (1829-90) ~~whose influence over religious thought in the second half of the 19th century was great~~ maintained that the disbelief in angels arises out of lack of imagination rather than from intellectual difficulties. In 1905 the Bishop of Rochester told the Church Congress at Weymouth that reason indicates "ranks of creative beings, moving upwards to bridge over the void which separates imperfect man from God Almighty." Why, he asks, should the gradually ascending scale of nature abruptly end with man, to leave a vast hiatus between him & God? He goes on to discuss the organization of the angels, & their intellectual activity: "they are eager students of theology." (See 1 Peter 1, 12)

* Comte's crowning department of science is sociology, which is the reason & end of all the sciences of material nature: the scientific method applied to Humanity itself completes the hierarchy. But Poyntin in his later years Comte added to ~~Humanity~~ the Great Being, Humanity, the Great Fetish Earth, & the Great Medium Space — not indeed as subject-matter for science, but for his elaborate & fanciful religious ritual.

(Pensées, 434), — "remarkable, noteworthy how ~~true~~ 'scientific', in its main lines, the religious doctrine of angels turns out to be. But there is the other side of the question: "Religion only makes us know profoundly what we already know in proportion to our light." (Pensées 443). Though there can be a science of angels, it can only treat of an aspect of the angelic nature. See §19.

* Schweitzer ~~appeal~~ nobly teaches 'reverence for life' human & sub-human, & everyone agrees with him — in theory. But Schweitzer ~~himself bows this~~ reverence ~~upon his~~ is reverence for the suprahuman, ~~Instead~~ & this hardly occurs to modern man. We treat our angels worse than the middle ages treated their animals

then it is bad science to drag references to railway engineering, traffic problems, & industrial development into a discussion of the living EARTH with her circulatory system. Men & their works are fictions at this level, which must be seen with an innocent eye, that is humbles itself before the facts as they are actually given.

Here, then, is a gigantic living creature furnished with specific sense-organs & specific circulatory systems, exhibiting well-marked behaviour cycles, suffering from diseases capable of diagnosis & prognosis.[x] Here, in short, is an object worthy of study — in addition to the study of the smaller objects which are its parts. For emphatically I do not suggest that any of the existent sciences — biology, sociology, chemistry, & the like — which are concerned with the organs of the larger individuals, are unimportant or are proceeding along the wrong lines; nor do I suggest that the vertical links between part & whole are not of the utmost importance — their importance cannot be exaggerated. What I do insist upon is that each science is supreme at its own level, master in its own house, autonomous, released of intrusions from above & below, complete & inviolate. Such a charter of freedom has been presented to the existing sciences — the sciences of the smaller organisms: here it is recognised that 'explanation' of a phenomenon at one level (say the level of physics) does not render superfluous or invalid 'explanation' in quite a different fashion at other levels (say the levels of biology & sociology). The same freedom must be presented to the new sciences of the suprahuman. It must be recognised that the explanation or interpretation of a heavenly event is not exhausted when all the existing sciences have explored it & said all they can say: its rationale at all its higher levels is still to seek.[•]

Angelology is capable of becoming as scientific as anthropology.[⊗] It asks for equal rights with the other sciences. It has designs on none of them; it claims its own realm, not theirs. The study of the larger organisms will not for ever remain neglected. Our present indifference is a temporary phase, & there are signs of its passing. A new & very wonderful universe is about to disclose itself to us — a universe that is all the more beautiful for having hidden itself for so long. We are ready for this Spring after the Winter of the world's death. At least people said it was dead, & indeed had never been alive. But now it is coming to life again. An astonishment & a revelation are in store for us, as the Americas for Columbus, & the Solar System for Copernicus. There are visible giants in the world, gods & angels of whom we have certain knowledge. We have overlooked the greatest, most obvious, most thrilling, most significant portions of the world, because we were too clever just to look at them.[x] Our divinities have concealed themselves under the most perfect disguise — their own ubiquity. We find what we have to look for, & lose that for which there is no need to seek. To speak truly, the reason why we are not enthusiastic angelologists is that angels

In other words, we are about to

[x] Arnold J. Toynbee's monumental Study of History, in which he takes for his units of study 'Societies' or 'civilisations' (comparative) is in many ways a notable example of the method I am advocating. From my point of view, however, a civilisation is a 'mesoform' rather than a 'moral' or 'individual', & its autonomy is unique (unlike that of the sciences of the definitely suprahuman) precarious.

[•] Let me give one instance. The influence of the Stars is both real & measurable, as a recent Gallup Poll on belief in astrology shows. Hitler & others act on one day or in one way rather than another for astrological reasons, & the entire history of the planet is changed — forget when they say that astrology is nonsense by the stars. The point for science is not whether astrology is true or not' but what actual physical events on Earth are correlated with events in the heavens. To any impartial observer it would be very evident that the stars influence on Earth.

[⊗] "This religion teaches to her children what men have only been able to discover by their greatest knowledge," said Pascal (Pensées, 443). It is certainly noteworthy how genetic, in its main lines, the religious doctrine of angels turns out to be. But there is the other side of the question: "Religion only makes us know profoundly what we already know in proportion to our light." (Pensées 443). Though there can be a science of angels, it can only treat of an aspect of the angelic nature. See §19.

[x] Schweitzer nobly teaches 'reverence for life' human & sub-human, & everyone agrees with him — in theory. But Schweitzer's generosity of his reverence for the suprahuman, & this hardly occurs to modern man. We treat our angels worse than the middle ages treated their animals

are all too accessible, too plain, too easy. They do not try our faith, demanding to be taken on trust. They are not absurd — therefore we doubt.* They are credible — therefore we are incredulous. If only they would wrap themselves in sevenfold veils of mathematical formulae, which only a dozen or so of our contemporaries could fully comprehend; if only they became the objects of obscure laboratory rites; if only they were to assume a dozen unthinkable dimensions & demand worship in an unknown tongue; if only they would require us to confess that, that being, parallel lines meet, & space is curved, & that they can travel from A to B without crossing the intervening space — then, indeed, all our scepticism would vanish. But no: they do not ask us to believe so much as one impossible thing before breakfast — & so they are a superstition, a fallacy, nonsense! Or they would be, if they were worth a moment's consideration by educated people!

* For a powerful reminder of the fact that the founders of modern science make many unwarrantable assumptions, & that (for instance) the actual evidence was against rather than for Copernicus' theory, see E. A. Burtt's The Metaphysical Foundations of Modern Physical Science (1925). "Contemporary empiricists," he writes, "had they lived in the sixteenth century, would have been the first to scoff out of court the new philosophy of the universe."

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## 17 The Practical Argument (a) the useful & the true.

That the short-angled & ineffectual ego of the unconscious mind should be found suitable bodies is, I have argued, theoretically advisable. It is also practically necessary. The primitive mind (as Jung points out) projects its autonomous complexes as gods & demons.[x] This the modern mind finds itself unable to do. Our diluted religion provides no expression for these complexes, which nevertheless remain powerful & essential ingredients of our nature: — "within our own unconscious psyche these powers are still active which now have always projected into space as gods."[o] We neglect these powers at our cost, & the cost is very often neurosis. Jung goes on to discuss the possibility of discovering "ways in which a new relation to these unconscious powers can be established. I believe, this possibility to be of immense significance, because the archetypes are stirring. 'He man who speaks with primordial images speaks with a thousand tongues; he entrances & overpowers, while at the same time he raises the idea he is trying to express above the occasional & the transitory into the sphere of the ever-existing. He transmutes personal destiny into the destiny of mankind.'"[•]

x The law of cleanliness (See Ch. I §) applies even here. We can only understand the world by looking within, & only understand ourselves by looking at the world.

o Contributions to Analytical Psychology, p. 161.

• Op. cit., p. 248.

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The question for common sense is whether the archetypal pantheon is 'real' or 'imaginary'. The answer is that it is both. It belongs to human nature. But (as I have tried in many places to show) the whole of human nature is nothing less than Nature, & there is no ultimate discrepancy between what is 'projected' & what is actually there.[x] It is not that reality corresponds to the fundamental needs of man, but that, in the last resort, it is what he needs most.[o] I cannot prove this, but there are indications that it is a fact. The universe of the Divine Comedy is psychologically more satisfactory because (I suspect) it is finer, more consistent, than the universe of the Australian aboriginal; the universe of Fechner is certainly finer than Dante's & I believe it is psychologically sounder; the universe that is now ready to reveal itself is superior, in both respects, to Fechner's. If this is not so; if it is not, ultimately, bad for our health of mind & well-being generally to know the truth & live in it, not half-truth, is never serious. However that may be, propaganda might well be forbidden —

x See Ch. III §§

o Mazzini is a notable instance of a man of organism in depth (so to say.) He insists that religion is essential to politics, & that the State cannot dispense with what is greater than itself — Humanity & God. 'The sentiment of the infinite' saves politics from ruthless & suicidal materialism & power-worship. His imitators, however, is that he is apt to press all levels into the service of the political level.

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by it; if it is to our advantage to ~~pretend it illusion~~ believe a lie — then the world is really contemptible. I do not for a moment believe it is so contemptible: nor do any of us, except possibly a few ~~some~~ suicides & madmen.* This is speculation; ~~& I do not want to dogmatise~~ ~~have no desire~~. What are the facts? First, that the ~~Spencer~~ belief & practices of the races of mankind ~~have~~, over the past three or four thousand years, converge upon a certain world-view; second, that the unsophisticated masses of today, ~~the~~ & the poets who speak for them, entertain a similar picture; third, that there are powerful reasons for believing this same world-view to be true, & precisely what is needed to coordinate our fragmentary knowledge of diverse aspects of nature; fourth, ~~that there is evidence to show~~ that, for the sake of health, happiness, & sanity, we ~~are~~ would do well to realise that this, in fact, is the sort of universe we live in. Surely it would be madness still to resist what every consideration — traditional, theoretical, & practical — so clearly indicates.

Note, however, that I do not say: this works, this belief is necessary to hold society together, this world-model is aesthetically justified — & so we are to adopt it.[◎] Too often we are told, as Mr C. S. Lewis has reminded us, that religion is necessary to about this or that disaster. "Believe this, not because it is true, but for some other reason."[×] Santayana, & many other philosophers with pragmatic tendencies, have argued from the aesthetic value & ethical consequences of religious beliefs to the validity — a ~~any lunatic~~ qualified, semi- validity — of those beliefs: religion is a beneficial imaginative function, & therefore worthy of our support. This puts the cart before the horse. Or rather, it kills the horse, & expects the cart to propel itself. ~~The or Pragmatism would be admirable~~ but for the fact that it is unpragmatic. It will not push the cart. The benefits that flow from a belief are its by-products: make them the chief reason for the belief & the belief itself vanishes. The first question must be: ~~is~~ this right or true? Only afterwards, after the right truth has been sufficiently shown, may I safely ~~argue~~ admit considerations of expedience, & argue that to recognise this truth is in accordance with our nature, health-giving, life-promoting, entirely practical. Then, & then only, does the argument from practical results carry any weight, & add its ~~weight~~ testimony to the whole body of the evidence. Put first, it throws suspicion on all that follows. — This ought to be true; this must be true; this shall be true! Put last, it clinches the argument.[°] — This is true, moreover it works, therefore I will act upon it. It works, that is to say, in the long run. ~~In~~ In the short run, & to common sense, it may & indeed often does fail miserably ~~of course~~ — as miserably for others, as it did for Bruno.[°] It works if we are prepared to admit that the martyr may be (& generally is) more 'successful' than his executioners.

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"Beware of the man whose god is in the skies." Stan ~~makes me of his character say~~ says[×]: he has no need to warn us about the man who finds it advisable to suppose his god is there. To argue from the convenient to the good & the true is not only unfaithful (in politics despicable): it is also in the end self-stultifying. Our faith, if ~~we have any~~ it is faith at all, is founded, not on expedience ~~(which is always doubtful & often~~ but on our intuition that in Reality the values — goodness, truth, & beauty — are One. Bradley goes so far as to say that "to ask for the Why? is simple immorality; to do good for its own sake is virtue, to do it for some ulterior end or object, not itself good, is never virtue."[®] However that may be, pragmatism might well be justified —

* Tacher ~~truly~~ finely says in ~~Die Die Motive~~: — "It is indeed true that when the interest of a man is involved he becomes blind to the highest truths; but his blindness is not due to following his interest in opposition to the truth, but to the fact that he does not follow his interests thoroughly enough, when short, narrow, low interests are followed at the expense of the greater, higher, broader & more lasting interests..." (Lowrie, p.111)

◎ Dr. Joad in a number of his books (E.g. Decadence, a Philosophical Enquiry. Faber 1948) attributes our social ills to our disbelief in a supernatural order of things.

* Sonnetaipu Letters, p.120. Cf. Carlyle's dictum: "Society becomes possible only by Religion" (Sartor Resartus Bk III Ch II) Also "How even Friendship possible? but mutual devotedness to the Good & True: Otherwise impossible." (Bk III, Ch XII)

▼ William James' great Varieties of Religious Experience has this false defect. That he is apt to pick ~~pick~~ the fruits of religion — the zest, the vitality, the moral virtue, the courage that accrue — from ~~before~~ the tree. 'By their fruits ye shall know them' is a good maxim for the ~~observer, a bad one for the observed~~ owner of the orchard: the tree's business is to enjoy the Sun.

° I ~~must make clear that~~ Note that I am speaking of the hierarchical organisation of the universe, ~~& not of mere ultimate matters~~. Where such morality, & religious beliefs as the triumph of good over all evil, & the purpose of God in every detail of life, are concerned, it cannot be shown that, even in the long run, the 'true' belief is the most 'practical'. If this could be demonstrated with certainty, faith would be superfluous;* if the moral & the prudential were clearly coincident morality would ~~cease~~ scarcely survive. ~~But all I am doing here is advocating a cowardly~~

× Man & Superman: 'The Revolutionist's Handbook'.

® Ethical Studies, p.62.

18 The practical argument: (b) religion ~~today~~ today. Human nature abhors a vacuum. Man ~~Humanity~~ cannot live ~~long~~ without gods. The choice is not between gods & no gods, but between the gods of reason & those of unreason. If scientists & religious leaders & philosophers, in an unholy ~~but~~ if unconscious alliance, cheat man of his good angels, he will turn to bad ones, for angels of some kind he will have.[x] Man is for ever imagining that what he thought yesterday was a lie, & what he thinks today is the truth; he cannot conceive how he could possibly have been so superstitious then; he thinks that he has banished the past for ever. But in fact that past is very much alive. ~~& will not be pushed out of sight.~~ What he consciously believed yesterday & consciously denies today, will manifest, perhaps dangerously, ~~in~~ under some ~~other~~ disguise or other. Not without reason have ~~some~~ writers urged a connection between Nazism & astology: both are ~~perhaps~~ & irrational ~~& unreasonable~~ substitutes for a ~~reasonable~~ rational belief in an order that is higher than the merely human. In the end, we shall have to decide between the something like the New Mythology of Rosenberg & Goebbels[o] & something like the model of the universe which I am defending here, between the veneration of ~~the~~ a terrestrial hierarchy ~~of the State, or Party~~ whose function is to glorify ~~the~~ (~~led by~~ the divine leader of the Party, or Race or State) and the veneration of a celestial hierarchy whose function is to ~~glorify the~~ join us in glorifying God.[•] The law of the conservation of Mana (so to say) ensures that when the gods die their potency shall not perish with them, but shall pass to new, & perhaps lower, gods. Jung has said that the reason why the unconscious with its archetypal images remained undiscovered till the modern age is that religion covered the field with a wealth of satisfactory & beautiful formulae.[x] Psychoanalytical theory is a poverty-stricken collection of symbols rushed together to fill the gap created by the collapse of the symbols of traditional religion: its phraseology is modern & there is a ~~their~~ science of science upon it, but one has only to compare the writings of the best psycho-analysts with those of any competent theologian to perceive which is the more rational. Mana makes logic superfluous. The human, & even more the infrahuman, have the prestige which once belonged to the suprahuman. Religion, Marx announced, is the opium of the people — & proceeds to chloroform them. The powers & the glory have ~~migrated from the~~ left religion for politics & science, the church for the discussion group & the laboratory, the divine science of theology for current affairs & the science of matter.[•]

"Men have left GOD not for other gods, they say, but for no god; & this has never happened before
That men both deny gods & worship gods, professing first Reason
And then Money, & Power, & what they call Life, or Race, or Dialectic."[o]

What are the results? "Wretched is he who has a dim opinion of the gods in his heart" was the experience of Empedocles 24 centuries ago,[x] & on the whole I think history bears him out. To be healthy or hale is to be whole; half a man, or a millionth of him is unwhole & unhealthy. When he detaches this little human body-mind from the rest of the Body-Mind, mistaking organ for organism, he is non compos mentis. It is no coincidence that saints like Suso can endure privations sufficient to kill ordinary men: they are fit because they fit

"I must follow the bright angels"[φ] — even if it is only to avoid following the dark ones.

[1] If we reverenced EARTH, if we saw ~~them~~ a person, & not ~~it~~ a thing to us, we would not injure her (& so ourselves) as we do.[x]

x Bacon, in his essay on Atheism, says that he would "rather believe all the fables in the legend, & the Talmud, & the Alcoran, than that this universal frame is without a mind." The fact is that we shall believe in the one or the other — ~~in the [illegible]~~ in a haunted cosmos, or an intelligent one.

pp 15-23

• In The World's Unborn Soul, Sir S. Radhakrishnan ~~[illegible]~~ links the decline of faith with the rise of superstition. The cheap godless naturalism of the intellectuals on the one hand, & the crude fundamentalism, state-worship etc on the other are not independent phenomena, but a vicious bifurcation, complementary excesses.

o The Nazi ~~Ersatz~~ Myth has a world of good & evil spirits not unlike those of Proclus & the Gnostics.

(in his book entitled Personality)

x I.O.P. pp 56ff.
Many other writers, whose interests are philosophical, sociological or religious, arrive at similar conclusions to Jung. Thus Professor R. G. Gordon ~~[illegible]~~ says that personality is shaped by cosmology, & cannot nucleate apart from some belief about the universe. To gain personality is, according to Dr. W. R. Inge, to lose it, constructing our universe on Homo-centric instead of a self-centred axis. (Personal Idealism & Mysticism pp 98ff.)

• On the curious moral prestige of politics & its role as a religion-substitute see ~~Rosalind~~ Rosalind Murray: Time & the Timeless, p 27.

o T.S. Eliot: "The Rocks"

already a

Burnett: Early Greek Philosophers, p 225. According to Jung the effect of abolishing the gods is a poisonous excess of libido previously devoted to the service of the divine image. Two Essays on An. Psych. p 99. Jacobi 88

φ T.S. Eliot: The Family Reunion.

x Martin Buber, in I & Thou, rightly points out that our materials should become 'Thou' to us, so that we shall not misuse them.

Jung has a great deal about the reversions of consciousness, which results from the fearful attitude of our religion towards the universe.

with the universe, & enjoy life because they enjoy the world which is their life.* Traherne has the recipe. You need, he says, "a clear eye able to see afar off, a great & generous heart, apt to enjoy at any distance: a good & liberal Soul..... neither is it any prejudice to you that this is required, for there is a great difference between a Worm & a Cherubim." • It is only a real man, according to Tzu Ssu, the grandson of Confucius, "who can understand the nourishing processes of heaven & earth..... His depths how unfathomable! His superhumanness how overwhelming! Who is there who can understand this unless he possesses acute intelligence & sage-like wisdom, unless he reaches out to the spiritual powers of Heaven?" x Contrast such a man with the typical educated European or American today. A third of Jung's cases suffer, not from any clinically definable neurosis but from the general neurosis of our time — the empty senselessness of their lives. □ When cosmic meaning leaves our conscious life, the unconscious disturbs us: the angel comes down to the Pool of ~~Siloam~~ Bethesda & troubles the waters, so that we may be healed. Albert Schweitzer (whose integrity of life entitles him to a special hearing on this subject) believes that "our present total lack of any theory of the universe is the ultimate source of all the catastrophes & misery of our times," and that the philosopher's business is to restore to general currency the elementary & perennial questions which are stirring in the mass mind. "Every being who calls himself a man is meant to develop into a real personality within a reflective theory of the universe." ° Apart from such a ~~theory~~ cosmology we suffer from "a pathological disturbance of the higher capacity for self-direction." ° As to the details of the cosmology, there will always be disagreement, but the general pattern is agreed. It is a vertical pattern. Modern man "gives himself up to a surface existence & lives in two dimensions as if he occupied exactly the surface of the Earth, ignorant of what is above or below him." The law (Berdyaev goes on) is that human personality is strong & fruitful only so long as it recognizes supra-human & supra-individual realities & submits to them. + In denying this sources man injures himself, & the power & zest are drained from his life. "Why," inquires Marcus Aurelius, "should I desire to live in a world void of goods?" • Life falls flat. x

19. The practical argument (c): religion tomorrow.

The churches (it may be said) exist to raise our hearts & minds to the things that are above, to put the vertical dimension into our lives. Indeed they do. Yet the steady drift away from organized religion goes on; church-going is becoming a kind of old-world eccentricity, like dressing for dinner or leaving cards (old 'card') — harmless, picturesque, vaguely consoling.* Why is this? Not, I think, for any lack of spiritual hunger amongst the masses, not for any lack of devotion amongst the really religious minority. The true reason, I suggest, is that modern man is faced with a dilemma, or rather a trilemma. ~~But~~ On the one side (represented, may, by the Church of Rome) is the full ecclesiastical tradition ripe with paradoxes, — mediaeval angels included — practically unmodified by science; on the other (represented, say, by Unitarianism) is religion so bowdlerized by science, ~~so free from all~~ that only a vague uplifting tendency, a string of platitudes, & a practically sanctionless moral code, remain. — Common-sense religion ~~to~~ that is religion's ~~antithesis~~ antithesis.

~~Drawn to~~

Is the full Eccl. tradition, with its unmodified (beautiful) faith of the ages, — includes angels ~~etc~~ — practically unintelligible to the universe, the innocentia, all who reason.

Canon Streeter suggests that in religion is a health-creating power, & found evidence "that Religion, so far from being a pathological symptom, is psychologically considered a phenomenon characteristic, not of disease, but of health." It makes for the sanity & happiness of both individual & community. Reality, pp 277, 360.

• Centuries of Meditations, I, 38. The italics are Traherne's.

x Chinese Philosophy (trans. Hughes), p. 42.

□ Modern Man in Search of a Soul, p70. Elsewhere in the same book Jung comments on the neurotic decay, embitterment, atrophy & sterility of mere secularism: the absence of spiritual concepts & interests is a sign of degeneration in a civilized people. See pp 142, 224, 269. Dr. William Brown (Mind & Personality, pp. 268, 283, 291) maintains that the religious attitude is essential to mental health.

° The Decay & Preservation of Civilization, pp xii, 11ff, 72ff.

+ End of our Time, pp. 17, 23ff.

• Meditations, II, VIII.

x ~~Try~~ It is worth trying to imagine what ~~the universe~~ life would be like if ~~we saw the stars as the Sons of God, & the lightning as the flash of Thor's hammer instead of for one day we really knew~~ EARTH as Mother, & ~~heard Thor in the thunder, & believed the lightning really was the flash of his hammer, & were sure the Solar disc was the living Aten~~ & the Sun & stars as gods. No doubt we have gained by losing this vision. But we have no idea what we have lost.

* See ~~the~~ Towards the Conversion of England, (a Report of a Commission on Evangelism appointed by the Archbishops of Canterbury & York) 1945. This Report finds "a wide & deep gulf between the Churches & the people," (p.2) "widespread decline in church-going; & the collapse of Christian moral standards." (p.3)

First in his list of the causes of the failure of religion, Sir S. Radhakrishnan puts "the unscientific character of religious beliefs."• He is surely mistaken. The good grow less intelligent, the intelligent less good, & both less fervent.

• Hibbert Journal, July 1946, p. 296.

Midway are various unsatisfactory compromises between unscientific religion & irreligious science, in which dogmas with or contemptuously overlook the really difficult dogmas (including that of angels), & re-interpret the rest to suit the times.× Even so, there is a time-lag; the form outlasts the conviction; the ritual & the words go on being repeated decades & centuries after the belief is dead. Such dishonesty gives much institutional religion a bad name, & the peril of publicly asserting to what one no longer really believes is (as John Macmurray has made us) very great indeed. The unmistakable choice, therefore, which confronts modern man is between heart, & head, & a little of each; between faith achieved at the expense of the intellect, & intellect achieved at the expense of faith, & a half-way position that makes the worst of both worlds. "The failure of science," says Macneile Dixon, "is its failure to minister to the needs of the soul .... The failure of religion in our time lies, on the other hand, in its inability to meet the needs of the intellect."° To which I would add: the failure of modernist religion is that, in trying to meet the needs of both soul & intellect it meets the needs of neither. Is it any wonder, then, that our churches are empty, & that religion declines, & public morality with it? You cannot scrap the cosmology & keep the ethics that are part of it. Christian behaviour belongs in a Christian universe, & cannot long survive it.× Our crime-problem, our sex-problem, our divorce-problem, our juvenile-delinquency-problem — all these are cosmological. We suffer from a disease in our universe: all the rest is but signs & symptoms.

× Professor Stanley Cooke (Rebirth of Christianity, p.205) rightly says that the value of the Bible lay in the fact that it gave a new world-view, enlarging men's horizons, & giving them a place in the universe. But my point is that it can no longer do this, & that our feeble pretence that it does so still is damaging. It is no longer a question of 'Truth embodied in a tale' entering in at lowly doors — it is on the contrary, this truth is horribly thrown out.

° The Human Situation, p.36

× Democracy, says Archbishop Temple, "can survive only if it is Christian." (Christian Democracy (1937), p.39)

Our habits & traditions, says Sir Richard Livingstone, alone us, cannot long survive the beliefs from which they grew. "Those who reject Christian beliefs cannot count on keeping Christian morals." (Education for a World Order, pp.24, 25.)

What is the way out? A new religion? F.C. Bradley was one of the many who think there is a need of one which shall satisfy the whole man, & not least his intellect.° My own tentative suggestions are, firstly, that there is no such thing as a new religion; secondly, that what is needed is a return to the perennial wisdom of the race, rather than any new-fangled cult; thirdly, that this return is already getting under way. But something much more than a revival is necessary. To meet man's case, the dogmas of religion must be restated with uncompromising intellectual honesty, in such a way as to complete instead of contradict what science has established. Moreover they must be restated in such a way as to command the respect & assent of (for example) the educated Indian & Chinese — they must stand above all racial prejudices & peculiarities, & so serve to bind men together. Finally, they must be capable of simple setting forth, yet capable of interpretation at many different levels of the human understanding, without the aid of white lies & pious frauds, without any of that duplicity which presents one creed to the masses & another, esoteric creed to the few.× What will not do is that the 'purification' of religion by science advocated by Spencer, which leaves nothing but a sacred emptiness.* The house of God is already swept & garnished, & if it is not presently occupied by the good superhuman, evil spirits will find their way into it. The religious nature abhors a vacuum.

° Essays on Truth & Reality, Oxford, 1914, p.446. Cf. Dr. Inge (Outspoken Essays, 2nd Series, (1922), p.253): "The times seem ripe for a new birth of religion & spiritual life, which may reconstruct society as no less potent force would have the strength to do."

■ Harald Höffding (Philosophy of Religion, & Modern Philosophers, pp 223, 224) says that one of the problems of the human race, is to frame great ideals for our deepest happiness: the future of religion depends upon this. I say that science offers religion a wealth of such symbols.

× On double standards of this sort, see Canon C.E. Raven, Creator Spirit, pp 253, 254.

* According to First Principles, §§ 28, 29, Science purges religion of its irreligious element, which means that religion progresses & step with Science!

— A tall order, unlikely to be met in full, or soon. Any development along these lines that is of permanent significance will probably be very gradual, & its form is unpredictable. But I think it may resemble that a satisfactory synthesis will include, in some guise or other, the synthesis which this book attempts to make. Here I have tried to show that, so far from science having destroyed the essentials of the perennial cosmology, it has done much to confirm them. It is fatal to religion to dilute it more & more with each advance of science. It is also unnecessary. The other way is to concentrate religion, & purify & strengthen it, use science to vitalize it.⊗ "A true religion requires heroic courage."• Science divides religion, making all but the

⊗ Too often our religion is not only remote from science, but from almost every aspect of the physical universe — which remains entirely secular instead of (what it should be) sacramental through & through. As Canon Raven says (Op. cit. pp 264 ff) the habit of consecrating special places & times by secularizing everything else is deplorable.

• W.E. Hocking: Living Religions & a World Faith, p.204.

"Men have always made fables about angels, dwelling in the light, needing no earthly food or drink, messengers between ourselves & God. Here ~~(in the~~ are actually existent beings, dwelling in the light & moving through the sky, needing neither food nor drink, intermediaries between God & us, obeying his commands. So, if the heavens really are the home of angels, the heavenly bodies must be those very angels, for other creatures there are none." x How odd, ~~in short~~ that we ~~should~~ have never noticed that astronomy is the science of angels. Little does the religious mind realize ~~the wealth which Science~~ that all the wealth of ^ordinary imagery which science has destroyed she is ready to give back with ^enormous interest, yet (what is of supreme importance) without a trace of intellectual dishonesty. It is possible once more to ~~know~~ ^announce as abundant, ^grandeur, ^colourful, & intensely ^heart-warming living universe, & be guilty of no pious fraud.

x Wm James on Fechner's doctrines in A Pl. Univ, p.164.

It is not yet true, but it could be true, that the beliefs which science ~~would~~ tries to force upon religion ~~would~~ enrich instead of impoverish.⊙

36

~~perfect~~ or the lowest impossible. If the impact of science, either upon religion ~~or~~ improves, or debases, religion, ~~does~~ not improve it, it debases. The proper function of science is not to render it vague or ~~poor~~ harmless or empty of content, but to limit definition to precisions of detail.* This book is an attempt to suggest ~~in detail~~ how science can perform this office. ~~for religion~~ The new ontology is ~~both~~ at once more elaborate ~~more concrete~~ and less arbitrary, more ~~complete~~ concrete and less intellectual and less speculative, and less superstitious, than the old.⊗ ~~Properly used~~ Potentially, modern science is religion's greatest friend: the ~~present~~ trouble at present is that ~~the science~~ it is too fragmentary, and certainly too unphilosophical, to realize the fact.°

And certainly (as the cynic might observe) it does not lack that element of obscurity and mystery which, according to Otto, is essential to religion.*

⊙ "The beliefs which Science has forced upon Religion, have been instinctually more religious than those which they supplanted." Spencer. First Principles §29.

As a statement of what has happened this is absurd; as a forecast of what might be, it is not at all absurd.

⊗ As Fechner points out in Die Drei Motive, ~~the~~ we oscillate between two errors: the error of ignoring tangible reality in arriving at God, and the error of sticking too close to tangible reality and never getting anywhere near God. The first was the medieval mistake, the second is the modern religious and scientific mistake.

* The Idea of the Holy, pp. 67 ff.

° "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion," says Bacon, in a famous passage. The "little philosophy" of the ~~scientific~~ specialist who knows much of the little, or of the layman who knows a little of so much. A little knowledge is a dangerous thing whether it is ~~the~~ concentrated or ~~distributed~~ diffuse.

* Religion in the Making, p.105.

+ As Whitehead truly says: "When we suggest a cosmology, we suggest a religion." Op. cit., p.191.

* As in Francis Thompson's famous poem: "The Kingdom of God".

° The issue is complicated by the fact that up to a certain point progress in the two paths is not correlated. As C.S. Lewis points out, "the moral experience and the numinous experience are so far from being the same that they may exist for quite long periods without establishing a mutual contact." (Problem of Pain, p.10)

J.R. Seeley

⊗ Gerald Heard, (Man the Master, pp.172-178) maintains that what is destroying our civilization is our failure to see the Universe as good, and to trust it. The "red in tooth and claw" Universe, indifferent to our ideals, is a ~~fiction~~ Victorian fiction (but like all fictions) it does ~~all~~ what it can to make itself true. ~~Not~~ The ~~the~~ primitive nature religion was ~~not also~~ in many ways good, and the higher religions have lost much in degrading nature. Seeley (Natural Religion (1882)) sought to correct this by a worship of nature as disclosed by science, and A.C. Bradley (Ideals of Religion p.107) suggests that we should now find a place for the Nature as a revelation of the divine.

° "The creative process," says Jung, "consists in an unconscious animation of the archetypes of the artist's work, and this "makes it possible for every man to find again the deepest springs of life." (C.A.P. p.248) The great artist speaks for the people, but such are rare, and nowadays unrecognized by the people for whom they speak.

The archetypes are "autochthonous and of relatively great uniformity, as, for instance, .... demons and gods and their legends" (C.A.P. p.280

Why is so much Contemporary art is mostly a private cult, ~~not~~ unknown to the masses, or ridiculous when it ~~becomes known~~ is noticed? We talk of the drift away from religion, but what of the drift away from art? How often nowadays is what competent critics believe to be the best contemporary work at the same time popular — in poetry, painting, sculpture, music, architecture, films? Hardly ever. ~~And the reason for the gulf that separates art from the people is the same gulf that separates religion from the people.~~ And — a gulf wider, if anything, than that which ~~has~~ now separates official religion from popular sentiment.* Both religion and art have become unreal, because ~~indifferent to~~ indifferent to other aspects of reality. ~~but which~~ It is true that the ~~artists whose~~ art of which the main concern is the propagation of truth or ~~morality~~ goodness has every chance of failing to achieve beauty, and so failing in ~~the~~ its proper task altogether; but equally it is true that the art which is indifferent to ~~the~~ the living science and religion of its day is a failure, and likely to fail even as art.# Behind the Divina Commedia and the cathedrals of the 13th century is a consistent and awe-inspiring cosmology, informing and ~~animating~~ animating them; they are ~~entirely~~ ontological; they are whole — holy, beautiful and reasonable.

* Never was there a wider gulf between the artist and the people.

# Gerald Heard: Training for the Life of the Spirit.

⊙ "The ethic which does not depend on a Cosmology is undine," says one of our prominent contemporary critics, "and "The Cosmology which does not result in an Ethic, a life of disciplined action, is meaningless."+

Into Dante's vision go his whole mind & heart; the mystic & the politician, the scholar & the poet, the philosopher & the lover, are an indissoluble unity. There are no watertight bulkheads between the values. Until we can ~~create~~ arrive at a similar synthesis we shall have an irresponsible & even suicidal science, a neglected, ineffectual, & ~~precious~~ insincere religion, a sanctimonious & faltering morality, & an unpopular & precious art.[x]

For me, the essential point is that neither science, nor religion, nor art, ~~are~~ is a merely human activity. I have done what I can to show how science & religion are many-levelled & of cosmic significance; ~~it remains to show that~~ Art is equally so, in its own unique way.

Most of us would agree that the artist (in so far as he is truly an artist as distinct from a mere technician) does not create for himself alone, but is the ~~of~~ more or less passive & unconscious instrument of something or someone greater than himself. He (as I would prefer to say) he gives expression to the higher levels of his personality — levels at which he is identical with other men.[⊗] What are the limits to this supra-individual, suprahuman function of the artist? Potentially, he is ~~no more limited~~ entitled to speak for any level of reality; in any event, while the proximate source of his inspiration may be of the humblest status, the ultimate source is the Whole. Meredith may give expression to a mood of the planet, Hugo & Rilke to a mood of the stars, Francis Thompson to a mood of the Whole. But it would ~~be~~ be absurd to maintain that any work of art can be referred solely to one cosmological level, still more absurd to say that its artistic merit is proportional to its explicit or implicit cosmological grade, or that the genius of any individual artist is dependent upon his conscious adherence to any suprahuman source at all. Such gross over-simplifications (~~of which there have~~ which are all too common[x]) ~~bring discredit upon~~ hide the underlying truth, which is that the art of this & any age is ~~bound to express the insights & limitations of the time, & that our~~ the mirror of the times. Our is detached from the universe, indifferent to its many-levelled sources, shut in. The artistic imagination is no longer ~~fed~~ fired by tiered heavens & hells — a colourful & tremendously ~~real~~ tremendous scene, spilling over with vitality. Our cosmic graveyard hardly succeeds in awaking horror, much less enthusiasm. Like contemporary religion, contemporary art lacks material, concrete objects, resistant details ~~fact~~, ~~upon~~ on which to get ~~a grip to a grip~~ purchase. When the priest says of the Virgin Birth or the Ascension: "Of course this is not ~~literally~~ literally true, but it stands for ~~something~~ something else" & when the artist has to look round for some suitable objective framework upon which to discharge his ~~mere~~ private feelings — then both religion & art are in a bad way. Just as religion will only get back its hold on the people when it exchanges the vague symbols for the solid fact, when it sees all nature as supernatural & all the supernatural as natural, so art will only ~~fulfil~~ fulfil its proper social function when, instead of having to search for subject-matter or "inspiration", it is positively overwhelmed with it. When the poet or the painter cannot help himself, when his own subjective reactions become irrelevant to him, when he can do nothing but respond with his whole self to the gigantic fact that he sees, the beautiful

x It is an encouraging thing that there are gropings after such a synthesis from the side of science as well as from the side of religion & art. ~~The~~ One instance of the first is ~~Eddington's~~ Jeans' comment ("The Universe Around Us", pp 9, 10) that the appeal of astronomy is largely aesthetic & even moral. We "obtain satisfaction & ~~recreation~~ relaxation in contemplating the serene immensities of the outer universe. To many, astronomy provides something of the vision without which the people perish."

⊗ As ~~Future~~ Young rightly says, "An unchurch'd astronomer is mad." (Night Thoughts, 'Night' IX, l. 769.)

⊗ "True religion consists ~~[illegible]~~ for Pascal in knowing that (amongst other things) "there is an unconquerable opposition between us & God" & that mediation is essential."
Pensées, 470

x A very fine example is the poem of Anna

x E.g. Upton Sinclair's ~~Mammon-Art~~ Mammonart, in which the author takes up the impossible view that great art is always inspired by the ideal of social betterment. This attempt to make the real or supposed political tendency of art into a measure of its value as art is carried to its extreme by communist literature & practice. It all propaganda is not art; all art is, apparently, propaganda. This, so to manifestly absurd a thesis, is nothing more than that ~~it is all too easily & forgotten that the underlying truth — that~~ the element of truth in it — namely that the bifurcation of the values (as expressed in religion, science & art) is symptomatic of social disintegration. But that disintegration cannot be arrested by forcing an artificial & theoretic unity upon artists & thinkers. The synthesis cannot be commanded, or willed into existence.

• On the unfortunate disjunction of between the sacred & the secular, the human & the divine, the natural & the supernatural, see John Macmurray: Structure of Religious Experience, p. 106

"The waking have one common world," said Heraclitus, "but the sleeping turn aside each into a world of his own."• The artist wakes from the dream of common sense into the reality of daylight. But only the highest grade is wide awake & enters public, while only the lowest is sound asleep & utterly private.

• Burnet: E.G.P., p 140.

(18)

& tremendous & terrible Other, — then, even if his technique is not up to his vision, he must compel us all. When, like the Hebrew prophets, he acts against his surface will, driven ~~compelled~~ by what is apparently an outside force, & mastered by a revelation about the world that he would escape if he could — then the masses will pay attention. For he is themselves: he is the race;⊙ he is the Angel.×

⊙ On this see Jung CAP, 238 ff, 247. & MMSS pp 140 ff.

× "Is music the inarticulate
Speech of the Angels on earth?"
F.W. Faber.

When there is no vision the people perish. Also they perish when the vision ~~is divided~~ breaks up into kaleidoscopic fragments. ~~The artist must discover the world that scientist has discovered.~~ Until the artist, as well as the priest, have discovered the world that the scientist has discovered, that world remains unreal, a dangerous & deceptive abstraction, not really a world at all. Art has still to show the aesthetic worth of this new outline universe°, & religion its moral worth. Science has built one third of a new heaven & a new earth — a Frankenstein's monster, an encyclopedic body without a feeling soul, & so an extremely dangerous body. ~~Here~~ Our is a robot ~~of a~~ universe, amoral & anaesthetic. ~~But~~ ~~Of~~ course the world is mad: two-thirds of it are missing.⊙ Science has roughly mapped a world which we must now move into; we have to make ourselves at home. The unseen must become immanent, & humanity universalized, yet without loss of vertical gradations.⊗ The distance between man & God must be preserved, yet overcome. The hierarchical structure of reality must never be allowed to melt into an amorphous mass; its internal distinctions must be preserved at all costs & even sharpened. At the same time ~~all tracks of~~ the structure's unity, & the continuity of every story with every other, must be proved. This paradox of simultaneous division & unification lies very near to the heart of aesthetics. The sudden collapse or telescoping of the vertical dimension, bringing together elements that have been too long held apart, the projection of human into the superhuman & infrahuman, & vice versa — this, as the Metaphysicals well know, brings powerful revelations.× Prayer, says George Herbert in ~~his~~ a famous ~~sonnet~~ poem, is

° It is not by chance that "brittleness" of the World. Hitler, the Universe & so on abound nowadays. We are incapable of anything else!

⊙ As ~~Eutus~~ Young rightly says, "An unknown astronomer is mad." (Night Thoughts, 'Night' IX, l. 769.)

⊗ "True religion consists ~~[illegible]~~ for Pascal in knowing that (amongst other things) "there is an unconquerable opposition between us & God" & that mediation is essential.
Pensées, 470

× A very fine example is the poem of Anna Bunston's, too long & quote in full, which begins:
I see his blood upon the rose,
And in the stars the glory of his eyes;
His body quaranteed eternal snows
His tears fall from the skies.
Note that the 'telescoping' may be temporal as well as spatial, as in Donne's line:- 'A bracelet of bright hair about the bone' ("The Relic") ~~& the 18th Century Elements Mon~~ & Blake's famous "Jerusalem".

"Heaven in ordinary, man well dressed,
The milky way, the bird of Paradise,
Church-bells beyond the stars heard, the soul's blood,
The land of spices, something understood."

Here is the vertical-horizontal, the levels discriminated yet merged, at its most powerful. Here the automaton-universe is be-souled; the machinery becomes flesh & blood; the lunatic is in his right mind. More than this, the value of all is enhanced. So long have we insulated the human from the cosmic that when at last we bring them together the effect is overwhelming: the accumulated potential energy is discharged in a flash of illumination, revealing altogether unexpected beauty. Marlowe's well-known lines ~~from Faustus~~ "See where Christ's blood streams in the firmament",× & another (from The Conquests of Tamburlaine) "how walk the angels on the walls of heaven" have the same kind of 'higher anthropomorphism'.⊙

⊙ Other examples, taken at random, are the anonymous Tom O' Bedlam's Song', Francis Thompson's 'Hound of Heaven', Gerard Manley Hopkins' sonnet 'God's Grandeur', T.S. Eliot's 'Hippopotamus', Robert Graves' 'Starlight'..... but there is no end to the list.

× Faustus, l. 1428.

But the ~~question~~ point here is not so much the fact, already widely acknowledged, of this anthropomorphism, as the world-view that informs it, & savings it from artificiality & making it

smelling immeasurably more than a skilful exercise in conceits. Now the beliefs which inspired such anthropomorphism in the past are no longer ~~can be~~ acceptable: profoundly & for ever true in general intention, they are in detail no more than decorative ties for the modern man.⊗ "And, lo, the angel of the Lord came upon them, & the glory of the Lord shone round about them & they were sore afraid..... And suddenly there was with the angel a multitude of the heavenly host praising God, & saying, Glory to God in the highest, & on earth peace, good will towards men." That is the kind of universe men want to live in; it is the kind of universe we live in, & which our science, religion, & art can restore to us if when they join forces.× Our triplicverse is on the eve of becoming a universe. Our three worlds — the first fairly true but neither good nor beautiful, the second fairly good but neither beautiful nor true, & the third fairly beautiful but neither good nor true — are due to merge. A world in triplicate is one whose angels have been exterminated; only a unitary world can support a ~~valid~~ angel-population, & only a valid angelology can unite the three worlds.⊗ The physical world — all of it — is the spiritual world; it is alive, & intelligent, & sacred, & beautiful. "Every visible & invisible creature," said Scotus Erigena, "is a theophany."•

Jung P1 & M 24

approaches

## 24 The four ~~arguments~~ : conclusion.

I have tried to show in this chapter (1) that belief in an angelic hierarchy (or its equivalents) ~~angels (or their~~ ~~whom~~ more or less closely linked with ascending levels of the physical universe, has been normal to mankind; (2) that the same belief, though submerged or disguised, is still held; (3) that the theoretical basis of the belief has ~~been an~~ (contrary to all expectation & current opinion ~~belief~~) been immensely reinforced by modern science; & (4) that there exists a practical necessity for holding the belief, in ~~its~~ the revised form advocated here. ~~Let that~~ What I have said is subject to many fairly obvious exceptions. I hold no special brief for the terminology of this book ~~&~~ (the spirit, not the letter, is what counts); ~~and~~ I am very conscious that I have left innumerable questions unanswered (my business is to stimulate further inquiry, not settle anything); I ~~am~~ confess to strong subjective bias, for which certain allowances have to be made. Still, (after make all such allowances) ~~subject to these three qualifications~~, I take it as proved — so far as anything of this kind can be proved — that the general ~~view~~ belief in question is a true one. The new angelology has passed its preliminary test.

We shall not be convinced until we are ripe for conversion. ~~I do not expect to convince the world.~~ The angel is wrestling with us, but we are not yet tamed. For one thing, the question is not merely (or even mainly) an intellectual one. We all believe what it suits us to believe. Wilful refusal to think is much commoner than wilful thinking. "Such is the power of earthly pleasures," according to Tertullian, "that to retain the opportunity of still partaking of them one contrives to prolong a willing ignorance & bribes knowledge to play a dishonest part."• And besides intellectual & moral considerations, there is the aesthetic. Some of us are both virtuous & clever, but deficient in imagination: we would not agree with William McDougall that "If materialism is true, human life, fundamentally & generally speaking, is not worth living."× We set even lower standards of beauty & fitness for ~~the universe~~ our City of God than we do for our earthly city — & merely the reason why both fall short is because we fall short in our demands. Quot homines, tot dei. The law of equality holds: we ourselves are the measure of our universe. Perhaps the number of men & women, in any age, who combine the

Without thought 355

We must act, to know of the doctrine.⊗ Our conduct depends on our belief, our belief on our conduct. Von Hügel said: "I kiss my child not because I love it, but in order to love it." Similarly we have to pay a certain price, in behaviour-currency, for our insights. ~~into the universe~~ Thought runs ahead of deed, then deed of thought, but they may not let me another out of sight.

(1) As Aldous Huxley rightly says, "Our conviction that the world is meaningless is due in part to the fact..... that the philosophy of meaninglessness lends itself very effectively to furthering the ends of erotic & political passion."⊗ Our political creed ~~puts~~ on a force, & our cosmology follows suit. We have the universe we want, which our behaviour requires.

Brides of God

Jameson

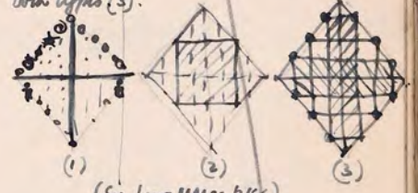
⊗ As Ruskin pointed out, ~~an~~ angelo-Uccelli di Dio, as Dante calls them — were in Giotto's time as real as birds, & it was important to give them adequate wings. The later wings became mere decorative appendages because the belief in angels as such was already dwindling.

Julian Huxley

× Almost any ~~world view~~ universe is better than the banal, pitiful, apology for a universe which ~~we have~~ is all our modern common sense is capable of discerning. As ~~Mallett~~ W. Macneile Dixon has said, there is much to recommend the fairyland world, with its ogres, giants, dragons, enchantments, — notwithstanding all its inconveniences. (See H.S. p. 342)

⊗ "La question qui est au fond du problème religieux dans le temps présent," said Alfred Loisy, "est de savoir si l'univers est vide, sourd, sans âme, sans entrailles; si la conscience de l'homme y est sans écho plus réel et plus vrai à elle-même" (Quoted in God & the Universe Ed. J. Lewis May, Bodley Head, 1931.)

• Our choice is between what Wm James calls a 'thick' & a 'thin' world-view. (A Pluralistic Universe, p.136) ~~At one~~ The 'thin' extreme is the internally self-conscious ~~social conscious~~ Christian whose only concern is himself & his God; the 'thick' extreme is the ~~primitive~~ ~~as yet undifferentiated form of religion, concerned with the worship of the collective unconscious~~ ~~Earth or Sun~~. The ideal is to combine both types (3).




(See Jung MMSS p.166)

• De spectaculis, Ch I. Niebuhr NDMan 2.8 On the connection between our behaviour & our metaphysics, see, e.g., Paulsen: Introduction to Philosophy, p.69.

× Religion & the Sciences of Life, p.58. Tyrrell POM 206

p 314

⊗ For example our reliance upon force ~~stems~~ proceeds from our materialism, our materialism from our reliance upon force. As Hugo says: we proceed to make the universe a substance & a lump, to make of the grand Whole a simple aggregation of molecules without any mixture of moral ingredient, & consequently to conclude that force is right....." (Intellectual Autobiography: 'Supreme Contemplation.')

⊗ Ends & Means, p. ~~[illegible]~~ 267.

genius ~~Qualities~~ of saint, scientist, & artist, has never been more than a handful, ~~it~~ & these have been the great (but very likely unknown) ~~neighbors~~ contemporaries of their day. That would be a reason for despair only if men were ~~it~~ nothing else than human, & ~~were~~ selves are merely plural, & perfectly ~~entirely isolated~~ ~~individuals~~ insulated against one another. The vision which the people need is not multiple & distributed, but single, unique. It is their's, & no individual can claim it as his own until he becomes the people. Doubtless very few realize what, at the higher levels of the personality, they already know, but numbers are here irrelevant. ~~The great myths are one~~ Here & there in the world is one who realizes on behalf of us all what we are. His vision is ours. Without us he is blind. He uses our eyes, that we cannot use ourselves. And if he seems incomprehensible it is because he is so much better at being ourselves than we are.