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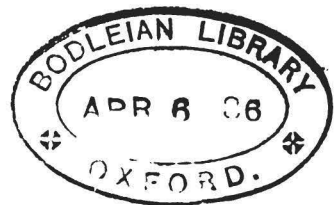
No. 10.

THE
PLATONIST.

An Exponent of Philosophic Truth.

EDITED BY

THOS. M. JOHNSON.



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*How charming is Divine Philosophy!
Not harsh nor crabbed, as dull fools suppose;
But musical as Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.*

OSCEOLA, MO.

The Platonist.

"Platonism is immortal because its principles are immortal in the Human Intellect and Heart."

Esoteric Christianity is identical with True Philosophy.

VOL. II.

OSCEOLA, MO., OCTOBER, 1885.

No. 10.

HYMN TO THE SUN.

BY PROKLOS.

Translated by Thomas Taylor.

Hear golden Titan! King of mental fire,
 Ruler of light; to thee supreme belongs
 The splendid key of life's prolific fount;
 And from on high thou pour'st harmonic streams
 In rich abundance into matter's worlds. 5

Hear! for high rais'd above th' aetherial plains,
 And in the world's bright middle orb thou reign'st,
 Whilst all things by thy sov'reign power are fill'd
 With mind-exciting, providential care.

The starry fires surround thy vig'rous fire, 10
 And ever in unweary'd, ceaseless dance,
 O'er earth wide-bosom'd, vivid dew diffuse,
 By thy perpetual and repeated course
 The hours and seasons in succession rise;
 And hostile elements their conflicts cease, 15
 Soon as they view thy awful beams, great king,
 From deity ineffable and secret born.
 The steady Parcae, at thy high command,
 The fatal thread of mortal life roll back;
 For wide-extended, sov'reign sway is thine. 20
 From thy fair series of attractive song,
 Divinely charming, Phoebos into light
 Leaps forth exulting; and with god-like harp,
 To rapture strung, the raging uproar lulls
 Of dire-resounding Hyle's mighty flood. 25
 From thy bland dance, repelling deadly ill,
 Salubrious Paean blossoms into light,
 Health far diffusing, and th' extended world
 With streams of harmony innoxious fills.
 Thee too they celebrate in sacred hymns 30
 Th' illustrious source whence mighty Bakkhos came;
 And thee in matter's utmost stormy depths
 Euion* Ate they for ever sing.
 But others sound thy praise in tuneful verse,
 As fam'd Adonis, delicate and fair. 35
 Ferocious dæmons, noxious to mankind,
 Dread the dire anger of thy rapid scourge;
 Demons, who machinate a thousand ills,
 Pregnant with ruin to our wretched souls,
 That merg'd beneath life's dreadful-sounding sea, 40
 In body's chains severely they may toil,
 Nor e're remember in the dark abyss
 The splendid palace of their sire sublime.
 O best of gods, blest dæmon crown'd with fire,
 Image of nature's all-producing god, 45
 And the soul's leader to the realms of light—
 Hear! and refine me from the stains of guilt;
 The supplication of my tears receive,
 And heal my wounds defil'd with noxious gore;
 The punishments incur'd by sin remit, 50
 And mitigate the swift, sagacious eye
 Of sacred justice, boundless in its view.
 By thy pure law, dread evil's constant foe,
 Direct my steps, and pour thy sacred light
 In rich abundance on my clouded soul; 55
 Dispel the dismal and malignant shades
 Of darkness pregnant with invenom'd ills,
 And to my body proper strength afford,
 With health, whose presence splendid gifts imparts.
 Give lasting fame; and may the sacred care 60

With which the fair-hair'd Muses gifts, of old
 My pious ancestors preserv'd be mine.
 Add, if it please thee, all bestowing god,
 Enduring riches, piety's reward;
 For power omnipotent invests thy throne, 65
 With strength immense and universal rule.
 And if the whirling spindle of the fates
 Threats from the starry webs pernicious dire,
 Thy sounding shafts with force resistless send,
 And vanquish ere it fall th' impending ill.

Ver. 5. *Matter's Worlds.* According to the Chaldaic theology there are seven corporeal worlds, viz: One empyrean, three aetherial, and three material which last three consist of the inerratic sphere, the seven planetary spheres, and the sublunary region. But the empyrean and aetherial worlds, when compared with the three last, are said to be immaterial, not that they are void of matter, but because the matter from which they are composed bears the relation of an immaterial essence to that of the other worlds, from the extreme purity and vitality of its nature. I only add, that according to the same theology, the Sun moves beyond the inerratic sphere in the last of the aetherial worlds. See more concerning this in my notes to the *Kratylos*.

Ver. 7. That is, in the last aetherial world, which is of course the middle of the seven worlds.

Ver. 17. That is, from the first cause, or *the good*. But the sun is said, by way of eminence, to be the progeny of this highest god, on account of the analogy which he bears to him in his illuminations. For as *the good* is the source of the light of the intelligible world, so Apollo gives light to the supermundane, and the sun to the sensible, worlds.

Ver. 25. I have used the word *Hyle* or *matter*, instead of *generation*, *γενεσις*, which is employed by Proklos, because it is better adapted to the measure of the verses; but the meaning of each word is nearly the same, for the regions of matter are the regions of generation.

Ver. 36. According to the most accurate division of the Demonian order, there are six species of demons, as we learn from the excellent Olympiodoros, in his Commentary on the *Phædon* of Platon. The first of these species is called *dicious*, from subsisting according to *the one*, or that which is superessential in the mundane gods; the second is denominated *intellectual*, from subsisting according to the intellect of these gods; the third is *rational*, from subsisting according to the soul with which the mundane gods are connected; the fourth is *natural*, being characterized from the nature which depends on these gods; the fifth is *corporeal*, subsisting according to their bodies; and the sixth is *material*, subsisting according to the matter which depends on these divinities. Or we may say, that some of these demons are celestial, others aetherial, and others aerial; that some are aquatic, others terrestrial, and others subterranean. Olympiodoros adds, that irrational demons commence from the aerial species; in proof of which he cites the following verse from some oracle, (most probably from the Zoroastrian Oracles:)

Ἡριώσ' ελατῆρα κυνῶν χροῖων τε καὶ υἱόων,

THE: "Being the charioteer of the aerial, terrestrial, and aquatic dogs." For evil demons, as I have shown in my *Dissertation on the Mysteries*, appear in the shape of dogs. And perhaps in this verse the sun is the charioteer alluded to, as it wonderfully agrees with what Proklos says of that deity in the verses before us. I only add, that when irrational demons are said to be evil, this must not be understood as if they were essentially evil, but that they are noxious only from their employment; that is from their either calling forth the vices of depraved souls that they may be punished and cured, or from their inflicting punishment alone. For indeed there is not anything essentially evil in the universe; for as the cause of all is goodness itself, everything subsisting from thence must be endued with the form of good; since it is not the property of fire to refrigerate, nor of light to give obscurity, nor of goodness to produce from itself anything evil.

Ver. 45. That is, image of the first cause.

*An epithet of Bakkhos.

ON HAPPINESS.

Reprinted from the Monthly Magazine for July, 1797.

I.

As, at present, there is no subject about which mankind in general appear to be more mistaken than that of happiness, I am not surprised to find in your correspondent Sinboron, an advocate for the happiness of youth, and the superiority of sensual gratifications to the refined pleasures of intellect.

This, like all other erroneous opinions, is the consequence of unscientific habits; of thinking without method, and reasoning without accurate definition. To determine the question, what animal, or what period of the life of any animal, is most happy, it is surely necessary, in the first place, to have a clear conception of happiness in general, and, in the next place, of the nature of the animal whose felicity is the subject of enquiry. Without in the least attending to this scientific management, your correspondent Sinboron defends the vulgar opinion, "that childhood and youth are the appropriate seasons of happiness; that sensual gratifications, whilst they are the most transitory, are the most intense of any; and that pleasures can be estimated only by their intensity and duration."

To prove the erroneousness of these pernicious conclusions, let us, in the first place, attempt a definition of happiness, which shall be found to be true, in all its numerous gradations. I define happiness, then, to be *the proper perfection of a vital being*; or, in other words, I assert, that *every vital being is then happy when it acquires the proper perfection of its nature*. For felicity is then doubtless present to an animated being, when nothing is wanting which its nature is capable of receiving. As different animals, therefore, have different perfections, their felicity also is different; and hence, if the human differs from the brutal species, it is ridiculous to place human happiness in the gratification of appetites which we possess in common with brutes.

In the next place, the *nature or being* of every thing consists in that part of the thing which is most excellent; for that which is most excellent is most principal, and nothing can have a more principal subsistence than being. And hence, human felicity consists in a perfect intellectual energy; for intellect is our principal part. The felicity, therefore, of an irrational is very different from that of a rational animal, and of a boy from that of a man, who leads an intellectual life, or in other words, who energizes habitually, according to the summit or flower of his nature.

If these definitions, which were adopted by all the greatly wise among the ancients, are admitted, is it not as absurd for a *rational* being to defend the pleasures of *youth*, as for a man in a sound and vigilant state to praise the dreams of the sick, or the reveries of the mad? But so totally ignorant is Sinboron of these weighty truths, that he even envies the frisking and frolic of a calf!

It is beautifully observed by Aristotle, that corporal pleasures are nothing more than remedies against corporal pains; and that they fill up the indigence of nature, but do not perfect the energy of the fowl. As this

must be obvious to every one who is in the habit of reflection, it is as ridiculous to assert that the happiness of man, considered as man, consists in sensual gratifications, as that the felicity of the animal life consists in removing its torments when diseased, and not in the vigorous energies which attend it when in a healthy condition. Corporeal pleasures, therefore, however intense, can never be true pleasures, nor such as human nature principally desires, unless it can be shown that the felicity of a diseased is preferable to that of a healthy animal, and that the energies of sickness are more perfect than those of health. Hence Aristotle very properly adds, that true pleasures (and such are the intellectual) are those which are not necessarily preceded by pain. These are always laudable, and never transcend the becoming. These can triumph over indigence and oppression, and rise in full vigour when appetite is no more. These can smooth the brow of care, and dispel the gloom of despondence, sweeten the bitterness of grief, and lull agony to rest.

I only add, in reply to your correspondent Philobiblos, that though it should be admitted that Moses, by *darkness* upon the face of the waters, meant *stagnate air*! yet he has not informed us how darkness of any kind could exist prior to the creation of the sun. For we know of no physical darkness, but what is the consequence of the sun being absent from one place, and present at another. As to the passages which I have cited from ancient authors, if they had been understood by Philobiblos, he would never have ventured to put in competition with them those which he has adduced.

II.

As your correspondent, Sinboron, freely confesses that his habits are *unscientific*, it clearly follows that with such habits he will not be able to understand a *scientific* account of happiness. Indeed, so far from having acquired scientific habits, his letter plainly shows, that he has not yet fled from the obscured informations of sense; or, in Homeric language, that he is still a captive in in the magic bowers of Circe. This is evident from the following assertions: "Happiness, as well as pleasure, being a *general* term, is expressive of no *idea*." And again, "happiness surely arises from a series of individual *sensations*." Till *Mercury*, therefore, that is *reason*, frees him from his dire captivity, it is absurd to expect that he will understand what happiness is, or, what is still more important, possess any portion of *true* felicity.

Hoping, however, that he will soon liberate himself from his disgraceful bondage, and after having in like manner, fled from the detaining charms of Calypso, or the phantasy, arrive at the palace of Alcinous, or, *scientific energy*; and thus, at length, regain the empire of soul, and become united with his long-lost Penelope, that is *legitimate philosophy*; entertaining these hopes, I shall reply to the following parts of his letter:

"I cannot comprehend (says he) how the nature or being of a thing consists in that part of the thing which is most excellent; or how this is proved, because nothing can have a more principal subsistence than being." To a person who has been in the habit of thinking

deeply, nothing certainly can be clearer than this position. But, perhaps, it may be rendered more generally obvious, by attending to the definition of *being*, given by the Greek logicians. *Being* (say they) is a thing subsisting from itself, and which is independent of any thing else for its subsistence. This definition, very justly assigns to *being* the nature of a receptacle and foundation, in consequence of its being the recipient and support of other things, which are properly called accidents, and which cannot subsist by themselves. The truth of this definition, too, is confirmed by the etymology of the word *substance*, which is synonymous with *being*; for this word implies that which *stands under* something different from itself.

It is evident, therefore, that nothing can have a more principal subsistence than *being*, since *being* can exist without other things; but other things are wholly dependent on *being* for their subsistence. But that which is principal is the most excellent thing—*being* is the principal, and, therefore, being is the most excellent thing. Hence, if intellect is our most excellent, it is also our principal part; and, consequently, is that in which our very essence consists.

Sinboron likewise observes, "That, allowing me all I contend for, I have merely taken a view of the *possibilities* of happiness arising from the nature of youth and man, without, in the least, considering the impediments which arise against that happiness, from the existing *evils of society*; evils which render man more unhappy than the child, precisely in that degree in which he has greater capacities of enjoyment." By this Sinboron takes it for granted that happiness cannot subsist in conjunction with the existing evils of society; that every man must unavoidably yield to the pressure of misfortune; and that intellectual good cannot be enjoyed, while calamity is present. But the writings and the lives of the most venerable heroes of antiquity sufficiently prove, that those who *truly* possess intellectual good, are not deprived of it by the hand of violence, or the ravages of disease; but that this is a good situated beyond the power of chance, and the reach of change; in short, they prove, that though health and the necessities of life are requisite to the enjoyment of intellect in *perfection*, yet the truly worthy man will not be *miserable* in the midst of the greatest poverty and pain; but his intellectual splendour will assiduously shine in the penetralia of his soul, like a bright light secured in a watch tower, which shines with unremitted splendor, though surrounded by stormy winds and raging seas.

The only difference, indeed, that outward circumstances can produce in the conduct of the worthy man, seems to be this: that in adversity he will energize *magnanimously*, but in prosperity *magnificently*; but all his energies will be attended with felicity, though the degree of it will be greater in some circumstances than in others.

"The good man's energies, says Plotinos, are not entirely prevented by the changes of fortune, but different energies will take place in different fortunes, yet all of them equally honest, and those, perhaps, more honest which rightly compose jarring externals. But the energies of his contemplation, if they respect things

particular, will, perhaps, be such as he ought to produce from enquiry and consideration; but the greatest discipline always resides with him, and this more so, though he should be placed in the *bull of Phalaris*. For what is there pronounced in agony, is pronounced by that which is placed in torment, the *external and shadowy man*, which is far different from the *true man*, who, dwelling by himself, so far as he necessarily resides with himself, never ceases from the contemplation of universal good."

Your's &c.,
Manor Place, Walworth.

THOMAS TAYLOR.

HELLENIC NOTES.

The ridiculous and imbecile onslaught on the study of Greek, which began in this country a few years ago, has apparently had the effect of creating a greater, stronger, more intense interest than previously existed in the study of the noble language and literature of Helleas. At the present time, strange as it may appear to the advocates of scientific, mechanical and agricultural education, there is a world-wide study of the Greek language in all its manifold forms and dialects, ancient and modern, and of Greek art, epigraphy and paleography. This fact is evidenced by the existence of numerous associations and journals for the promotion and cultivation of Hellenic studies. A few of many may be enumerated: In America, the American Philological Association; in England, the noted Hellenic society with over seven hundred members, some of whom are Americans; in France, the Association for the encouragement of Grecian studies; in Hellas itself, the society for the promotion of Greek studies in Athens; in Turkey, the Philological Association of Constantinople, etc. Of journals may be mentioned: the *Journal of Philology*, *Journal of the Hellenic Society*, *American Journal of Philology*, *Mnemosyne* (in Latin, edited by Prof. C. G. Cobet of Leyden, the prince of verbal critics), the *Parnassos*, (in modern Greek), etc. In this connection we would call the attention of all who desire to keep abreast of Hellenic progress in science and literature to the *Ἑσπερος* (*Hesperos*), a fortnightly illustrated journal of great merit published at Leipzig, Germany, in Modern Greek. The recent establishment of the *American Journal of Archeology* is noteworthy evidence that the lovers of ancient art in the United States are increasing. This and the admirable *American Journal of Philology*, edited by Prof. B. L. Gildersleeve, a first-class Greek scholar, are two periodicals of which this country may well be proud.

Recent investigations have brought to light some very interesting remains of Grecian Antiquity. A brief account of these will doubtless be highly appreciated by professional scholars and others who know the value of such things. 1. In 1883 Philotheos Bryennios, archbishop of Nicomedia in Asia Minor, published the "Teaching of the Twelve Apostles" from a manuscript found by him in the library of the Monastery of the most Holy Sepulchre in the Greek quarter of Constantinople: The MS. was written about 1056 A. D. Bryennios says, "it is an octavo volume, written on parchment,

in cursive characters, and consists of 120 leaves." This treatise is highly prized by Christian scholars. It fills an important gap in ecclesiastical history. Translations of it have been generally published by both the religious and secular press, and it should be read by everyone. 2. The *N. Y. Nation* of April 23d, gives an account, taken from the January number of the *Bulletin de Correspondence Hellenique* of a discovery recently made by M. Paris on the site of the ancient Elatea, in Phokis. A slab of grey marble veined with white was found, about seven feet long, two feet wide, and one foot thick. It has an inscription, which, as is customary with Christian inscriptions, begins and ends with the cross, and reads, translated, as follows: "This stone is from Cana of Galilee, where our Lord Jesus Christ turned the water into wine." Antoninus of Placentia, who lived in the 6th century, says: "We went to Cana, where our Lord was present at the marriage feast, and we reclined on the very couch; and there, unworthy as I was, I wrote the names of my parents." (*Itinera Latina*, 1,93). These words indicate that he believed the couch on which the Savior reclined at the feast was still there. Can it have been the stone just discovered?

3. Last year a very important inscription, containing about 1,700 letters, was discovered on the site of Gortyna, an ancient city of Crete. We also extract an account of this inscription from the *Nation*. It probably belongs to the sixth century B. C., and its twelve tables may be compared with the famous twelve at Rome, except that the Cretan are wholly concerned with matters of private law. Much has been written in ancient and modern days about the laws of Crete, from which those of the Peloponesian Dorians have been supposed to originate, but nothing has come down to us so minute and specific, and so comprehensive, as this inscription. Its value to the historian and the student of ancient law is very great, while it leads the philologist into a field of clover such as he has not had in many a day. The language is of the hardest Cretan Doric. Words strange to our lexicons, and forms unseen in our grammars, are thickly strewn. Fortunately, the most of them become intelligible by derivation or analogy, and the completeness and length of the inscription tend to elucidate the remainder. 4. In the January number (1885) of the *Parnassos*, one of the best of the Greek philological and archeological journals, Mr. Spyridon P. Lambros, a critical scholar of high rank, notes the discovery by himself of several hundred verses of the famous poet Meander. He made this important discovery in a MS. which he found in a Constantinople monastery. The publication of these verses will be impatiently awaited by scholars of every land. It is to be sincerely hoped that further researches by Mr. Lambros will bring to light some of the inestimable writings of the Platonic philosophers, commonly considered lost.

The *φιλόλογικόν Μουσείον* (Philological Museum), to be edited by Messrs. Condos, Basis and Chatzidakis, is announced to appear during the present year, but, so far as we can ascertain, no number has yet been published. Prof. Condos, who was trained by Cobet, is probably the most eminent of Hellenic philologists. A

journal edited by him will undoubtedly do first-class work in its particular field. Prof. Condos gave substantial evidence of his philological erudition by his *Δόγιος Ἑρμῆς* of which three volumes were printed (Leyden 1866-7). Cobet, Naber and other scholars contributed to this periodical, and their papers are written in fair classic Greek. Prof. Condos' work entitled *Γλωσσικαὶ παρατηρήσεις* (Linguistic Studies) is of special value to the student of the modern dialects of the noble Hellenic language.

THE CHALDEAN ORACLES.

COLLECTED, TRANSLATED, AND ANNOTATED

By THOMAS TAYLOR.

PART I.

The following remains of Chaldean theology are not only venerable for their antiquity, but inestimably valuable for the unequalled sublimity of the doctrines they contain. They will doubtless, too, be held in the highest estimation by every liberal mind, when it is considered that some of them are the sources whence the sublime conceptions of Platon flowed; that others are perfectly conformable to his most abstruse *dogmas*; and that the most important part of them was corrupted by the Gnostics, and, in this polluted state, became the fountains of barbarous and gigantically daring impiety.

That they are of Chaldaic origin, and were not forged by Christians of any denomination, as has been asserted by some superficial writers, is demonstrably evident from the following considerations: In the first place, John Picus, Earl of Mirandola, in a letter to Ficinus, informs him that he was in possession of the Oracles of Zoroaster in the Chaldean tongue, with a commentary on them by certain Chaldean wise men. And that he did not speak this from mere conjecture, as Fabricius thinks he did, is evident from his expressly asserting in a letter to Urbinatus (p. 256 of his works), that, after much labor, he had at length learned the Chaldean language. And still further, as we shall see, he has inserted in his works fifteen conclusions, founded on this very Chaldean manuscript. That this circumstance should have escaped the notice of mere verbalists is not surprising; but it is singular that it should not have been attended to by a man of such uncommon erudition, and extensive reading, as Fabricius. In the next place, as Porphyrios, Iamblichos, and Proklos, wrote large commentaries on these oracles, and are well known to have ranked among the greatest enemies of the Christian religion, there is not even poetical probability, that men of such great learning and sagacity should have been duped by the shallow artifice of some heretical Christian knave. To which we may add, that Porphyrios, in his life of Plotinos, expressly mentions that certain revelations ascribed to Zoroaster were circulated in his time by many Christians and heretics who had abandoned the ancient philosophy, and that he showed by many arguments that these revelations were spurious; from which it is evident that the oracles

commented on by him were not those forged by the heretics of his time.

In the third place, Proklos in his Scholia on the Kratylos of Platon says, that the Oracles respecting the *intelligible and intellectual orders* were delivered by Theurgists, under the reign of Markos Antoninos. It is clear, therefore, that the following oracles, which are collected from the writings of the Platonists, are of Chaldæan, and not of Christian, origin; not to mention that the dogmas they contain are totally dissonant from those of the [vulgar] Christian faith.

It is likewise evident, that some of these oracles may with great confidence be ascribed to the Chaldæan Zoroaster. This appears from the Chaldæan manuscript of Picus, in which those oracles were denominated Zoroastrian, which exist at present with the Scholia of Psellos, under the title of *The Magic Oracles of Zoroaster*.

In consequence of this, I have distributed these oracles into four parts. The first division I denominate *The Oracles of Zoroaster*; the second, *Oracles delivered by Theurgists, under the reign of Markos Antoninos*; because the oracles in this division relate to the intelligible and intellectual orders. The third division I call *Oracles which were either delivered by Theurgists, under Markos Antoninos, or by Zoroaster*; because the collection of Psellos is far from being complete, as we shall see from the conclusions of Picus, and the oracles in this division do not immediately relate to the intelligible and intellectual orders. The fourth division contains a few oracles of uncertain, or imperfect meaning, which I have thus denominated, from not having the MSS. in my possession, from which they were collected.

The learned reader will easily perceive that my labour in forming this collection must have been great, as I have accurately arranged each oracle under its proper head, and have given the authors and places where each, a few only excepted, may be found. He will likewise find, that I have added fifty Chaldæan oracles, and fragments of oracles, to the collection of Patricius; and that I have given a far more correct edition of the text, than that of Le Clerc. Short notes are added, by way of comment, on the most obscure of these oracles, and the exposition of Psellos is prefixed as containing the best account of the Chaldaic dogmas that can, at present, be obtained.

A CONCISE EXPOSITION OF CHALDAIC DOGMAS. BY PSELLOS.

"They assert that there are seven corporeal worlds, one Empyrean and the first; after this, three etherial, and then three material worlds,* the last of which is said to be terrestrial, and the hater of life; and this is the sublunary place, containing likewise in itself matter, which they call a profundity. They are of opinion, that there is one principle of things; and this they celebrate as *the one*, and *the good*.† After this, they venerate a certain paternal profundity,‡ consisting of three triads;

*These are the inerratic sphere, the seven planetary spheres, and the sublunary region.

†So Platon.

‡This is called by the Platonists the *intelligible triad*; and is celebrated by Platon in the Philebos, under the names of *bound*, *infinite*, and the *mixed*; and likewise of *symmetry*, *truth* and *beauty*, which triad, he says, is seated in the vestibule of the good.

but each triad contains, *father*, *power*, and *intellect*. After this is the intelligible *Iynx*,* then the *Synoches*, of which one is empyrean, the other etherial, and the third material. The *Teletarchæ* follow the Synoches. After these succeed the *fontal fathers*,† who are also called *Kosmagogi*, or *leaders of the world*. Of these, the first is called *once beyond*, the second is *Hekate*, and the third is *twice beyond*. After these are the three *Amilikti*;‡ and, last of all, the *Upezokos*. They likewise venerate a fontal triad of *Faith*, *Truth*, and *Love*. They assert that there is a ruling sun from a solar fountain, and an archangelic sun; that there is a fountain of sense, a fontal judgment, a thundering fountain, a dioptric fountain, and a fountain of characters, seated in unknown impressions. And, again, that there are fontal summits of Apollo, Osiris, and Hermes. They likewise assert that there are *material fountains* of centres and elements; that there is a zone of dreams, and a fontal soul.

After the fountains, they say the *principles*§ succeed: for fountains are superior to principles. But of the *vivific principles*, the summit is called *Hekate*, the middle *ruling soul*, and the extremity *ruling virtue*. They have likewise *azonic Hekateæ*, such as the Chaldaic Triecdotis, Komas, and Ecklustike. But the *azonic (a)* gods, according to them are Serapis, Bakkhos, the series of Osiris, and of Apollo. These gods are called *azonic*, because they rule without restraint over the zones, and are established above the apparent gods. But the *zonic* gods are those which revolve round the celestial zones, and rule over sublunary affairs, but not with the same unrestrained energy as the *azonic*. For the Chaldæans consider the *zonic* order as divine; as distributing the parts of the sensible world; and as begirding the allotments about the material region.

The inerratic circle succeeds the zones, and comprehends the seven spheres in which the stars are placed. According to them, likewise, there are *two solar worlds*; one, which is subservient to the ethereal profundity; the other *zonic*, being one of the seven spheres.

Of human souls, they establish a two-fold fontal cause; viz. the *paternal intellect*, (b) and the *fontal soul*: (c) and they consider partial (d) souls as proceeding from the fontal, according to the will of the father. Souls of this kind, however, possess a self-begotten, and self-vital essence; for they are not like alter-motive natures. Indeed, since according to the Oracle, a partial soul is a portion of divine fire, a splendid fire, and a paternal conception,

*The *Iynx*, *Synoches*, and *Teletarchæ* of the Chaldæans, compose that divine order, which is called by Platonists the *intelligible*, and at the same time *intellectual order*; and is celebrated by Platon in the Phaidros, under the names of the *supercælestial place*, *Heaven*, and the *subcælestial arch*.

† These fontal fathers compose the *intellectual triad* of the Greeks, and are *Kronos*, *Rhea*, *Zeus*.

‡ The three *Amilikti* are the same with the *unpolluted triad*, or *Kuretes* of the Greeks. Observe, that a *fontal subsistence* means a *subsistence according to cause*.

§ These *principles* are the same with the Platonic *supermundane* order of gods.

| The *vivific triad* consists according to the Greek Theologists, of *Artemis*, *Persephone*, and *Athena*.

(a) The *azonic* gods are the same with the *liberated* order of the Greek Theologists, or that order which is immediately situated above the *mundane* gods.

(b) The *Zeus* of the Greeks, the artificer of the universe.

(c) Called by the Greeks, *Hera*.

(d) That is, such souls as ours.

it must be an immaterial and self-subsistent essence: for every thing divine is of this kind; and of this the soul is a portion. They assert too, that all things are contained in each soul; but that in each there is an unknown characteristic of an effable and ineffable impression. They are of opinion, that the soul often descends into the world, through many causes; either through the defluxion of its wings* or through the paternal will. They believe the world to be eternal, as likewise the periods of the stars. They multifariously distribute Hades, at one time calling it the leader of a terrene allotment, and at another the sublunary region. Sometimes they denominate it the most inward of the etherial and material worlds; at another time, irrational † soul. In this they place the rational soul, not essentially but according to habitude, when it sympathises with and energizes according to partial reason.

They consider ideas, at one time as the conception of the *father*; ‡ at another time, as universal reasons, viz. physical, psychical, and intelligible; and again, as the exempt hyparxes (or summits) of beings. They assert that magical operations are accomplished through the intervention of the highest powers, and terrene substances; and that superior natures sympathize with inferior, and especially with those in the sublunary region. They consider souls as restored after death to their pristine perfection, in the wholes § of the universe, according to the measures of their peculiar purifications; but some souls are raised by them to a supermundane condition of being. They likewise define souls to be media between impartible and partible natures. With respect to these dogmas, many of them are adopted by Platon|| and Aristoteles; but Plotinos, Porphyrios, Iamblichos, Proklos, and their disciples, adopt the whole of them, and admit them without hesitation as doctrines of a divine origin.

Thus far Psellos. I add, for the sake of those readers that are unacquainted with the scientific theology of the ancients, that as the highest principle of things is a nature truly ineffable and unknown, it is impossible that this visible world could have been produced by him without media; and this not through any impotency, but on the contrary through transcendency of power. For if he had produced all things without the agency of intermediate beings, all things must have been like himself ineffable and unknown. It is necessary, therefore, that there should be certain mighty powers between the supreme principle of things and us; for we, in reality, are nothing more than the dregs of the universe. These mighty powers, from their surpassing similitude to the first God, were very properly called by the ancients gods, and were considered by them as perpetually subsisting in the most admirable and profound union with each other, and the first cause; yet so

as amidst this union to preserve their own energy distinct from that of the highest God. For it would be absurd in the extreme to allow that man has a peculiar energy of his own, and to deny that this is the case with the most exalted beings. Hence, as Proklos beautifully observes, the gods may be compared to trees rooted in the earth; for as these by their roots are united with the earth, and become earthy in an eminent degree, without being earth itself,—so the gods, by their summits, are profoundly united to the first cause, and by this means are transcendently similar to, without being, the First Cause.

Lines too, emanating from the centre of a circle, afford us a conspicuous image of the manner in which these mighty powers proceed from, and subsist in, the ineffable principle of things. For here the lines are evidently things different from the centre, to which at the same time by their summits they are exquisitely allied. And these summits, which are indescribably absorbed in the centre, are yet no parts (i. e. powers) of it; for the centre has a subsistence prior to them, as being their cause.

THE ORACLES OF ZOROASTER.

I. There is also a portion for the image* in the place † every way splendid.

II. Nor should you leave the dregs of matter ‡ in the precipice.§

III. Nor should you expel the soul from the body, lest in departing it retain something.||

IV. Direct not your attention to the immense measures of the earth; for the plant of truth is not in the earth. Nor measure the dimensions of the sun by means of collected rules; for it revolves by the eternal will of the father, and not for your sake. Dismiss the sounding course of the moon; for it perpetually runs through the exertions of necessity. The advancing procession of the stars was not generated for your sake. The wide-spread aerial wing of birds, and the sections of victims and viscera, are never true: but all these are mere puerile sports, the foundations of mercantile deception. Fly from these, if you intend to open the sacred paradise of piety, where virtue, wisdom and equity are collected together.(a)

V. Explore the river (b) of the soul, whence or in what order, having become a servant to body, you may again rise to that order from which you flowed, uniting operation to *sacred* reason.(c)

VI. Verge not downwards; a precipice lies under the earth, which draws through a descent of seven steps,(d) and under which lies the throne of dire necessity.

* i. e. The irrational soul, which is the image of the rational.

† i. e. The region above the moon.

‡ i. e. The human body.

§ i. e. This terrestrial region.

|| i. e. Lest it retain something of the more passive life.

(a) This oracle is conformable to what Platon says in his Republic, that a philosopher must astronomize above the heavens; that is to say, he must speculate the celestial orbs as nothing more than images of forms in the intelligible world.

(b) i. e. The producing cause of the soul.

(c) By sacred reason is meant the summit, or principal power of the soul, which Zoroaster in another place calls the flower of intellect.

(d) i. e. The orbs of the seven planets.

* So Plato: see my translation of the Phaidros.

† Hades is, with great propriety, thus called: for the rational, when giving itself up to the dominion of the irrational soul, may be truly said to be situated in *Hades*, or *obscurity*.

‡ i. e. *Zeus* or the Demiourgos.

§ i. e. The *celestial and sublunary spheres*.

|| Indeed, he who has penetrated the profundity of Platon's doctrines, will find that they perfectly accord with these Chaldaic dogmas; as is everywhere copiously shown by Proklos.

VII. You should never change barbarous names.(a)

VIII. In a certain respect the world possesses intellectual inflexible sustainers.(b)

IX. Energize about the Hecatic sphere.(c)

X. If you often invoke *me*.(d) all things will appear to you to be a lion. For neither will the convex bulk of heaven then be visible; the stars will not shine; the light of the moon will be concealed; the earth will not stand firm; but all things will be seen in thunder.

XI. On all sides, with an unfigured (e) soul, extend the reins of fire.

XII. O man, thou subtle production.(f) who art of a bold nature!

XIII. In the left hand inward parts of Hekate(g) is the fountain of virtue, which wholly abides within, and does not emit its virginal nature.

XIV. When you behold a sacred fire(h) without form, shining with a leaping splendor through the profundities of the whole world, hear the voice of fire.

XV. You should not invoke the self-conspicuous image of nature.(i)

XVI. Nature persuades us that there are holy dæmons, and that the blossoms of depraved matter(j) are useful and good.

XVII. The soul(k) of mortals compels, in a certain respect, divinity into itself, possessing nothing mortal, and is wholly inebriated from deity; for it glories in the harmony (l) under which the mortal body subsists.

XVIII. The immortal depth(m) of the soul should be the leader; but vehemently extend all your eyes(n) upwards.

XIX. You should not defile the spirit,(o) nor give depth to a superficies.

XX. Seek Paradise.(p)

XXI. (a) The wild beasts of the earth shall inhabit thy vessel.

XXII. By extending a fiery intellect (b) to the work of piety, you will also preserve the flowing body.

XXIII. From the bosom therefore of the earth terrestrial dogs (c) leap forth, who never exhibit a true sign to mortal man.

XXIV. The Father(d) perfected all things, and delivered them to the second intellect, (e) which the nations of men call the first.

XXV. The furies are the bonds of men.(f)

XXVI. The paternal intellect disseminated symbols(g) in souls.

XXVII. (h) Those souls that leave the body with violence are the most pure.

XXVIII. The soul being a splendid fire, through the power of the father remains immortal, is the mistress (i) of life, and possesses many perfections of the bosoms of the world.

XXIX. The father did not hurl forth fear, but infused persuasion.(j)

XXX. The father(k) has hastily withdrawn himself, but has not shut up his proper fire, in his own intellectual power.

XXXI. There is a certain intelligible, [l] which it becomes you to understand with the flower of intellect.

XXXII. The expelling powers[m] of the soul which cause her to respire, are of an unrestrained nature.

XXXIII. It becomes you to hasten to the light and the rays of the Father, whence a soul was imparted to you, invested with an abundance of intellect.

XXXIV. All things are the progeny of one fire.[n]

XXXV. (o) That which intellect says, it undoubtedly says by intellection.

XXXVI. (p) Ha! ha! the earth from beneath bellows at these as far as to their children.

a For in every nation there are names of divine origin, and which possesses an ineffable power in mystic operations.

b i. e. The fountal fathers, or intellectual gods. By *inflexible*, understand stable power.

c This sphere was of gold. In the middle of it there was a sapphire; and the sphere itself was turned round by means of a throng, made of the hide of an ox. It was likewise everywhere inscribed with characters, and the Chaldeans turning it round made certain invocations. But it is called Hecateine, because dedicated to Hekate.

d By *me* is meant the fountain or cause of the celestial constellation called the lion.

e By *unfigured*, understand most simple and pure; and by the reins of fire the unimpeded energy of the theurgic life of such a soul.

f Man is a subtle production, considered as the work of the secret art of divinity. But he is of a bold nature, as exploring things more excellent than himself.

g Hekate, according to the Chaldeans, is the centre of the intellectual gods, and they say that in her right-hand parts she contains the fountain of souls; and in her left, the fountain of the virtues.

h This oracle relates to the vision of divine light.

i i. e. The image to be invoked in the mysteries must be intelligible, and not sensible.

j By the blossoms of depraved matter, understand the dæmons called *eril*; but which are not so essentially, but from their office.

k That is, the human soul, through its immortality and purity, becomes replete with a more excellent life, and divine illumination; and is, as it were, raised above itself.

l i. e. Unapparent and intelligible harmony.

m i. e. The summit or flower of its nature.

n i. e. All the gnostic powers of the soul.

o Understand by the *spirit* the aerial vehicle of the soul; and by the *superficies* the etherial and lucid vehicle.

p The Chaldaic Paradise is the choir of divine powers about the Father of the Universe, and the empyrean beauties of the demiurgic fountains.

a By the vessel is meant the composite temperature of the soul; and by the wild beasts of the earth, terrestrial dæmons. These, therefore, will reside in the soul which is replete with irrational affections.

b i. e. An intellect full of divine light.

c i. e. Material dæmons.

d i. e. Kronos.

e i. e. Zeus.

f That is, the powers that punish guilty souls, bind them to their material passions, and in these, as it were, suffocate them: such punishment being finally the means of purification. Nor do these powers only afflict the vicious, but even such as convert themselves to an immaterial essence: for these, through their connection with matter, require a purification of this kind.

g That is, symbols of all the divine natures.

h This oracle praises a violent death, because the soul in this case is induced to hate the body, and rejoice in a liberation from it.

i The soul is the mistress of life, because it extends vital illuminations to body, which is of itself destitute of life.

j That is, as divinity is not of a tyrannical nature, he draws every thing to himself by persuasion and not by fear.

k That is, Kronos the summit of the intellectual order, is perfectly separated from all connection with matter; but, at the same time, imparts his divinity to inferior natures.

l Meaning the intelligible, which immediately subsists after the highest God.

m That is, those powers of the soul which separate it from the body.

n That is, of one divine nature.

o That is, the voice of intellect is an intellectual, or in other words, an immaterial and indivisible energy.

p The meaning of the oracle is, that even the very children of the impious are destined to subterranean punishments: and this with the greatest propriety: for those who in a former life have perpetrated similar crimes become, through the wise administration of Providence, the members of one family.

xxxvii. You should not co-increase your fate.*

xxxviii. Nothing imperfect proceeds, according to a circular energy, from a paternal principle. †

xxxix. But the paternal intellect will not receive the will of the soul, till she has departed from oblivion; ‡ and has spoken the word, assuming the memory of her paternal sacred impression.

xl. When you behold the terrestrial § dæmon approaching, vociferate and sacrifice the stone *MNIZURIM*.

xli. Learn the intelligible, for it subsists beyond intellect.

xliv. The intelligible ¶ Iynges possess intellection themselves from the Father, so far as they energize intellectually, being moved by ineffable counsels.

The above Zoroastrian Oracles are from Psellos.

IAMBlichOS: ON THE MYSTERIES.

A NEW TRANSLATION BY ALEXANDER WILDER.

[Part V. Continued.]

VI. The most momentous matter of the sacrifices—the operative energy however, you do not ask about.—why they effect so much, insomuch as without them there will not be a liberation from pestilence, nor famine, nor sterility of fruits, nor showers of rain, nor much more important matters than these, as for example what contributes to the purification of the soul, or an emancipation from the conditions of objective existence. Indeed such modes of sacrifice do not exhibit these things at all. Hence, therefore, nobody may rightfully approve of them, because they suggest a reason of the performances not at all worthy of their purpose. But if indeed they shall even be admitted, they will be understood as a secondary form, and joined at a remote distance behind, to the first and most ancient categories.

HOW SACRIFICES ARE EFFICACIOUS.

VII. The matter under consideration, therefore, requires us to tell how the sacrifices are productive of results, and are closely related to the gods who are the impelling causes of the things that take place. Suppose we say, that in the one living universe having the same one life everywhere, the union (*κοινωνία*) of similar powers or the repulsion of opposite ones, or a certain affinity or necessity of the active principle to the pas-

* *Fate* is the perfection of those divine illuminations which are received by *Nature*; but *Providence* is the immediate energy of deity. Hence, when we energize intellectually, we are under the dominion of Providence; but when corporeally, under that of Fate. The oracle, therefore, admonishes to withdraw ourselves from corporeal energy.

† For divinity is self-perfect; and the imperfect cannot proceed from the perfect.

‡ That is, till she has recovered her knowledge of the divine symbols, and sacred reasons, from which she is composed; the former of which she receives from the divine unities, and the latter from sacred ideas.

§ Terrestrial dæmons are full of deceit, as being remote from divine knowledge, and replete with dark matter.—he, therefore, who desires to receive any true information from one of these must prepare an altar, and sacrifice the stone *Mnizurim*, which has the power of causing another greater dæmon to appear, who, approaching invisible to the material dæmon, will give a true answer to the proposed question; and this to the interrogator himself.

¶ The intelligible is twofold; one kind being coordinate with intellect, but the other being of a superessential characteristic.

sive, actuates those similar and in affinity by a common impulse, and that they being thus pervaded by one common sympathy are in the most remote as the most near: Something is thus stated which is true and of necessity obtains in the sacrifices. And yet their true character is not set forth. For the essence of the gods is not in physical existence and in physical necessities so as to be roused together with physical conditions, or by the powers that extend through the whole physical world. On the other hand it is defined by itself outside of these, and has nothing in common with them, neither according to essence nor according to quality, nor according to any thing whatever.

MISUNDERSTANDINGS IN REGARD TO SACRIFICES.

VIII. The same absurdities are the outcome, whether individuals receive certain numbers preserved by us, as for example: sixty in respect to the crocodile as belonging to the sun; or certain physical propositions, as the qualities and operations of animals, such as the dog, the baboon, the field-mouse, which are associated with the moon, or certain material figures as are witnessed in the case of the sacred animals, according to the various colors and forms of body; or any other matter in respect to the bodies of the animals, or other things whatsoever that may be offered; or a certain member, as the heart of the cock; or other such matters as are witnessed in nature, that are considered as producing the results effected in the sacrifices. No superior cause of these things is made manifest as being of the gods, nor is it set in operation by the sacrifices as being of this character; but it is roused by them into activity and put to sleep again as physical, held fast by matter and physically encompassed by bodies; these things existing about the world of nature. If, therefore any thing of this character occurs in the sacrifices, it accompanies as a joint-cause, and as having the consideration of being indispensable; and thus it is closely associated with the interior causes.

CAUSES WHY THE SACRIFICES BRING ABOUT RESULTS.

IX. It is better, therefore to give as the cause an attraction, a belonging naturally, and a relationship binding the artificers closely to what they have made, and parents to their offspring. So, therefore, this common principle being the anterior cause, let us take some animal or thing growing upon the earth that has preserved intact and purely the express purpose of the Creator: Then by means of such a thing we move after the most natural manner the creative cause which operates upon it from above, unmingled with any other thing.

These causes, however, are many; and some of them, as for example, the dæmonian, are joined by a close relationship. Others, however, as for example the divine causes, are fixed after a manner higher than those; and beyond these is their leader, the One Most Ancient and Venerable Cause. All the causes are moved together under the influence of the perfect sacrifice. Each individual likewise is closely joined in the same category according to the order in which it belongs. If, however, any is imperfect it proceeds to a certain event; but to go further is not permissible. Hence many think

that the sacrifices are presented to the good dæmons; many, to the final powers of the gods; and many, to the powers of either dæmons or gods, pertaining to the earth or cosmic region. These, therefore, being a part in regard to them are not set forth falsely; but they are not seen as being the whole matter of the power of sacrifices, or all the benefits contained by them which extend to the whole divine nature.

THE ELEMENTS OF THEOLOGY.

BY PROKLOS.

Translated from the original Greek.

PROPOSITION CXL.

All the powers of divine natures, having a supernal origin, and proceeding through appropriate media, extend as far as the last of things, and to places about the earth.

For neither does any thing intercept these powers, and exclude them from being present with all things. For they are not in want of places and intervals, on account of their unrestrained transcendancy with respect to all things, and a presence every where unmingled. Nor is that which is adapted to participate of them, prohibited from participation. But as soon as any thing is prepared for participation, they also are present, neither then approaching, nor prior to this being absent, but always possessing an invariable sameness of subsistence. If, therefore, any terrene nature is adapted to the participation of these divine powers, they are present with it, and fill all things with themselves. And indeed they are in a greater degree present with superior natures. But they are present with those of a middle nature, according to the order which they possess. And with such natures as are last, they are present in an ultimate degree. From on high, therefore, they extend themselves as far as to the last of things. Hence also, in last natures there are representations of such as are first, and *all things sympathize with all*,* secondary indeed preexisting in first natures.

*Thus too Hippokrates, *ἕννοια μία, συμπνοια μία, πάντα συμπάθεια*. i. e. "there is one conflux, one conspiration, and all things sympathize with all." He who understands this will see that the *magic* cultivated by the ancient philosophers, is founded in a theory no less sublime than rational and true. Such a one will survey the universe as one great animal, all whose parts are in union and consent with each other; so that nothing is foreign and detached; nothing, strictly speaking, void of sympathy and life. For though various parts of the world, when considered as separated from the whole, are destitute of *peculiar* life; yet they possess some degree of animation, however inconsiderable, when viewed with relation to the universe. Life indeed may be compared to a perpetual and universal sound; and the soul of the world resembles a lyre, or some other musical instrument, from which we may suppose this sound to be emitted. But from the unbounded diffusion as it were of the mundane soul, every thing participates of this harmonical sound, in greater or less perfection, according to the dignity of its nature. So that while life every where resonates, the most abject of beings may be said to retain a faint echo of the melody produced by the mundane lyre. It was doubtless from profoundly considering this sympathy between the mundane soul and the parts of the world, that the ancient philosophers were enabled to procure the presence of divinity, and perform effects beyond the comprehension of the vulgar. And that this was the opinion of Plotinos, the following passage evinces: "It appears to me that the ancient wise men, who wished to procure the presence of the Gods, by fabricating statues and perform-

but first natures presenting themselves to the view in such as are second. For every thing subsists in a three-fold manner, either according to cause, or according to hyparxis, or according to participation.

PROPOSITION CXLI.

Every providence of the Gods is twofold, one indeed being exempt from the natures for which it provides, but the other being co-arranged with them.

For some divine essences indeed, according to hyparxis, and the peculiarity of their order, are entirely expanded above the illuminated natures. But others being of the same order, provide for things subordinate that are of the same co-ordination; these also imitating the providential energy of the exempt Gods, and desiring to fill secondary natures with the good which they are able to impart.

PROPOSITION CXLII.

The Gods are present with all things after the same manner, but all things are not after the same manner present with the Gods. But every thing participates of their presence according to its own order and power. And this is accomplished by some things uniformly, but by others manifoldly; by some things eternally, but by others according to time; and by some things incorporeally, but by others corporeally.

For it is necessary that the different participation of the same things, should become different either from the participant, or from that which is participated. But every thing divine always possesses the same order, and is without habitude to and unmingled with all things. It remains therefore that the mutation must subsist from the participants, and that in these that which is not invariably the same must be found, and that at different times they are differently present with the Gods. Hence, the Gods being present with all things with invariable sameness, all things are not after the same manner present with them. But other things are present with them as far as they are able, and according to the manner in which they are present they enjoy their illuminations. For the participation is according to the measure of the presence of the divinities.

PROPOSITION CXLIII.

All inferior natures fail before the presence of the Gods, though that which participates of them may be adapted to participation. Every thing foreign indeed from divine light becomes far removed from it. But all things are illuminated at once by the Gods.

For divine natures are always more comprehensive and more powerful than the things which proceed from them. But the inaptitude of the participants, becomes the cause of the privation of divine illumination. For this inaptitude obscures it by its own imbecility. And this being obscured, something else appears to receive

ing sacred rites, directed their intellectual eye to the nature of the universe, and perceived that the nature of soul was every where easy to be attracted, when a proper subject was at hand; easily passive to its influence. But every thing adapted to imitation is readily passive, and is like a mirror able to seize a certain form, and reflect it to the view." Ennead 4. lib. 3.

dominion, not according to its own power, but according to the imbecility of the participant, which seems to rise against the divine form of the illumination.

PROPOSITION CXLIV.

All beings, and all the distributions of beings, extend as far in their progressions, as the orders of the Gods.

For the Gods produce beings in conjunction with themselves, nor is any thing able to subsist, and to receive measures and order external to the Gods, [or beyond their influence.] For all things are perfected through their power, and are arranged and measured by the Gods. Prior therefore to the last genera in beings the Gods preexist, who also adorn these genera, and impart to them life, formation and perfection, and convert them to *the good*. In a similar manner also, the Gods are prior to the middle and first genera of beings. And all things are bound and rooted in the Gods, and through this cause are preserved. But when any thing apostatizes from, and becomes destitute of the Gods, it entirely departs into non-entity and vanishes, in consequence of being perfectly deprived of those natures by which it was contained.

PROPOSITION CXLV.

The peculiarity of every divine order pervades through all secondary natures, and imparts itself to all the subordinate genera of beings.

For if beings proceed as far as the orders of the Gods extend, in every genus of beings there is a supernally-illuminated peculiarity of the divine powers. For every thing receives from its proximate appropriate cause, the peculiarity according to which that cause is allotted its subsistence. I say for instance, if there is a certain cathartic or purifying deity, there is also a purification in souls, in animals, in plants, and in stones. And in a similar manner, if there is a guardian, a convertive, a perfective, and a vivific power. And a stone indeed participates of the divine cathartic power in a corporeal manner only. But a plant participates it still more clearly according to life. An animal possesses this form according to impulse; the rational soul rationally; intellect, intellectually; and the Gods superessentially and unically. The whole series also has the same power from one divine cause. And there is the same mode of reasoning with respect to the peculiarities of the other divine powers. For all things are suspended from the Gods. And different natures are illuminated by different Gods; every divine series extending as far as to the last of things. And some things indeed are suspended from the Gods immediately, but others through a greater or less number of media. But *all things are full of Gods*. And whatever any thing naturally possesses, it derives from the Gods.

PROPOSITION CXLVI.

The ends of all the divine progressions are assimilated to their principles, preserving a circle without a beginning and without an end, through conversion to their principles.

For if every thing that has proceeded, is converted to the proper principle from which it proceeded, much more will total orders having proceeded from their summit be again converted to it. But the conversion of the end to the beginning, renders the whole order one, definite, and converging to itself, and exhibiting through the convergency that which has the form of *the one* in the multitude.

PROPOSITION CXLVII.

The summits of all the divine orders are assimilated to the ends of the natures [proximately] situated above them.

For if it is necessary that there should be an uninterrupted connection of the divine progression, and that each order should be bound together by appropriate media, it is necessary that the summits of secondary should be conjoined with the terminations of first orders. But this contact is through similitude. Hence there will be a similitude of the principles of an inferior, to the ends of a [proximately] superior order.

PROPOSITION CXLVIII.

Every divine order is united to itself in a threefold manner, from the summit which is in it, from its middle, and from its end.

For the summit possessing a power which is most single, transmits union to all the series, and unites the whole of it supernally abiding in itself. But the middle extending to both the extremes, binds together the whole order about itself; transmitting indeed, the gifts of primary divine natures, but extending the powers of such as are last, and inserting communion in all of them, and a conjunction with each other. For thus the whole order becomes one, from natures that replenish and those that are filled, converging to the middle as to a certain centre. And the end again returning to the beginning, and recalling the proceeding powers, imparts similitude and convergency to the whole order. And thus the whole order is one through the unific power of primary natures, through the connexion existing in the middle, and through the conversion of the end to the principle of the progressions.

PROPOSITION CXLIX.

Every multitude of the divine unities is bounded according to number.

For if this multitude is most near to *the one* it will not be infinite. For the infinite is not connascent with but foreign from *the one*. Indeed, if multitude is of itself, or in its own nature, separated from *the one*, it is evident that infinite multitude is perfectly destitute of it. Hence it is powerless, and inefficacious. The multitude of the Gods therefore is not infinite. Hence it has the form of *the one* and is finite, and is more finite than every other multitude. For it is nearer to *the one* than all other multitude. If therefore the principle of things was multitude, it would be necessary that what is nearer to the principle should be a greater multitude than what is more remote from it. For that which is nearer to any thing is more similar to it. Since, how-

ever, that which is first is *the one*, the multitude which is conjoined with it, is a less multitude than that which is more remote from it. But the infinite is not a less, but is the greatest possible multitude.

PROPOSITION CL.

Every thing which proceeds in the divine orders, is not naturally adapted to receive all the powers of its producing cause. Nor in short are secondary natures able to receive all the powers of the natures prior to themselves, but the latter have certain powers exempt from things in an inferior order, and incomprehensible by the beings posterior to themselves.

For if the peculiarities of the Gods differ from each other, those of the subordinate preexist in the superior divinities; but those of the superior being more total, are not in the subordinate. But more excellent natures impart indeed some things to their progeny, but antecedently assume others in themselves, in an exempt manner. For it has been demonstrated that those Gods who are nearer to *the one* are more total; and those more remote from it more partial. But if the more total have powers comprehensive of the more partial, those that have a secondary and more partial order, will not comprehend the power of the more total Gods. In the superior therefore there is something incomprehensible and uncircumscribed by the inferior orders. For each of the divine orders is truly infinite. Nor is that which is infinite, as has been demonstrated, infinite to itself, nor much less to things above itself, but to all the natures posterior to itself. But infinite in these last is in capacity. The infinite however, is incomprehensible by those natures to which it is infinite. Subordinate natures therefore, do not participate of all the powers which more excellent natures antecedently comprehend in themselves. For the latter are incomprehensible by the former. Hence things of a secondary nature, from their more partial subsistence, will neither possess all the powers of more excellent beings, nor will they possess the powers which they do contain after the same manner as superior natures, on account of that infinity through which the latter transcend the former.

PROPOSITION CLI.

Every thing paternal in the Gods is of a primary nature, and is pre-established in the rank of *the good*, according to all the divine orders.

For it produces the hyparxes of secondary natures, and total powers and essences, according to one ineffable transcendence. Hence also it is denominated paternal, in consequence of exhibiting the united and boniform power of *the one*, and the cause which gives subsistence in secondary natures. And according to each order of the Gods, the paternal genus ranks as the leader, producing all things from itself, and adorning them, as being arranged analogous to *the good*. And of divine fathers, some are more total, but others are more partial, just as the orders themselves of the Gods differ by the more total, and the more partial, according to the reason of cause. As many therefore as are the pro-

gressions of the Gods, so many also are the differences of fathers. For if there is that which is analogous to *the good* in every order, it is necessary that there should be a paternal in all the orders, and that each order should proceed from the paternal union.

PROPOSITION CLII.

Every thing which is generative in the Gods, proceeds according to the infinity of divine power, multiplying itself, proceeding through all things, and transcendently exhibiting the never-failing in the progressions of secondary natures.

For to multiply things which proceed, and to produce things into progeny, from the occult comprehension in causes, of what else is it the prerogative, than of the infinite power of the Gods, through which all divine natures are filled with prolific good? For every thing which is full produces other things from itself according to a super-plenary power. The domination of power therefore is the peculiarity of generative deity, which multiplies the powers of the things generated, and renders them prolific, and excites them to generate and give subsistence to other things. For if every thing imparts the appropriate peculiarity which it possesses primarily to other things, every thing which is prolific will impart progression, and will adumbrate the infinity which is the primary leader of wholes, from which every generative power proceeds, and which in an exempt manner pours forth the ever-flowing progressions of divine natures.

PROPOSITION CLIII.

Every thing which is perfect in the Gods, is the cause of divine perfection.

For as the hypostases of beings are of one kind, but those of superessential natures of another, so likewise with respect to perfections, those of the Gods themselves according to hyparxis are different from those of beings, which are secondary and posterior to them. And the former indeed are self-perfect and primary, because *the good* subsists primarily in them; but the latter possess perfection according to participation. Hence the perfection of the Gods is one thing, and that of deified natures is another. The perfection however which is primarily in the Gods, is not only the cause of perfection to deified natures, but also to the Gods themselves. For if every thing so far as it is perfect, is converted to its proper principle, that which is the cause of all divine conversion is the perfective genus of the Gods.

PROPOSITION CLIV.

Every thing which is of a guardian nature in the Gods, preserves every thing in its proper order, and is uniformly exempt from secondary, and established in primary natures.

For if a guard immutably preserves the measure of the order of every thing, and connectedly contains all the natures that are guarded in their appropriate perfection, it will impart to all things a transcendence ex-

empt from subordinate beings, and will firmly establish each thing unmingled, in itself, existing as the cause of undefiled purity to the natures that are guarded, and fixing them in superior beings. For every thing is perfect which adheres to primary natures, but is in itself alone, and is expanded above things subordinate.

PROPOSITION CLV.

Every thing vivific in the Gods is [a generative cause, but every generative cause is not vivific.]

For a generative is more total than a vivific cause, and is nearer to the principle of all things. For generation manifests a cause which produces beings into multitude. But vivification represents to us the deity who is the supplier of all life. If therefore the former multiplies the hypostases of beings, but the latter gives subsistence to the progressions of life,—if this be the case, as being is to life, so is the generative order to the vivific series. The former therefore will be more total, and the cause of a greater number of effects, and will on this account be nearer to the principle of all things.

THE OCCULT MAGAZINE.

We desire to call our readers' special attention to this new "exponent of psychical research and philosophic truth." It is published monthly by H. Nisbet & Co., 38 Stockwell St., Glasgow, Scotland, at 1s. 6d. per annum, and edited by a very eminent Occultist. This magazine is small (eight pages), but every number is well worth double the yearly subscription price, considering the *quality* of the matter furnished. The prospectus says:

"The Ancient Wisdom Philosophy, Folk-Lore, Free-Masonry, Crystallomancy, Astrology, Mesmerism, Occult Spiritualism, and other branches of a kindred nature, will always find an appropriate place in our columns, and our policy amounts to a pledge, that no facts shall be suppressed, nor tampering permitted with any communications, in order to partially serve, or favour, the ends or purposes of any sectarian, or biased creed whatsoever."

The price to American subscribers is forty cents. Subscriptions will be received by S. H. Randall, 520 West 6th street, Cincinnati, Ohio.

A NEW EDITION OF DAMASKIOS.

Prof. Ch. Emile Ruelle, the distinguished French Hellenist, writes me that his edition of Damaskios *Περὶ Τῶν Πρωτῶν Ἀρχῶν* (On First Principles), a book of inestimable value to the Platonist, will soon be ready for the press. This information will doubtless be received with great pleasure by all lovers of ancient lore. No complete edition of Damaskios' work has ever appeared. Kopp's edition (Frankfort, 1826), is imperfect and omits a very important part of the work. It would be difficult to find a more competent and appreciative

editor of this treatise than Prof. Ruelle, who is widely and favorably known to philosophic scholars by his various writings, especially his interesting and valuable book on the life and works of Damaskios (Paris, 1861).

This volume contains nine very interesting extracts, accompanied by a perspicuous Latin version, from the inedited part of the treatise On First Principles.

In 1875 I began an English version of Damaskios' great book, using the only accessible text, that printed by Kopp. Various circumstances prevented me from finishing it. I hope now, however, to be able to complete and print my translation, using, thanks to Prof. Ruelle, an excellent text of the original work.

ON THE ESSENCE OF THE SOUL.

BY PLOTINOS.

(Lib. I., Enn. 4.)

Translated from the original Greek.

In the Intelligible World is *true being*, of which Intellect is the essence. Souls are (naturally) there, and thence descend into the sphere of Sense. In the Intelligible World souls are destitute of bodies—in the region of Sense they are in, and divided by, bodies. *There* every intellect is united, neither divided nor differentiated; likewise all souls are (there) united in one World, nor do they experience local separation. Intellect, therefore, is always unsundered and impartible—and Soul there (in the supersensuous place) is impartible and indivisible, though it possesses a partible nature. For psychical partibility is a departure from Intelligibles, and a generation in bodies; wherefore Soul is reasonably said to be divisible about bodies, since it is thus apart from the Intelligible World. How, then, is it impartible? The fact is that the whole of the soul does not descend into Sense, but a part of it, which is from its nature [totally] indivisible, remains on high. In the Timaios it is said that the soul is constituted from an impartible essence and an essence divisible about bodies, which signifies that the soul dwells partly amidst superior, and partly amidst inferior, natures; attached to the former [i. e., the Intelligible World], and at the same time proceeding thence to the latter [i. e. the World of Sense]—just as a line flows from the centre of a circle to its circumference. Despite its descent to the sensuous plane it still recognizes its relationship to the part on high, and preserves the nature of the whole soul, for its partibility here is merely as it were temporary, and it is in reality impartible. For extending itself to total body, though not divided in it, the whole soul is said to be divided into the universal whole.

A NOBLE ENTERPRISE.

Mr. Dhunjibhoy Jamsetjee Medhora of Bombay, India, an eminent Zoroastrian scholar, has begun a series of Platonic reprints. He proposes to republish THOS. Taylor's translation of the Parmenides, Timaios, and Phaedon of Platon. The Parmenides* has already appeared, and doubtless the other two dialogues will have been published ere this reaches our readers. We earnestly trust that Mr. Jamsetjee will receive sufficient encouragement from the genuine admirers of Hellenic wisdom, to justify him in reprinting all of Taylor's excellent version of the Platonic writings.

AN HERMETIC COLONY.

We note with pleasure the fact that a colony of Occultists, under the auspices of the H. B. of L., an ancient and powerful Hermetic organization, will shortly be established in this country. It will probably be located in Florida. None but *genuine* students of the Celestial Science will be admitted. There is no good reason why this colony should not be entirely successful.

ON THE DESCENT OF THE SOUL.

BY PLOTINOS.

(Lib. 8., Eun. 4.)

Translated from the original Greek.

I. Often when thoroughly converted to myself, being totally abstracted from the body, exempt from other things, and concentrated within myself, I behold a most wonderful beauty, and indubitably believe that I possess a supersensuous allotment, since I then energize according to the best life—am unified with Divinity—and, being posited in it, attain an energy which elevates me beyond every other intelligible. However, after this unification with, and establishment in, the Divine Nature, lapsing from Intuitive Intellect into the discursive energy of reason, I am perplexed as to how I previously and now descended; and how my soul entered the body, being such as it really is in its essence, though abiding in body. Herakleitos, who exhorts us to investigate this descent, placing necessary mutations from contraries, and a path upwards and downwards, says that the soul rests in this activity—intimating that great weariness results from continually laboring in the same thing. As he seems to indicate the mode of descent through a similitude, and neglects to remove the obscurity, perhaps we should again inquire of him by what method he obtained the object of his investigation. Empedokles, when he announces that there is a law ordaining that criminal souls shall lapse into this world of Sense, and when he says of himself—

"I fled from Deity and heavenly light,
To serve mad Discord in the realms of Night—"

reveals as much as Pythagoras and his disciples have enigmatically disclosed concerning this subject, and also many others. Moreover, Empedokles is particularly obscure through having poetically expressed himself.

The Divine Platon remains, who has written many beautiful things about the soul, and discoursed frequently of its descent, so that we may hope to receive from him some definite information. What, then, does this philosopher say! APPARENTLY he does not everywhere assert the same, and therefore his opinion is not perceptible to all. Primarily, he universally contemns the world of Sense, and reprobates the connexion of the soul with body—maintaining that it is in bonds, and buried in body. He likewise endorses the dogma—delivered in the arcana of the Mysteries—that the soul is incarcerated in this life as in a prison. Again, it appears to me that the word "cave" with Plato, as with Empedokles, signified this sensible universe. And he says that a release from these corporeal chains, and an ascent from this material cavern, is a progression of the soul to the Intelligible Sphere. In the Phaidros he states that a defluxion of the wings is the cause of the Soul's descent; and that after its ascent certain psychical revolutions again bring the Soul hither. Through decrees, lots, fortunes, and punishments other souls lapse; and in his account of all these instrumentalities he censures the intercourse of the Soul with the body. In the Timaios, however, speaking about the Universe, praises the World, proclaims it a blessed Divinity, and says that Soul was imparted to the Universe by a beneficent Fabricator—since it is necessary that it should be intellectual, and it cannot be so without soul. Wherefore Divinity gave Soul to the Universe, and our individual souls were sent hither to contribute to the perfection of the Whole, as it is necessary that this world of Sense should have as many and similar genera of animals as are in the Intelligible Sphere.

II. If we wish to learn anything from Platon concerning our individual soul it will be requisite [1], to investigate Soul itself, and how it became associated with body; [2], to ascertain what should be enunciated about the nature of the World, in which Soul abides and controls—either voluntarily, or by necessity, or in some other mode; [3], we must inquire concerning the Fabricator of these things; whether he acts rightly or as our souls which are perhaps compelled, while governing inferior bodies, to thoroughly comprehend their essence, if they desire to entirely subjugate them—since each body is dissipable and seeks its own place—but in the Universe all things naturally remain where they properly belong. Moreover, our bodies need much care, being exposed to alien influences, are indigent of many things, and require every assistance as they are circumstanced by many dangers. The body of the world, on the contrary, being perfect and self-sufficient, and not experiencing anything unnatural, is easily governed, and always accords with the will of its Soul. Neither is it excited by desire, nor disturbed by anything else.

*Price 75 cents, postpaid. Early orders are advised, as the edition is very limited.

since nothing departs from, or accedes to, it. Hence Platon says that our souls, when perfectly co-ordinated with the Universal Soul, will be similarly perfect, reign on high, and govern the whole World. Since, when they are not absent nor profoundly immersed in bodies, nor otherwise participant of a partial condition,—*then*, associating intimately with the Soul of the World, they easily dominate the Universe. Wherefore it is not evil for the soul in a certain respect to confer both existence and the power of well-being on the body—since every forethought for the benefit of inferior natures does not prevent the Benefactor from preserving his own superior condition. The providential care of the Universe is two-fold—one universal, which adorns all things with a serene power and a regal government; the other particular, which operates as it were by manual labor, contaminating the worker with the defilements of his work. Meanwhile the Divine Soul perpetually rules the Universe in a mode surpassing an inferior nature; and, transmitting an ultimate power into that which is subordinate nullifies the notion that Divinity placed the Universal Soul in that which is base. Moreover, the Soul will not naturally be deprived of this privilege since it had it from eternity and will perpetually have it, as it is something congenial to its essence, and is always present to it (the World), never having had a temporal beginning. Platon also says that the souls of the stars bear the same relation to their bodies as the Universal Soul—for he considers their bodies as revolving according to the circulations of Soul—and he accords to them a felicity appropriate to their natures. He especially condemns the connexion of Soul with body for two reasons: 1. It is an obstacle to its intellectual energies. 2. It fills the soul with a herd of pernicious pleasures, desires and griefs. None of these can befall a soul which has neither immersed itself in body, nor passed into a partial condition. On the contrary, an undefiled soul becomes connected with a body which is neither indigent nor defective; which neither fills it with desires or fears, nor endangers its felicity. No occupation that concerns itself with inferior things can attract the soul from the superior and felicitous contemplation which it enjoys, but it entirely dwells with divine natures, and beautifies the Universe with the exercise of a serene potency.

III. We will now discuss the human soul, which is said to suffer every evil in the body, and to be miserable midst sorrows, desires, fears and other maladies—to which the body is a bond and a sepulchre, and the world a cave and a den. These opinions are not discordant, since the same thing does not cause the descent of every soul. Every intellect abides in the place of intelligence (intellection), total and universal, which we denominate the Intelligible World—in which intellectual powers and individual intellects are contained, for there is not one intellect alone, but one and many. Wherefore it is requisite that there be one universal Soul and many individual and different souls—like species from one genus—some of which are better, others worse; some more intellectual; others inferior in intellectual

energy. For there, in Intellect, one intellect comprehends others in capacity, like a great animal; some are in energy, while each contains the other in capacity. Just as if an animated city was comprehensive of other living beings—as, in such case, the Soul of the city would be more perfect and powerful than the rest, and still nothing would hinder the subordinate souls from being of the same essence as the superior. Or, as if from total fire there should be produced both a great and a diminutive fire—while every intermediate fire would proceed from total fire, or rather from its source.

The work of the more rational soul is intellection, but not intellection alone, since, otherwise, how would it differ from Intellect? As it receives something else besides intellectuality, through which it obtains its distinctive hypostasis, it does not remain intellect alone. It has its appropriate labor, since everything which ranks in the order of beings is assigned its proper work.

Surveying things prior to itself it apprehends; contemplating itself it preserves the integrity of its essence—and, inclining to that which is subordinate to itself it beautifies, regulates and rules it. For it is impossible that all things in the Intelligible Sphere should be inactive—the power existing there to generate beings consecutively—which power, though inferior in strength, will necessarily exist as long as that which is prior to it.

IV. Individual souls, therefore, that use an intellectual organon in a conversion to their Original, and have a power to benefit inferior natures—just as light emanates from the Sun and unenvyingly imparts its illuminations—will be free from care and sorrow while they abide with the Universal Soul in the Intelligible World. Moreover, in the celestial region they aid the Universal Soul in governing (the World), as if they were other Kings associating with the Ruler of all things and becoming his colleagues—neither he nor they descending from their regal abodes. However, when souls pass from the Universal Soul to a partial condition, and become as individuals, as if weary of dwelling with another, then each one concerns itself with its own particular affairs. When, therefore, any individual soul acts separately and for itself for any length of time, flying from the Whole, and revolting from it by a certain factitious difference, incapable of beholding an intelligible nature through having become a part, *then* it becomes solitary, impotent, and distracted with cares—since it now looks to a part, and, being divulsed from the Universal, attaches itself to one particular nature, avoiding everything else. Hence, coming hither and converting itself to that which is partial, and being spurned by total and universal natures, it necessarily departs from the Whole, and regulates its partial affairs amidst its unhappy surround

ings—grasping and serving externals, and being present to, and profoundly immersed within, them. Wherefore there happens a defluxion of the soul's wings, and she becomes fettered with corporeal bonds—having abandoned the innocuous work of governing a superior nature, which it performed while with the Universal Soul.

Intellect which is prior to the psychical nature is far more beneficial than it to the soul which ascends to it. The soul, therefore, that lapses from on high is fettered by body, and uses the sensuous energies, as her intellectual powers are temporarily manacled. She is also said to be entombed and confined in a cave, but when she converts herself to the Intelligible she looses her fetters and ascends on high—receiving from Reminiscence, in the beginning of her ascent, the power to contemplate Real Being, for the soul always possesses something supersensuous. Souls, therefore, are necessarily of a two-fold nature, and alternately experience superior and inferior states of existence. The more they are able to associate with Intellect the longer they abide in the Intelligible World—when they lack this ability, through either nature or fortunes, they linger in the Sphere of Sense. This is what Platon occultly indicates when he distributes souls from the second mixture in the Krater, and makes them parts; declaring that it was necessary that they should fall into generation after they were thus separated into parts. When he says that the Demiourgos sowed them into generation, we must interpret him in the same way as when he introduces the Demiourgos speaking to the junior gods. For whatever is in the nature of the Whole this the hypothesis generates, for the purpose of unfolding things that are eternally generated and perpetually becoming.

V. The assertions, therefore, are not in reality discordant which declare that souls are sown into generation; that they descend to contribute to the perfection of the Universæ; that they are condemned to suffer punishment, are incarcerated in a cave, and possess both necessary and voluntary motions, since necessity comprehends the voluntary in its nature; and that the soul is in evil when in body. Neither are the flight and wandering of Empedokles from deity, and guilt and consequent punishment; the rest of Herakleitos in his flight, and the voluntary and involuntary modes of descent, contrary to the truth. Everything voluntarily descends to an inferior condition; and, proceeding according to its peculiar motion, and simultaneously suffering contact with subordinate things, it is said to be punished for its conduct—and thus to experience these things and to act is necessary to fulfill the eternal law of nature. However, if any one asserts that the descent from above occurs for the benefit of another, and that therefore it was divinely caused, he will neither deviate from the truth nor himself—for the extremes are referred to the principle from which the intervening particulars came, though there are many intermediates. Moreover, the guilt is two-fold—one part existing in the cause of descent, and the other in the commission of evil here—and hence the soul suffers doubly. An immersion into other bodies is the more lenient punish-

ment, and this being swiftly inflicted through an equitable decision, pronounced according to a divine ordinance, is denominated a "judgment." Excessive evil is rightly considered as meriting a more severe punishment, viz: a subjection to the power of avenging demons. Thus the soul, though of divine origin, and formerly an inhabitant of the Intelligible Sphere, becomes profoundly immersed in body; and, being essentially an inferior divinity, voluntarily descends hither, both for the sake of power and of beautifying terrestrial things. Wherefore, if it swiftly flies from this place it will suffer no permanent injury from having come here, since it has acquired a knowledge of evil, developed its latent faculties, and exhibited works and acts which, if it had perpetually abided in an incorporeal region, and had never become sensuously energetic, would have been bestowed on it in vain. Moreover, the soul would have been ignorant of what she (potentially) possesses, if her powers had always remained dormant and concealed; since *energy* everywhere demonstrates the existence of power which would otherwise be entirely unknown, and as it were destitute of reality, as it would lack true being. Even now every one admires the internal powers of the soul through the wonderful variety of her outward acts, judging the excellence of the former from the beauty of the latter.

VI. It is necessary that the One alone should not exist, for in this case all things would be hidden in it, and not possess a distinctive form; neither would any being truly exist as it would be comprehended in the One; nor would a multitude of these beings be generated from the One, unless some of them that were successively produced were allotted the psychical rank. Similarly, it is requisite that souls do not exist alone, but that their works should perspicuously appear—since each nature has the power to produce and exhibit some inferior to itself—these things proceeding, as it were, from an indivisible principle and seed to a sensible end; while that which is prior always abides in its native seat. That which is processive is generated from an ineffable power, such as is inherent in superior beings; which power it is not right should be sterile and as it were, circumscribed by envy, but should perpetually proceed even to the last of things, since a cause of inexhaustible power ought to be universally diffused, and not leave anything destitute of the effects of its energy. There is nothing which prevents all things from participating of the Good, to the degree that their natures are receptive. Either the nature of matter is eternal, and it is therefore impossible that it should not participate of the good which is common to all, so far as each is capable of receiving it—or the generation of matter was of necessity from causes prior to it, and it is not right that matter through its imbecility should lose the benefits flowing from its superior, as if a beneficent cause restricted its goodness. Wherefore that which is most beautiful in the World of Sense is a mere representation of the best in the Intelligible Natures, viz: their power and goodness. All things, both intelligible and sensible, are connected—the former existing *per se*, and the latter perpetually receiving being from the par-

ticipation of intelligibles, and imitating them according to their respective capacities.

VII. Nature being two-fold—one intelligible, the other sensible—it is better for the soul to remain in the Intelligible Sphere, but necessary on account of its peculiar essence that it should participate of (experience) the World of Sense. Nor should it be discontented because it does not wholly possess the characteristics of Absolute Being, since it obtains a mediate rank, having a divine allotment though placed in the ultimate gradations of an intelligible nature. It partakes as it were of a sensuous nature, imparting something to it, and in return receiving something from it, unless preserving its purity it *only* governs sense—since through intense desire it becomes merged in matter, and does not totally abide with the Universal Soul. Nevertheless, our souls are able to again ascend, having the benefit of their sensuous experience, through which they will learn what true felicity there is in the Intelligible World, and by a comparison of the different conditions of existence will more clearly perceive the superiority of the intellectual life. For the experience of evil produces a more distinct knowledge of good, especially among those in whom the faculty of judgment is so imbecile that they cannot otherwise obtain the knowledge of evil. As therefore the exercise of a rational discursive energy is practically a descent to an ultimate and inferior condition, for it cannot ascend to Absolute Being, hence it is necessary that energizing from itself, not being able to remain self-concentrated, it should by a law of Nature proceed as far as Soul, as this is an end to its progression; and that which is successive to Soul becomes also an end to its energies. This is an energy of Soul, viz: a conversion to inferior things and a reversion to those more excellent by a contemplation of beings. These movements are made by, (1) participating of time and a partial condition; (2) by an ascent from lower to higher natures. But the Soul of the World should never be engaged in inferior work; and, being impassive to evil, ought to behold subordinate things by external contemplation—and, at the same time, perpetually abide with beings prior to itself. This two-fold work it can accomplish simultaneously, receiving from prior natures and dispensing to subordinate—since it is impossible, from the psychical nature, that it should not be conjoined to both prior and ultimate beings.

VIII. To speak plainly and boldly my opinion, though it differs from the notions of others, I must say that the whole of our soul does not enter the body, but that something of it perpetually abides in the Intelligible World, and a part in the World of Sense. Moreover, that if the part in the sensible world conquers, or rather if it is conquered and disturbed, it does not permit us to perceive what the supreme part of the soul contemplates—since that which is understood comes to us when it descends within the apprehension of Sense. We do not know anything that happens to either part of the soul until it reaches the Whole of the soul. In the same manner as desire, which abides in the concupiscible part of the soul, is known by us when, either by an intimate sensitive or cogitative power, or by both,

we apprehend its existence. Each soul has something that tends downward to body, and something which aspires upward to intellect—and the Soul of the Universe, through its part which inclines to body, rules the Whole without labor, surpassing in excellence that which it dominates. For its operations are not conducted like ours through the energy of discursive reason, but through intellect, similarly as art acts without deliberation; and therefore by her inferior part Universal Soul governs the whole. Individual and partial souls have also a superior faculty, but they are troubled and agitated by Sense and a fear of many preternatural occurrences, causing grief and anxiety; for the object of their care is a defective (imbecile) part which is environed by numerous alien things, filled with a multitude of desires,—and, moreover, vanquished by the puerile enticements of pleasure. The supreme part of the soul lacks and holds in contempt sensual and transient delights, and its course of life is uniform.

finis.

DEATH.

Although "the living know that they shall die," yet how seldom do they think of death—as though it were a thing that concerned them not! One may imagine the unconscious lamb frisking in the flowery meads, with all the innocence of which it is the emblem, although the mercenary butcher may have already doomed it to die; or the whistling blackbird and the cooing cushat indulging in their pleasing melody, though the murderous gun of the sportsman be levelled at their throats. The All-wise Ruler of the Universe has not blessed them with reason; instinct alone is sufficient for them; and why should melancholy trouble them? But *man*—the noblest work of Almighty hand—though he too may sport in lamblike innocence in the daisied fields, roam along the winding banks of some clear and murmuring stream, or amidst the heat of a burning sun, seek the cool refreshing shade of a venerable forest, and like the vocal minstrels that inhabit it, tune his soul to poet strains and live in peace with all around—yet *man* is endowed with reason; he possesses the power of discriminating between right and wrong if he will but humbly listen to the "still, small voice," the more than Delphic oracle within him; and that omnipotent, that all-merciful God—who, ere He created man, provided everything that is requisite for his comfort in the greatest profusion—that kind and all-seeing Father, who so bountifully furnished forth the feast before the guests were sent to partake thereof, will assuredly require an account at our hands, whether we have done good or evil. And shall man indulge in sin, and render the few short months allotted to his existence here one agonizing torture, one scene of riot, confusion and crime? Shakspeare—that mighty monarch in the realm of thought—has told us by the mouth of his *Holspur*, that

The time of life is short;
To spend that shortness basely, were too long.
If life did ride upon a dial's point,
Still ending at the arrival of an hour."

I do not contend that man should always wear a sorrowful countenance, and brood over the ills of mortality, as though life were all bitters and no sweets. I do *not* agree with those gloomy fanatics who would make the whole stream of life one muddy current of pain and misery; who would banish each angel-smile from every countenance; and instead of looking upon fields, and groves, and brooks, and stars, and flowers, the towering mountain and the rolling sea; and reading God's almighty power and wisdom in His wondrous works, would chain us to a tombstone, and bid us look for aye on the last remains of mortality rotting at our feet. Methinks we are apt to make Death too terrible, my brothers—to picture as an enemy him who is in reality our friend; and it is worthy of our most serious consideration whether we gain any good by so doing.—nay, rather whether we do not lose much by our folly. * * * * * It is natural for children to fear darkness and for ignorant men to dread every comet and aurora borealis that appears in the skies; and Superstition has peopled the whole universe with witches, faeries, ghosts, kelpies, wraiths, demons, and I know not how many other ridiculous monsters; but it is the province of Wisdom to banish forever these mongrel offsprings of Ignorance and Fear from the beautiful earth which they have polluted too long. True religion and sound Philosophy can see more in Death than the fleshless skulls and crossed thigh bones which tasteless Masons rudely carve on the headstones in our burial grounds, to as little purpose as the fetters represented in bass relievos on the front of Newgate. To my mind the ancient practice of adorning the graves with flowers is infinitely preferable. Why should not the rose and the lily, the violet and the forget-me-not bloom on every grave? There needeth not the useless mockery of crape-clad mutes

"To mimic sorrow where the heart's not sad,"

to give solemnity to an interment. It is a much more solemn ceremony without their hireling aid.—*George Markham Breedell.*