

atmosphere never found in the country—an atmosphere which inevitably tends to develop in the average man who is not psychically strong enough to resist it, lower at the expense of higher forces or qualities, and thus to inhibit any normal attempts of the Subliminal Self (a well-accredited psychological entity) to manifest itself in consciousness. In this connexion it is highly significant to note that, as far as can be determined, almost all professed materialists of the uncritical type, and even most of those who are thinking and philosophizing sceptics about the existence of a supersensuous realm or state of conscious being, are or have been city-dwellers—usually so by birth and breeding. And even where we find materialists of either type dwelling in the country, we generally find them so completely under the hypnotic sway of city influences and mould of thought in matters of education and culture, and in matters touching religion, that they have lost all sympathetic and responsive contact with Nature, because unconsciously they have thus permitted conventionality and unnaturalness to insulate them from it. The Celtic peasant, who may be their tenant or neighbour, is—if still uncorrupted by them—in direct contrast unconventional and natural. He is normally always responsive to psychical influences—as much so as an Australian Arunta or an American Red Man, who also, like him, are fortunate enough to have escaped being corrupted by what we egotistically, to distinguish ourselves from them, call ‘civilization’. If our Celtic peasant has psychical experiences, or if he sees an apparition which he calls one of the ‘good people’, that is to say a fairy, it is useless to try to persuade him that he is under a delusion: unlike his materialistically-minded lord, he would not attempt nor even desire to make himself believe that what he has seen he has not seen. Not only has he the will to believe, but he has the right to believe; because his belief is not a matter of being educated and reasoning logically, nor a matter of faith and theology—it is a fact of his own individual experiences, as he will tell you. Such peasant seers have frequently argued with me to the effect that ‘One does not have to be educated in order to see fairies’.

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