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other, each is sublimely itself. Mankind is a republic of aristocrats; our equality is that of the essential organs of the body. The honour of each is to secure the harmony of all. It is the most fatal error of modern thought to interpret the dependence of each of us upon the rest as confounding us all in a common vileness.

One may appeal to the learned Rabbi then, out of his own mouth, to accept the Law of Thelema * as the foundation of the future of Israel. One may ask him to agree that the salvation of Israel depends upon understanding the spirit of that people in the light of history, ethnology, and psychology. Having understood its function, and formulated its will in a fixed phrase, it is only necessary to keep its unswerving course, each Jew as his own soul shows him for himself, and for the race, as the soul of the race is shown him, by the spirit of Anti-Christ, the Messiah, who shall arise in Israel for this purpose.

One word in reconciliation of an apparent antinomy. One must not think of Anti-Christ as opposed to Christ, any more than one thinks of the pleura as opposed to the

* This Law may be summarised: Do what thou wilt shall be the whole of the Law.

The theory underlying this injunction is that "Every man and every woman is a star." Each star is equally inviolable, eternal, individual. It has its own proper course through space. This physical fact has its moral parallel in, "There is no law beyond do what thou wilt"; that is to say, every individual has his own necessary and proper direction, which is called his "true Will."

Similarly, just as there are certain groups of stars, there are groups of human beings which, while preserving the individual integrity of each unit, have a certain common direction.

It is thus legitimate to calculate the destiny of a race, as the astronomer calculates the course of a galaxy.

It is the first business of every individual to discover what his true Will is, and then to occupy himself to doing that and nothing else. But he must also reckon with the drift of his race and of humanity as a whole.

As soon as this Law is properly understood, its truth becomes self-evident. To fail to do one's true will is to stultify oneself, to create a conflict in oneself, to become morally insane.

The school of Freud and Jung has rediscovered a part of this thesis by showing that self-suppression leads to neurosis. The task of every man is to express himself fully, but he must take into consideration his relationship with the community, since it is a part of his true Will to be a member thereof; and any act of his which conflicts with the true Will of the community, conflicts to that extent with his own true Will.

This Law of Thelema is therefore the complete solution of all ethical problems. What is required is a technical apparatus for calculating its practical application in any particular case.

Many persons are already at work to perfect this psychological instrument.