

THE SHRINE OF WISDOM

VOL. IX. No. 35

SPRING EQUINOX, 1928

THE HUMAN SOUL IN THE MYTHS OF PLATO

IV. THE RESTORATION OF THE SOUL*

THROUGHOUT all the writings of Plato the individual responsibility of the soul is strongly emphasized.

Just as it is through her own action that she brings judgement upon herself when through ignorance, passion, or laziness she transgresses the Divine Law, so when at length she turns or is "converted" it is by her own efforts that she rises from the depths of ignorance and misery to the heights of glory and blessedness. Not that she is enabled to effect the complete actualization of her potential perfection or the complete restoration of herself to the divine estate from which she descended, through her own powers alone, since into the Art of the Perfect Life, which is that by which she regains her lost happiness and joy, there enters, as into all other arts, the mysterious factor of Inspiration. But, although Inspiration is as it were a divine gift, not to be gained by the soul by mere striving, yet it is only when the soul does strive to lift herself from the darkness of matter and a life according to her lower nature, that she opens herself to receive the perfective energies of inspiration.

The path of the Soul's return is very beautifully unfolded in the Platonic Myths, especially in those of the *Phaedrus* and the *Symposium*.

The Myth of the Phaedrus

In this dialogue the "form" of the soul is compared by Socrates to a pair of winged steeds harnessed to a chariot and driven by a charioteer.

"All the horses and charioteers of the Gods are good and of good stock but with others there is a mixture.

* For previous articles of this series, see issues Nos. 32, 33 and 34.

For, firstly, it is a pair of horses yoked together that the charioteer of our soul drives, and, moreover, of the horses one is noble and good and of good stock, but the other of an opposite character and parentage. And so the driving of our chariots is of necessity a difficult and harassing business.

All soul takes care of all that is without soul and traverses all heaven, appearing at different times in different forms. When therefore she is perfect and winged, she soars to the heights and governs the whole cosmos, but when she loses her wings, she is borne downward until she is brought up against something solid, in which she dwells taking an earthly body.

But let us inquire of the cause of the loss of the wings and why the soul sheds them. It is in some such manner as this.

The natural power of a wing is to raise up on high that which is heavy, and bring it to that place where the race of the Gods dwells; and indeed among the parts of the body wings share most in the divine nature. But that which is divine is beautiful, wise, and good, and has every similar perfection. It is by such things, then, that the growth of the soul's wing is chiefly nourished and increased, but through the opposites of these, the base and the evil, the wing languishes and is destroyed."

In ancient myths the symbol of the horse is frequently used for some aspect of the mind, and since the horses of the soul are two and each has two wings, the wings themselves may be taken to symbolize the gnostic powers of the soul, for these are truly the wings by which she soars from earth to heaven and at length attains the perfect vision of Reality.

The Platonic division of these gnostic faculties which occurs in the Republic is fourfold; for there Plato outlines two faculties, namely, Intuition (Noesis) and Reason (Dianoia) which give to the soul the knowledge of the abstract and the intelligible, while the remaining two, namely, Belief or Opinion (Pistis) and Eikasia (the knowledge derived from appearances) give to the soul the knowledge of the concrete and the sensible.

If the soul is to be able to mount from earth to heaven, to see the manifested world as a symbol of the spiritual world and to "lift up" its own earthly nature by the pro-

gressive spiritualization of all its faculties, this will entail the unfolding and nourishing of all the wings or gnostic faculties, because the two which belong to the good horse—Intuition and Reason—will need exercise, while the two which belong to the other horse—Opinion or the Estimative Faculty and Eikasia or Phantasy (or the power of gaining a knowledge of images or reflections of real ideas)—will need to be controlled and ordained.

The "bad" horse is not essentially evil, for the irrational nature of the soul and all the faculties and powers which belong to it are necessary to the soul, while living in generation, but it must be controlled and regulated by the charioteer for, if the irrational nature is allowed to rule the soul's activities, it will bring her to disaster.

The process of training the gnostic faculties is thus analogous to that of harmonizing the two circles of the soul—the circle of the *same* and the circle of the *different*—of which Plato speaks in the *Timaeus*.

"Zeus, the mighty leader in heaven, advances first, driving a winged chariot, beautifying and caring for all things. The host of Gods and daemons (angels), distributed into eleven orders, follows him; for Vesta alone remains in the House of the Gods. But of the other Gods who are of the number of the Twelve, each leads and presides over the order committed to his charge.

Many indeed are the blessed sights and processions in the interior of Heaven to which the race of the blessed Gods turns in contemplation, each one of them performing his appointed work; and he that has continually the will and power to follow may follow them; for envy stands far off from the procession of the Gods.

But when they go to their feast and banquet, mounting up the steep to the topmost point of the Subcelestial Arch, then indeed the chariots of the Gods being evenly balanced and obedient to the rein, proceed easily, but the others with difficulty. For the horse which is partly evil weighs them down, bearing and pressing downwards to the earth, if he has not been properly trained by his charioteer. Herein indeed the most extreme labour and trial confront the soul.

Now those who are called immortal, when they come to the topmost point, proceed outside and stand on the

back of Heaven, and as they stand there the circumference carries them round and they behold that which is beyond Heaven.

But of the Supercelestial Place no poet here hath sung nor ever shall sing according to its deserts. It is however thus; for we must dare to speak the truth concerning it, especially when it is of Truth that we are discoursing. For the colourless, formless, and intangible essence which has real being, which is visible only to the intellect (*nous*) which pilots the soul, and about which is the true kind of knowledge, dwells in this place.

As therefore the Divine Reason is nourished by Intellect and Pure Knowledge, so, too, the reason of every soul, when it is about to receive that which properly belongs to it, beholding after a long time That Which Is, is filled with love for It and by the contemplation of the soul is nourished with Truth and made glad, until the revolution of the Heaven brings it round again in a circle to the same place. And in this circuit the soul beholds Justice herself, and Temperance herself and Knowledge herself, not that knowledge to which generation is present nor that which is different in different things among those which we speak of as "things which are"; but the knowledge which is truly in That Which Essentially Is. And in like manner, having beheld all other things which have real being, and having feasted on them, she again plunges into the interior of Heaven and returns home.

And when she comes the charioteer brings his horses to the manger, puts ambrosia before them, and thereafter gives them nectar to drink. And this is the life of the Gods.

But, as to the other souls, the soul that follows her God in the best manner and becomes like to Him raises the head of her charioteer to the Supercelestial Place, and is carried round with the rest in the revolution, but is disturbed by her horses and is scarcely able to behold reality; but now rises and now sinks again, and through the violence of the horses sees some, but not all, of the things that *are*. But the others follow, all eager to reach the upper region, but because they cannot they are carried round under the surface, trampling on and falling against one another, each one trying to get in front of the

other. Hence, the confusion and struggling and sweat is extreme, and through the lack of skill of the charioteers many are lamed, and many have their wings broken. And all after much toil depart without attaining the vision of real being, and after their departure they have but opinion for their food. And for this reason there is great anxiety to behold where the Plain of Truth is situated, for it happens that the proper nourishment of the best part of the soul comes from the Meadow that is there; and it is by this that the growth of the wing which lifts up the soul is nourished."

It is requisite, says Proclus, to consider, in the first place, what this Heaven may be, which Socrates speaks of, and in what order of beings it is placed. For, having discovered this, we may then contemplate the Subcelestial Arch, and the back of Heaven, since each of these is assumed according to a relation with Heaven; the one indeed being situated above, and the other placed under Heaven. What, then, is that Heaven to which Zeus brings the Gods?

He goes on to demonstrate that it cannot be any "sensible" heaven, or one that is characterized by form, for those who contemplate the blessed sights which it contains are those who rise above opinion and sensible knowledge and nourish the horses of their souls upon intelligible aliment.

Heaven, he says, is the intelligence of first intelligibles: it is sight looking to things on high. Hence, Heaven subsists prior to every divine intellect; but it understands superior natures, and whatever is situated beyond the Celestial Order. The mighty Heaven, therefore, is allotted a middle kingdom between intelligibles and intellectuals.

For, indeed, the celestial revolution in the *Phaedrus* is *intelligence*, by which all the Gods, and their attendant souls, obtain the contemplation of intelligibles. For intelligence is between intellect and the intelligible. In this medium, therefore, we must establish the whole Heaven; and we must assert that it contains one bond of the divine orders; being indeed the father of the intellectual race, but generated by the Kings prior to itself, whom it is said to behold. We must also consider it as situated between the Supercelestial Place and the Sub-celestial Arch.

Heaven is indeed the middle division of the Archetypal, intelligible-intellectual, or noetic-noeric world, wherein subsist the Archetypes and Prototypes of all created things.

And since Man, or the human soul is a Divine Idea, the "home" of the soul, from which it descends into manifestation and to which it returns when its wings have grown strong enough to enable it to mount in contemplation to the intelligible, is in this world.

In Heaven the horses of the soul receive their celestial nourishment of ambrosia and nectar. Ambrosia, the "food" of the Gods, signifies the stable, unchanging, and permanently satisfying nature of intelligible reality, while nectar, the "drink" of the Gods, symbolizes the vivific and providential streams which flow from the first intelligibles into all things.

The charioteer, however, does not receive his refreshment and celestial nourishment in Heaven but in the Supercelestial Place wherein is the Plain of Truth, that transcendent and mysterious region of which Socrates scarcely dares to speak lest he should say that which is unworthy of its true nature, which no human tongue can celebrate according to its deserts.

Such therefore is the destiny of the soul, to unfold her wings, to raise the head of her charioteer, or her own unity, the *one* of herself which she receives from the Divine One, to the contemplation of intelligible reality, to follow in the procession of the Gods and with them to govern the whole world.

The myth continues:—

"For this is the Law of Adrastia, that whatsoever soul hath become a companion of God and hath beheld anything of Truth shall be without sorrow until the next period, and if she can always do this she shall be free from harm for ever.

But if through inability to follow she sees it not, and through some mischance becomes filled with forgetfulness and vice, and is weighed down, and being thus weighed down loses her wings and falls to earth, then the law is that in her first generation she shall not be implanted in any brutal nature, but that the soul that has beheld most of Reality shall animate the body of one who will be a Philosopher, a Lover of Beauty, or a Servant of the Muses and of Love; but that the second shall dwell in that of a rightful King or of a Warrior and a Leader of Hosts; the third that of a Statesman, or the Head of a Household, or a Steward of Wealth; the fourth that of one who will love the toil of gymnastic exercise or will be

engaged in the healing of the body; and the fifth, that of a prophet or a seer. To the sixth the life of a poet or of some other engaged in imitative art will be fitted; to the seventh the life of a craftsman or a husbandman; to the eighth, that of a sophist or a demagogue; and to the ninth that of a tyrant.

But in all these whosoever goes through his life justly shall obtain a better lot, but he who lives unjustly, a worse. For no soul will come again to that condition whence she descended for ten thousand years—since she will not become winged before this time—save only the soul of one who has been unswervingly a lover of wisdom, or together with philosophy has loved his friend. These in the third period of a thousand years, if thrice successively they choose a life of this kind, depart in the three thousandth year with wings thus restored.

But the others, when they arrive at the end of their first life, shall be judged. And when judgement is passed upon them some shall pass to houses of punishment beneath the earth and there shall pay the penalty of their misdeeds; but others, being elevated by the decree of Justice to a certain heavenly region, will there pass their time in a manner befitting the life which they lived in human form.

But in the thousandth year both kinds come to the place where the lots are cast and the choice of a second life is made and there each one chooses as he wills. There the soul of a man takes on the life of a beast and that of a beast that was once a man becomes human again."

We must beware of interpreting this passage too literally. When Plato speaks of the human soul becoming that of a beast he means that it may choose a life according to its passions and lower nature and thereby become brutalized and descend below its normal dignity as a human being. Similarly the periods of years of which he speaks are not necessarily to be taken as actual periods of time but as being symbolical of stages in the soul's journey.

"For the soul of man that has never beheld truth cannot come into this (i.e., human) form. For it is necessary to understand *man*, when we use the word to refer to the species, as a being who can by means of reason abstract from many sense-perceptions a single idea."

Hence the human being who during his earthly life has not learnt to exercise the power of reason is really living upon the plane of the animals, for he is even ignorant of his own true nature.

When Plato speaks of the soul *never* having beheld truth he means, of course, during her life in a body since, as he says elsewhere: "Every soul of man has by her very nature beheld reality, or she could never have come hither to this form of life."

But through drinking too deeply of the waters of Ameleté she may "forget" the reality which she inherently contains. The recovery of this lost knowledge is the purpose of the soul's journey, and the first stage of this journey, the lifting of the plane of consciousness from an animal or vegetative life to one of a rational being, is effected by the exercise of the reason.

For, as Plato goes on to say:

"This (the abstracting of one idea from many sense-perceptions) is the *reminiscence* of those things which our soul once beheld when she journeyed with God, looking down upon the things which we now say 'are', but looking up to That Which Truly Is.

Wherefore indeed, as is just, the reason (*dianoia*) of the philosopher alone is truly winged. For, to the utmost of his power he dwells in memory on those Realities, through the contemplation of which even the Gods are divine.

The man who rightly uses such aids to reminiscence as these, and is continually, in all perfection, initiated into perfect mysteries, he alone becomes truly perfect. But because he stands aloof from the things which men rave about, and turns his whole attention to that which is divine, he is found fault with by the multitude as being insane, nor do they perceive that he is inspired."

This vision, which the reminiscence of the philosopher recalls, is described by Plato a little later in the dialogue.

"Beauty we could then look upon in all her splendour, when with that happy choir, we indeed following in the train of Zeus, but others with some other of the Gods, beheld the blessed sight and spectacle, and were initiated

into that mystery which it is lawful to call the most blessed of all, which we celebrated in perfect integrity and untouched by those evils which awaited us in a later time, in rapt contemplation of whole, simple, stable and blessed visions in pure light, being ourselves pure and unbranded by this which we now carry about with us and call the body, bound to it like an oyster to its shell."

But, it may be asked, why, if the soul once beheld this vision, is it necessary for her to descend from this contemplation of it to a life of an inferior nature.

The general cause of the soul's descent, says Thomas Taylor, is her neglecting, as it were, the universal form of the world, diligently contemplating a certain portion of it only, and ardently desiring a partial mode of existence.

Until the wings of the soul have been so unfolded that she can mount from the outermost to the innermost and from the nethermost to the uppermost, she cannot sustain the vision of the intelligible, for she has no means of sustaining herself in that pure region. Therefore, she goes forth into the far country in order to unfold her latent powers, yet carries always within her own deeps the pristine memory of Reality and the unforgettable glory of Intelligible Beauty. And although in the course of her journey she may forget much and suffer much, yet her forgetting will be the means of her remembering, and her suffering will bring the release from suffering.

Through the beneficent workings of Divine Providence the very energies which led her to descend will ultimately ensure her return, winged and glorious, and all that she finds most painful and troublesome is but the means whereby her wings are made strong for flight. The last article of this series will deal with the process of the unfoldment of these wings and how the Inspiration of Love lifts up the soul and sets her free.

(To be continued)

JEWEL

Every man carries heaven and hell within him in this world. The property which he awakens, the same burns in him, and of that fire is the soul susceptible.

—Jacob Boehme.

THE PLATONIC CONCEPTION OF DEITY.

“ The cause of all things is perfectly simple, unindigent, and beneficent, and in consequence of this He cannot be more fitly denominated than by the epithets of *The One* and *The Good*; the former of these appellations denoting that all things proceed from Him, and the latter that all things tend to Him as to the ultimate object of desire. That it is necessary (the principle of things being *The One*) that the progression of beings should be continued, and that no vacuum should intervene either in incorporeal or corporeal natures; it is, also, necessary, that every thing which has a natural progression should proceed through similitude. That, in consequence of this, it is necessary that every producing principle should generate a number of the same order with itself, namely: *nature*, a natural number; *soul*, one that is psychical (that is belonging to soul); and *intellect*, an intellectual number. For, if whatever possesses a power of generating generates similars prior to dissimilars, every cause must deliver its own form and characteristic property to its progeny; and before it generates that which gives subsistence to progressions far distant and separate from its nature, it must constitute things proximate to itself according to essence, and conjoined with it through similitude. It is, therefore, necessary from the preceding axioms, since there is one unity the principle of the universe, that this unity should produce from itself, prior to everything else, a multitude of natures characterized by unity, and a number the most of all things allied to its cause; and these natures are no other than the Gods.”

—Thomas Taylor

JEWELS

Leave all thy pedant lore apart;
God hid the whole world in thy heart.

—R. W. Emerson

* * *

With Thought and Love companions of our way,
Whate'er the senses take or may refuse,
The Mind's internal heaven shall shed her dews
Of inspiration on the humblest lay.

—Wordsworth

* * *

The ways of God are as the number of the souls.

—Súfi Proverb

THE DOCTRINE OF THE MEAN*

THE CHUNG YUNG, or The Doctrine of the Mean, a translation of which is here given, is one of the most philosophical of the works contained in the Confucian Canon, and its influence upon the thought of China has been far reaching and enduring.

It was set down by Kung Chi, the grandson of Confucius, who in his childhood received it from the lips of the sage himself.

It is recorded that one day when these two were together the child noticed that his grandfather was sad, and so he asked him the reason, saying that when elders gather wood the younger ones are often unable to carry it home. Did he sigh fearing lest his teachings might not be continued?

Confucius was delighted, saying: "Now, indeed, I am without anxiety"!

He was fully justified in his belief, for the youthful Kung Chi became one of the ablest exponents of the teachings of his illustrious grandparent, as the *Chung Yung* amply testifies.

The title has been variously translated as "The Conduct of Life," "The Centre, The Common," and as "The Universal Order of Confucius."

Chung means middle or centre, *Yung* is that which is unchanging, the Ideal and Immutable Law. So that the *Chung Yung* is the Middle Way that leads to ultimate attainment, between the pairs of opposites, and the distractions of the world of time and change. When it is unrolled it fills the Universe, and yet it is a narrow way, and to depart from it is to court utter disaster, oblivion and nothingness. But to walk in it truly is to reach the high Perfection of Enlightenment, when every action is efficient, every emotion is a prayer, and every thought in perfect conformity with truth.

This, then, is that Perfection of which all the Holy Ones speak, when the circumference is withdrawn into its own centre, the soul is lifted up to Spirit, and Yang and Yin are united in Tao.

* For the first article of this series "Confucius and his Doctrines" see previous issue No. 34.

I. What Heaven has projected is called Nature. To accord with Nature is called Tao (the Way). To cultivate Tao is called enlightenment. Tao may not be departed from for a single moment. That which may be departed from is not Tao. There is nothing more open than what is concealed, and nothing more manifest than what is minute. Hence the truly virtuous man is careful how he acts even when alone. When the passions of joy, anger, grief, and delight are not manifested they are said to be in Chung (in the due medium or state of equilibrium). When they are manifested and all in their proper order they are said to be in Ho (or Harmony). Equilibrium is the great foundation of all things, and Harmony is the all pervading principle of the universe.

When Equilibrium and Harmony exist in perfection, heaven and earth both do their appointed work and the universe becomes a cosmos.

II. Confucius said: The enlightened man is the embodiment of the Universal and Unchanging Order. The unenlightened man turns away from this Order.

The one is always calmly poised at the centre of his own being, because of his conformity. The other in departing from the moral law is without respect and reverence.

In the writings of Confucius the enlightened man is always held up as the model to be followed, and he is contrasted with the unenlightened man as the shadow in the picture, that the one may display the illumination of the other.

III. The Master said: To gain a knowledge of the Golden Order of the Universe is the highest human attainment. Few have been able to achieve this.

Yet these few have been those Great Ones who have been responsible for all human progress and attainment.

IV. The Master said: I know why the True Way is not more often followed; the worldly wise go beyond it, and the stupid do not reach it. I know why the Path needs illumination; the talented pass over it, the worthless go beneath it.

All men eat and drink, but few can distinguish the subtle flavours of things.

Subtle distinctions train the alert mind to think clearly.

V. The Master said: Alas, that the True Path is not always followed!

VI. The Master said: There was the Emperor Shun, mighty was his wisdom, yet did he delight in the investigation of the simplest truths. He knew that evil was merely negative, but that good was positive. He found the equilibrium between the pairs of opposites and by the knowledge of it governed the people. This it was that made him Shun.

The Emperor Shun was one of the great and worthy men of the ancient days of whom Confucius ever delights to speak. He was named "Full, All-accomplished," even while he was living, names usually only accorded as honorary titles to the blessed departed.

VII. The Master said: Every man says "I know," and then rushes straightway into the net, the pitfall or the trap, and knows not how to escape! Men all say "We know it" but if by chance they happen upon the True Way they are not able to keep to it during the moon's circling!

This is because while they say "I know" they do not know the *reason* of that which they know, nor are they aware how small is their knowledge compared with that which can be known.

VIII. The Master said of his favourite disciple, Yen Hui: "He was one who, choosing the Golden Mean, the True Way, embraced it, and having done so, never again lost it."

This is in contrast to the previous section showing that ultimate attainment *is* possible, and that the way once found and firmly grasped becomes a permanent possession.

IX. The Master said: A man may divide a kingdom's rule with another, renounce honours, and tread upon the mouth of a sword, yet still be unable to find the True Way.

Works of knowledge, virtue, and valour are often very difficult, but they lean to one side or the other, they are not the Middle Path. They are difficult—yet easy. The Middle Path is easy—yet difficult.

X. Tzu-lu inquired concerning valour.

The Master said: Do you mean the valour of the south, or the valour of the north or valour itself? To teach men to be patient and mild under provocation is the valour of the south. To lie on hide and steel and meet death without flinching is the valour of the north.

But the Enlightened Man is harmonious without being weak, he is firm in his strength, leaning not to either side. Thus he attains to valour itself.

There is a middle path in this as in all else, which errs neither in defect nor in excess but keeps to the due mean.

XI. The Master said: To live mysteriously and practise wonders in order that I may be mentioned in future ages: This I will never do.

The good man walks where the way leads, but often gives it up half-way. I never could give it up.

The truly enlightened is in perfect harmony with the universal order, and although unknown by the world feels no regret.

There are three degrees of enlightenment here depicted. The mere charlatan with his childish vanity, the good man, more mature, but lacking in wisdom, and the Perfected Sage. Confucius knows that he has passed beyond the first two stages, but he is too modest and too wise to suggest that he had reached the third.

XII. The Way of the Enlightened Man is far reaching, yet secret.

The simplest of men may understand something of this Way, but its ultimates even the Sage may not fully comprehend.

Even the most ignoble may start upon this Way, but the perfect practice of the moral law is almost beyond the attainment of the holiest men.

Great as is the Universe, man with his consciousness of Infinity is never fully satisfied by it. There is nothing so great in the world that the mind of man cannot conceive of something greater which is beyond it. There is nothing so small that the mind of man cannot conceive of something smaller which nothing human can divide.

The Ode says: "The hawk mounts to the heavens above and the fishes sport in the depths below."

From these two viewpoints may the Way be seen, and it illuminates alike both the simplest actions, and the most profound mysteries of the highest heaven.

Tao or the Way is contained in all things and yet all things are contained in it. This is the great paradox of Tao.

XIII. The Master said: The Way is not something remote from man, when it is thus considered it is not the Way.

The Ode says: "In hewing an axe handle, the pattern is not far away."

One handle is cut from another yet they are not the same. The enlightened man aids man to reform man. When they conform in some measure to the perfect pattern he desists.

He who puts first principles into practice and who loves his fellow men is not far from Tao. What you do not wish others should do unto you, do not do unto them. . . .

Diligent in the practice of the virtues, and regardful of his words, the enlightened man strives always for improvement, and never says more than is necessary. Thus, in his speech he pays serious attention to his actions, and in his actions he gives due thought to his words. It is this sincerity which is the mark of his enlightenment.

It is only man who needs a "Way." God does not need a "Way," He *is* the Way. In the Chinese language the character Tao means both God Himself and the path to God which are ultimately the same.

The two axe handles may be regarded as symbolizing Perfected Man and mortal man striving for perfection. The Pattern is never very far away even if mortal man is not fully conscious of this.

XIV. The enlightened man conforms to his circumstances in life and acts accordingly. In wealth and honour or in poverty, at home or in a strange country, and even in danger or in pain, he conforms to these conditions and is master of himself.

As a ruler he is never contemptuous, as a subordinate he is not servile. He regulates his own actions, and seeks nothing from others, and thus is uncomplaining, grumbling neither about God or man. Thus the enlightened man dwells in peace, serenely awaiting the will of heaven, while the unenlightened live dangerously, the slaves of chance and change.

The Master said: The enlightened man is like an archer who, missing the centre of the target, blames only his own lack of skill.

The peace that results from a conformity to the Divine Law is not an end to be sought for in itself, but rather it is a fragrant fruit which springs from the fertile soil of right endeavour rightly oriented.

XV. The way of the enlightened man is like any other journey and must begin at the nearest point, or if a height is to be climbed one must begin at the base. The five domestic virtues must be practised before the heights of perfection can even be considered.

It is through a knowledge of that which is near at hand, that a knowledge of that which is distant is gained. "A

journey of a thousand miles began with a single step." It is in the life of every day that the journey to perfection must be commenced.

XVI. The Master said: How mighty and all-embracing is the power of the Gods (Kwei Shin). We can neither see nor hear Them, yet They enter into all things nor can aught exist without Them.

When They are worshipped with fasting, purification, and richest raiment, like the rush of mighty waters They seem to be all about.

The Ode says: "The descent of the Gods is incomprehensible and awe-inspiring," yet does it testify to the spiritual nature of man.

Kwei and Shin are said by the Chinese Sages to be the most hidden or causal aspects of Yin and Yang. When unmanifested Tao is extended it becomes Shin, and when it returns again, or is converted, it does so through Kwei.

Yang and Yin constitute the Primal Duad to which the principles of Form and Matter correspond.

XVII. The Master said: Great was the piety of the Emperor Shun. In virtue a Sage, in dignity a Son of Heaven: the riches of all within the boundaries of the four seas were his. He worshipped in his ancestral Temple, and his posterity retained the throne.

Thus he that possesses great virtue, may also attain to rank, prosperity, veneration, and longevity, for Heaven in creating things is bountiful to them according to their qualities, hence the upright tree is nourished, but the bent and twisted is overthrown. . . .

It is therefore true that the supremely virtuous will become the Sons of Heaven.

The Emperor Shun is held up continually in Chinese history as an example of filial piety and fraternal devotion. He was cruelly treated both by his father and his brothers, but after a long and unwearying period of service he gained their affection and esteemed this of greater worth than all his other attainments.

XVIII & XIX. These sections are mainly historical and are concerned with the exploits of the Emperors Wen and Wu and other ancient Chinese dignitaries.

XX. The Master said: The principles of government are recorded on tablets of wood and bamboo, and when reasoning men employ them the nation flourishes, but other-

wise they cease to operate. True principles rightly applied produce good government, in the same way that fertile soil produces good trees. Good government is like the Poo Loo tree, which grows easily and rapidly, and is dependent upon those men who govern; these, in turn, depend upon the character of the Ruler, which is trained by walking in the Way. . . .

It is necessary that he who would rule others should first know how to rule himself, to adjust perfectly his relationships with his parents, society at large, and also with God.

The Universal path of duty for all men has five branches, but the means of walking it are three. The duties are:—

1. Between Ruler and Subject.
2. Between Father and Son.
3. Between Husband and Wife.
4. Between Elder Brother and Younger.
5. Between Friend and Friend.

Intelligence, Benevolence, and Energy are the recognized qualities of man but the ultimate goal of these is one. Some are born with a knowledge of these qualities, some acquire them by study, and others after painful experience; but the knowledge attained is the same. Some exercise their faculties with ease, some with difficulty, and others only with the greatest exertions; but in the end the perfect practice of all is the same.

The Master said: To love study is to draw close to knowledge: he who acts strenuously is near benevolence, and he who can feel shame is not lacking in energy.

When a man understands the three qualities he knows how to cultivate virtue, by the cultivation of his own virtue he can educe it from others; he who can teach can govern empires.

For all who govern there are nine cardinal rules.

1. Ordination of personal conduct.
2. Honouring of the worthy and virtuous.
3. Affection towards kindred.
4. Respect to those in authority.
5. Consideration for subordinate officials.
6. Paternal care of the whole people.
7. Encouragement of the Arts and Sciences.
8. Courtesy to foreigners.
9. Cherishing the welfare of Princes.

When a ruler ordainates his personal conduct good principles will be established, when he honours the worthy and virtuous he will banish scepticism, when he is affectionate to his kindred they will be loving in their turn, when he respects those in authority there will be justice fairly administered, when he is considerate to subordinate officials they will be loyal, when he is as a parent to his people, his reign will be fruitful, when he encourages the Arts and Sciences his revenue will increase, when he shows courtesy to foreigners they are encouraged to journey to his land from the four quarters, and if he cherishes the welfare of Princes the empire will pay him reverence.

By being clean-minded, decorous, and restrained the personal conduct of a ruler is ordained. By banishing flattery, lust, and covetousness and honouring virtue the ruler stimulates worthy men. By placing them in honourable positions and being sympathetic to their opinions, the ruler retains the affection of his kindred. By extending their sphere of influence the ruler encourages those in authority. By confidence and generosity, the ruler shows consideration for subordinate officials. By seeing that labour is justly rewarded, and tributes light, the ruler displays his paternal care of his people. By appreciation and patronage the ruler encourages the Arts and Sciences. By meeting those who come, and escorting those who depart, commending their virtues and overlooking their ignorance, the wise ruler shows his courtesy to foreigners. By restoring successions that have been broken, and the regulation of disorder, by supporting the weak against the strong, and being timely, and generous with envoys, the courteous ruler cherishes the welfare of tributary Princes.

These are the nine rules for governing an empire, and there is only one true way of practising them. If there is not proper preparation there will be failure, if thought precedes words there will be no faltering, if thought precedes action it will not be fettered. A well-matured plan averts disappointment. Let your path of virtue be a true one, and it will be endless.

If the subjects do not obtain the confidence of their ruler there will be no good government. There is a sure way of obtaining the confidence of a ruler. If a man has not the confidence of his friends, he will never be trusted by his

ruler. There is only one way to gain the confidence of one's friends. If a man is not obedient to his parents he will not be trusted by his friends. There is a true way of showing obedience to parents. If, on looking within himself, he finds that he is imperfect and insincere then he is not truly obedient to his parents. There is only one way of attaining perfection. If, however, a man does not know what perfection is, he can not attain it.

Perfection is the Way of Heaven. The attainment of perfection is the Way of man.

He who is one with Perfection walks in the true Way without effort, intuitively understands the Divine Law, and spontaneously practises it. He is the Saint or the Sage who having found the Way, steadfastly adheres to it.

The way of Perfection requires the study of what is good, critical inquiry into it, sincere reflection upon it, clear discrimination concerning it, and the determined practise of it.

He who would attain Perfection, if there are things which he has not studied, or that when he studies then he does not understand, must not cease in his labours. If he begins to think of what he has not thought before, although he may not at first understand it, he will continue his inquiries. If there is anything that requires sincere reflection which he has not reflected upon, he will not cease until his vision is clear. If there are things between which he has not discriminated, if he is not immediately successful in his discrimination he will still persevere in his endeavours. If there is anything which he has not before practised, if he does not at first succeed in practising it diligently, he will continue with determination until this is accomplished. If another man succeeds by one effort he will use a hundred. If others have succeeded by ten efforts, he will use a thousand. He who is thus determined, though he be dull, yet will he become enlightened, though he be weak yet surely will he become strong.

The intricacies of this section on Government and Rulership are comparable to the carvings in ivory and jade fashioned by the artists of the Celestial Empire, and revealing a most elaborate and almost bewildering complexity.

Yet behind and within all the complexity is the unity of Perfection.

XXI. Intelligence which results from the direct apprehension of Perfection is Intuition.

To attain to Perfection by means of Intelligence requires education.

Where there is Perfection there is Intelligence.

Where there is Intelligence there is Perfection.

The Intuitional union of Intelligence and Perfection is without process of any kind.

The educing of Perfection by means of Intelligence requires a process.

XXII. He only who has attained Perfection, can perfect himself; he who can perfect himself can aid in the perfection of others; he who can perfect others can aid in the perfecting of nature; he who can perfect nature can aid Heaven and Earth in their mighty work, and thus unite with them in forming a trinity.

It is Perfected Man who forms this trinity with Heaven and Earth by uniting his perfection with theirs.

XXIII. There are other men who aim at attaining Goodness, and these also can reach Perfection, which gradually unfolds, shines and becomes brilliant. Being brilliant, it illuminates others so that they are influenced thereby and are completely transformed. Only those who have attained the highest Perfection can thus transform.

Yet the influence for good of one upon another increases as the progress towards perfection gains in power.

XXIV. The man of Perfect Enlightenment possesses foreknowledge. He can tell if a nation or a family will flourish or perish, whether happiness or misery is about to come. The Supremely Perfect are like unto the Gods.

XXV. Perfection is the realization of the True Self, and also the way of attainment.

Perfection is the origin and consummation of things; without it there would be nothing. Hence the enlightened man considers Perfection of so much importance.

Perfection is not only realized within, but also without. The inner Perfection is attained through virtue, the outer by knowledge. Both are inherent in us and Perfection unites them, and leads to perfect action.

Virtue, Knowledge, and Perfection unite the inner with the outer by the full realization of that Middle Path which leads to Perfection Itself.

XXVI. Absolute Perfection is Eternal; being Eternal it continues for ever; continuing for ever it becomes manifest; becoming manifest it extends as space; extending as space it becomes vast and substantial; being vast and substantial it becomes high and brilliant.

By being vast and substantial it contains all things.

By being high and brilliant it overarches all things.

By its extent and duration it fills all things.

By its vastness and substantiality it is like the Earth.

By its height and brilliance it resembles Heaven.

Infinite and Eternal, it is limitless.

He who attains Perfection illuminates without display, and uplifts without action.

The Way of Heaven and Earth may be expressed with brevity. They are without doubleness (a unity). The Way of Heaven and Earth is vast, substantial, high, brilliant, extensive, and permanent.

Heaven appears to us as only a bright shining place, yet in its immeasurable extent the sun, moon, stars and constellations are suspended in it, and it is the canopy of the universe.

The Earth, although it appears to us as only a handful of soil, yet by its vastness and substantiality it sustains mighty mountains without feeling their weight, and seas and rivers without dissolving away.

A mountain may only appear the size of a stone, but considered in all its vastness, it produces grass and trees, birds and beasts dwell upon it, and precious treasures are within its heart.

The sea may appear but a cup full of liquid, but in its unfathomable depths are fishes and crustaceans, and priceless pearls.

The Ode says: "The Perfection of Heaven is profound and unceasing." It testifies that Heaven is indeed Heaven.

It likewise says: "How excellent is the Perfection of the Emperor Wen." Which testifies that Perfection is Perfection.

This chapter is the unfolding of Perfection from Perfection. Beginning with the Perfection of God, it unfolds as natural Perfection in the Cosmos and reaches its culmination there in the Perfection of man, who, by aspiring to union with his Source, completes the circle of Perfection.

XXVII. How great is the Way of the Sage! Like flowing water, it nourishes all things. It towers like the Heavens, complete in its greatness. It embraces all the ceremonies and customs the mind of man can devise, yet it waits for the enlightened one to walk in it.

Hence it is said: "Unless there be perfect virtue, the perfect path cannot be travelled."

Therefore the enlightened man honours virtue, and studies diligently that he may achieve to its breadth and grandeur without overlooking the exquisiteness of its details, and though he may rise to the highest elevation of splendour, yet he is poised in the middle path. While he values tradition, he is not a slave to it, though he pays great respect to the proprieties of life. He is neither haughty nor cringing.

When the country is governed by reason he will rise to power by his words of wisdom, but when the country is not governed by reason his silence will protect him.

The Middle Path, the Way of the Sage, avoids all excesses; over and over again is this reiterated. It must be neither too ardent nor too sluggish—a Golden Mean.

XXVIII. The Master said: Upon a man who is ignorant yet fond of using his own judgement, who is in a low station yet assumes authority, who, although living in the present age, reverts to the mistakes of the ancients, calamity will surely fall.

It is only the Emperor who may institute ceremonies, regulate the laws, and determine the written word.

At the present day throughout the Empire carriage wheels are all the same size, written characters are uniform, and the principles of conduct are established.

Yet even he who sits upon a throne, if he possess not virtue, dare not institute ceremonies and music; and although he possess abundant virtue and yet sits not upon the throne he may not presume to make ceremonies and music.

In these high things there must be both the authority and the capacity. Neither alone is sufficient warrant.

XXIX. The Emperor who regulates well the three things (ceremonies, laws, and language) rules wisely. The ancient rulers knew this well but no documents remain as proof. Without proof there is no belief and the people do not follow them.

The present Sages, although they are wise, yet they are not exalted in station. Not being exalted in station, they have no authority, having no authority the people do not follow them.

The Prince who is also a Sage nourishes the root of high principles within himself, and they bear fruit for the good of the people. He exemplifies the laws of the three kings and errs not. He is in harmony with Heaven and Earth, and doubting not the Gods, he doubts not man.

He who doubts not the Gods, knows Heaven.

He who doubts not man, knows man.

Hence a wise and virtuous Prince, acting thus, is a model for countless ages, respected by those who are near at hand or far away.

This is reminiscent of the King Initiates of Egypt, who were wise and loving as well as powerful. When the most selfless and exalted rule, all the land becomes a garden, the arts flourish, and Perfection is more and more realized below, even as it is above.

XXX. Confucius taught the principles handed down from the Wise Ones of the past. He showed how they had a knowledge of the Divine Order which governs the heavens above and the earth below.

These Divine Laws regulate all things under the canopy of heaven, the succession of the seasons, the alternating rulership of the sun and the moon, by day and by night. There is nourishing without mutual injury in the laws of nature, and movement without opposition. There are the forces in their mighty transformations and one system runs through it all, a Universal Order superlatively great.

The perfection of Nature is the perfect reflection of the Perfection of God. It is the book in which man may read the secret of perfection, and reading learn how to perfect himself.

XXXI. It is only the Enlightened and Perfected man, who is discerning, intelligent, and wise, and thus can truly rule; who is magnanimous, liberal, and benign; and so capable of true Forebearance; who is original, energetic, and determined, and thus a model of true Endurance; who is dignified, serious, and orderly, and is thus an example of true Reverence; and who is accomplished, distinctive, and lucid, and thus qualified to exercise a true Discrimination.

Such a one is all-embracing in his activities, like a fountain of living waters, flowing inexhaustably with life and vitality.

His influence extends from the highest heaven to the abyss. When he appears men reverence him, his words carry the conviction of truth itself, his acts produce only harmony.

Therefore his fame will overspread the world, wherever ships and wheeled vehicles can travel, and the strength of man has penetrated; wherever the heavens over-arch and the earth sustains; wherever the sun and moon shine; wherever frost and dew fall: there will be those who will love and honour him, for it can be truly said that he has attained.

This description of the Enlightened Man is not limited to the Sages of China in the times that are past, but to all ages and lands even to the present day. It is the goal to which all who truly aspire may in some measure attain even here and now.

XXXII. It is only the Perfected and Enlightened man who can rightly ordinate human relationships, establish the principles of moral truth and virtue, and comprehend the manner in which heaven and earth produce and nourish.

Upon whom shall such a one rely? How ideal he is! How profound his mind! How illuminated his Soul! He can be known and appreciated only by those who are themselves clear in discernment, intelligent, and possessed of heavenly virtue.

It can thus be seen why the Great Ones are often almost unnoticed by their own contemporaries, for the qualifications for the appreciation of the supremely great are so exacting and so rare.

XXXIII. The Ode says: "Over her embroidered robe she puts a simple garment." Disliking display, it is even thus that the Enlightened Man conceals his superiority under a modest exterior, yet daily he grows in dignity; whereas the activities of the ostentatious and unenlightened man shrink into nothingness.

The life of the Enlightened Man is simple yet attractive, apparently negligent yet full of grace, apparently whimsical yet always conforming to reason. He knows the small beginnings of great ends, the causes of effects, and the effects of causes: thus he enters the world of Ideas.

The Ode says: "Although the fish swims deeply, it may be seen in clear water." Therefore the Enlightened Man looks into his own depths diligent to perfect even that which the eye of another may not behold.

The Ode says: "Even in your secret chamber you are judged, yet blush not if it is only the ceiling that beholds you!" Therefore the Enlightened Man is reverential even in repose, and truthful even in silence.

The Ode says: "Advance in silent worship of the Gods, and although no word is spoken, all are uplifted and strife is banished." Hence the Enlightened Man stimulates virtue without the promise of rewards, and without the display of anger overawes more surely than by battle-axes.

The Ode says: "He who makes no display of virtue is the model of Princes." Thus the Enlightened Man by his simple earnestness brings peace and harmony to the world.

The Ode says: "I cherish that illustrious virtue which is without great noise and without colour."

The Master said: "Amongst the means for the upliftment of mankind those that concern the senses are of the least importance."

The Ode says: "Virtue is light as a hair." Yet a hair is something material.

The mighty fashionings of the Most High God utterly transcend material things. He is the Height above Height.

So ends the Doctrine of the Mean.

PRAYERS OF THE MYSTICS

O Thou, Who art the true Sun of the world, evermore rising and never going down; Who by Thy most wholesome appearing and sight dost nourish, and make joyful all things, as well that are in heaven, as also that are on earth; we beseech Thee mercifully and favourably to shine into our hearts, that the night and darkness of sin, and the mists of error on every side, being driven away, Thou brightly shining within our hearts, we may all our life long go without any stumbling or offence, and may walk as in the day-time, being pure and clean from the works of darkness, and abounding in all good works which Thou hast prepared for us to walk in.

—*Erasmus*

* * *

As my body without my Soul is a carcase, so is my Soul without my Spirit, a chaos, a dark obscure heap of empty faculties: ignorant of itself, insensible of Thy goodness, blind to Thy glory. Having eyes I see not, having ears I hear not, having an heart I understand not the glory of Thy works and the glory of Thy Kingdom.

Let Thy wisdom enlighten me, let Thy knowledge illuminate me, and let my will become conformable to Thine: that Thy Will and mine may be united and made one for evermore.

—*Thomas Traherne*

DRUIDIC WISDOM

Question: What is God?

Answer: Complete and perfect Life, and the total annihilation of everything inanimate and of death, nor can any species of mortality concur with Him. And God is life, full entire, imperishable, and without end.

God is perfect Life, which cannot be limited or confined, and, in virtue of His proper essence, is possessed of perfect knowledge in respect of sight, sufferance, and intention, having his origin in Himself, without communion with anything else whatsoever and wholly free from all participation of evil.

God is absolute Good, in that He totally annihilates all evil, and there cannot be in Him the least particle of the nature of evil.

God is absolute Power, in that He totally annihilates all inability, nor can power and will in Him be restrained, since He is Almighty, and Allgood.

God is absolute Wisdom and Knowledge, in that He totally annihilates ignorance and folly; and therefore no event can by any chance happen, which He knows not of.

—*From Barddas*

JEWELS

Understand that every spirit is substance, and this visible world is nothing but a shadow of the invisible world, which pervadeth this world of ours; and the body is only a shadow, and, as it were, a horse-cloth for the spirit, or a sheath for the immortal soul. But the Trinity abideth in us in the same manner as the gold ore is in the earth, or the man in his house, or a child in the womb, or fire in a furnace, or water in a well, or like the soul shineth forth of the eye, so doth the Trinity in the godly. For this reason, the old proverb adviseth us that the Trinity cannot be seen, except it be sought for in Unity, and the truth is in whatsoever place, or in whomsoever the light be, and love, and peace, and purity, and unity, and divine strength, there dwell the Three in One.

—*Morgan Llwyd*

* * *

There can be but One who is Incomprehensible; and He, inasmuch as He is perfect, must needs be Omnipresent, and able to communicate continually with all, hearing and retaining everything at once. It is not a part of Him that is here, and another part there, for He is without parts, but He is wholly, entirely, and completely Omnipresent.

—*ibid.*

THE MUSIC OF WORSHIP

II. HISTORY*

The Tradition of the Music of Worship had its beginnings in Ancient Egypt; but, so far as historical record remains, it was by Pythagoras in Greece that it was first formulated as a system or science.

The principles which Pythagoras laid down provided the basis for all possible future development of music.

First he established the three basic symphonies:

The Diapason or octave—the duple (2:1) ratio.

The Diapente or fifth—the sesquialter (3:2) ratio.

The Diatessaron or fourth—the sesquitercian (4:3) ratio.

From these he derived the interval of the tone, the sesquioctave (9:8), or the difference between the diapente and diatessaron.

By filling up the remaining divisions with tones and parts of tones the Diatonic Genus or Scale was established and from this the other two Genera, the Enharmonic and the Chromatic, were derived.

Between the time of Pythagoras and that of Plato comparatively little is recorded regarding Greek music. But Plato laid particular stress on the importance of music as an essential factor of education. Various references are made in the Platonic writings to the different modes—the Dorian, Lydian, Phrygian, and others, with regard to their distinctive characteristics, some being advocated as stimulating one virtue, some another, while others were accounted as undesirable because they tended to produce softness or license. As very little Greek music of any kind is extant, it is conjectured that it was chiefly learned orally. But it was developed into a fine art in the hymns of the Sacred Mysteries.

Much obscurity still surrounds the real nature of ancient Greek music, and those who have taken the greatest pains to investigate the subject are the least satisfied with their endeavours, for so much still remains to be known.

Aristoxenus, a pupil of Aristotle, is nowadays regarded as the greatest of the Greek musical theorists, and most attention is given to his works. But his method was inductive rather than deductive and he developed the letter rather

* For the first article of this series see previous issue No. 34.

than the spirit, for he paid more attention to that which was pleasing to the ear than to the mathematical first principles of music. It is recorded that the members of his school were opposed to the Pythagoreans on the question whether *reason* or *sense* should furnish the principles of musical science and the criterion of the truth of its propositions.

About 300 B.C. Euclid expounded the division of the Canon. In twenty theorems he not only demonstrated afresh the Pythagorean principles but developed them further for practical utilization.

In the treatise attributed to him, "An Introduction to the Science of Harmonics," he deals with the Seven Parts or Elements of this science. These are as follows:

Concerning Sounds, Intervals, Genera, Systems, Modes, Transition, and Composition. Thus he handed on to posterity further data to be applied and utilized. Moreover, since his expositions are based on Immutable First Principles, Euclid can be said to have enriched by his genius the Tradition of the Music of Worship.

An extract from the introduction to the Canon will further indicate the sources of his inspiration.

* "If all things were at rest, and nothing were moved, there would be silence.

If there were silence and nothing were moved, neither would anything be heard. Wherefore if anything is to be heard there must previously be percussion and motion. Hence since all things give out sounds, when there has previously been some percussion, and since there can be no percussion unless there has previously been motion and since of motions some are more rapid and others more attenuated, since, moreover, the more rapid motions make the more acute sounds but the more attenuated the deeper sounds, it is necessary that those should be higher which are composed of the more rapid and the greater number of motions, but the others, which are of the more attenuated and fewer motions should be deeper. So that in this manner, if those sounds which are higher than the norm are remitted by a taking away of motions, (i.e., a lessening of the frequency of their vibrations) they reach the norm, just as on the other hand, those which are lower, if they are intensified by the addition of motions, reach the right pitch. Thus we may say that sounds which are reduced to the right pitch by addition and

* From *Antiquae Musicae Auctores Septem* of Meibomius.

subtraction are composed of parts. But all things which are composed of parts can be expressed in their relation to each other by numbers, so that it is necessary to express the relation of sounds to each other by numbers."

From the scanty records after the time of Euclid it would appear that for some centuries the musical system passed through retrograde stages. But about 100 A.D., Nicomachus revived to some extent the Pythagorean principles and shortly afterwards Ptolemy reformed the Greek modes.

The next important event was in the fourth century, when St. Ambrose, Bishop of Milan, utilized four of the old Greek modes in the forming of the Ecclesiastical modes. Two centuries later St. Gregory added four others. It is of interest that St. Augustine is said to have been at work on his book "De Musica" at the time when St. Ambrose was compiling his hymns.

Thus the musical tradition passed into the keeping of the Church, where it has remained up to the present day.

From early times to about the tenth century, Homophonic music flourished, and from that period to the Middle Ages the appearance and development of Polyphonic music can be traced.

The greatest master of the latter was Palestrina (A.D. 1524-1594).

Of his music Wagner wrote:—

"The rhythm is only perceptible through the interchange of chord successions, while it does not exist as symmetrical divisions of time. The time-divisions are so intimately bound up with the essence of harmony which, in itself, is timeless, that the laws of time are of no assistance for understanding this kind of music. The single time-division only shows itself as the most delicate variation of a primary harmonic colour, which is displayed to us through the most varied progressions, without our being able to perceive any sign of fixed lines in the changes. And since this harmonic colour is not contained in a given space of time, we obtain, as it were, a timeless, spaceless picture, an entirely spiritual revelation, through which we are affected with indescribable emotion, since it represents to us more clearly than anything else, the inmost essence of religion, free from all dogmatic ideas."

Modern Harmonic music grew out of the Polyphonic, and measured music has been developed by means of the major and minor modes alone to a wonderful degree by many schools. The works produced, however, have on the whole, with comparatively few exceptions, been rather of a secular than a religious character.

In a general way the three stages of development represented by the Homophonic, Polyphonic, and Harmonic modern music correspond with the three distinct stages of the development of science by deductive methods.

These stages are:—

I. That which deals with First Principles, and considers the science as a whole, alone, and then in the light of its relations and inter-relations with other basic sciences. This stage unfolds the elementary and fundamental aspects of the science.

II. This stage deals with secondary phases, divisions, and subdivisions, details and inter-relations by a process of analytical deduction.

III. The third stage deals with the application and utilization of the data available, which is made to yield further data by the use of inductive and experimental processes.

But in the gradual development of the musical science, the third stage has generally become regarded and established as the first stage; hence the science as laid down in modern theoretical treatises sometimes begins without possessing any real First Principles, and therefore the data at its disposal is usually hypothetical and unrelated and so inadequate.

The theoretical musician generally sets out from particular facts and endeavours to establish his principles and laws upon these, physical or phenomenal effects providing for the most part the basis of his knowledge. This is, perhaps, the main reason why many modern musicians have failed to understand completely the system of the Pythagoreans and their immediate successors.

The ideal philosophic-musician, such as Pythagoras, begins his system with Universal and Immutable First Principles and develops particular ideas from them. He starts with causes and from these descends to effects.

Every First Principle contains, potentially at least, all the particular facts that can be deduced from it. But the

reverse is not necessarily true, for in the labyrinth of particular facts and effects first principles and causes cannot readily be recognized.

But there is no reason why the inductive theorist should not follow the deductive method of the philosophic-musician.

Moreover, every true science is ideal as well as practical. It has a spiritual aspect as well as a material one. Thus, when the musical or any other science is separated from the ideal and spiritual it must inevitably fail to fulfil its real and highest purpose. It tends to lead away from its true Source, in which alone is the full revelation of its inherent significance.

SEED THOUGHTS

Sincerity

We must not make a false faith by hiding from our thoughts the causes of doubt, for faith is the highest achievement of the human intellect, the only gift man can make to God, and therefore it must be offered in sincerity. Neither must we create, by hiding ugliness, a false beauty as our offering to the world.

—W. B. Yeats

* * *

The Unity of Truth

It should be axiomatic that all philosophies, as they approximate to truth, must approximate also to one another.

—Alfred Noyes

* * *

Sin

God dwells in all things; and nothing comprehends Him, unless it be one with Him. But if it go out from the One, it goes out of God into itself, and is another than God, which separates itself. And here it is that law arises, that it should proceed again out of itself into the One, or else remain separated from the One. And thus it may be known what is sin, or how it is sin. Namely, when the human will separates itself from God into an existence of its own self, and burns in its own fire, which is not capable of the divine fire.

—Jacob Boehme

* * *

The Treasures of Heaven

There is not change of place but glorious principles well practised that establish Heaven in the life and the soul. An angel will be happy anywhere, and a devil miserable, because the principles of the one are always good, of the other bad. From the centre to the utmost bounds of the everlasting hills all is Heaven before God and full of treasure; and he that walks like God in the midst of them, blessed.

—Thomas Traherne

MYSTIC VERSE

If we with earnest effort could succeed
 To make our life one long connected prayer,
 As lives of some have been perhaps and are,
 If, never leaving Thee, we had no need
 Our wandering spirits back again to lead
 Into thy presence, but continued there,
 Like angels standing on the highest stair
 Of the sapphire throne, this were to pray indeed.
 But if distractions manifold prevail,
 And if in this we must confess we fail,
 Grant us to keep at least a prompt desire,
 Continual readiness for prayer and praise,
 An altar heaped and waiting to take fire
 With the least spark and leap into a blaze.

—R. C. Trench

* * *

Prune thou thy words, the thoughts control
 That o'er thee swell and throng;
 They will condense within thy soul
 And change to purpose strong.
 But he who lets his feelings run

In soft luxurious flow
 Shrinks when hard service must be done,
 And faints at every woe.

Faith's meanest deed more favour bears,
 Where hearts and wills are weighed,
 Then brightest transports, choicest prayers,
 Which bloom their hour and fade.

—John Henry Newman

Faith

* * *

By Faith alone we live, and love, and rise,
 And so above all else, let men believe,
 Ay, even in what we ourselves despise,
 Lest disillusioned they no longer cleave
 To Goodness, nor a nobler creed conceive.
 Wouldst thou convert them? Start from what is right
 In their belief and lead them thence to fuller light.

Marcus S. C. Rickards

* * *

False Life and True

False life! a foil and no more, when
 Wilt thou be gone?
 Thou foul deception of all men
 That would not have the true come on.

* * *

Thou art a toilsome mole, or less,
 A moving mist;

But life is, what none can express,
 A quickness which my God hath kissed. —Henry Vaughan