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# BIBLIOTHECA PLATONICA

An Exponent of the Platonic Philosophy.

✦ EDITED BY ✦

THOS. M. JOHNSON.



*Ex hoc igitur Platonis quasi quodam sancto augustoque fonte, nostra omnis manabit oratio.—Cicero.*

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THOS. M. JOHNSON,  
Osceola, St. Clair Co., Mo., U. S. A.

## PLATO AND GREEK THOUGHT.\*

## ANALYSIS.

I. §1. VALUE AND FREEDOM of the INDIVIDUAL is the contribution of Greece; as opposed to CONCEPTION of the WHOLE, which we derive from Rome and Judea.

§2. The emergence of this spirit of Independence has either *evil* or *good* results; acc. as the conception of SELF is a *true* or a *false* one.

§5. Two classes ever existing side by side: champions of the True, or the False self.

II. HISTORIC. Passage of the Greeks to self-consciousness, and sense of the Dignity of Intelligence. (ANAXAGORAS.)

§8. Early misconception (SOPHISTS) of *Noûs* a false liberty, and a disregard of others.

§10. (For then all *physical*, all *political* studies had ended in chaos, and denial of LAW.)

§11. This evil state cured by SOCRATES and PLATO, who point out the true relation of the MAN to LAW; and his duty to *himself* and *others* (mystic or missionary.)

§13. Abandoning the low notion of SELF, immersed in *Nature*, the *State*, or mere conceit,—PLATO leads man to enter the Third World of his being. [PLOT. V. 9.1 etc.]

§14. Reentry of Theology into Thought: This is the world of the *True* self and of GOD.

If anyone asked what is the special contribution of Greece to the development of Thought, I do not think the answer could be for a moment doubtful. Nor need this ready reply be couched in abstruse terms. What Greece gives us is the sense of the *pe-*

\*Read at the Symposium, given in celebration of Plato's terrestrial descent, on the 7th day of November, 1890, in the Rooms of the American Akademie, Jacksonville, Ills., U. S. A.

*culiar value of the Individual, of the dignity and privileges of each man, by the side of the welfare of the Whole.*<sup>1</sup> When we look at our condition to-day, whether in religious ideas or domestic and political notions, it is easy to detect two rival and antagonistic tendencies; one which protects the liberty and initiative of the *individual*; and the other which for reasons of order and harmony, seeks to merge these in the *whole*. Our civilization, (to regard it from a purely *human* point of view), is an admixture of Jewish, Greek, and Roman elements. Now the first and last are strangely at one, in the submission of private interests to the good of the State, in the disregard of the *personal life*, which vanishes beside the transcendant importance of the *National* life, whether civil or ecclesiastical. To support this by instances would not be difficult. I content myself with two. 1) In the Jewish<sup>2</sup> Scriptures, the prophecies of comfort are addressed to the *Nation*; those who listened could never hope to participate in them; but by a curious paradox were expected to feel consoled and encouraged, by the mere prospect of distant prosperity, which by them at least was never to be realised. 2) In the Roman<sup>3</sup> State, we scarcely need to be reminded of the absolute subordination of *individual* will. The demands of domestic authority, were satisfied in the Laws of the "*patria potestas*," the claims of the State to the life of its children are allowed by the devotion of the Decii.

And so when the great Christian Church succeeds to the throne of the western Cæsars, and finds her mission changed from abdication of the world, and its joys and cares, to subjugation of the world under a great spiritual kingdom,—ST AUGUSTIN, the typical founder of this novel empire, labours both in life and writings, for one consistent object, the subordination of the restless and arrogant will of the *individual* to the wholesome fetters of *Authority (Universal)*.

2. Whenever then in the ages we espy an emergence of this spirit, I will not say, Rebellious, but



Consciously Free, we may safely acknowledge its Greek origin. Again and again, as if newly-awakened from servitude, the Soul feels *anew* its own dignity and value, apart from the delusive hierarchies of the State, from which it gathers no new lustre, but to which it lends all its own. This awakening is never a happy time; it bids farewell to contentment, to easy routine, to immersion in conventional duties. It is a time, when the *individual* Soul will no longer follow blindly, but will discover its own path. It protests with SENECA against dependence on another's judgment; defies, with CARPOCRATES and the KING of MUNSTER, the control of ordinary morality; sets up with ST ANTONY or DONATUS a higher standard of unapproachable purity; elevates, with LUTHER and the REFORMERS, the inner feeling of the faithful soul above legal and ceremonial performance; and with all MYSTICS as well as with all ANTINONIANS, professes to derive guidance solely and entirely from its own light.

3. From this spirit, I have no hesitation in saying, have sprung all the best and all the worst things in human history. It is a "power of contraries," equally strong in either direction. The sense of *Man* above Law, above the State, as a free agent, may make us cast away all restraint to what we deem ourselves; or enable us to propose a fairer ideal than before, in satisfaction of our higher instincts.

4. It is not hard to find the reason of this paradox. When some divine oracle bids us know ourselves, it will matter much how deep we carry our investigation. Some contented with a surface scrutiny of human nature think they account for all his cravings, by styling him a superior animal. To them the secret of this self-knowledge is to live conformably to animal needs and promptings. (Nor should I blame them, if the history of this attempt could show triumph or satisfaction.) But others again deny that these have exhausted the capacities of our nature, or found objects for all its activities. They affirm that they discover in themselves, that is in man, both a *pig*

and a *god*; that the former party overlooked their nobler affinity; and that it is their duty to show to their fellows the true method of self-knowledge, a knowledge which no one can impart, but which each must find out for himself, the office of the spiritual guide being limited to the duties of a *παιδαγωγός* to the veritable, yet still hidden, self. Thus it is in the deep recesses of our own soul sounded by meditations, that we gather a rule of life. The complete Freedom demanded by the newly emancipated serf, is subjected to scrutiny; and behold! it is found to be a new slavery. Man, arising from the chains of Fetish superstition, no longer crouches in terror before the capricious manifestations of the River, the Tempest, the Lightnings;—Man,<sup>4</sup> again, has gradually abandoned loyalty to the country or city where he dwells, and ceases to obey, but rather seeks, by fair means or dishonest, to govern with plausible eloquence the varying tempers of the multitude, to his own profit.

5. And now finally he thinks he has attained the summit of ambition; complete freedom from restraint; and he seeks to enjoy his newly found independence. He does not observe that the avenger of the two overthrown despotisms, lives with him, or that in passing out of the domain of Physical or Political tyranny, he has come under a worse master, an evil self.<sup>5</sup> What is required is a closer inquiry into Human Nature, not in arrogance, but in humility; which will look for the *self*, not in outward attainments or accomplishments, but in an inward and incorruptible arbiter; and which will see the new Freedom not as exemption from authority, but as cheerful obedience to Law.

6. Some such considerations as these, I deem necessary for a study of PLATO. I might have named him and his antagonists, the ATOMISTS and SOPHISTS long ago, but that these two parties are eternal, and belong to no particular age or country. The clearest example of their endless conflict is no doubt in the close of the Vth century B. C. but their incessant rivalry survives now just as much, tho' the names of

the contestants are changed. We may call them the champions of a *True* and a *False self*, rival factions sure to appear, whenever spirit emerges from matter or State, and claims supremacy.

For, if the truth be known, the finding even of the *True self* is not a final stage, but only a step in development. It is fatal to rest here, as if the long journey of perfection were done, or indeed, if we are content so to acquiesce, it is quite evident it was not the True Self, but the False that appeared to our vision. For we *find Self* but to *lose* it, in higher conceptions of a sublimer Nature, yet akin to our own.<sup>6</sup>

7. Let me now turn from this picture of an eternal strife to a calm survey of the thoughts of those who went before Plato, and led him to this view of *Self*. It is a task one might well shrink from. Every History of Human Ideas contains such a retrospect, and I cannot hope to add to them either clearness or novelty of expression. Still, as such a sketch should precede any minuter study of PLATO, I have deemed it necessary to insert it here.—Where may Greek philosophy proper be said to begin? Following Erdmann, I should respond with Anaxagoras, in whom speculation passes out of the embryo. In a somewhat fanciful, yet highly suggestive passage, he points to the similarity of the notions of earlier Sages, with the superstitions of half barbarous peoples. The pure *φυσιολόγοι*, believing the universe, including man, to be a modification of a "material substance," are like the unreflecting, unconscious PRIMITIVE RACES. In the PYTHAGOREAN supremacy of number and mathematical law, we have the "prescribed precision of the CHINESE." (!) The ELEATIC absorption of all separate existences in a single substance as it were the converse of the Ionian theory, seems an echo of INDIAN PANTHEISM. The doctrines of HERACLITUS are akin to those of PERSIAN fire-worshippers; while EMPEDOCLES, even if actually unconscious, agrees with the Priests of EGYPT.

8. With Anaxagoras began the truer method of

interpreting things around us by our own nature, in terms of ourselves. Now for the first time we have deliberate mention of a power in the world, behind visible things, which is called by a human name, *νοῦς*, the human faculty of Reason. Here the finality of the *material* is broadly denied. "The Reason of the combination, of elements or atoms, lay in the Immaterial," hence we have a Reason that acts according to Design. "Hence he asserts *νοῦς* to be the highest "existence," and "the *first principle* of its own and all existence is no longer found by the human mind in a single element, or in *mathematic* rule, or in collision of Atoms, but is that "in which it *transcends* the *natural*:"—Henceforth, the mere *naturalist* will seem but a reactionary, wherever in time he appears; seeking to bury his head again in the sand; obliterating the truth, discovered by Anaxagoras, applauded by Aristotle, of the difference of that which *knows* and that which is *human*.

9. But this philosopher may be justly criticised for leaving so much still undetermined. What is this *Noûs*, coming to marshal the chaotic heaps of matter? Is it a blind necessity, or a conscious Power? Does he use the word, because he would suggest a likeness to the *human* and *personal* will that freely grinds out actions; or does he regard these several separate centres of intelligent activity as mere temporary manifestations of a single great Power, destined to dissolve again into it, and leave no trace behind?

In a word, does this new doctrine really enhance the value of each Soul, or dimly herald a fuller appreciation of the truth? We may boldly affirm that without the needful opposition of the SOPHISTS, and the consequent fuller studies of PLATO, this view of the World and its Rational master would have fallen valueless into oblivion. With Erdmann, "To say Reason is supreme, and that all things must be considered with view to an end, is to say very little. For this is not yet decided, whether by Reason we understand that displayed in *cunning* of *subject*, and his ends and

wants, or in the *order* of the world." Is this new "conformity to end" selfish or universal? How can we decide whether the world "exists for our use, or in order to fulfil its purpose?"

10. Thus we have the apparent parody of this doctrine of conformity to Reason in the SOPHISTIC rule of cleverness. These, eagerly catching at the *individual* and *subjective* explanation of his text, construe it into meaning that the reasoning subject, or human soul, is above all things, and that all things exist but for him. Hence we have the typical PROTAGOREAN Saying, "Man is the measure of all things," meaning the *individual* man, each for himself, and no further. Here "Probability takes the place of Truth, and Utility of goodness." And again, after GORGIAS had "protested against eternal Truth,"—"Since all objective reality disappears it is left open to the *subject* to represent everything just as he pleases." Nothing in Mr GROTE's personal vindication of the SOPHISTS, need alter our decision on the general influence of their teaching. The so-called *vous* they have discovered, is but a petty ingenuity degraded to become the slave of bodily appetites, and worldly ambition. Soul is not yet truly above its instrument, the body; nor are its true perceptions of freedom and authority understood.<sup>7</sup>

11. Let me put the PRE-SOCRATIC period in another form. Men in the early days of Thought wished to find something stable, permanent, some unity underlying the manifold all around. We may perhaps call it the endeavor to find a LAW. They went confidently to work, but behold! chaos in *nation*, and in the *State*. And thus we have that curious blending of ignorance and dogmatism, which excited the ridicule of SOCRATES. Men knew nothing about nature, or about the State, and its claims on their conduct; and yet they fancied they knew everything, giving validity to their own *subjective* impressions. To cure this greatest evil of unconscious ignorance was the mission that SOCRATES received as divine. He

recalled men from mere individual or constitutional notions of things to the *κοινος λόγος* of HERACLITOS, those universal definitions, which override the fluctuating opinions of men, and the diverse inclinations of each succeeding age.

12. To return from the logical view to the *ethical*, §9: SOCRATES emphasises the permanent or ideal or *divine* element in man, as opposed to the SOPHISTS' transitory and animal sensibilities. "Not *πᾶς ἄνθρωπος*, but *ὁ ἄνθρωπος* is the measure of things; he identifies the former with *ἡ ὕς*, and the latter with *ὁ θεός*.

This then is the significance of the Socratic position. His object is on the one hand *to vindicate the just claims*, on the other *to rebuke the extravagance*, of *Subjectivity or Individualism*. Thus he both accepts and corrects the Sophistic doctrine of the Freedom of *each*. He recalls mankind to their proper study from futile speculations on Nature; but he can reprove PROTAGORAS for ranking the individual highest. He unites, in correcting, the extremes of the two previous views: compared with the Sophistic point of view, he is *Objective*; measured by pre-Sophistic standard, he emphasizes the rights of the subject. And it is for this reason (Erdmann §76) that he recommends Dialectic as opposite to Rhetoric, which only teaches "how to represent persuasively the *Individual* opinion of the speaker. By Dialectic, or thinking in common, *universally* valid conceptions are attained in mutual conviction." The boasted reign of Freedom meant the slavery of many to the clever selfishness of a few. This is a parody on the doctrine of the supremacy of *Noûs*; and so we find Socrates protesting against instruction by violence (as it seemed to him), and explaining first to the world the inherent equality of Souls.

13. Thus we have reached the great turning in the history of Thought. SOCRATES displays to the Soul its true self; and the inborn freedom of others. It must neither abuse its own liberty, nor curtail the

independence of its fellows. Safety consists in acknowledging some restraint to one's own will, and some reverence for the rights of others. It will not be difficult to show (as I hope some day to be permitted to do), that all the writings of Plato may be grouped round these two main ideas; in simplest terms, duty to *self* and *others*. It is the *double attitude of the wise man, as apostle and mystic*, that engages his attention. It is through consciousness of his own dignity and the beauty of a free Soul, that he consents to care for others, and descend from pure contemplative delights to the lower world of civil strife and disappointment. He is both proud and humble; self-centred in a sense, yet self-sacrificing. And this conception of the true Sage has never become old. Often overclouded or forgotten, it has been ever renewed by the benefactors of mankind, in the same form in which SOCRATES and PLATO introduced it.

14. I do not propose after this retrospect to detain you, by examining the minuter points in PLATO's teaching. A *rapid* survey is perhaps obscured rather than illustrated by accumulation of detail; yet again, detail is valueless, unless seen by the light of a single main principle. To-day, I have proposed to myself the former course; in later papers, I may hope to follow a more accurate method. I am satisfied now, if I have given a clear if not a novel sketch of the real, underlying causes, that led the Greeks first to wonder about the government, and the making of the world; then, advancing a step in the process of self-recognition, to dimly descry intelligence in Nature, and to carry inquiry into the field of politics; and then, soaring as man must, above the visible, above the social sphere, to investigate the ground of Self, if haply they might there find a cure for the chaos they had discovered in the other two worlds, which they now transcended. Behold the wise now entering the mysterious recesses of this third world, to which man belongs no less than to Nature and the State.<sup>8</sup>

It is from this unseen world, derided by some,



disregarded by others, that the decayed fabric of the Commonwealth no less than the world of Nature receives new life and vigor, from time to time, when either favoured ones ascend thither, as ST. PAUL truly, as Mahomet pretended; or citizens of the spiritual region descend to us, with revelation of the divine.

15. For, as PHILO might tell us, it lies behind the transformations of the sensible and the ethics of the Social. Neither can exist without it, and misfortune will befall those States who attempt to construct a community on the mere unproven statement of the Brotherhood of all. Man, driven back in humility and disappointment from the Kingdoms of Creation and government, and examining himself, steps unconsciously across the threshold, and finds his greatest treasure was all the while close at hand. It is a world of paradox. Despairing of knowledge of Nature and the State, we are reduced to know ourselves, and lo! we find God within.—Seeking to discover, we learn to lose ourselves. We know not whether to be cast down at our own nothingness; or to rejoice at the great relationship we lately recognise. Limiting our sphere of inquiry to narrowest space, we find the All in our own nonentity. Experience has taught us the futility of knowledge from without; and we are enabled to reconstruct it from within. It is none other than the world of self and God, undreamt of by the SOPHISTS; a true self, because seen in the light of its highest affinity; proud, for now for the first time it learns its own value; yet humble, at the unworthiness of its pursuits and ambition.

16. Why have I called this world, the repairer of the decaying moral fabric? Because, without this sense of divine nearness, gathered only by communion with self, custom and convention must always exercise ever less influence over us. Perhaps most of mankind are contented with the ordinary sanctions, supplied by Social or Political system. But let these once be questioned, and examined, and they collapse, as when the SOPHISTS took them for man's natural

enemy, the coercers of individual liberty and genius.<sup>9</sup> If they are to remain, we cannot patch them up with mortar of this nether sphere. Nor can we build a social fabric, unless we have a divine pattern.

17. What perhaps strikes us most in Pre-Socratic thought? The farness of God; nay, the utter banishment of the divine from men's studies. The finding of the True Self is indeed Theology; and without it no one has discovered the true secret or end of his being. Utterly godless and indifferent are these representatives of Greek ingenuity, and they imagine foolishly they can know man, and his destiny, or make his life happy here, without theological studies. But human nature rebelled, and raised up in Greece Socrates and Plato<sup>10</sup> to tell us of our real Self, our real dignity. No one, in these days, need ask pardon for bringing forward PLATO, when we consider how like are our own days to his, which he sought to reform.

#### NOTES.

1 See, on INDIVIDUALITY of the GREEKS, *e. g.* Hegel, "Phil. of Hist." "The highest form that floated before Greek imagination was Achilles, . . . . the Homeric youth of the Trojan war." He is the ideal youth of *poetry*, who *begins* the life of Greece: Alexander, the ideal youth of *reality*—"the freest and finest individuality that the real world has ever produced"—completes and concludes the life of youthful achievement.

In distinguishing three periods in Greek History, the first is to Hegel "that of the growth of Real Individuality."

In noting the earliest stimulus to contemplation, he says: "Greek freedom of thought is excited by an alien Existence, but it is free because it transforms and virtually reproduces the stimulus by its own operation." This phase of Spirit is the mean between the Loss of Individuality on the part of man (as in the ASIATIC principle), and Infinite Subjectivity as pure certainty of itself. "Setting out from surmise and wonder, the Greek spirit advances to definite conceptions of the hidden meaning of nature." Man's natural side "is developed in a spiritual direction to Free Individuality; so that the character is not placed in relation to universally valid moral authorities, assuming the form of duties [How soon Cephalus abandons the debate!] but the Moral appears as a nature peculiar to the individual. . . . This stamps the Greek character as that of Individuality conditioned by Beauty," and after further consideration, "Such are the qualities of that *Beautiful Individuality*, which constitutes the centre of the Greek character. The exhilarating sense of personality, in contrast with sensuous subjection to nature and the need not of mere pleasure, but of the display of Individual powers,—in order thereby to gain special distinction and consequent enjoyment—constitute therefore the chief characteristic and principal occupation of the

Greeks. Free as the bird in air, the individual only expresses what lies in his untrammelled hum in nature, to have his importance recognised."

So e. g. in Gymnastic contests "Man shows his Freedom, for he has transformed his body into an organ of Spirit." So again, "The Greek Gods are to be regarded (not as allegories, or abstract beings), but as Individualities." In his relation to Nature the Greek shows the same principle, neither crouching before it as the Savage, nor absolutely denying its existence; but moulding it into spiritual forms.

2 Hegel: "The Jews possess that which makes them what they are, through the *One*; consequently, the *Individual* has no freedom for itself. . . . The *Individual* never comes to the consciousness of independence; on that account we do not find among the Jews any [say rather "any definite"] belief in the immortality of the Soul; for Individuality does not exist in and for itself."

How much PHILO must have learnt from the Greeks, before he could use language like this: DEC. ORACC. §10. *Λιγὸν μὲν οὖν ὅτι βούλεται καλλίστον ἀναδιδάξαι μαθήματα τοὺς ἐντυγχάνοντες ταῖς ἱεραῖς γραφαῖς ὡς ἄρα καὶ αὐτὸν εἰς ἑκάστους, ὅταν ἡ νόμιμος καὶ θεῶν καταπεσιδῆς ἰδοῦντος ἔστιν ὅλα ἐξενεῖ πολυανδρῶποσίτω, μᾶλλον δὲ καὶ πᾶσιν ἔθενδιν, εἰ δὲ περαιτέρω προελθόντα εἶπεν, καὶ παντὶ τῷ κόσμῳ.* I would call special attention to the significance of this passage.

3 The ROMAN State: Hegel terms this, "the *Manhood* of History; "True manhood acts neither in caprice of a despot, nor in obedience to a graceful caprice of its own, but works for a general aim, in which the individual perishes, and realises his own private objection only in that general aim. . . . Free *Individuals* are sacrificed to the severe demands of the *National* objects, to which they must surrender themselves. The Universal subjugates the *Individual*; they have to merge their own interests in it." Later in the same volume: "In deadly contraposition of the multiform variety of passion which Greece presents—that distracted condition which whelms good and evil in one common ruin—stands a blind Fate, an iron Power. . . . and this crushing Destiny is the Roman Power. . . . the irresistible power of circumstances, to which *Individuality* must bend. . . . chosen for the very purpose of casting the moral units into bonds." "The world is sunk in melancholy; its heart is broken, and it is all over with the Natural side of Spirit, which has sunk into a feeling of unhappiness."

4 RETIREMENT FROM POLITICS. Commenting on the boast of PERICLES, Thucyd. II. 40. *φιλοσοφῶμεν ἀντὶ μαλακίας*, Hegel adds "for when men give themselves up [entirely] to Thought, they drift farther and farther from the practical—from activity for the public, for the common weal." Cf. the answer of ANAXAGORAS (Diog. Laert. III.); The tendency of PLATO's teaching (Rep. VI. 496); the extraordinary conceit of THEODORUS, (in Philo Omn. Prob. Lib. §18); PHILO's own recommended answer to the exile, *πᾶσα γῆ μου πατρίς*, Omn. Prob. Lib. §20; and his habitual use of *κοσμοπολίτης*; ARIST. Plutus, 1151, and the selfish definition of a Fatherland;—finally, on the other side, the deliberate aim of CICERO in the books *De Republica* to stimulate a waning patriotism, and to reconcile practical duties with speculation, by making (in *Somnium Scipionis*) the latter in some sense a reward for due performance of the former.

5 THE DEGRADED CONCEPTION OF *νοῦς* OR INTELLIGENCE. A very singular and instructive passage may be found in PHILO's treatise *De Sacrificantiis* where he enumerates those who are banished from the Courts of the Lord's house: §14.

*Τετάρτους δὲ καὶ πέμπτους ἐλαύνει, πρὸς μὲν τὸ αὐτὸ τέλος ἐπειγομένους, οὐ μὴν ἀπὸ τῶν αὐτῶν*

βουλευμάτων Ἀμφότεροι γὰρ ζηλωταὶ μεγάλου κακοῦ, φιλαυτίας, ὄντες, ὥσπερ τινὰ κοινὴν οὐσίαν διενείμαντο τὴν ὅλην ψυχὴν, ἐκ λογισμοῦ καὶ ἀλόγου μέρους συνεστῶσαν, κ. τ. λ.

We have now to deal with the class he styles champions of Selfish (or subjective) Intelligence.

οἱ μὲν οὖν τοῦ Νοῦ προστάται τὴν ἡγεμονίαν καὶ βασιλείαν τῶν ἀνθρωπείων πραγμάτων ἀνάγουσιν αὐτῷ, καὶ φασιν ἰκανὸν εἶναι καὶ τὰ παρεληλυθότα μνήμῃ διασώζειν καὶ τῶν παρόντων ἐρρώμενός ἀντιλαμβάνεσθαι καὶ τὰ μέλλοντα εἰκότι στοχασμῷ ἀνισοῦσθαι\*, κ. τ. λ.

The singularity of the passage lies in the apparent innocence of this boasting. We ask with surprise why these spiritual followers of ANAXAGORAS are condemned to exile from the sanctuary, §16. (after a similar, yet far more intelligible rebuke of the *προστάται αἰσθησεων*):—Τοιαῦτα συνεύροντες οἱ τε τοῦ. Νοῦ διασώζονται, καὶ τῶν αἰσθησεων, κ. τ. λ.

This gives the clue: their hearty praise of Intelligence is but a glorification of Self: the real subject of their panegyric is not the wisdom and benevolence of a Divine Disposer, but the cunning of the human *subject*. (Erdmann, in the transition to the Sophists.) Such are the perverters of philosophy: PHILO (Omn. Prob. Lib. §1):—λέγω δὲ μὴ καθαρούς, ὅσοι ἢ παιδείας εἰς ἅπαν ἄγευστοι διετέλεσαν, ἢ πλαγιῶς ἀλλὰ μὴ ἐπ' εὐθείας αὐτῆς ἐγεύσαντο, κάλλος τὸ σοφίας εἰς τὸ σοφιστείας αἰσχος παραχαραξάντες.

PHILO, De Spec. legg. III. 34. (Philosophy is the fountain of all blessings, but only if rightly used.)

Ἦς ὁ μὲν ἀρνούμενος εἰς κτῆσιν καὶ χρήσιν ἀρετῆς ἐπαίνειος, ὁ δὲ ἔνεκα πανουργίας καὶ τοῦ κατσασοφίσασθαι τινα ψεκτός, κ. τ. λ.

5 SLAVERY of those who deem themselves FREE.—The Paradox of PHILO'S Omn. Prob. Lib. §7:

τῶν ἀνθρώπων παρ' οἷς μὲν ἂν ὀργὴ ἢ ἐπιθυμία ἢ τι ἄλλο πάθος ἢ καὶ ἐπίβουλος κακία δυναστεύει, πάντως εἰσὶ δούλοι, ὅσοι δὲ μετὰ νόμου ζῶσιν, ἐλεύθεροι.

Man first revolts against the seeming tyranny of Law, and only later discovers what he thought an arbitrary enactment, engraven on his own heart, as a condition of his being and happiness. (This recognition, in and through antithesis, is one of Hegel's lessons.) For those, to whom this awakening has not yet come, slavery is the best condition: §8, where Isaac seeking true welfare of Esau, prays that he may serve his brother:—λαβὼν οἶκτον ὁ κοινὸς αἰφύην πατρὸς τοῦ μὴ ἐπ' ἀρετὴν ἡκόντος εὐχεται ἵνα δουλεύσῃ τῷ ἀδελφῷ, τὸ δοκοῦν μέγιστον εἶναι κακὸν δουλείαν ἀγαθὸν τελειώτατον ὑπολαμβάνων ἀφρονν, whose natural and evil will is prevented from mischief and guided to better objects by his master. This is the relation to the

DEITY of the lowest class of believer, both in PHILO and CLEMENT of ALEX. Over them GOD rules in his second principal power, *kingly* or punitive; they serve as yet thro' fear. They may pass into a higher stage, or recognition of Love and mercy in their *creator*. This is the passage from Servitude into Friendship, on which subject both writers are eloquent. (There is a higher flight even than this; but it shall not detain us now). Such lessons as these, still applied in our nurseries of to-day, seem to have been entirely forgotten in the world of politics for at least a century.

6 Here is the CRISIS: Shall self reflection and study of our own nature lead us only to license Self-worship? or to recognition of higher yet kindred natures, whose faithful obedience to law should be our model? The influence of pure *physical* speculation is similarly doubtful: PHILO Par. Col. §3.

φιλοσοφίας, ἢ τὸν νοῦν εἰζωκισμένον θνητῷ σώματι μετεωρον αἶρουσα παραπεμπει μίχρις οὐρανὸν καὶ τὰς ἐν αὐτῷ μακαρίας καὶ εὐδαίμονας φύσεις ἐπιδείκνυται, ζήλον ἅμα καὶ πόθον ἐνεργαζομένη τῆς ἀτρέπτου καὶ ἐναρμονιον τάξεως, ἣν οὐδέποτε λείπουσι πειθόμενοι τῷ ταξιάρχῳ.

This is not the invariable result of the contemplation of Nature, as PHILO himself knew well. It is seldom that an Abraham arises to leave the land of the Chaldaes; and even he will have to pass through self-knowledge before he finds God. Yet on some natures it has an influence above introspection. "Ah my friend," says the Abbot Pambo, in Kingsley's *Hypatia*, "we must look out and around us, to see what God is like. It is when we persist in turning our eyes inward, and prying curiously over our own imperfections, that we learn to make a God after our own image, and fancy that our own darkness and hardness of heart are the patterns of his light and love" . . . . "Shall I shut my eyes to those invisible things of God, which are clearly manifested by the things which are made, because some day they will be more clearly manifested than now."

Philo's sketch of the recognition of GOD from the sights of Nature is unhistoric, though it may be true for certain minds: (Spec. Leg. III. §34.)

7 A recent English translator of Hegel's Hist. of Phil. has in his preface: "The goal of this contention is . . . . the self-realisation, the complete development of Spirit, whose proper nature is Freedom—Freedom in both senses of the term, *i. e.* liberation from outward control, inasmuch as the law (to which it submits) has its own explicit sanction; and emancipation from the inward slavery of lust and passion." At first tempted to reject restraint as mere thralldom to the stronger, or convention of the many, which the clever must outwit,—Philosophy here reaches a clearer definition of Spirit and of Freedom, whereby she restores all such laws, no longer in virtue of mere external force, but of an inner sanction.

Again: "The essence of Spirit is self-determination or Freedom. Where Spirit has attained mature growth, as in the man, who acknowledges the absolute validity of the Dictates of Conscience, the *Individual* is a law to himself. But in lower stages of morality and civilization, he *unconsciously projects* this legislative principle into some governing power; and obeys it as if it were an alien, extraneous force, not the voice of that spirit of which he himself (at this stage imperfectly) is an embodiment. In History we see "the successive stages by which he reaches this consciousness, that it is his *own inmost* being that thus governs him." After all, he muses, "it was *myself* all the

time, who was imposing the law, against which I once foolishly rebelled." Hegel again says: "While *we* (the mature age) obey, because what we are required to do is confirmed by an *internal* sanction, *there* (in Oriental States) the Law is regarded as inherently and absolutely valid without a sense of the want of this *subjective* confirmation. In the Law men recognize not their own will, but one entirely foreign."

8 The THIRD WORLD of Man's Being.—The student of philosophy might make a suitable beginning from the terse and pregnant language of PLOTINOS, V. 9. where we may find a complete summary of all systems of the universe.

Here PLATO enters; it is his world of Ideas, which mediates between the motionless Unity of the ELEATICS, and the flowing inconsistency and hazard of HERACLITUS or the ATOMIST; between an impossible Deity, and a world of change; between the Immortal and the perishing; between eternal Truth, and the several slowly acquiring, soon perishing searchers after knowledge; in fine, between the One, and the infinite forms of the Manifold. For in this higher world, we find not rigid unity, but unity in diversity: all things are united by the embracing circumference of Eternal *Nous*, where they are *many*, yet *one*. This is the world, whence we learn to rebuild our own anew, and it is within us. Contemplation of Nature and the State, or immersion in them, cannot teach us the secret of humanity. That we must learn in ourselves; where we discover the objective Law we had once mocked.

9 COLLAPSE OF MERE ROUTINE.—Similarly Hegel, about to speak of the German world, and the influence of the Reformation: "From that epoch Thought began to gain a culture properly its own: principles were derived from it, which were to be the norm for the constitution of the State. Political life was now to be consciously regulated by reason. Customary morality, traditional usage lost its validity; the various claims insisted upon, must prove their legitimacy as based on rational principles. Not till this era, is the Freedom of Spirit realised."

10 In Plato's recognition of the Divine, and its affinity to man's soul, we reach the stage where "The Supreme Law of the Universe is recognised as identical with the dictates of Conscience—becomes a 'law of liberty'. Morality—that authority which has the incontestable right to determine men's action, and which therefore is the only absolutely free and unlimited power—is no longer a compulsory enactment, but the free choice of human beings, [nay, our very selves].

Similarly, in the mystic Kingdom of the Spirit, when man attains complete Union and Harmony with God, not merely as single historic and temporal event, as in the former Kingdom, but as an eternal fact for each individual.

"The *Second* is that of manifestation in an individual being, standing apart from mankind generally, the SON. The *Third* is that in which this barrier is broken down, and an intimate mystical communion ensues between God in Christ and the Regenerated, when God is 'ALL IN ALL.'"—[Translator of Hegel, Bohn's series.

To conclude then. Man sees the perfection of his nature, risen from physical and political immersion, in *unity with the Divine*, in the third world of his being, or in the third Kingdom of the Spirit; finding true liberty not in protesting against Law, but in welcoming it as in harmony with his own inner conviction. Transcending the limits of visible creation, he approaches the Deity, recognising there in a sense himself, and fulfilling the ancient paradox of being at the same time servant and master. Vide PHILO, Omu. Prob. Lib. §3.

In §10 he answers those who demand visible and actual and historical Sages.

Do we not see in these two selections the Double Duty of the

Sage, that peculiarly Platonic and Christian conception? It is the same in their relation to the world of *Nature* and the *State*: in the *one* it is man's duty to tend and order this nether world (Pseudo-Asclepius §§VIII., IX., X.), nor are we to listen to those who abuse the Material Universe (PLOTINUS against the Gnostics).

So in the *other* world we live in, we have a duty to the ignorant, or suffering; for vice is ignorance, and brings distress in mind and body. We must burn with ardour to remove the true source of misfortune; this is the *ἐπωρικός* of Plato (Plotinus V. 9. 1.) who unites to calmness of a philosophic, the tenderness of an affectionate nature; and who will descend from the heights of reflection and communing with GOD (PHILO, Septen. §3.) to help his brethren in the lesser State, *because* they like him are in GOD's image, (Spec. Legg. III. 15). Moses must descend to reprove and correct the errors of his nation (PHILO, Vit. Mos. III. 19.), and St. Paul (Phil. I. 23) is in 'a straight' between the two duties.

It is this conception of the entirety of PLATO'S WORKS, that now remains to be considered in a subsequent paper.

F. W. BUSSELL.

BRAZEN NOSE COL.  
OXFORD, ENG.



## KEY TO THE REPUBLIC OF PLATO.

In the judgment of the thoughtful and the critical, the Republic of Plato has been regarded as his greatest achievement. Accepting this estimate as just, the question is before us: in what consists this claim, that in this we have the greatest work of a man who in universal human opinion ranks among the very first of men: What is its merit?

Plato elsewhere lays down the proposition that "on every subject there is one method of beginning for those who mean to deliberate well; they must know what the thing is, about which the deliberation is to be, or else of necessity go altogether astray."



In other words we must know what we are talking about, in order to discourse rationally and justly. Accordingly in this case, what is the subject of "The Republic?" What was the aim in the author's mind? What did he undertake to do in the framing and constitution of this work?

As the first step in this enquiry we will assume hypothetically that he did *not* attempt to conjecture and frame for mankind a model *Social-Polity*, a model Political-State. The hypothesis that he thought himself submitting to mankind a model Political-State was seized upon and used against him by his own contemporaries, and countrymen, such as could not, or did not reach the plane of his thought. A critic satirized him by writing a system of "Laws" for his State. And so illy has Plato been read in his thought by subsequent ages, that this sharp satire has, with some feeble and apologetic more modern emendations and contributions, been accepted and incorporated as part, and even a chief part, of the Platonic text. And it is quoted oftener perhaps than any of the genuine works, because the satirist has put into easily apprehensible frame some of the most characteristic phrases taken from the text selected to subserve his purpose of caricature and ridicule. The current apology for the general imbecility of this treatise is, that the author was in his dotage. The presupposition, that we have, or can have the key to Plato—the philosopher—from critics and expositors who have not in their mental constitution the philosophic capacity to reach the plane of his thought and theme, is only misleading.

↓ (1) Plato is always philosophic. His theme and range is the order of causes and first principles—the identification and establishment of *true Being*—the Hemisphere of *Living Forms*, which are motive, effective, and constitutive of the correlated hemisphere of sensible, phenomenal Nature.

↓ (2) Plato is always scientific—in that Nature must be identified as the progeny of the realm of life, as

being established in, and caused and subsisted from the Hemisphere of Real Being. Life is first Principle. Nature is but instrumental. Nature (*Nascor—natus*) is something born, and must be born of something else; it is progeny, not parent. Entity—Being—Life is its source and parentage.

To-day, the universal eminence of Plato in the judgment of mankind is attributable to the essential ideal order and quality of his thought; eminent itself in that it is grounded in the identification of Ideas, Essential Forms, as the first principles of things known and knowable.

Plato therefore as Philosopher is always Ideal, Essential, in his subject and aim. History, Biography, Art, Social Sciences, Political Science, Moral Science, Institutions, Laws, Government, are no where found to be the theme, and end of his contemplations. But Spirit, Life, Causes, First Principles, Essence, Idea, and thence the generations of the mutable and transient orders of things.

Returning to the question, however, namely: What was the aim of the Philosopher in the production of this work,—it is assumed that "The Politeia"—"The Republic," as translated—is a Soul Polity, and not a Social Polity: and that the healthy perfections of the Soul are rooted in the Idea and principle of *Justice*. And as to the mode and process of searching for and identifying this principle and cause, we must find its form and essence in the interior life of the Soul, and not in the conventionalities and notions and workings of an external political State.

But yet as a letter and mythic formula the supposed Social State is used for discourse. It must here be observed however that the conventional Justice of the Political State is not itself the true idea nor even its sufficient image and representative; this is a merely imperfect effect and effigy of the essential idea and cause.

The finding in the conventionalities of the Polit-

ical State the essential form and idea of justice is therefore to mistake the effect for the cause,—an error which leadeth utterly astray in all pursuits of truth.

All effects of justice must be differentiated from justice itself in its idea and principle. This idea and principle is something that causes justness and rightness, and equity, in things of the commonwealth, and it has its consistence and function as cause in the supersensible order—even in the celestial order of producing powers.

This celestial form and cause is then not adequately and truly expressed, in the imperfect effects of it in the literal State. The State then which is supposed to be significative of this celestial form must be flexible about this form. It must transcend and violate the actualities of the literal State in whatever is required for a true conception and discourse concerning the Idea. And this is the *mythic* use of the literal form of the State. Causes are in Logical and actual transcendancy of their effects. The realizations of justice in the forms and working of the political State are but a feeble and inadequate transcript and pattern of the Idea of Justice.

This Idea—a celestial cause primal in Deity, is much obscured in mortal vision. See Plato himself here state his theme, and his proposed method and scaffolding. Says, Adimantus; "Among all you who call yourselves the eulogists of justice, no one has ever yet condemned injustice, nor praised justice, otherwise than as respects the repute, honors, and emoluments arising therefrom: while as respects either of them *in itself*, and subsisting by its own power in the soul of the possessor, and concealed both from gods and men, no one has yet sufficiently investigated, either in Poetry or prose writing. How, namely; that the one is the greatest of all the evils that the soul has within it, and justice the *greatest Good*." "Show us then in course of the discussion, not only that justice is better than injustice, but also what either intrinsically, by itself *makes its owner*, whether concealed or

not from gods and men—the one being good and the other evil.”

The one being even the greatest Good, and the other the greatest evil—a power within the Soul converting the Soul of the possessor to its own kind, making the Soul of the possessor the best possible, or the worst possible.

This statement of the theme is most definite, explicit and final.

The aim then of the philosopher is not to invent a model State, but to discover rather the *Model-Soul*—the Soul in realization of Justice in itself—a state of Health and Righteousness, and Savedness,—and true life on the one hand, and on the other the contrariety, namely, the soul in realization of injustice in itself, a state of disease, impurity, and wretchedness, and destitution of all true life.

In the next place then,—after what method does the Philosopher propose to pursue the investigation? What manner of discourse does he propose to institute?

“I then,” says Socrates, “stated what I thought,—that the Inquiry we were attempting was no trifling one, but one as appears to me, suited for clear seeing (clairvoyant) persons.”

“Since then,” said I, “we are not very expert, it seems proper to pursue some such mode of investigation of it, as if some one should order persons not very sharp sighted, to read small letters at a distance and then discover to them the same letters large elsewhere and in a large field; it would then appear desirable, me thinks, first to read these, and then to examine the less, as it is found that these are the same.”

“We will first then, if you please, inquire in what manner it exists in States; and then we will in like manner examine it in the individual, attentively observing the similarity of the greater to the *idea* of the less.”

Justice in States is assumed to be a similitude of justice itself—an objective likeness; justice itself is

subjective, ideal, essential, causal, celestial in God, and psychic in man; while its political existence is phenomenal.

The Philosopher then proposes to take the phenomenal, conventional manifestation as a letter and symbol of the subject idea; its similitude with the real form affording a vehicle apt for discourse, in which we are to look attentively, from the similitude to the *subject idea itself*.

Language is used not for its own sake, but for a content, and in order to be expressive it must be flexible about its content; its very form and fashion must be determined by the form of the content. In this case the ordinary things, and the ordinary workings of the affairs of the State toward the realization of the form and the spirit of essential justice, is inadequate expression.

The letter must here become even transcendent; it must be stretched, and docked and pruned, even to some distortions in order to constitute a scaffolding for the ascension of the mind in the apprehension of the celestial counterpart and cause. And this use of the sensible forms of Nature, and Biography and History is Myth.

The parable, and fable, and allegory and myth, are each different modes of discourse by means of representatives. And the more exalted the nature of the subject the more mythic must be the representative, that is the more mystic the subject, the more must the representative scenic form violate the literal ordinary consistencies. The law of this order of speech requires that things and animals, and men, and institutions, shall speak and act, and work in various violations of the consistency, and the literal truth of their natural history.

Plato then proposes to constitute a State or commonwealth whose fashion and working shall be so framed as that the mind shall find in it transitional facility, a looking from the symbol to the thing symbolized, from the speech to the thing spoken of—Jus-

tice in the commonwealth, is the ostensible manifestation, the phenomenon of *Justice itself*.

Plato then proposes to search for the *Idea, Justice itself*, whose intrinsic power worketh righteousness in the Soul and in the State as its effects: and he initiates the mythic State as a mode of investigation and search.

Justice in idea, and essence and cause is not to be found in the actual social institutions. In these are the plane of its manifestations and effects only.

It was no part therefore of Plato's design to surmise, and submit for the adoption of mankind a model political state. This matter as an aim lies rather in the province of the politician and Statesman, than in that of the philosopher. And whether or not the Greeks already had as much common sense and science about that, as mankind have since, or ever will arrive at, it consists not with the range of Plato's thought as Philosopher, nor with the common sense and judgement of Plato, or any other noteworthy man, to present to mankind such a formula for a practical system of human society.

This then is a Mythic State regarded in the letter, which in much of its fabrication and working, intentionally violates the common sense and the common plan, and the common proprieties of the mere social and political institutions—as much in the Greek, as in the English and American social manners and tastes and judgments and facts; and not more so than in our own Mythic use of Israelitish and Roman and Scandinavian, histories and Biographies, and occurrences—and many other like uses in our oracular, and Poetic and Philosophic customs of speech.

Hence, as mentioned above, the satirist found his occasion and opportunity to arraign and impeach the author in the tribunal of common sense and taste and judgment, as formulating a most absurd and ridiculous State, for which the Satirist writes a system of the most absurd, and ridiculous "*Laws*." That this is the character of that work called the *Laws of Plato*—this

is not the opportunity for discussing and showing; but I will put my own conclusion in the form, and language of an eminent critical authority [Ast] who affirms "that it is sufficient to read only a page of the *Laws* to be convinced that the treatise was never written by Plato." The occasional Platonic ideas and utterances scattered through the treatise, and so often quoted, are all found in the genuine dialogues, and were selected and used by the satirist as data and material for caricature and ridicule.

This mere caricature of the Platonic Thought is apparently helped out by certain addenda of Essays of some feeble disciples—of all which the volume is a make up.

But that which constitutes the *Laws* as originally extant, is pungent Greek Satire in all its matter and quality—whereat doubtless, all Attica was much amused for the time.

"Show us then," not the mechanism of a Social Polity which shall realize in the social conditions of man, the most consummate order; for this is phenomenal—hence, variable about the social spirit: and what would be befitting the Greek would not befit the modern or other national spirit. And such would not be a philosophic undertaking: it would be to think to formulate a conventional system that shall be permanent and abiding with different ages. Rather then Plato proposes to investigate what justice itself is—what it is "intrinsically by itself," and "what it makes its possessor, and whether or not it is concealed from Gods and men"—and the *Greatest Good* which the Soul has within it."

A man is so far fortunate who is a citizen under a government and laws as wisely and justly constituted and administered as possible, but at the same time he may be much diseased in his own soul with sensuality and avarice and greed and injustice, and tyranny.

Even a commonwealth may be blest with the



most beneficent providence and administration of its laws and government, but at the same time suffer most disastrous declensions in its public morals and virtue through avarice and sensuality and crime.

That which is something else, and more than fortunate and favoring circumstances of institutions and administrations, must be sought and found and acknowledged; that something which shall *infill* and *inform*, first the soul and thence its institutions, and Laws; and that something is a first principle of celestial *Form* and *Power*, working in the Soul, and in Institutions, and making for, all righteousness and true order and health within them.

Such is the nature of man that this source of his well being and true life has been manifest in the light of life, unto all generations and times. The consciousness of, and the search for this principle and power is a universal, in all the enlightened ages. It was never new, nor old, but a day spring in the thought of the Jew, and the Greek the Heathen and the Christian—alike.

Of this we cannot but be reminded that the question—How shall a man be justified? How shall he be made just? lies in the very foreground of the principles and speculative doctrines of our Christian faith.

It is assumed that he that is become just in his own soul, is saved, whatever world you may put him in.

There is an inner state and possession which is the eternal and indestructible blessedness under all possible circumstances, and whether or not this treasure be at all seen by angels or men.

And now what say we? Is it possible or not? Is it probable or not, that the Greek was enlightened to see and know, that the justification of the Soul is the salvation of the Soul, for this and for all worlds and experiences, present, past, and future. And was it therefore perceived by this embodiment of their wisdom, that the most worthy and exalted service

he could devote himself in, would be the revival and establishment of this central truth in the mind and spirit of his countrymen and of his age.

And let us then have done with all this improbable and silly notion about a figmentary political State—which both as a theme and a performance is so inconsistent and unequal in form and tone and dignity and quality and worth, with the general character of his thought, as to require the most damaging exceptions and apologies for gross errors and puerilities, as it must be, while we attempt to read the treatises named the “Republic” and the “Laws” as a model social system devised by the Philosopher.

In this internal Soul polity, then, what is the first principle in its constitution? Plato may be supposed to be always Philosophical in method. His tenet of a philosophic procedure is, “To begin first with that which is first,” first in the Logical order of the systems of life and of nature. Find first then the first principle and cause and pursue its processes, if we would find the Logic of the system and the truth of things.

Truth is the sustenance and raiment and shelter of the Soul: and its chief and essential treasure hereof is knowledge and belief of Truth concerning the Highest—the First cause and Benefactor of all Being, and the first principle and cause of life and motion and being of the Soul itself. Chiefly this order of truth fountains the Soul in its perpetual and eternal parentage.

Says the Philosopher accordingly, “God is always to be represented such as he is.” And, “Is not God essentially Good?” But nothing that is good is hurtful. Does then what is not hurtful ever hurt? Does that which hurts not, do any evil? and what does no evil cannot be the cause of any evil? Good, therefore, is not the cause of all things, but the cause of those things only which are in a right state. Neither then can God, since he is good, be the cause of all things, as the many say, but only the cause of a few

things to men, but of many things not the cause; for our blessings are much fewer than our troubles, and no other must be assigned as the cause of our blessings; whereas, of our troubles we must seek some other causes, and not God."

And again. The Divine and God-like nature is altogether free from falsehood. God then is quite undissembling (simple) and true both in deed and word.

Neither is he changed himself, nor does he deceive others—neither by visions, nor discourse, nor the pomp of signs, neither when we are awake nor when we sleep, or as we phrase it, "The ways of God are righteous altogether and in Him is no variableness nor shadow of turning."

The next principle and power of truth in man is the knowledge of truth concerning the Soul's own nature, and the prime interest and question about this is, Is it an ephemeral and transient existence, or is it eternal and immortal? "What think you then," says Plato, "if men are to become truly manly, must they not be taught these and such other things as shall make them least of all to be afraid of death? or do you suppose that any one can realize true manliness who has this fear in him? But what? Do you think any one can be free from the fear of death, while believing there is a Hades (the abode of the dead) and a dreadful place too, and that in the battles of life he will choose death rather than dishonor and defeat and slavery? Surely not."

Man without a rational Knowledge and belief of the immortal and eternal nature of his own Soul were the most irrational and absurd of all the creatures—a mere ephemera of an hour, aspiring to character, wisdom, and virtue, truth and beauty, and justice, and love, and life divine, while to-night his feeble lamp shall be extinguished forever: The entire existence of such a creature were a contentless and fruitless inflation and the sum of all lying and deception on the part of its Creator. How shall man believe this, and

also believe that God—his Creator, is good and true?

These two convictions therefore in the mind and heart of man—namely, that God is good and true, and that his own Soul is immortal and Eternal—are the fountains of all worthy motive and aim. Supported by these nutrient sources he consistently and rationally builds character for all times and all worlds. And with his spiritual eye and sense exalted to the light of the sun of life, he contemplates and verifies a true and blessed reality. Of such the author affirms "that they have ever in their souls from the Gods a divine gold and silver, and therefore have no need of that which is human—and that it were profane to pollute the possession of the divine ore, by mixing it with the alloy of the mortal metal."

And among the staple fruits of this garden of the Soul are knowledge and wisdom and virtue, temperance and fortitude and health, and honor, and honesty, and faith and righteousness. "Such an one," says he, "if entrusted with gold or silver, will not embezzle it, and such an one will be free from sacrileges, thefts, and treacheries, nor will he ever be faithless, either to his oaths or other compacts. Adulteries, neglect of parents, and impiety against the gods will be found then in any other rather than such a man as this."

Such are some of the fruits in the character produced by that power of which we are in search, and which thus worketh the justification of man. None of these fruits originate or subsist from any external circumstances and conditions whatever, but must be born in the Soul from a celestial parentage.

But the investigation has disclosed so far only some of the characteristics of this estate manifest in the plane of the scientific phenomena. Still the question remains, How cometh this to pass? What is the source and the conscious experimental history? How shall a man become just in his Soul?

In the Thought of the Greek, as indeed in the Thought of all the enlightened ages, the Soul is assumed to be microcosmic—a comprehension in its

constitution of all the principles and forms and powers constitutive of the macrocosm—the great world outside of the Soul. So as that all things, all principles, and all forms and powers constitutive of the great outside world exist also in strictest *counter-part* within the soul of man. And this is the ground and reason of man's capacity to be conscious of and to form knowledge of all things from Deity to the atom.

And the awakening to the consciousness and the knowing of these elements and factors of his being and existence is the experimental process and history, of all the educations and disciplines of the actual life; man could not know that which is foreign to and not himself unless there should exist the counterpart to it within himself.

Wherefore, there exist within the Soul *multitudes*—multitudes of intellections, of thoughts, of reasons, of understandings of judgments; and multitudes of sensations of affections, of desires, of motives, of aims, of will and deeds. Within is an infinity of principles and actors, and these are necessarily related in rational order and process and harmony and peace, or in chaotic order and process and strife and tumult.

Hence there exist within the Soul order and harmony and peace and health and plenty and divine joy; and there exist also in the Soul contentions and strifes and tumults and riots and wars and pestilence and famine and deadly dearth of good. He who does not know this has not begun to know himself.

And these actors in the Soul are distinguished as masculine and feminine in all oracular and philosophic terminology—in all epic and dramatic method the intellectual and rational principles of the mind are masculine, while the sentient principles, the affections and emotions and desires are feminine.

And in these several forms of discourse concerning the invisible forms and powers it is customary to designate them as men and women. In Plato and

Dante and Shakespeare and all such discourse the actors are persons of the Soul, personated merely by the actors on the stage, and these real actors are always distinguished from the outside, individual representatives.

Moreover, the intellectual, and moral powers are progenitors, and they generate thoughts and affections. These thoughts and affections are sons and daughters. And these all are the men and the women and the children of the world within the Soul.

And if you will believe it there are in this method and these terms of viewing the subject, as many men and women and children and other things in the Soul, as there are outside of it: and ere we exhaust the self knowledge we shall discover that there is as much to do, to effect order and harmony and health and peace and plenty among the men and women and children and things in the Soul, as among the men and women and children in the social state.

We have heard much of that internecine warfare between the sensual and the spiritual powers in man, and we have heard also of that peace within which passeth all understanding, and we have heard also that he that ruleth his own spirit is mightier than he that taketh a city: and these things will be greatly magnified in our appreciations ere we shall have solved the problems of life.

And it is here within the Soul, and of these populations of the Soul, that the *Soul Polity* of Plato's "Republic" must be understood: and into this must we look if we would see and know the kingdom of the Heavens. It will be found within us, or not at all.

To be saved from our selfishness, to be saved from our sins, to be made just is a chief business of life, and it is not accomplished as some may imagine. Think we there is any justification in process within a Soul dreaming of Elysian heights and immortal joys to come, while all these hosts of thoughts and affections and desires and appetites and passions and ambitions are steeped in Lethean Sensuality? Can any

form of ticket worn in the pocket avail anything to exalt such possessor to participation in the Empyrean Hallelujahs?

"The gates of Hell are open night and day;  
Smooth the descent, and easy is the way;  
But to return, and view the cheerful skies  
In this the task and mighty labor lies."

The man must know himself, a labor much declined. He must know himself in his intellectual and moral principles and powers, in his own thoughts and affections and ambitions and desires and passions and will and way. And more than this, he must establish his Intellectual and moral powers as guardians and rulers over his animal nature. In this guardianship his intellectual and moral forces must be a unit—the house must not be divided against itself. His intellectual faculties whose function it is to see and to know what is right and true and good, and his moral powers of feeling and knowing and believing what is right and true and good must watch together, and walk together and work together and fight together against all invading enmities and foes, if he would establish and maintain the celestial order and rule in the commonwealth within. These are the relations of the Mythic men and women and children treated of in the Republic of Plato.

The Soul that is unconscious of, and uninformed of these conditions and reasons of divine order and peace and is actually void of them—put in whatever place you can imagine, is in the same condition of destitution still. It would seem as wise to take a pig and put him in a heavenly place, as if that could make any other than a pig of him. He would root up the place and make a sty of it.

A divine polity within the Soul, then, a "kingdom of Heaven within you", is thus seen to be the Politeia which Plato seeks to disclose and establish in the view and belief of his fellow-men. And what lower order of theme—what less important subject should most probably engage the best thought, and



the labor of producing the greatest work of the life of a man so eminent in the discussion of the problems of the inner nature of man and of the world.

But so far the investigation has reached merely some characterization of the fruits—the productions of the influx of a regenerating principle in the Soul, and still the question recurs—how does it come to pass? “We were inquiring,” says Plato, “into this—what is the nature of justice; and we were in quest also of the perfectly just man, how he became so, and what was his nature if he really exists.”

With us, the natural history of the working of this principle and the production of these fruits, most briefly outlined are, that by means of ordeal, and a quickening unto reminiscence, of the goods of the Father's house—determination to arise and go to the Father, and through confession and obedience and duty and service and love of good and truth and beauty and purity the Soul shall reach the best abode. All which is the reversal and contrariety of the career of dissipation and sin—the strewing of the portion of goods in riotous living—the delights of sensuality.

But man is a moral free agent, and this history must be initiated in the motions of his own mind and will. He must voluntarily turn his mind and heart in contemplation and desire of what is most divine. He must arise and open his door and admit the gentle angelic stranger who stands without knocking, knocking, and waiting that he may be admitted; and straightway shall he be led in the way of all truth and duty and service.

And accordingly also says Plato, “He then who is averse to a course of discipline, especially if he be young, and has not understanding to discern what is good, and what is otherwise, cannot be considered a lover of instruction nor a disciple of wisdom,” but on the other hand he is the true disciple, who is desirous of learning the truth, “who has a ready inclination to taste of every branch of this learning and enters with zest on its study, and is insatiable thereof,” who is free

from falsehood and never willingly admits a lie, but rather hates it through the love of truth. "A man will imitate what he admires as soon as he is conversant with it, and when occupied with what is divine and orderly, becomes himself divine and orderly, as far as lies in man's power."

But says he, "In the subjects of *human* knowledge the *idea of the Good* is the last object of vision and hard to be seen; and when beheld it must be inferred from reason to be itself the cause of what is right and beautiful in all things—generating in what is visible both light and its parent also—(viz, the sun)—while in that which is intelligible it is itself the sovereign producing truth and intelligence; and it must be seen too by him that would act with judgment.

But just as the eye cannot turn otherwise than with the whole body from darkness to light, so also one must turn with the whole Soul (with the intellect and the affections) from sensible objects until it has become able to endure the contemplation of what is *Being* itself, and of what is most apparent of Being: and this we term *the Good*."

But again it remains—How shall a man be willing and be able to turn himself in vision, and in contemplation and influx of this vivifying, enlightening, guiding and potent fountain? The answer is, that this capability of turning himself voluntarily exists as innate endowment. This vision of the spiritual verities is stated by the philosopher in the terms of the conditions of external corporeal vision as follows:

"With reference to the sense of seeing and the objects of sight—do you not perceive that they require something?" "What is this requirement of which you are speaking?" "What you call light.—This sense of seeing then and the power of being seen are no unimportant ideas, and are connected by a bond more precious than all other bonds, if light be not valueless."

"Whom then of the gods of heaven can you as-

sign as the cause of this—that light makes our light to see, and visible objects to be seen in the best manner?” “It is evident that you mean the sun,” replies the interlocutor. “Does not sight then derive its nature through its relation to this God?” “How? The sight is not the sun, nor is that the sun in which light is engendered, which we call the eye. No. But yet methinks, this at least of all the organs of sense is most *sun-like*—and the power which it possesses does it not possess as dispensed and emanating hence (from the sun)? Is not the sun then, though not sight itself, but the principle thereof, seen by sight itself? It is so. This then be assured is what I called the offspring of the *Good*, that which the *Good* generates, analogous to itself; and what this is in the sphere of intelligence, with reference to intellect, and the objects of intellect, that the sun is in the visible world with reference to sight, and sensible things.”

And furthermore, “you will say that the sun imparts to things visible, not only their visibility, but likewise their generation, growth, and nourishment, though not itself generation. We may say therefore as to things cognizable by the intellect that they not only become cognizable from *the Good*, by which they are known, but likewise that their being and essence are thence derived—while *the good* itself is not essence but beyond essence and is superior to it, both in dignity and power.”

As in Nature the light of the sun causes all illumination and visibility and vision of things and its heat causes all animation and growth, so also in the world of life does the spiritual sun illumine and cause visibility and light and the beholding of the verities of the spirit, and it also quickens and moves and nourishes the Soul: and man is related to all the dispensations of the Divine Sun of the Heavens, as the objects of physical Nature are related to the dispensations of the light and heat of the Natural Sun.

And further and lastly, in identification of the transcendental and spiritual idea and aim of the au-

thor in this work I will quote in conclusion: says the interlocutor, "you mean in the state we have now established, which exists only in our reasoning, but I think has no existence on earth. But, said I, in heaven a paradigm of it is equally manifest for any one who is inclined to contemplate it, and on contemplating to regulate himself accordingly; and to him it matters not whether it does exist, or ever will exist anywhere here;—for he would perform the duties of this city alone, and of no other."

I heard a very eminent and very orthodox Christian clergyman affirm that Plato was a regenerate man in the Christian idea of the term. No man can so frame and amplify such views and discourse of these doctrines of life without the most profound experimental acquaintance with this subject. And now there can be no reasonable doubt that the above named city, an exemplar manifest in heaven to him who is willing to contemplate it and become allegiant to it—can be no other than the celestial city of our Faith which is seen by the faithful descending from out of heaven into every seeking and obedient and faithful Soul—a celestial polity within the Soul, descended from above—and not a Social Polity framed for the regulation of the external relations of men and women and children—the function of the politician and the statesman rather than the philosopher.

This paper is an attempt to suggest most briefly the key to the Platonic text of the "Republic." To expose adequately its great content would require volumes.

The theme itself is exhaustless for its depth and height.

H. K. JONES.



## A STUDY OF THE PHÆDO.

Death does not differ at all from Life, says Thales, the oldest of the Ionian sages. It was not, according to this view, an extinction of being, but rather another phase of existence, a changing of the scenery in the theatre of life, and perhaps the opening of a new chapter in the volume of our history. We have no good cause, then, to think of it with dread, or to regard it as a calamity entailed upon us by an unpropitious destiny. It is more reasonable to contemplate it as a stage in human experience like adult life supervening upon the period of adolescence. We observe children eager to personate men and women, and their very sports representing what they hope to become and accomplish when they shall have attained mature years. In like manner it is natural and proper for us to think upon our own possibilities when we shall transcend the present conditions of corporeal existence, and participate in the life beyond. Thus may we attain the true purpose of our career and discipline as above the life and fate of the beasts that perish. Immortality, we may bear in mind is more than a mere continuing of external circumstance and consciousness; it is rather an awaking as out of sleep into the perception of life in its nobler and more genuine quality.

Hence Euripides very pertinently asks, who

knows whether in reality our living here is not death, and our dying an advent into life? The philosopher Herakleitos declared more positively that we live the life here which is as death to the celestial beings, and that what is death to us is to their apprehension the genuine living. Another sage illustrates this concept by an ingenious playing upon Greek words, remarking that the body or *soma* is the tomb or *sema* in which the soul or personality is inhumed. Sokrates is represented as discoursing upon the subject with Theodoros in this wise:

"Evil can never cease to exist, for there must always be something which is antagonistic to good. It can by no means, however, have a place in the Divinity, but of necessity must move and operate around this mortal nature and region. We ought, therefore, to endeavor to fly away hence as rapidly as we are able. This flying is the becoming like God so far as this is possible; and to become like God is to become holy and just through wisdom. Nor should men shun vice and pursue virtue merely in order to seem good. This is the truth: that God is in no sense unrighteous, but is perfectly righteous; and he among us who is righteous is like Him. The knowing of this is wisdom and true excellence."

In the estimation of his disciples, such a man was Sokrates himself, the best, the wisest and most just of all living in his time. He was so regardful of what was due the Divinity as never to undertake anything unless first asking for guidance; so just toward human beings as never to do even the very slightest injury to any one, while he conferred many and great benefits on all with whom he had any dealings; so temperate and chaste as not to indulge in any appetite or inclination at the expense of whatever was modest or becoming; so intuitive as never to err in judging of good or evil, or ever to need the help of others in order to discriminate aright. Thus he was able to discourse upon all manner of subjects and explain them with the greatest accuracy, and to pene-

trate the minds of men so as to perceive the right moment for reproving wrong, and for stimulating to the love of excellence. His discourse was sometimes serious, and at other times gay and apparently frivolous, but he always had something in it which was improving. When he prayed he made use only of the petition that the Divinity would give him those things which were good. In his association with others he strove constantly to promote their happiness.

The last of the *Dialogues* will always be memorable. The gravity of the event was exceeded by the sublimity of the topics included in that discourse. He is apparently setting forth the great facts of human existence as they were known by himself, and what had been told by professed eye-witnesses. Hence to the intelligent, the *Phaidon* will always be a sacred classic, the repertory of the profoundest knowledge, unfolding the scope, the aim, and essential quality of life.

It is hardly worth our while to be overnice in regard to the entire genuineness of these or other utterances which have been imputed to Sokrates. There was a practice among teachers in former times to ascribe their works to some honored individual or ideal personage, and many also interpolated their own glosses and sentiments into the discourses of others. The analects, parables and maxims of Buddha, Zoroaster and Kon Fusi have doubtless been subjected to such a process; and innumerable compilers wrought upon the *Tablets* of the Egyptian Hermes. If, therefore, a similar course was taken in the matter before us, it would not be remarkable. Sokrates was the seer and oracle that Plato credited with the sublime lessons which he embodied in suitable form to be preserved and transmitted through subsequent ages.

On the day that Sokrates was condemned, the sacred ship had sailed to Delos with the solemn embassy to Apollo on board. It was in commemoration of the deliverance by Theseus, and during its absence



no one might be put to death. Accordingly he lay thirty days in prison awaiting her return. The fatal period had come, and the ten Doomsmen of Athens with their notary promptly notified him of the event. His friends also hastened earlier than usual to be with him. They found him liberated from his fetters, and sitting beside his wife. He was contemplating the agreeable sensation produced from the removing of the chain. Pleasure and pain succeeded to each other like day and night, or the fabled Dioskuri. They are wonderfully related, he remarked; they will not be present to a person at the same time, yet if he should pursue and attain the one, he is almost always obliged to receive the other.

To the enquiry respecting his purpose in composing a hymn to Apollo, and putting several of Aesop's Fables into verse, he answered that he only sought to obey perfectly the voice of his divine monitors. A dream had often visited him during his life, in different forms; always telling him, however, to apply himself to the art of the Muses. He had understood it as encouraging him to the pursuit of philosophy; but since his imprisonment he had thought that popular music might be what was signified, and that it would be safer for him not to go before he had made some poems. "I am going to-day," he added: "Tell these things to Evenos, and bid him follow me as soon as he can."

"He will not be at all willing to comply with your advice," replied Simmias, who had understood the message in its most literal terms. Every one who worthily engages in this study will be willing, Sokrates declared; only he will not commit violence on himself, for this may not be done. This apparent paradox led to further discourse. Sokrates admitted that the doctrine of the Mysteries which represented the corporeal life as a kind of prison from which it is not lawful to break out, was not easy to understand. It is well said, however, that the Divine beings take care of us, and that we belong to them; hence a man

ought not to take his own life, before it is made necessary. The questioners then demanded why a wise man should desire to die and leave these best of masters. Sokrates replied that if he did not expect to go among other divinities who are both wise and good, and among departed men who are better than any here, it would be wrong for him not to be grieved at dying. "I can positively assert, however, if I can assert anything" said he, "that I am about to go among gods who are good masters, and I hope also, though not so certain of it, that I shall be with good men. There is something, I am sure, awaiting those who die, and it will be far better for the good than for the evil."

He presently explains the death which the philosopher contemplates and desires. All agree that dying is the separation of soul and body. The philosopher may not be anxious about the various pleasures, as of eating and drinking, sex, or the other corporeal delights, like costly garments and other adornments. He will hold them as subordinate and inferior; and in such matters will endeavor to separate his Soul from the communion of the body. This, to the generality of human beings, will appear to be a life not worth the having, and he who is thus indifferent to such pleasures, will be accounted as good as dead.

In the actual acquiring of knowledge the body is an obstacle. It is virtually agnostic, and its senses do not help us learn anything with accuracy. Even in our modern time, the highest attainment of sense-perception only indicates a great unknown, unthinkable Force, which is neither cognised as intelligent nor as intrinsically good. Evil, by its intimate relations with the body, more or less contaminates the Soul, and prevents us from the full attaining of that truth which we aspire after. The necessary support of the body subjects us to innumerable hindrances; its diseases impede our progress; and it fills us with longings, desires, fears, fancies, and other absurdities.

The body and its desires, and nothing else, occasion wars, seditions and controversies; for all wars arise from the desire for wealth, and we are obliged to acquire wealth because we are enslaved to the service of the body. If it leaves us any leisure which we apply to the consideration of any subject, it obtrudes itself all the time into the midst of our researches, disturbing and confusing us so that we become unable to perceive the truth. It is plain, therefore, that if we are ever to know anything distinctly we must contemplate it by the Soul alone, without the body and its sensuous faculties. If we hold no intercourse or partnership with the body, except what necessity requires, keeping free from its contamination, we shall come nearest to actual knowing of the truth. Purification consists in withdrawing the Soul as much as possible from the body, and in accustoming it to dwell, so far as it can, both now and hereafter, alone by itself, free from the enthralling of the external and sensuous life. Being thus purified, we shall in all probability, when we are set free, be with others like ourselves, and shall of ourselves cognise in its entirety that which truly is. This is doubtless the fact, for they who are not pure may not attain the perception of the pure.

The true student of philosophy is conscious that this real knowing pertains to the eternal world, and to those only who live as citizens of that world. Hence such, are not afraid or sorrowful at the coming of death, but glad to go where they may hope for the fruition of what they had longed for through life, and for freedom from association with what was repugnant to them. The person who is grieved because he is about to die is not a lover of wisdom, but a lover of his body, of riches, honors, or other sensuous delights. If such a man is brave he endures death when he must, but only as a lesser calamity by means of which he may escape one which he regards as greater. If he keep his passions in subjection, or deny himself of various pleasures, it is for the sake of

delight or advantage which he esteems more highly. Such virtue is a mere semblance, possessing neither substance nor genuineness. It is a trading of pleasures less esteemed for others that are more desired, or of one kind of pain for another. True virtue, on the other hand, subsists through wisdom, disregarding whether pleasure, pain, or fear is present or absent; and indeed it is itself the means of purification from these things, and so a real initiation into Sacred Rites. These were enigmatically classified by the hierophants: "The many carry the wand, but few are enthéast." Many are present in the congregation, but few dwell in the celestial region.

The apprehension exists with many that the Soul upon its separation from the body, becomes itself disintegrated, and vanishes like smoke or vapor. Sokrates replies to this by calling up the world-wide notion that the souls of the dead continue to exist in the invisible world, and are again produced here. Waiving this argument, however, he cites the fact that in the natural world all things and conditions come from their contraries, from one to the other and back again. As waking and sleeping supervene upon each other, so do living and dying. Unless this was the case, if one class of things should not be given back into the place of another, making the circle complete, all things eventually would become in the same form and condition, and cease to be produced. If all living things die and do not revive again, then death will presently absorb them all.

Another argument, hard for many to accept, is that of Recollection. It is repeatedly declared in the Platonic *Dialogues* that what we learn of profound truth is not imparted to us from others, but is a possession of the Soul from the anterior existence. It may be dormant and so not in the consciousness, but it is the province of discipline and experience to evolve it. Our perception of beauty, goodness, justice, holiness, was innate in us before we were born. Either we retain it through life, or forgetting it are obliged

to learn it again, which is but recalling it in the memory. We existed, therefore, in one form or another before our present life on earth. This may not be considered, however, as quite a positive proof that we shall continue to live. Sokrates accordingly points out the distinction between essence itself and compounded bodies; that the simple, unmingled essence, is always the same, while the others are incessantly undergoing change. These are perceived by the bodily senses, whereas essence can only be apprehended by the exercise of thought. To essence, therefore, the Soul is plainly allied and similar. It is accordingly itself indissoluble, and being so, will not be, as many assert, immediately dispersed and destroyed. If the person has pursued philosophy aright, and the Soul has become perfectly pure, it will go to that which resembles itself—the invisible, divine, immortal and wise, and spend the rest of its existence with divine beings. But if a Soul has constantly held communion with the body, through desires and pleasures, thinking that there is nothing real except what is corporeal, which one can touch and see, and drink and eat, and employ sensuously, but hating and shunning what is invisible and intellectual, it must be contaminated and weighed down. Such souls dread the life of the invisible world, and wander among tombs till the corporeal desire that accompanies them brings about again their union to a body, such as their habits shall adapt for them. On the contrary the Soul of the student of wisdom brings the passions into calm, follows the guidance of reason, is not subjected or sustained by opinion, but contemplates intently what is true and divine, and therefore is confident that at its separation from the body it will be set free from human evils and always remain with a kindred essence,—one like itself. It has no occasion to apprehend that it will cease to exist.

Simmiās the Theban dissents from what is now declared. He urges that the Soul is like the harmony of a lyre, the result of the bodily organisation.

When the instrument is broken or out of order, the harmony becomes extinct. It is evident, likewise, he remarks, that when the body is diseased, the Soul, although it is most divine, yet being itself a kind of harmony, must of necessity immediately perish. It does not take Sokrates long, however, to show this analogy to be at fault. We see the Soul in numberless instances opposing the desires of the body; yet if it was harmony it would never do anything except as subject to them. It rules over the body in every particular, exercising absolute dominion, as though it was itself superior and of a different nature. Hence to say that it is a kind of harmony is not correct. Even then, however, it is not easy for the mind to grasp the conception of never-ending existence. We may admit the proposition that the Soul is of longer duration than the body. Nevertheless, the objection made by Kebes is a plausible one, that this by no means renders it certain that it will not eventually cease to exist. It may become exhausted in its career, and its union with the body may prove the beginning of its destruction. Sokrates himself acknowledges this problem to be no easy one, involving as it does the whole question of phenomenal existence. He had been curious himself in earlier life to acquire this knowledge, and learn the causes of every thing, why it came into existence, and why it perished. He presently perceived that the generality of men were fumbling in the dark in regard to this matter, and became afraid lest he too should become utterly blinded in soul by endeavoring to grasp the subject by means of the several senses. Accordingly he next resolved to consider the reasons for which all things existed. He began with the hypothesis that there is an abstract principle of beauty, goodness, magnitude and other qualities. Every thing beautiful owes that excellence to the presence of the pervading principle of Beauty, and everything large is indebted for that quality to its partaking of magnitude. Two qualities, however, that are opposite to each other, like great-

ness and littleness, heat and cold, cannot be present in the same thing at the same time. One will go when the other comes. The Soul brings life to the body, and will not, while present with it, admit the contrary principle of death. Being thus itself the opposite of death, it is accordingly imperishable and will never cease to exist. When death seizes upon the body, the Soul withdraws from it into the invisible world.\*

The Soul alone, therefore, is the selfhood, the personality. Its separation from the body leaves it in its entirety, divested of no quality or character which pertained to it during its career upon the earth. It possesses nothing from the present life but its discipline and development, which may be of very great advantage or detriment at its entrance upon new scenes of existence. Death leaves it free to follow its own controlling genius. There can be no refuge from evil, no safety, except by becoming as good and wise as possible, like God himself. "We should use every endeavor to acquire excellence and wisdom in this life," is the concluding remark of Sokrates, "for the reward is noble, and the hope great."

Perhaps we can close no better than by repeating these words of Nathaniel Hawthorne: "We sometimes congratulate ourselves at the moment of waking from a troubled dream; it may be so after death."

#### ALEXANDER WILDER.

\*Professor Cocker presents the argument of the *Phaidon* in the following summary:

"1. *The Soul is immortal because it is incorporeal.* There are two kinds of existences, one compounded, the other simple; the former subject to change, the latter unchangeable; one perceptible to sense, the other comprehended by mind alone. The one is visible, the other invisible. When the Soul employs the bodily senses, it wanders and is confused; but when it abstracts itself from the body, it attains to knowledge which is stable, unchangeable, and immortal. The Soul, therefore, being uncompounded, incorporeal, invisible, must be indissoluble—that is to say, immortal.

2. *The Soul is immortal because it has an independent power of self-motion*—that is, it has self-activity and self-determination. No arrangement of matter, no configuration of body, can be conceived as the originator of free and voluntary movement. Now that which can not move itself, but derives its motion from something else, may cease



## ON THE NAME OF PLATO.

Great men have not unfrequently been known to after ages by a name different from that which they bore during their lives on earth. Posterity have "called them out of their names," as the Scotch would say. Simple visitors of the London National Gallery have lately been mystified by finding the names of Robusti, Raibolini or Vecellio attached to pictures which they had learned to attribute to Tintoretto, or Francia, or the mighty centenarian, Titiano. But on referring again to Mr. Jameson, they find that both accounts were right, and that Sir Frederic Burton has only been scrupulously courteous in giving to each

to move, or perish. 'But that which is self-moved, never ceases to be active, and is also the cause of motion to other things that are moved.' And 'whatever is continually active is immortal.' This 'self-activity is,' says Plato, 'the very essence and true notion of the soul.' Being thus essentially *causative*, it therefore partakes of the nature of a 'principle,' and it is the nature of a principle to exclude its *contrary*. That which is essentially self-active can never cease to be active; that which is the cause of motion and of change can not be extinguished by the change called death.

*The Soul is immortal, because it possesses universal, necessary, and absolute ideas, which transcend all material conditions, and bespeak an origin immeasurably above the body. No modifications of matter, however refined, however elaborated, can give the Absolute, the Necessary, the Eternal. But the Soul has the ideas of absolute beauty, goodness, perfection, identity, and duration: and it possesses these ideas by virtue of having a nature which is one, simple, identical, and in some sense, eternal. If the Soul can conceive an immortality, it can not be less than immortal. If, by its very nature, 'it has hopes that will not be bounded by the grave, and desires and longings that grasp eternity,' its nature and destiny must correspond."*

old Master his family name. The early Romans were wont, less ceremoniously, to individualize the members of a *gens* (or clan) by indicating some personal peculiarity, such as a squint, a limp, a baldness, an impediment in speech. The name that more than once in human history has awed the world was given to some Republican Julius who had blue eyes. So in England formerly one king was nicknamed from the colour of his hair, another from his length of legs. If the Greeks had the same custom, we might have some misgiving, whether, for example, the name "*Aeschylus*," "Little ugly man," was given to the infant, or the grown warrior.

Now if we are to believe Diogenes Laertius, the author of a sort of Biographical Dictionary of Philosophers, who wrote some five centuries after Plato's death, he whose *avatar* we are celebrating is not familiarly known to us by the appellation given to him by those who had the right to do so on the day when the monthly nurse carried the wondrous babe round and round the blazing hearth of Ariston's home, in the ceremony known as τὰ ἀμφιδρόμια. They named him not Πλάτων, "Broadshoulders" or "Broadbrows," but, with equal prescience, "Aristocles," "Excellent in fame." Augustus Meineke, a distinguished German scholar of this century, in the history of Greek Comedy prefixed to his collection of the Fragments of the Comic Poets, has based upon the statement of Diogenes a somewhat startling theory. Aristophanes in the Ecclesiazusæ, produced only seven years after the death of Socrates, ridiculed the notion of what John Knox has called the "monstrous regiment of women." Was he glancing at the female magistrates of Plato's Republic? Meineke thinks he was, and considers the point to be proved by the contempt expressed in the same play for one *Aristyllus*, a name which he conceives to be a comic diminutive of Aristocles. This hint has been followed up by Krohn and others, who in developing K. F. Hermann's view of the composition of the Republic have inferred (1) that a first draft

of the Ideal State had been published before B. C. 392, and (2) that in the beginning of the 5th book as it now stands the remarks aimed at the comic poets are in fact a reply to Aristophanes. It is not necessary on the present occasion to discuss the difficult questions which have been raised concerning the date and composition of the Republic. But one or two remarks may be advanced as to the statement of the biographer and the comment of the German scholar.

(1) If Plato's real name was Aristocles, is it not rather strange that in speaking of his own absence from the death-scene of his master, he should make Phædo say quite simply *Πλάτων δέ, ειμαι, ἡσθένει*—"Plato, I believe, was sick?" This may at least console us in following the practice of 2400 years.

(2) Aristyllus is the diminutive of Aristos, Excellent, not of Aristocles, "of excellent renown."

(3) Euripides, writing many years before the death of Socrates, is familiar with the notion of a community of wives,\* whence it is evident that what in our time is called the Emancipation of women was talked about in Athens long before Plato formulated his theory. Indeed, Herodotus, in attributing the custom to the Agathyrsi, declares that they alleged for it the very same reason which is asserted by Plato, viz. that it made the whole community to be as brethren, having no diversity of interests.

LEWIS CAMPBELL.

ST. ANDREWS UNIVERSITY,  
SCOTLAND.

\*Eur. Fragm. Protesilaus, 650 Dindorf. (655 Nauck.)



## THE PLATO CLUB OF JACKSONVILLE, ILL.

One summer morning thirty years ago, three friends met in an upper chamber, to decide how they might best inaugurate a plan which should serve once a week to draw them away from the absorbing cares of every-day life, and elevate them to some purer realm, from whose heights life in all its interests might appear in its true relations, and where mind and heart might be so strengthened and sweetened that the toil and stress of life's battle might be more easily and courageously borne. At first it was proposed to read our own Scriptures, taking a portion of them for the text of each day's lesson, but it was not deemed best, lest we might seem to interfere with the established methods of instruction in these themes. The older and wiser member of the trio proposed that we should take up the writings of Plato, and this was heartily welcomed by the others who much desired a better acquaintance with the great philosopher who has left so lasting an impress upon the thought of mankind from his own times to the present day. In this simple way originated, I believe, the first Plato Club ever known on this continent. It was decided that our meetings should be in the morning; that the very prime and essence of our thinking powers might be given to the work. So our readings began, and each week we devoted two hours to the study of Plato.

At first it was rather difficult work for at least two of the party, for we must learn to think under the embarrassment of a new method, and a foreign religion and fashion of living; but we had that most important element in all study, a sincere and earnest love of truth, and we were very desirous to see what light this great thinker might throw on the life problems which were so perplexing us. In a short time another student joined us, but this connection was soon severed by her removal to India and the duties of missionary work there. As time passed on one and another joined us till after several years from fifteen to twenty assembled on Saturday morning, for this day had been selected as best suiting the teachers, of whom there were several in our company. So Saturday morning became Plato morning, with which some of us allow nothing to interfere. And this is our method: Our leader reads from some dialogue and comments as he reads, calling attention to the more vital meanings and elucidating the more obscure, while other members express their thoughts upon such topics as are introduced by the reading. Often very animated discussions take place. In this way we have read and reread Plato's entire works, and each repeated reading has thrown new light upon each subject, and as life's experience has given maturity to our minds we have found ever deeper and deeper meanings in his sentences. Distinguished visitors have from time to time honored us with their presence. Mr. A. Bronson Alcott met with us several times—the genial philosopher, the subtle thinker, the gentleman above all others. Like Spenser's Calidene, attended by the Graces, with him as leader we ascended to aerial regions and their seeming became to us valid and real, the *only* living realities. He recounted to us his experiences at Fruitlands, and in his model school, and together we discussed the project of a school of philosophy ere the Concord School had an existence. Mr. W. T. Harris came stirring our keen intellectual parts with disquisitions on

Hegel, and comparisons between him and the older philosophers. Mr. Davidson discussed with us Aristotle and his differences and agreements with Plato, and unfolded to us the Aristotelean scheme of the universe. Mr. Snider brought his Shakesperian lore to our pleasure and profit, and with them all there was much true and genuine companionship, for we were all earnestly searching for a solution of the great life problems which have taxed the mind of men from the beginning of Time. Many other visitors we have had; some coming from a curiosity to see what it might be that had kept us in company with one mind so long, and others from a real interest in our themes and from all these we received some new thought or inspiration. Many of our visitors would have gladly remained and joined us, if circumstances had favored such a desire. One there was who made frequent pilgrimages from a neighboring city to be with us almost from the beginning, till death removed her to another sphere. Two members have passed beyond the veil; one of the original three at whose house for many years the meetings took place. The other sat in her accustomed seat one Saturday morning, and three days later had passed away from this earth. Removal from the city and other interests have withdrawn some members from our circle, but their places have from time to time been filled by others. We have no conditions of membership save one, the honest desire for an acquaintance with the Platonic thought, so that the club is open to any one who wishes to join it. We are ever more and more certain that a life-time will be all insufficient to comprehend the vast scope of Plato's thought, but he has been a master to us, training our intellects to follow his logical procedure step by step, till his conclusions are planted on solid and firm foundations. Having walked with him in pursuit of some ideal form, we can never again be as ignorant of its nature as before, for his clear vision chases away the darkness of ignorance and opens vistas in every direction as he goes

on, at last leading us to those heights from whose summits new truth becomes visible, new light breaks in on us, and we plant our stakes further out in the Infinite than ever before.

Plato nowhere formulates a system, or forces his conclusions on his readers. He knows that the maker of this universe is an Infinite Being, as also the universe itself in its varied manifestations, and the attempt to circumscribe it within the limits of a formula would only cramp and confine the Soul of man, which is so constituted as to grow forever toward this Infinite Being, and in the knowledge of his love and wisdom as manifested in his creation and providence. "It is clear," says Plato, "that he who teaches another, speaking by art, should accurately know the real nature of the thing to which he will have to apply his speeches, and this surely is the Soul." To this investigation he applies the power of his "dialectic art," which he thus defines in the *Sophist*: "As there is a science of the grammarian and of the musician, is there not also a science that shows what genera agree with each other and what do not, and what hold together through all things, so as to be mutually commingled? Shall we not say then, that to divide according to genera, and neither to think the same species different, nor different species the same, is the business of the Dialectic Art?" He then who is able to perceive sufficiently *one idea* everyway extended through many things of which each one lies apart, and many forms differing from each other, externally comprehended in one, and on the other hand one idea through many wholes conjoined in one, and many ideas separated from each other, this is to distinguish according to genus, in what point each can have communication and where they cannot; but you will not assign the dialectic art to any other than one who philosophizes purely and justly. And in the *Theaetetus* he says: "For the Soul when it thinks appears to me to do nothing else than discourse with itself, asking itself questions and answering them, affirming and



denying; but when it has decided, whether it has come to its judgment more slowly or more rapidly, and now asserts and does not doubt, this we call judgment:" and again, "He therefore who together with correct judgment respecting anything whatever, can find out its difference from all other things, will have arrived at the *knowledge* of that of which he before only formed a judgment." This is his method of procedure: whatever be the subject he considers, he seeks first for the idea which unifies the whole, and in which consists its difference from every other form, and this is done with so keen a logic, so fine a discrimination, so complete a separation into its integral elements that it taxes all one's powers to follow him. It seems to me there can be no finer education of the intelligence than the Platonic Dialectic. Thus he considers the nature and destiny of the Soul in the *Phaedo* and elsewhere. After much preliminary preparation he thus states the case: "Answer me then," said Socrates, "what that is which when it is present in the body the body will be alive? Soul, he replied. Is not this then always the case? How should it not be, said he. Does the Soul *always* bring life to whatever it occupies? It does indeed, he replied. Whether then is there anything contrary to life or not? There is he replied. What? Death. The Soul then will never admit the contrary of that which it brings with it, as has been already allowed. Most assuredly replied Cebes. How then do we denominate that which does not admit the idea of the even? Uneven said he. And that which does not admit the idea of the just, or the musical? *Unjust* and *unmusical* he said. Be it so. But what do we call that which does not admit death? *Immortal* he replied. If then that which is immortal is imperishable, it is *impossible* for the Soul to perish when death approaches it; when therefore death approaches a man the mortal part of him as it appears dies, but the *immortal* part departs safe and uncorrupted, having withdrawn itself from death." I feel assured that any one who has read the *Phaedo* atten-

tively will have many doubts removed, and a clear light thrown on the nature and fortunes of the Soul. In the same manner he considers the nature of justice, of its contrariety injustice, not as a formula according to which, when we have comprehended fully, we may square our lives by fixed rules and precepts, but as an eternal attribute of the Divine Nature, an everflowing fountain from which we may draw daily supplies, a divine image perpetually renewed within us by which we are regenerated and become partakers of the Divine Life. How shall we be justified or saved is the question of our Scriptures, and the question of all Scriptures, and of all philosophers. This too is the question of the Republic,—Plato's greatest work. Is there something which, deprived of every ulterior advantage, is a good in its own nature, and subsisting by its own power, though it be concealed from Gods and men? "What is justice and what injustice, and what way, each by itself, does it effect the mind, the one as the greatest good, the other as the greatest evil? Is justice intrinsically good, and injustice as intrinsically harmful, without reference to reward or repute or any external advantage?" He considers the subject under the symbol of a state that by first contemplating it in some of the greater objects that possess it, we may be better able to distinguish its nature in a single person—"transferring that which we discern in the state to a single man," thus reading it in larger letters, and on a larger field. "Thus considering it we shall apprehend the rise of justice and of injustice." As the necessities of the State divide it into three classes, the Law Makers, the Executive, and the Common people, or the governed, as we say, so the same order reigns in the Soul, for from the order of the Soul the political order takes its rise. Reason is the lawful governor in the Soul, the will executes its orders, and the desires obey their superiors. If any one of these functions are interfered with, and the lawful order broken, as when owing to bad education the better and smaller part is governed by the inferior, sedi-

tion arises in the Soul as also in the State." Is there a greater evil for a State than that which tears it in pieces and makes it many instead of one? And does not communion of both pleasure and pain bind men together when the whole of the citizens as much as possible rejoice and mourn in fellowship? "Are not hunger and thirst and such like things a certain emptiness in the bodily habit: and are not ignorance and folly an emptiness in the habit of the Soul, and is not the one filled when it receives food, and the other intelligence?" The vice of the governing part is ignorance, of the executive ambition, of the desiderative part is intemperance. We can say of the ambitious and avaricious parts that such of them as are in conjunction with science and reason pursue the pleasures of which the prudent part of the Soul is leader, that they will obtain the truest of pleasures, and, inasmuch as they follow truth, pleasures properly their own. When the Soul is obedient to the philosophic part there is no sedition in it; then every part performs its own work and is just, and also reaps its own pleasures, and such as are best and as far as possible the most genuine, but if any other govern it happens that it neither attends to its own pleasures, but compels the other parts to pursue pleasures foreign to them, and not at all genuine. The virtues which are proper to the three powers of Soul and State are wisdom for the governing part, courage or fortitude for the executive, and temperance to the artisans, or the desires and passions and justice, of which we are in search, "is the habitual practice of one's own proper work." It is that which enables all three of these powers to have their being in Soul or in State, and afford safety to its indwellers while they continue therein. "Do not the cunning and unjust men do the same thing as those racers who run well at the beginning but not at the end, for at first they leap forward briskly, but in the end seem ridiculous as with their ears on their neck they run off without any reward; but such as are true racers arriving at the end both receive the prizes

and are crowned." "Are not those maxims good which make the brutal part of our nature most subject to man, or rather to that which is divine? While those are evil which enslave the mild part of our nature to the brutal. He then who enslaves the most divine part of himself to the most impure and polluted part without any pity, is he not wretched? In what way then shall we say, and according to what reasoning, that it is profitable to do injustice, to be intemperate, or to do anything base by which a man shall indeed become more wicked, but yet shall acquire more wealth or any kind of power, and does not he whose wickedness is concealed become more wicked, but he in whom it is not concealed, and is punished, has the brutal part quieted and made mild, and the mild part set at liberty. Neither is it concealed from the Gods what kind of men each of these two—the just and the unjust—is; for it is not possible to escape their notice or overpower them: and if it be not concealed one of them is believed by the Gods, and shall we not agree that to him that is thus believed, whatever comes to him from the Gods will be the best possible, if he be in poverty or in disease or in any other of those seeming evils these things to him issue in something good whilst living or dead. For never at any time is he neglected by the Gods, who inclines earnestly to become just, and practices virtue as far as it is possible for men to resemble God." That the youth of this ideal republic may be properly trained to the perception of these things, they are to be early trained in music and gymnastics. Music here stands for harmonious proportion, and this is first because "rhythm and harmony enter largely into the inward part of the Soul and most powerfully affect it, at the same time introducing decorum, if properly trained, and if not so, the reverse,"—and "such an one (that is one properly trained) very soon perceives whatever workmanship is defective, or badly executed, and will praise and rejoice in the beautiful and receiving it in his Soul will be fostered thereby, while as to that

which is base he will rightly hate and despise it, even from early youth and before he can partake of reason, and when reason comes, having been thus trained, he will heartily embrace it because he clearly recognizes it from its intimate familiarity with himself.—And this love is of a nature to love the beautiful temperately and harmoniously.—The Soul having thus been harmoniously trained applies itself to the care of the body by gymnastics, for it is not the body that cares for the body, but it is the Soul that takes care of the body and the Soul is governed by the Soul. Therefore after the Soul is trained we commit to it the care of the body.” “I would say then, that some Deity has furnished men with the arts of music and gymnastics relating respectively to the high spirited and the philosophic nature. Not indeed for the Soul and body otherwise than as a by-work and accessory but with a view to those two tempers, that they may be mutually suitable to each other by being tightened and loosened at pleasure.” I can here only indicate what Plato explains at length. While music relates to the cultivating of the mere ethereal and spiritual part of the Soul, gymnastics relates to the practical use of all the powers by intellectual as well as by bodily exercises. “For the Soul has a work to do which can be performed by no other living thing.—There is too an eye in the Soul as well as in the body, and there are objects visible to the eye and a medium by which these objects are visible.” As the light illuminates objects in the natural world, so this divine light “imparts truth to what is known, and dispenses knowledge to him who knows.”—“And as knowledge and truth are so beautiful you will be right in thinking that the Good is something different and still more beautiful than these.—Science and Truth here are as light and sight there which we rightly believed to be Sun-like, and yet not the Sun.—So here it is right to hold that *both* of them partake of the form of the good, but not right to suppose either of them to *be* the good, inasmuch as the Good itself is worthy of

still greater honor.—You will say I think that the Sun imparts to things which are seen, not only their visibility, but likewise their generation, growth and nourishment.—We may say of things cognizable by the intellect that they become cognizable not only from the Good, by which they are known, but likewise that their being and essence are thence derived, while the Good itself is not essence but beyond essence, and superior in dignity and power." Thus Plato brings us to the source of justice, the Supreme Good or God, from whom all things flow down to us, or in the language of our Scriptures from whom we receive every good and perfect gift. May we not hope that our repeated readings of this wonderful work, may have clarified our ideas on the nature of justice and its divine source, as well as concerning many other subjects taken into consideration, by the way, and which I have been obliged entirely to omit in this brief consideration.

In the same manner he discourses of the nature of Beauty, and of Love, in the Phaidrus and in the Symposium. This latter is the Banquet of Life, the drama of the Soul in this Time world. How shall we best drink of the pure wine of life temperately, with grateful hearts to the giver of all pure joy? Beauty is an idea, and it is the leader of the Soul upward toward God and heaven. Love is the mediator between Gods and men. His myth runs thus: Love is the child of Plenty and Poverty, of celestial origin through his father Plenty, of terrestrial by his mother Poverty, therefore he is always needy. We love that of which we are in want. We must hunger and thirst after righteousness ere we be filled. Love is both terrestrial and celestial. We are born first natural, and afterwards spiritual. From the essential Divine attribute Beauty, all things become full of beauty or beautiful. God first loves us, Love descends and draws us upward toward the Divine beauty. Through his Love descending to us we become capable of ascending to him, being drawn upward by love.

Beauty leads the Soul through the terrestrial to the celestial. All things in Nature are full of beauty, earth, sky and water, and the microscope reveals it down to the very leasts, and he who sees and hears nothing of these divine harmonies is not ready for the revelation of the mysteries of the kingdom of God, and the education in this sphere of nature is a necessary prelude to this divine revelation. But I will quote from Plato himself. He then said she, (for he puts his last words on this subject into the mouth of a woman)—“He then who would rightly arrive at this consummation must begin when young to direct his steps to forms that are beautiful, and if in the first place his leader conducts him rightly he must first feel a love for one of these beautiful forms, and then beget conversations full of beauty. In the first place he must have a due perception that the beauty that exists in any form whatever is the brother to that which is in a different form, and he who thus considers must be a lover of all beautiful forms, and must ascend from the beauty of bodies to that of Souls, and from the beauty of Souls to that of pursuits, and beginning from the things of beauty to keep ascending as it were by steps: from one beautiful object to two, and from two to all, from the beauty of bodies to that of Souls, and from the beauty of Souls to that of pursuits, and from the beauty of pursuits to that of doctrines, until at length he arrives at that single one relating to nothing else than the absolute beauty, and he knows what is the beautiful itself.—Clear as the light, pure and unmixed with flesh or color or any other mortal trash. See you not, said she, that there alone will it be in the power of him who looks upon the beautiful with the eye, by which it may be seen, to beget not the shadowy show of virtue, but virtue in reality, as coming in contact with *real* things, and bringing her up it will happen to him to become God beloved and, if ever man was, immortal.” As Bunyan leads his Pilgrim to the Delectable Mountains, and Spenser his Knight from the



House of Holiness to the mount from where the New Jerusalem is visible, so too Plato leads us to this vision of the absolute Beauty, but with Christian and the Red Cross Knight he causes us to descend with a clearer vision to take up the duties of actual life, and the endeavor to realize in its sphere this ideal life. For we must reconcile the Love of God and the Love of this world as they are reconciled in the divine men of Plato as in Jesus the Christ. He who has from this height beheld the celestial city, or the ideal Republic of Plato, which he says "has no existence on earth, but has its model in heaven, for any one who inclines to contemplate it, and on contemplating it to regulate himself according to it, to him who thus beholds it, it matters not whether it does exist anywhere or ever will exist, for he would perform the duties of this city alone and of no other." The Christ came not to be ministered unto, but to minister, and he who would follow him must enter the field of service. Duty and service to others make us strong, and exalt the moral, intellectual and physical powers. "For all things flow down from Soul to body," and the divine love and power flow into us and empower us when we are willing to serve. In service to others we see the Divine man in his dignity and power, for here God meets man and endows him with supernal strength, courage and endurance, even unto death; and so Plato presents us Socrates, his ideal man, on the battle-field, enduring hunger and cold and sleeplessness better than all others. He can drink deeply of the cup of pleasure without intoxication, he could stand day and night patiently investigating a subject and then, offering a prayer to God, depart. On the retreat after the battle of Potidea he "carried himself loftily, casting his eye from side to side, and quietly surveying friends and foes, and it was manifest that whoever presumed to touch this man would be vigorously repulsed. Hence both he and the others departed in safety, for scarcely any one who thus conducts himself in war is touched, but the pursuit is of

those who turn and run away." He was magnanimous, too, for he rescued Alcibiades himself, and also his arms, and he was more eager that Alcibiades should receive the prize of good conduct, than to receive it himself, and at last he serenely drinks the poison with which his unjust accusers end his life rather than disobey the laws and escape from his persecutors, as his disciples besought him. And Plato adds, "he who will truly understand his discourses will see that they have an internal meaning, and are most divine, and hold most numerous images of virtue and extend to the farthest point, or rather to everything it is fitting for him to consider, who intends to become a man at once beautiful and good." Believing Plato himself to be the best exponent of the Platonic doctrine I have made these extracts from some of his dialogues to show the general teaching of the whole as we have found it in our weekly study, and which if we who have remained in the Club have not taken to heart and made valid in our lives, it is our own fault; but if in this search we have been emptied of some of the egotism and self-conceit that so darken the minds of men, we shall as Plato says, "be more meek through modesty in not thinking we know that which we do not know." I shall have failed to illustrate my subject if I do not emphasize the essentially practical nature of the Platonic teaching. It is not a system of philosophy reaching mathematical or logical completion which can be stated in words comprehensible to the intelligence,—a mere theoretical statement—but is vitally connected with the practical endeavor of every-day life. Its first and most positive affirmation is of an Infinite Divine Nature, which surrounds with its all embracing arms all this manifold life around us, a life giving ever present guardianship, which gives to its children so large a freedom that without let or hindrance they can seek that which seems good to them, even turning the beneficent gifts of his providence to evil uses, and denying his name and attributes, to their own temporary, and I may say eternal undoing, did

not the same divine providence limit the power of evil, and turn all its capacity to the production of ultimate good to the offenders themselves. For Plato affirms that the uses of this mortal sphere serve men's truest good, and it is in the exercise of his highest powers that he so subordinates this world that it is made to serve the best uses of his eternal nature. It is in the development of the method by which he may attain this power, and in the distinction between the true and the false, the seeming and the real, that the Platonic teachings are most powerful. So Plato is perpetually discriminating the Sophist from the *philosophist*: the one seeking the seeming and the appearance before man of this wisdom and goodness, while the other seeks only wisdom and goodness themselves, not caring to be reputed wise or good: for the Love of wisdom, *φιλοσοφία*, casts out the pretender, and the false Duerse is stripped of her apparent splendor, and appears clothed in rags in the presence of the true Una shining with celestial light. In our search together in company with this great mind, may I not affirm that sometimes we have caught a glimpse of this celestial beauty, that it has descended into our hearts, and we have been filled with its divine effluence, baptizing us with the spirit of truth, and for a time making our petty pretensions and discontents and unworthy aims appear to us in their true light, and the work God has given us, each in his own sphere, no matter how humble, cause for thanksgiving and joy of heart. One of the more manifest benefits of our readings has been that it has rendered us better acquainted with a religion and literature foreign to us, and we have been compelled to acknowledge the essential agreement of our own Scriptures with the Platonic philosophy, as we have constantly used the Old and the New Testaments in comparison and confirmation of the doctrines Plato propounded. Thus we have become better acquainted with the tenets of our own faith in connection with our studies of Plato, and its truths have become clearer as we have com-

pared them with his ideas, as we have found him always in agreement, it and the deep underlying truths which make the foundation of every faith, Hindoo, Persian and Chinese sacred writings have also been compared and found consistent with his teachings, and we have become strong in the faith that in all ages human life has been the same, and that in all ages, too, God has manifested himself to mankind. Shakespeare, Spenser, Swedenborg and Dante, as well as Homer, Aristotle and the Greek tragedians have at times become witnesses also to the validity of his conclusions. Neither have we excluded the fruit of modern thought, but extracts from modern scholars and divines have been read and commented on from time to time, and the researches and theories of modern scientists have been discussed, so that our sphere of thought has been enlarged and our education advanced in every direction by this study. An interest in Grecian History, Mythology and Art has also been stimulated, and many of the members have carried on studies in those subjects in connection with and as a natural result of the readings. Thus in our own way we have illustrated the truth of Emerson's saying, that "Plato stands on a path which has no end, but runs continuously round the universe."

The members of this club believe that so vital is the nature and so wide the scope of the themes pursued in this weekly study, that when our lives in this mortal sphere are ended, with those who have preceded us we shall renew these conversations with an ever more and more illuminating light, and an ever expanding intelligence in other spheres than this, for the love of truth and the earnest search together for it is the most vital and enduring of all bonds.

I am indebted to notes taken in the club for the last twenty-five years, for much of this brief record of its history and methods made by request of the Committee.

M. D. WOLCOTT.



FOR THE BIRTHDAY OF PLATO, NOV. 7, 1890.

The sombre eastern skies  
Tremble with dawn's surprise.  
The crescent radiance floods the impatient air;  
The golden sunrise glow  
Rises in overflow  
Above the wide-spread fields and waters fair.

The moon low in the west  
Sinks downward dispossessed,  
A pallid film of slowly waning light;  
A few stars linger yet,  
Worsted and sore beset,  
The remnants of the vanishing vanquished night.

But yonder day-god yields  
The air's empurpled fields  
To regnance of the star-crowned night in turn:  
Possessing but half power  
And giving place and hour  
To potencies that dimlier shine and burn.

Not such thy might, O Sun,  
Who the mid place hast won  
In the intellectual region clear, serene;  
Thy lofty central throne  
Abides thy rule alone  
PLATO, who Life's profoundest Life hast seen.

Around thee flash and flame  
 All those of lesser name  
 Who have loved the Truth and felt her sacred spell;  
 Who in the Ideal sphere  
 Beyond this realm of fear  
 Have tasted waters of her secret well.

The Orient dim and vast  
 Before thy vision past  
 With hoary seers and old gigantic gods;  
 India, mother of lands,  
 Her mighty gates expands  
 To thee in her unfathomed periods.

And Egypt, vague and strange,  
 Unfolds the mystic range  
 Of all her priests and wonder-workers taught;  
 No peak remained unclimbed  
 No utmost depth unmined  
 Within the wide-extending reach of thought.

Into the light at length  
 Greece stepped in youthful strength,  
 The nursling of the agis bearing blue-eyed queen:  
 Wisdom upon her smiled,  
 And called her darling child,  
 The rock-girt marvel of the seas Tyrrhene.

White-haired Parmenides  
 Across the tumbling seas  
 Of generations' many changing waste;  
 Saw shine the mystic One  
 From whom all life begun,  
 And in whose round all things and times are placed.

Pythagoras, the sage  
 Transcending clime and age,  
 Lived pure of stain, one with the Truth sublime;  
 He knew the changeless date  
 Of the Soul's happy fate,  
 And spirit's mastery of the sorcerer, Time.

Socrates called the wise,  
Within whose kindly eyes  
All goodness shone, and through whose conquering  
wit

Injustice clearly saw  
Its self-destroying flow  
And that the Right, by its own splendor lit,

Is king of worlds and men  
Martyr and denizen  
Of that realm glorious, Love, the seer, controls  
Girt by the reverence meet  
Of all the gods, thy seat  
Is next the Master's in the world of Souls.

Thee all of them surround  
Plato, who passed the bound  
Set by the learning of the wise of eld,  
Thee, for whom very thought  
Revealed its secret, and who sought  
The One Ineffable, and whose eyes beheld.

Thy words became the source  
Whence thought received its course,  
In ages later and far less than thine;  
What Aristotle knew  
From thee its substance drew,  
Pure gold brought from thine inexhausted mine.

Proclus, the dreamer high,  
Sought thee beyond the sky  
To fathom what thy deepest speech contains;  
Plotinus into thee  
Swooned in his ecstasy,  
Being rapt unto the far empyreal plains.

In darkness all was lost  
And earth was tempest tost  
While thou wert hidden from the face of men:  
Again thy sun arose  
At the strange tempest's close  
And thou wast leader of the van again.



In Florence thy lost voice  
 Once more bade men rejoice,  
 The bright Heaven of thy musings oped its doors;  
 Once more thy music rang  
 And the vexed heart upsprang  
 Into the light which from thy pages pours.

And in these final days  
 We have not failed to gaze  
 Where thy hand points, and thy most wondrous  
 words

Recall us from the deep  
 Possession by earth's sleep  
 And sing to us like very morning's birds.

Yea, birds of Heaven, indeed,  
 Not born of mortal seed  
 And pouring thy swift thought across the years;  
 Thy swift exalting hope  
 That looks beyond the slope  
 That leads down into this abode of tears.

Honored be thy great name,  
 Holy and free from blame,  
 Thou who hast shone a star unto us all;  
 Monarch and wise art thou,  
 Around whose placid brow  
 The laurelled praises of the ages fall.

LEWIS J. BLOCK.



## THE PLATONIC CELEBRATION.

The mundane natal day of the Divine Plato was celebrated with great enthusiasm on the 7th of November, 1890, in Jacksonville, Ills., U. S. A., under the auspices of the Illinois Platonic Association. The following account of this most significant and important affair is taken from the report of Miss Louise M. Fuller in the *Jacksonville Journal*:

"Remembering the many warm friends of both the Plato Club and the A. A., the only regret now is that the audience room—that of the A. A., in the home of the president—was not large enough to include them all, by invitation. The room was crowded to its utmost capacity. The Plato Club is responsible for inviting the Platonic Association to meet in Jacksonville this year, for the purpose of celebrating the birthday of the great philosopher. This Platonic Association is a sort of inter-state, or Mississippi Valley arrangement, for stirring up an interest in Platonic philosophy and Literature. It originated in 1888, with Mr. Thos. M. Johnson, of Osceola, Mo., the greatest Platonic scholar in America. The Plato club of Bloomington, through Mrs. J. P. Stephens, former resident of Jacksonville, and member of the A. A., secured the celebration of 1889. With the help of Miss Sarah E. Raymond, superintendent of the city schools, she made a success of their Symposium.

These ladies have a certain genius for presiding, coupled with a good share of that philosophy, love-wisdom, which is not afraid of a great amount of faithful work in order to share with many the best things in life. They were fortunately re-elected for the present occasion and, here, continued in office by unanimous vote. . . . .

Friday morning President Tanner, of Illinois College, was present with his senior class, who have the advantage of philosophical lectures from the leading Platonist of the country, Dr. H. K. Jones.

Those catering for this "Banquet" were most happy in their classical variety of themes, and the themes, again, in the diversity of treatment.

"*The Name of Plato*," by Dr. Lewis Campbell of St. Andrews, Scotland, was an excellent introduction to that philosophy which is broad enough for the foundation of Christianity—mothered as it is in the Greek tongue.

"*Plato and Greek Thought*," by Prof. Bussell, of Oxford, Eng., was a masterly exposition of the resolution of Greek thought in Platonic philosophy, from a metaphysical standpoint. A hearty motion for the rereading of this paper was finally set aside in justice to other contributors, with the suggestion that all papers would be published. . . . .

The evening session opened with a poem by Prof. L. J. Block, of Chicago, formerly of Jacksonville, and of the Plato club. This was characteristically full of a mystic insight of Plato's world, and was beautifully read by Mrs. Belle Drury, member of the Plato club. The evening session reached a climax of interest in the reading by Mrs. Stevens, the translator, as if in the original, of the paper on "*The Phaedrus of Plato*," by the Hon. J. Barthelémy St. Hilaire, of Paris. Though not wanting in a fine vein of ideality the finish of diction and typography, in the paper, were a lesson to all present. French dress means something when the living forms of ideas are so fitly "clothed upon"—the manuscript being passed around

for inspection, to the delight of all present. The writer wished for the kindly venerable eyes of the French philosopher to watch the faces that scanned his work.

No one can listen to Dr. Jones' exposition of "*The Republic of Plato*," without being reminded of such works as "The Last Judgment," and "The Heavens are Telling." In the same vein of criticism was the remark of Dr. F. P. Griffith—"I don't know but I would as soon hear Dr. Jones as Plato himself." Without the fine paper on Immortality, in "A Study of the *Phaedo*," by Dr. Wilder, the vice president of the Akademie, the gates of light would still have hung too low. Mr. Johnson's "*School of Plato*" summed up the historical significance of Plato's Akademie, . . . . .

Through Mrs. B. M. Griffith, of Springfield, Ills., the Platonic Association was tendered a cordial invitation to meet with the Authors Club of that city, November 7, 1891."

Special credit is due to Mrs. Julia P. Stevens for her enthusiastic, untiring labors to make the Celebration worthy of the Platonic cause. The success of the affair was largely owing to her energetic, persistent work.

Unfortunately we are unable, for the lack of space, to publish the noteworthy paper by Hon. J. B. St. Hilaire, Miss Fuller's poetical *Invocation*, and the paper on "The School of Plato." The other papers appear in this number.

A local Symposium in celebration of the entrance of Plato into this sphere was given at the residence of the Editor of the BIBLIOTHECA PLATONICA, in Osceola, Mo. The following Programme was carried out:

1. Hymn to the Muses by Proklos: Read by Van B. Wisker.
2. Selection from the *Phaedo*: Read by E. O. Minnigh.
3. The Debt of the Moderns to Plato: By Thos. M. Johnson.

4. Selection from the Symposium: Read by  
Miss Edith Ferguson.

5. General Discussion.



### ON THE BEAUTIFUL:

Translated from the Original Greek of PLOTINUS (Enn. I. Book VI).

I. The Beautiful occurs in the objects of vision more than elsewhere; but it occurs also in the objects of hearing in so far as they are collocations of words, and in all music; for airs and rhythms are beautiful. And as we proceed upwards from sense-perceptions, we find pursuits and actions and habits and sciences beautiful, not to speak of the beauty of the virtues. If there be anything superior even to these, it will appear as we proceed.

What is it, then, that has made bodies appear beautiful and caused the hearing to assent to sounds as beautiful? And all the series of things that are connected with the Soul, how are they beautiful? Again [we may ask], are they all beautiful on one and the same principle, or is there one beauty in body and another in some thing else? And, if there are two principles, what are they? And if there is but one, what is it? It is evident that some things, like bodies, are beautiful not through their own subjects, but through participation, whereas others are beauties *per se*, like the nature of Worth. For the same bodies appear sometimes beautiful, and sometimes not beau-

tiful, showing their being bodies is one thing, and their being beautiful another.

What, then, is this [principle of beauty] which is present in bodies?—this must be our first inquiry. What is it, in a word, that excites the eyes of beholders, turns them upon itself, attracts them, and makes them take delight in beholding? If we could discover this, we might perhaps use it as a ladder whereby to [ascend and] obtain a view of the rest.

Now, there is an almost universal agreement to this effect, that the source of that beauty which appeals to the eye is symmetry—symmetry of the parts of an object with respect to each other, and also with respect to the whole,\* and that generally in all other things beauty is synonymous with symmetry and measurement. According to this view it follows of necessity that nothing simple will be beautiful, but only that which is composed of parts. Beauty will be an attribute of the whole, whereas the parts, as such, will have no beauty of their own, but only in so far as they contribute to the beauty of the whole. But surely, if the whole be beautiful, the parts also must be beautiful; for a beautiful whole cannot be composed of ugly parts, but beauty must have seized and subdued them all.

According to this view again, beautiful colors, including even the light of the sun, being simple and not deriving their beauty from symmetry, would be excluded from the list of beautiful things. How, again, on this theory, would gold be beautiful? And on what principle would lightning in the night or stars be beautiful? In the case of sounds, likewise, the simple will have to be subtracted [as unbeautiful]; and yet surely it often occurs that all the single sounds forming parts of a beautiful whole are themselves beautiful.

Again, since a face, without any change in its symmetry, will appear sometimes beautiful and sometimes not, how can we avoid admitting that beauty is

\*Supplemented by proper coloring.

something else besides symmetry, and that symmetry [itself] is beautiful through something else? And, yet again, if the holders of this view, passing on to pursuits and discourses that are beautiful, maintain symmetry to be the cause of their beauty, what symmetry can be alleged to exist in beautiful pursuits, laws, teachings or sciences? For how can intellectual propositions be symmetrical with reference to each other? If we say, 'Because they are harmonious,' then there will be agreement and harmony between them when they are bad. For the two propositions, 'Temperance is folly,' and 'Justice is generous silliness' are harmonious, concordant, and in agreement with each other. Finally, every excellence of the Soul is beauty, and beauty in a much truer sense than the kinds mentioned above. But how are they symmetrical? Surely neither as magnitudes nor as numbers are they symmetrical, although there is plurality in the parts of the Soul. For in what ratio is the composition or mixture of the parts or of the propositions? And what would be the beauty of the pure intellect, as distinct and apart?

II. Taking up again our question, What is the primal beauty in bodies? let us consider it. In the first place, then, it is something which is perceptible at the first glance, and which the Soul, as if apprehending, says 'yea' to, and recognizing, welcomes, and to which it adapts itself, so to speak. When, on the contrary, it impinges upon the ugly, it draws back, says 'nay,' and shakes (raises) its head, showing that it does not harmonize with it, but feels itself alienated. We say, accordingly, that the Soul, being in its nature that which is, and being (descended) from the higher essence in things that are, whenever it finds anything akin to it, or showing any trace of kinship, it rejoices and is deeply moved, referring that thing to itself, and remembering itself and the things of itself. What similarity is there, then, between the beautiful things of this world and those of the other (the ideal) world? It is a matter of course that if any (such) similarity



exists, the two orders of things must themselves be similar, but [the question is], how are either beautiful? As to the things of this world we reply [that they are beautiful] through participation in form. For all the formless, being naturally intended to receive form and idea, when destitute of reason and idea, is ugly, as being outside of the Logos. This is the absolutely ugly. But that also is ugly which has not been mastered by form and reason for this cause, that its matter could not bear complete informing in accordance with the idea. When the idea approaches, it arranges by composition the one that is going to consist of many parts, imparts to it a single aim, and makes it one by homology. Inasmuch as the form itself is one, it necessarily renders that which it informs one, as far as a thing of many parts can be so. Beauty then has its foundation in the thing only after it has reduced it to a unity, giving itself to the parts and to the wholes. But when an idea finds a thing that is one and composed of similar parts, it gives itself to the whole, as for example to a whole house with its parts. Sometimes nature gives beauty to the single stone, and art gives it to the house. Thus then the beautiful body is produced through a communication of reason coming from the Divine.

III. The beautiful is cognized by the faculty ordained for that end, and there is nothing superior to this in discerning the things of the Soul, even when the rest of the Soul cooperates with it in judging. It is, we may believe, this faculty which says 'yea' to the beautiful and fits it to that idea which it has in itself, using the latter as one uses a ruler to determine a straight line. But how does the beauty belonging to bodies harmonize with that which is prior to body? How must the architect have fitted the external house to the internal idea of house when he says that the former is beautiful? Must he not have done so in such a way that the external house, if you remove the stones, is the internal idea divided into parts by the bulk of the external matter—an idea which, while it is

without parts, appears in many things [or in a manifold]? When, then, perception also sees the embodied form, sees that it has bound together and mastered that nature which, as being formless, is the opposite of it, and sees, moreover, one form, through preeminence, mounted upon other forms, it seizes the whole of the extended manifold at once, restores it [to its unity], introduces it to the inner form, which is still undivided, and establishes between the two harmony, congruity, friendship. It is just as when a good man is comforted by the outward manifestation of Worth in a young man, a manifestation in harmony with the inward truth [which he has in himself]. And so the beauty of color, though simple in form, will master the darkness of matter, through the presence of light, which is incorporeal and reason and idea. Hence it is that fire itself is beautiful as compared with other bodies, because it stands in the relation of idea [or form] to the other elements, being superior to them in position, and more subtle than all other bodies, and this because it is near to the incorporeal, and because it alone does not admit the others, whereas the others admit it. For while these are warmed, it does not get cold. It contains also the primal color, whereas other things derive the idea of color from it. It shines therefore and glistens as if it were an idea. But that which does not master [*i. e.* matter], being non-existent for the light, is no longer beautiful, just as though it did not participate in the whole idea of color. Again in the case of sounds, the unheard harmonies produce the audible, and so enable the Soul to obtain a grasp of the beautiful, revealing the same thing in another case. It is a fact in connection with audible harmonies that they are measured by numbers, but these will not form any assignable ratio, but only such a ratio as serves to create an idea for mastery.

So much, then, with regard to different kinds of sensible beauty, which after all are but ghosts and shadows, which coming, as it were, on a raid, upon

matter, reduce it to order, and startle us by their appearance.

IV. Leaving sense-perception to wait for us below, we must now ascend and obtain a view of the higher kinds of beauty, which sense has not yet been permitted to behold, but which the Soul beholds without organs and accosts. And just as in the case of the sensible kinds of beauty we found it impossible to speak of them to persons who had not seen them or grasped them as beautiful, as would be the case with persons born blind, for example; so, in like manner, we find it impossible to speak of the beauty of pursuits to those who have not opened their Souls to the beauty of pursuits and sciences and other such things, nor of the light of Worth to those who have not even imagined how beautiful is the face of Justice and Temperance—more beautiful than evening-star or morning-star. The persons to whom we can speak must be such as have seen with that [eye] wherewith the Soul beholds such things, and seeing, have rejoiced and been amazed and startled far more than by the afore-named kinds of beauty, as now attaining to beauties that are true and genuine. For these emotions must be excited by whatever is beautiful—wonder and sweet amazement and desire and love and a delightful sense of being overpowered. It is possible to have these experiences, and well-nigh all Souls do have them even with regard to unseen things; nevertheless they fall specially to the lot of those who are more than usually enamoured of these things; just as in the case of bodies, all persons love them indeed, but all do not feel the prick of love in the same degree. Some, however, feel it very keenly, and it is these who are said to love.

V. It comes, then, to this that we must cross-examine those who are amorous of non-sensible things, saying to them: What are your emotions with regard to what are termed beautiful pursuits, beautiful characters, balanced temperaments, and, in general, deeds of worth and dispositions and the beauty of Souls?

And when you behold the beauty of your own inner being, what are your emotions? And how is it that you rise to a state of exultation and exaltation, and long to be at home with yourselves, gathering yourselves together and withdrawing from bodies? Such, in truth, are the emotions of the essentially amorous. What then is that toward which they experience these emotions? It is not form, color or magnitude, but something related to the Soul, which is itself colorless and in which Temperance and the other light of the virtues (Worths) are colorless—[the light which you employ] when you see in yourselves or behold in another greatness of Soul, just character, spotless temperance, manhood (courage) with its robust face, dignity, reverence pervading a disposition free from tremble or ripple or passion, and, over all these, the god-like Intelligence beaming down. On what ground then, when we admire and love these things, do we call them beautiful? For they are and appear so, and he who has seen them will never say otherwise than that they are the essentially existent things (the things that have their being in themselves). What are essentially existent things? Surely beautiful things. But reason still longs to know: What must they be, if they have made the Soul lovable? What is that which shines forth over all the virtues like light? Suppose we take the things of opposite character, the ugly things connected with the Soul, and place the two lists alongside each other. It will perhaps aid us in our inquiry, to know what the ugly is, and why we call it so. Let us then take an ugly Soul, a Soul profligate and unjust, filled with all sorts of appetites and all sorts of confusion, a prey to terrors by reason of cowardice, to envies by reason of insignificance, its whole interest so far as it has any centred upon mortal and mean things, crooked in every direction, devoted to impure pleasures, living a life of bodily sensations, taking ugliness for its delight. With regard to this same ugliness, shall we not say that it has been brought by the Soul upon itself, like a superinduced

disease, which has marred and mutilated it, making it impure and destroying it with much evil, so that it no longer has either pure life or sensation, but, from the admixture of evil in it, leads a blurred and bleared life alloyed with much death, no longer sees what the Soul ought to see, and is no longer permitted to remain at home with itself, being always dragged outwards and downwards and darkwards. Being thus impure, I think, and being everywhere hurried by the forces of attraction toward the things that strike sensation, being heavily alloyed with the stuff of the body, being at home with much that is material and having admitted the same into it, it has exchanged its form for another through an admixture tending to degeneration. It is like a person who, having dived into mud or filth, should no longer manifest the beauty which he had before, but should present what he had contracted from the mud or filth. In such a case the ugliness comes from the addition of the alien element, and, if the man is to recover his beauty, it will be necessary for him, by washing and cleansing himself to be what he was originally. If then we should say that the Soul is ugly through mixture and amalgamation with, and complaisance toward, the body and matter, we should be speaking correctly. And ugliness for the Soul is this, that it is not pure and unadulterated, just as it is ugliness for gold to be saturated with earthly elements, which if any one removes, there is left gold, and that gold is beautiful, being isolated from other things and consorting with itself alone. And the same thing is true of the Soul. When isolated from the appetites which it has through the body with which it associated too much, when delivered from its other passions, purified from the things which it contracted from its embodiment, and thus left alone, it puts off all the ugliness derived from the other nature.

VI. The truth, indeed, is, as the old oracle said, that temperance, fortitude, and every virtue, including even wisdom itself, are a purgation. For this reason

the sacred mysteries rightly foreshadow that the man who has not been purified will in Hades' [kingdom] lie in mud, because the impure through badness is friendly to mud; just as we know that pigs, which are impure in body, delight in such things. For, after all, what is true temperance but a standing aloof from the pleasures of the body, and a shunning of them as impure and belonging to something impure? Fortitude again is fearlessness with respect to death. But death is the isolation of the Soul from the body. And he who loves to be alone does not fear this. Greatness of Soul, likewise, is contempt for the things of this world: and wisdom is thought turning away from things below and leading the Soul to things above. The Soul, then, when purged, becomes form and reason and altogether incorporeal, and intellectual, and wholly [a part] of the Divine, which is the source of the beautiful and of all kindred things. The Soul, then, being led up to Intelligence, is more and more a thing of beauty. And Intelligence and the things that spring from it are the beauty which is germane and not alien to the Soul, because then the Soul is essentially only Soul. For this reason, when the Soul becomes the good and the beautiful it is rightly said to be assimilated to God, because from Him is the beautiful and the one part of the things that are. Rather [might we say that] the things that are, are beauty, and the other nature the ugly. The latter, again, is the first evil, just as the other is at once good and beautiful, or goodness and beauty. The same mode of inquiry, therefore, is applicable to the beautiful and good and the ugly and evil. The first place we must give to beauty, which is also the good. Whence Intelligence is directly the beautiful. The Soul derives its beauty from Intelligence, and other forms derive theirs from the Soul, forming beautiful things, whether in actions or in pursuits. Nay even bodies that are called beautiful are made so by the Soul; for being a divine thing, and, as it were, a part of the beautiful, whatever things it reaches and mas-

ters, these it makes beautiful, so far as it is possible for them to participate of beauty.

VII. We must now ascend again to the Good, for which every Soul longs. If any one knows it, he knows what I mean, and how beautiful it is. For it is desirable, and desire is toward it, and the attainment of it falls to the lot of those who ascend to the things above, who have turned homeward, and who are putting off the things which in descending we put on, (in the same way as those who go up into the holy places of temples are purified, and lay aside their garments and go up naked). [And this must continue] until a man, in his ascent having passed beyond all that is alien to God, with himself alone sees that alone which is genuine, simple, pure, on which all things depend, and gazes on it, and is and lives and thinks. For it is the ground of life, and thought and being. If then any one should see this, what loves would he feel, what longings to be commingled with it, what delightful surprise?

He, indeed, who has not yet seen the Good may desire it; but he who has seen it has the power to be led to the beautiful, to be filled with delightful wonder, to be stirred with harmless surprise, to love with true love, to ridicule the fierce longings of other loves, and to despise what were before thought to be beautiful things. Their experience is similar to that of those persons who, having once met the forms of gods or dæmons, can never afterwards accept as before the beauties of other bodies. What, indeed, do we think would happen if any one should see the Good-in-itself, pure in and by itself, not saturated with flesh or body, not on earth or in heaven, such being its purity? For all these things are alien, and mixed and not primal, but are derived from it. If then he should see that which places all things on the scene, and which, remaining in itself, gives but does not receive anything unto itself, and if he should continue in the vision of this and should enjoy it by being assimilated to it, what further beauty could he desire?



For this being, above all, the intrinsic and the primal beauty, makes its lovers beautiful and makes them lovable. The contest for this is the greatest and last that awaits all souls. For this is the aim of all toil and struggle, not to be disinherited of all share in the noblest spectacle. He who succeeds in this is beautified, having beheld the beatific vision; he who does not succeed is unsuccessful indeed. For it is not he who fails in the quest after beautiful colors and bodies, or after power and dignities and sovereignty that is unsuccessful, but he who fails in this one thing, for the attainment of which we ought to abandon the sovereignties and rulerships of the whole earth and sea and heaven, if, by leaving these things behind, and looking beyond them, we can turn to that one thing and behold it.

VIII. What then is the manner? What the means? How shall a man behold the beauty that admits of no means, dwelling, as it were, within holy temples, nor ever coming forth to be seen by the profane? He who can must go and follow it into the interior, leaving behind him the seeing of eyes, and not turning himself round to the former splendors of bodies. For he who has seen must no longer run after the beauties that are in bodies; but, knowing that they are images and vestiges and shadows, must flee to that of which they are images. For, if any one should run after and try to seize these images as a real thing, he would find them like the beautiful image reflected in water, which the youth in the fable—and this seems to be the meaning of it—tried to seize, and, in doing so, dived to the bottom of the stream and was never seen again. In the same way he who clings to beautiful bodies, and will not let them go, will dive, not with his body, but with his Soul, into depths dark and cheerless for the Intelligence, where, remaining blind in Hades' [realm], he will be the companion of shadows in this world and that which is to come. "Let us flee then to our dear fatherland!" might be a truer exhortation [in this case than when

uttered by Achilles] But what shall be our escape? How shall we set sail? As Homer says Odysseus did from the magician Kirke or Kalypso—darkly implying, I think, that he was not satisfied to remain, although enjoying many pleasures through the eye, and being the companion of much sensible beauty. That, indeed, is our country whence we came, and our father is there. What then is our fleet and our flight? Not on foot can the journey be made. For feet bear us only from one land to another. Nor needest thou prepare chariot and horses or sea-going vessel; but thou must abandon all these things and cease to look, and, closing as it were thine eyes, replace them by another vision—awake a vision which every one has but few use.

IX. What then is that vision which beholds within? When only just aroused, it is unable to look upon things that are very brilliant. The Soul itself, therefore, must be accustomed first to look at beautiful pursuits, then at beautiful works, not those which the arts produce, but those which are due to men whom we call good. It must then behold the Souls of those persons who perform beautiful works. How then mayst thou behold the good soul and what beauty it has? Turn back upon thyself and behold: And if thou dost not find thyself yet beautiful, imitate the sculptor of a statue which is meant to be beautiful, who chips off a little here, files off a little there, smooths one part, cleans another, until he imparts to the statue a beautiful countenance: so do thou remove [from thy Soul] what is superfluous, make straight what is crooked, purifying what is dark, make it bright, and do not cease elaborating thy statue, until the God-like gleam of Worth shines forth upon thee, until thou behold Temperance mounted upon an holy pedestal. If thou becomest this, and beholdest it, and art in purity at home with thyself, having no obstacle to prevent thee from thus becoming one, and having nothing else within thee commingled with thee, but being thyself wholly true light alone, not meas-

ured by magnitude, not circumscribed into lessness [imperfection] by form, nor yet increased to greatness by indefiniteness, but unmeasured in every respect, as being greater than all measure and superior to all quantity—if thou behold thyself grown to this, having at last become vision, taken courage regarding thyself, and mounted that pedestal, as one that no longer needs a guide, fix thy vision and gaze. For this eye alone beholds the great Beauty. But if a man go to the spectacle, blear-eyed with vices and unpurified, or weak, unable from cowardice to behold the things that are very bright, he sees nothing, although another point out to them the presence of that which may be seen. For that which sees must make itself akin and similar to that which is seen, before it approach the spectacle. For the eye would never have seen the sun, were it not itself sun-like, nor will the Soul behold the beautiful unless itself be beautified. Let every man, therefore, first become god-like, every man beautiful, if he desire to see the good and beautiful. In ascending, he will come first to the Intelligence, and will know in their beauty all forms, and will say that this is beauty—the ideas. For all things are beautiful by means of these, the offspring and essence of the Soul. But what is beyond this we call the [nature of the] Absolute Good, which has the Beautiful as its object. Hence, to use one all-embracing word, this is [the first Beautiful] the Primal Beauty. Distinguishing the objects of intelligence, he will say that intelligible beauty is the locus of forms, while the good that lies beyond is the source and principle of the Beautiful, or else he will place the Good and Beautiful originally in the same. In either case, the Beautiful is there [in that world].

THOMAS DAVIDSON.

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To those who desire to acquire a knowledge of the philosophy and science of India we cordially recommend the books issued by Mr. Tookaram Tatya (17 Tamarind Lane, Fort, Bombay, India). They should be in the hands of all students of Indian Philosophy.

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