

# THE PLATONIST.

An Exponent of the Philosophic Truth.

EDITED BY

THOS. M. JOHNSON.



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*How charming is Divine Philosophy !  
Not harsh and crabbed, as dull fools suppose ;  
But musical as Apollo's lute,  
And a perpetual feast of nectar'd sweets,  
Where no crude surfeit reigns.*

ORANGE, N. J.

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## SPECIAL NOTICE.

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# The Platonist.

"Platonism is immortal because its principles are immortal in the human intellect and heart."

Christianity is esoterically identical with Philosophy.

VOL. II.

ORANGE, N. J., JANUARY, 1884.

No. 1.

## SALUTATORY.

The Second Volume of THE PLATONIST begins with the present number. The field which it occupies is broad, and the endeavor will be made to occupy it to good purpose. We shall endeavor to do our work faithfully, to discriminate wisely, welcoming knowledge at every avenue of its approach.

Platonism is a method of discipline rather than the designation of a system. Its aim is to bring out into bold relief that Philosophy which embraces the higher nature of man within its scope, unfolds the mysteries of the interior being and renders us awake to everything essential to human well-being. The faith of all ages, the most ancient as well as the present, however diverse in form, has always been the same in essence. In every creed the effort to realise the Truth is manifest; and every worship is the aspiration for the purer and more excellent. It is therefore only when symbols supersede substance, and external rites veil their own true scope and meaning, that we have any occasion to withhold countenance from them. Even History becomes untrue when its occurrences are described in actual disregard of the inspiring principles of action; and that Science is radically at fault which ignores the Supreme Intellect.

If Platonism has seemed to place a low estimate upon what is usually regarded as practical and scientific knowledge, it always contemplates the Truth which transcends it. It gathers the wisdom of the more ancient schools and nations, together with the learning of more modern centuries, with the purpose of extracting what is precious from all. It is a proving as well as a prizing of all things. It teaches how to discriminate the permanent from the changing, that which is from that which seems, the mathematic and absolute from the geometric and relative, Mind in its integrity from instinct and the lower understanding. It essays to make us acquainted with our true selfhood, to familiarise us with Reason—the raying forth of Divinity into human consciousness, to bring us to the knowledge of the Truth, and to awaken in us that longing which is never satisfied except at that fountain.

It is the province of Philosophy to place at their true value the whole body of facts accumulated from the world's experience, and to render them useful. The moral sentiments, which have sometimes been described as resting on those accumulations, like islands on reefs of coral-accretion from the ocean's bottom, it proves to be at one with what our souls have brought with them from the eternal world. We have but to winnow away the chaff and foreign seeds to have the pure grain. The philosophic discipline unfolds the interior nature of the soul, arouses the dormant truth there inhumed, brings into activity the spiritual faculty, and enables us to peruse the arcana of the higher life. It discloses the absolute identity of truth as a divine presence and manifestation in every people, a pure ideal in every faith, an overhanging sky over every lofty human aspiration.

The late Count Cavour, it is said, predicted a new religion for the coming century. The gradual waning of faith everywhere, and the honey-combing process which is steadily wearing away present institutions seem to afford a warrant for the declaration. The antipathies between races and creeds are steadily weakening. The West is constantly adopting the notions, habits and luxuries of India and China; and the bustling activity of Europe and America is shaking the whole fabric of Oriental custom. There is a steady unifying influence operating among the nations; the exigencies of commerce and daily communication, require and render more probable their acceptance and employing of a single language, which event would be the precursor of a common literature. The new worship must be accordant with the genius of the period. It will be at one with Science, but all the time intellectual. There may be no single apostle or hierophant to establish it, but it will be the outgrowth of agencies now in operation. Doubtless, like the other world-religions, it will be founded upon some form or manifestation of the supernatural; it will be evolved in a manner that will declare the relations of mankind in this form of existence with the greater and older universe and the essences that constitute it.

Already there is manifest among individuals of various shades of opinion in the thinking world, something like a reacting impulse against the materialism of the age, to arrest its progress before it shall totally benumb the moral sense of mankind. The modest little assemblages of late years, such as the School of Philosophy at Concord, the School of Christian Philosophy at Greenwood Lake, and other places, the various organisations of other forms, but all seeking to direct attention to a higher and more practical spirituality, are so many witnesses. The American Akadêmê, latest of them all, with a "Plato Club" for its nucleus and a goodly number steadily increasing of earnest, clear-seeing men and women for its membership, also voices the same conviction.

The times appear propitious for our venture. These things are so many assurances that we are taking a judicious step in the right direction. If one man on the side of God is in the majority, it is reasonable to presume that we, in this humble endeavor in behalf of the True and the Right, will not be on the side that fails from want of sympathisers and a deficient commissariat. We have put our hand to the work as a thing proper for us to undertake, leaving to the Divinity which inspires it, all considerations of prudence and results. It is ours individually in the fact that the work has seemed to fall to us; really, however, the whole number of those who cherish like affection for the higher knowledge and communion, are partakers of the labor and the reward—leaving to the editor as his part the gratification of the benefits of which he has been the instrument.

The scope of THE PLATONIST will be extended to include not only the Wisdom-Religions of the archaic period, Oriental

as well as Occidental philosophy, and expositions of the intrinsic and esoteric nature of the various beliefs of the world, but likewise philological investigations, translations and interpretations of the later writers as they may be offered; and in that every variety of energy and speculation relating to its department of labor or tending to enlarge the field of knowledge. Eminent writers and specialists both in America and the other Continent, have promised their assistance. The readers and patrons have therefore reassuring assurance that the pages will be supplied with rich material gathered by diligent hands and not unskilfully elaborated.

We have sent forth our little galley hopefully. The auspices have been examined, the overlooking divinities invoked, and all the propitiatory rites duly performed. The right arm of the oarsman and the benignity of the heavens must now be relied upon for the future of the voyage. We are sanguine and confident, because the Supreme Optimism that energises the universe is certain to work out the result which will be really good. It will inspire such co-operation as will best meet that end. We must be content to labor and to wait. We have indicated such apparent reasons as exist for hope that our undertaking will prosper. We shall be patient till they realise their assurance or disappoint us. The springtime is certain, whether we or others are to minister at its advent. Yet to those who desire to promote the knowledge of Philosophic Truth, and to co-operate in the dissemination of such knowledge with a view to moral elevation and spiritual communion—to the real friends of THE PLATONIST, the oracle is spoken: "now is an accepted time." This work, this whole enterprise, all that it is and all that can be hoped from it, belong to you. The end is with you; its apocalypse will be yours.

### WORKS OF PLOTINOS.

#### INTRODUCTION BY MARSILIUS FICINUS.

[Addressed to LORENZO DE MEDICI, the Magnificent, the Saviour of his Country.]

[Marsilius Ficinus (born in A. D. 1433, died in 1499), was the most noted Platonist of his age, and no one in modern times has excelled him in a profound, accurate knowledge of the mysteries of the Platonic Philosophy. He maintained the essential identity of the teachings of Platôn and Christ. His numerous writings are extremely valuable to the philosopher and scholar, and richly deserve to be translated into English. The introduction here given contains several very interesting particulars relating to the history of Platonism. An English version of the biography of the great Platonist, written (in Latin) by one of his most intimate disciples, will appear in this Journal.]

The great Cosmo de Medici, styled by decree of the Senate the Father of his Country, at the time the Council between the Greeks and Latins under Pope Eugenius was held at Florence [in A. D. 1438], frequently heard a Grecian philosopher by the name of Gemistos, surnamed Plethôn, who was as it were another Platôn, discussing and expounding the mysteries of the Platonic Philosophy. He was so animated, so inspired by the eloquent discourses of this philosopher, that he thence conceived in his lofty mind idea of a certain Academy [for the study of the philosophy of the Divine Platôn], and determined that he would realise it at the first opportunity. Subsequently, when the conception of the great Medicean was ready to bear fruit, he selected me, the son of his favorite physician Ficinus, though I was still a mere boy, to execute his design, and educated me specially for this important work. Moreover, he was careful that I should have the Greek texts of not only the writings of Platôn but also of Plotinos. Afterward, in the year A. D. 1463, at which time I entered my thirtieth year, he instructed me to interpret first,

Hermes Trismegistus, and then Platôn. I finished Hermes in a few months, during his lifetime. I then began my version of Platôn. Although he also desired Plotinos to be translated, he said nothing to me about interpreting his books, lest it might appear as if he was giving me too much at one time. So great was the kindness of this noble man to his protégés; so great to all was his courtesy! And, therefore, neither I, indeed, in my own person, nor as a prophet, proposed at any time to approach Plotinos. In the meanwhile, Cosmo had migrated from this life, and so was silent on earth: and yet, nevertheless, he expressed or rather impressed from on high his idea in relation to the interpreting of Plotinos. For at that period I gave my translation of Platôn to the Latins. About A. D. 1484, the sublime spirit of Cosmo, I know not how, incited the heroic mind of Giovanni Pic de Mirandola, and he himself knew not how to come to Florence. Picus, indeed, was born on the very day in which I began my version of Platôn (A. D. 1463); and moreover on the same day and almost at the same hour my Platôn was published, coming to Florence, immediately after the first salutation, he asked me concerning it. I replied to him: "This day our Platôn has gone forth to the public." On hearing this he rejoiced exceedingly; and subsequently he, with what words I do not know, and he likewise does not know, did not exactly induce but rather vehemently incited me to interpret Plotinos. Divinely, indeed, it seems to have happened that while Platôn was, as though reborn, the hero Picus de Mirandola born under Saturn dominating Aquarius, under which planet I likewise descended to this sphere in the year A. D. 1433, and coming to Florence on the very day our Platôn issued from the press, should have wonderfully influenced me to gratify that ancient desire of the heroic Cosmo in relation to Plotinos; hitherto entirely concealed from me, but revealed to him by celestial inspiration. Since we have now incidentally referred to Divine Providence in connection with Philosophy, it seems worth while to treat the subject more fully. It is not to be thought, indeed, that the acute and in a manner philosophic genius of men can ever, by any means other than philosophic, be gradually persuaded and led to the perfect religion. For acute minds most commonly commit themselves to the guidance of Reason alone, and since they receive this habit from a certain religious philosopher they admit willingly the existence of a common religion: controlled by Reason, they therefore more easily give themselves to the better species of religion contained in the universal. And therefore not without the aid of Divine Providence did it happen that the philosophic of all nations, according to the genius of each, were wonderfully recalled to themselves by means of a certain divine philosophy everywhere harmonious with itself, which was formerly produced among the Persians through the instrumentality of Zoroaster, and among the Egyptians through the medium of Hermes Trismegistus: from thence it was transplanted to and cultivated in Thrace, under Orpheus and Aglaophemos, and subsequently flourished and was developed under Pythagoras among the Greeks and Romans; and finally was brought to its perfection at Athens by the Divine Platôn. It was an ancient custom of Theologists to conceal the divine mysteries by mathematical numbers and figures, and poetic inventions; neither were they rashly divulged to any one. Plotinos at length stripped the veils from Theology and lucidly expounded it; and as Porphyrios and Proklos testify, divinely penetrated first and alone the philosophic arcana of the ancients; but by reason of his marvellous brevity, force, and abundance of ideas, and profundity of signification, he needs not only a translation but also commentaries. We therefore have labored in interpreting and expounding the former theologians; and Platôn and Plotinos, so that this



philosophy coming into light, both the poets may cease to impiously rehearse the dramas and mysteries of Religion with their fables, and the majority of Peripatetics, that is nearly all philosophers, may be notified that the Universal Religion must not be ranked with childish tales. At the present time nearly the whole philosophic world is occupied by two sects of the Peripatetics, viz.: Alexandrian and Averroan. The Alexandrians consider our intellect to be mortal; the Averroists maintain that there is only one Intellect: each equally subvert the foundations of religion, especially since they seem to deny the existence of a Divine Providence, and everywhere depart from the true teachings of Aristoteles. Of true philosophers there are few in this day besides the noble Picus de Mirandola, our fellow-Platonist and laborer in that religion which formerly Theophrastos and Themistios, Porphyrios, Simplicios, Avicenna, and lately Plethôn interpreted. If any one thinks that so much noted impiety, defended and propagated by so much aggressive learning, can be destroyed among mankind by a mere simple affirmation of faith, it can easily be demonstrated that he wanders from a true apprehension of the state of things. This is a work reserved indeed for a superior power, which will effect the desired end by either divine miracles everywhere appearing, or through the means of a certain philosophic religion which ultimately will persuade the philosophers who may gladly give heed to its teachings. It pleases Divine Providence in this age to confirm by philosophic authority and reason the genus of religion itself, and with respect to this generation the truest species of religion, as formerly at another time and for another generation he confirmed it by miracles made manifest through all nations.

Impelled, therefore, by Divine Providence we have translated the Divine Platôn and the great Plotinos. Platôn indeed we sent to you several years ago, so that in him he [Lorenzo himself] might at times live again, in whom Cosmo himself reappeared on this sphere, and born again, grew up to be all that was desired, and now, a man, happily flourishes. And now if indeed we are about to dispatch Plotinos to you, we do not so much send as behold him hastening voluntarily and with alacrity to thy mansion, as from Platôn himself, like iron snatched from an Hêraklean stone, that with thee, O Lorenzo, the Magnificent, chief patron of literature, he may dwell most happily in conjunction with his master, Platôn. Hear, Plotinos, therefore, felicitously discoursing to thee with Platôn concerning all the mysteries of Philosophy. Prior to this, however, listen to his pious and erudite disciple, Porphyrios, relating briefly and most truly the life, manners and deeds of his master: which history our Angelo Politiano thy pupil, a man of the most excellent judgment, considers to be both oratorical and philosophic, wherefore it will specially please you. And finally, not only hear happily, but also live most happily. As you love us, most esteemed Lorenzo, so I implore you love our Filippo Valor, truly a noteworthy person, studious of Platonic wisdom, and your ardent admirer.

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*LIFE OF HAI EBN YOKDAN, THE SELF-TAUGHT PHILOSOPHER.*

BY ABUBACER IBN TOPHAIL.

[Translated from the original Arabic by Simon Ockley. Revised and modernised by W. H. Steele.]

(Continued from Vol. I., page 164.)

The carcass of the roe soon began to decay and emit noisome vapors, which greatly increased his aversion to it. During the day he chanced to see two ravens engaged in mortal combat;

and after a time one succeeded in killing the other. He observed the victor to proceed immediately in the labor of digging a grave for his late enemy, and when finished, to put the body of the dead raven in it and cover it with earth. "How well," said he, "has this raven done, in burying the body of his late companion, though he did ill in killing him? How much greater reason was there for me to have been forward in performing this office for the roe." Upon this reflection he dug a large grave and deposited the carcass of the roe therein, covered it with earth, and went away to pursue his enquiries concerning that unknown principle which governed the body, and which had engrossed his thoughts so much of late. He perceived that other roes were of like form with the one that he had just buried; and he believed that there was a something within them that actuated and moved them; but he felt the difficulty of ascertaining precisely its nature. He continued a while in this condition, contemplating the various kinds of animals and plants and traversing the coast of his island to see if he could discover anything like himself; but, in this respect his search was in vain. He wondered much, that he should be the sole representative of his species; for he observed that every individual, animal and plant in the island had many companions of a similar nature. When he saw that the island was entirely encompassed by water, he concluded that it was the only land in the world.

While rambling about the island one day he happened to see a great body of flame issuing from a grove of cane or reeds. He was much frightened by this sight at first; but observing that the fire approached no nearer, he grew bolder and advanced by degrees more closely to the burning mass. Here he was rapt in admiration of the brilliancy of its light and the marvellous efficacy with which it consumed everything it touched and changed it into its own nature. He at last ventured near enough to put forth his hand but he soon discovered that he was subject, like other substances, to the effects of its consuming nature, and withdrew his hand much blistered by the attempt. Observing, however, that the flame had not wholly seized upon a large piece of the cane, he cautiously grasped it, and in this way carried the fire to his dwelling, (for such a place he had prepared for himself in a large grove). Here he kept his fire, adding fuel to it continually, both night and day. He found that by night its light and heat supplied the absence of the sun; and this pleased him so greatly that he pronounced it the most excellent of all those things he had about him. When he saw that the flame always moved upward, he persuaded himself that it was one of those celestial substances which he witnessed shining in the firmament. He continually tried its power, by throwing things into it which he perceived were consumed—some much quicker than others, according as the bodies were more or less combustible. Among other things he used in this manner, he one day cast some fish into the flame, and so soon as he smelt the odor his appetite was raised and he tasted the cooked meat. Finding food, thus prepared, naturally agreeable to his taste, he continued the practice and soon accustomed himself to the eating of flesh. He applied himself to hunting and fishing, and soon became expert in taking game. He was now happy in mind, for with the aid of his fire this practice furnished him with several sorts of food to which he was before a stranger. As his admiration for the fire increased, both on account of its beneficial effects and its extraordinary power, he began to think that the substance which had departed from the heart of the roe was, if not this very flame itself, at least of a nature very similar to it. He was strongly inclined to this opinion from the fact that, as he observed, all animals are constantly warm so long as they retain life, and as constantly cold after death. He observed likewise, in him-

self, that there was a much greater degree of heat in his breast, near the place where he had made the incision in the roe, than in any other part of his body. From this he concluded that if he could dissect an animal alive and look into that ventricle which he had found empty in the heart of the roe, he might possibly find it full of that substance which inhabited it, and thus inform himself whether it was of the same nature as the fire he employed, or whether it possessed light and heat. In order to do this, he caught a wild beast and tied it down so firmly that it could not stir. He now dissected it after the same manner he employed on the carcass of the roe, till he reached the heart. Opening the left ventricle first, he perceived that it was full of an airy vapor, like mist, or a small white cloud. Inserting his finger he found this vapor hotter than he could endure, and immediately the creature died. From this he concluded that it was this vapor which communicated motion to that animal, and that there was in every animal of whatever kind something like this vapor, upon the departure of which death immediately followed. The knowledge he had recently gained produced a strong desire to enquire more extensively into the other parts of animals; to find their order and situation; their number and the manner of their connection with one another; and further by what means of communication they enjoy the benefit of that moist vapor so as to live by it. How, again, that vapor is continued the time it remains; from whence it receives its supplies, or vigor, and by what means its heat is preserved. In the progress of this enquiry he dissected both living and dead animals; making accurate search and examination of the various parts as he proceeded, till at length he arrived at the highest degree of knowledge in this branch of science ever attained by the most learned naturalists.

He now plainly perceived that every particular animal, though it had many limbs and a variety of senses and motions, was yet *one* in respect to that spirit whose original was from that firm mansion, the heart, from whence its influence was diffused through all the members of the body. He observed clearly that all these members were subservient to this spirit, and were informed and supported by it. That this spirit made use of them in the same manner that a huntsman does his tackling; who makes use of different ways and things according to the difference of the creatures he intends to catch. He then satisfied himself that there was but one controlling spirit in the body whose action, when exercised on the eye, was *sight*; when on the ear, *hearing*; when on the nose, *smelling*; when on the tongue, *tasting*; and when on the skin or flesh, *feeling*. When it employed any limb, then its operation was *motion*; and when the liver was influenced, *nutrition* and *concoction* were the result. He found by close attention that though the body contained many organs, each fitted to the performance of its particular office, yet not one of these could operate or serve the general economy without correspondence with this governing spirit by means of the nerves; and further, that if at any time it happened that their passages were obstructed or broken off, such members were altogether useless.

These nerves derive this spirit from the brain, and this in turn from the heart, which contains an abundance of it. When this spirit ceases to influence any limb, such limb is no more fit for use; and when the body is deprived of it, motion ceases, and death follows.

He had now reached the twenty-fifth year of his age, and during this period of his observations had made many pretty contrivances, such as clothes and shoes from the skins of such wild beasts as he had dissected. His thread was made of hair and of the bark of the *Althæa*, mallows, and other plants which have a strong fibrous nature. He made awls of sharp thorns and splinters of cane sharpened with flint. The art of

building he learned from his observations of swallows' nests, and he constructed a large storehouse for his provisions, with doors of twisted cane to prevent the entrance of wild beasts during his absence. He captured and trained birds of prey for hawking, and bred tame poultry. He made spears of strong canes, tipped with the points of buffalo-horns and hardened them in the fire; while he provided a strong shield by folding tough hides together. He thus took pains to form these artificial weapons, because he found himself destitute of natural ones. When he perceived that his armor was sufficient to encounter and overcome any of the wild beasts with safety, he discovered that they were yet his superiors in point of speed. He found plenty of wild horses and asses upon the island, and he determined to select some of the strongest and fleetest of these and train them so that he might ride them in the chase. By kind approaches he was soon enabled to possess himself of several of either kind, and by generous treatment soon reduced them to a very tractable state, and could mount and ride them with ease wherever he wished to go. He made bridles and saddles of skins, and with these upon his horse he was enabled to catch beasts that it would be impossible to take in any other manner. He made all these discoveries while in the study of anatomy.

He now proceeded to the study of the nature of bodies in this sublunary sphere. He carefully examined animals, plants, water, exhalations, ice, snow, hail, frost, smoke, heat and flame. In these he observed different qualities and actions, as also their agreement and difference of motion and gravity; that so far as they agreed they were *one*; but when considered with relation to their differences a *great many*. Now when he came to consider the properties of things, by which they were distinguished one from another, he found they multiplied so rapidly that it was impossible for him to comprehend them. When he considered the difference between the members of his own body, and saw that each one had properties and action peculiar to itself, and might be divided into a great many parts, he concluded that there was plurality in his own essence, as also in every other.

(To be Continued.)

## HYMN TO THE ARTIFICER OF THE UNIVERSE.

BY THOMAS TAYLOR.

Reprinted from his *Miscellanies in Prose and Verse*.

[According to the theology of Orpheus, Pythagoras and Platon, the immediate Artificer of the Universe is not the Ineffable Principle of things; and this, not from any defect, but on the contrary through transcendency of power. For as the essence of the first cause, if it be lawful so to speak, is full of Deity, his immediate energy must be deific, and his first progeny must be gods; just as souls are the immediate progeny of one First Soul, and natures of one First Nature. As the immediate offspring, therefore, of the First Cause are wholly absorbed in Deity, and are, as it were, stamped throughout with the characteristics of the Ineffable, so as to be *secondarily* what the First God is *primarily*; and as the Universe from its *corporeal* subsistence is not a thing of this kind, it is not the *immediate* progeny of the Ineffable. Hence, as the world is replete with all various forms, its immediate artificer is a divine essence characterised by Intellect; for Intellect is the primary seat of forms. At the same time it must be observed, that among causes which produced from their very essence, whatever the inferior cause produces is also produced by the superior, but the manner in which it proceeds from the superior transcends that in which it proceeds from the inferior. For processions are according to the characteristics of the natures from which they proceed. Hence, as the First Principle of things is ineffable and super-essential, all things proceed from him ineffably and super-essentially, and other intermediate causes are necessary to the evolution of things into *distinct* subsistence.]

To thee, great Demiurgos of the world,  
With various intellectual sections bright,  
My soul the tribute of her praise shall pay  
Unfeign'd and ardent, mystic and devout.  
Then shall she sing, when Morning's rosy beams  
Send on the broad effulgence of the day,



And when the hand of softly-treading Eve  
 Invests the world with solitary shade.  
 Artificer, and Father of the whole !  
 With perfect good, and Deity replete,  
 Through which the world perpetually receives  
 Exhaustless stores of intellectual good,  
 To thee belongs that all-sustaining power,  
 Which mind, and soul, and mundane life supports.  
 To thee their fabrication bodies owe,  
 And things the due perfection of their kinds.  
 Through thee, each part of this avenging whole  
 Is linked by sympathy's connecting hand,  
 And in the strongest, best proportions joined ;  
 And the world's various powers and pond'rous weights  
 Are bound by thee in beautiful accord.  
 By thee the world is formed a perfect whole,  
 From age exempt, unconscious of disease,  
 And with a shape adorned by far the first,  
 Most simple, most capacious, and the best.  
 By thee, this *all* was self-sufficient fram'd,  
 And with a self-revolving power endu'd ;  
 And motion intellectual owes to thee  
 Its never-ceasing energy and life.  
 From thee the soul derives her various frames,  
 Her distribution and generic forms,  
 With all th' harmonic reasons she contains.  
 By thee she's stably seated in the world,  
 Like a self-motive, and immortal lyre,  
 The echo of whose life-inspiring sound  
 Is heard in Matter's dark, rebounding seat.  
 From thy own nature thou hast fashioned time,  
 Whose fleeting essence rolling without end,  
 Perpetually proceeds from life to life,  
 And imitates eternity's abiding state.  
 But far the most illustrious of the works  
 That glorious Deity, the Sun, shines forth,  
 Whose sacred light from thy occult retreats  
 Was first enkindled ; that its nature hence  
 Might shine exempt from all the mundane gods,  
 And reign the sovereign of this lower world.  
 The stars, heav'n's joyful, ever-wakeful fires  
 That roll incessant in harmonic dance,  
 Own thee, the parent of their splendid frames.  
 Exalted Æther, blossom bright of fire,  
 From thee derives its eminent abode ;  
 And constant covers by thy dread command,  
 Dark Hylé's fluctuating, boist'rous back,  
 And hides its unsubstantial naked shape,  
 Odious and horrid, from the sight of gods.  
 In intellectual hymns the glorious choir  
 Of deathless angels celebrates thy name ;  
 And while one part, with fixt attention views  
 Thy nature filled with intellectual forms,  
 And thence true beauty's principle collects,  
 A different part surveys the mundane spheres,  
 O'er the world's unknown altitude presides,  
 And e'en to matter's utmost realms extends  
 The fertile power of ornament divine.  
 To thee that intellect its being owes,  
 Which falling into Lethé's dark abyss,  
 Is totally diffus'd through every part,  
 And, plac'd in various forms, preserves the whole ;  
 But when degraded in a terrene form,  
 And from its parents and its kindred torn,  
 It then becomes a secondary god,  
 Is fill'd with dark oblivion of itself,  
 And eagerly regards the flowing shades  
 Of human scenes, ridiculous and vain.  
 Yet still indignant of their fallen state,  
 Some vivid rays of heav'nly light remain

In eyes with earth's obscurity suffus'd ;  
 Some portion still of anagogic power  
 In miserable captive souls survives,  
 Through which, emerging from life's bitter waves,  
 These exiles to thy bosom may return,  
 From whence at first through mad desire they fell.  
 Blessed, thrice blessed ! who with wingéd speed,  
 From Hylé's dread voracious barking flies,  
 And leaving earth's obscurity behind,  
 By a light leap directs his steps to thee.  
 Blessed ! who after having well fulfilled  
 The terms ordained by Destiny's decree ;  
 Who, after mighty toils and anxious cares,  
 At length surveys in intellectual paths  
 A depth resplendent with a light divine.  
 Great is the labor for the captive soul  
 To soar on high with all her ruffled wings  
 Of anagogic, intellectual loves.  
 But thou, O King, th' impulsive power confirm,  
 Which bears me up to intellectual light,  
 And Truth's intelligible plain unfold,  
 Divinely lucid, and with bliss replete.  
 O ! haste my flight from all material forms.  
 That I may drink of perfect beauty's streams,  
 And rise to mystic union with its fount ;  
 For thus my nature shall be all divine,  
 And deity in deity exult.

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### PSYCHOMETRY.

By WILLIAM Q. JUDGE, Recording Secretary of the Theosophical Society.

The name Psychometry has been given to a faculty which, it is claimed, inheres in about seven out of every ten persons. But it seems to me to be a designation at once, inadequate and inaccurate, because it does not express to the mind all that is intended to be conveyed.

Expressed in many words, the power to psychometrise means: *the power to bring up before the mental or spiritual eye, a panoramic view of all that has occurred to the object examined.* The use of the word "psychometry" came about because it was laid down by Professors Buchanan and Denton, that by the power one measured the soul of the thing.

If the word "soul" means the innermost spiritual part of the thing measured, it will here be inadequate and incorrect ; while, if it be held to mean the mere outside or accidental material part or attribute of the object, then it is perverted from its proper and intended use. The phenomena taken into consideration in the pursuit of psychometry, belong almost entirely to accidental or exterior impressions, which, while they percolate or permeate the whole mass of the object examined, never partake of its constitution or properties. At the same time, in psychometrising an object, the faculty under consideration takes account of the spirit or soul of the object. So that we see that the designation, *soul-measuring*, is not only inaccurate but also redundant. Some other word ought to be selected to express what we intend when we use the word "psychometry."

The Science of to-day does not recognise psychometry, because it does not allow that the human soul or mind has the power to produce effects which it admits can be produced by the use of chemicals or electricity. It is admitted that a lasting and reproduceable impression can be made upon a piece of smooth steel by simply placing on it another object, such as a penny, and that the washed-out images on certain plates can be brought to light again by electricity or chemicals. But

they will not admit that a man can, by simply holding the same plates in his hand or to his forehead, take off and bring up clearly before his mind's eye the same old and obliterated impressions. What they do admit, however, proves that those impressions are really lasting, and gives us ground for hoping that one day they will admit all the rest.

If one will erect a paper screen, say five feet square, and stand behind it, he will find, of course, that the view in front is obstructed completely. But make a pin-hole at the upper right-hand corner and place the eye thereat. What follows? He sees the objects which were hitherto concealed. Make another pin-hole at the opposite corner, five feet away, and the same objects or scene can be observed in their entirety. This can, of course, be repeated at all parts of the screen. If at the time that he is looking at the scene in front through the pin-hole at the upper right-hand corner, a camera-lens is put through a hole in the center of the screen, a photograph of all that he is looking at through the pin-hole will be taken by the camera.

This proves, conclusively, that the image of the object or scene is part is impressed or thrown against every part of the screen; and that the minutest point, or rather upon the very smallest piece of the screen, will be found a picture in its entirety of the whole object or scene that is before it, as well as a complete picture thrown over the whole body of the screen.

An ancient familiar illustration will exemplify my meaning. If one hold a drop of quicksilver on a plate, the face is reflected from it. If the drop be scattered into a thousand smaller drops, each one reflects the face again. Or, more easily understood yet: If five men stand a front of one man ten feet away, each pair of eyes of the five sees the one man; proving that there exists on each separate retina a separate and complete image of the one object.

Theosophists and occultists from the earliest times have held that every object in the world receives and keeps all impressions, not only of all objects that stand before it, but also of all that happens before it; that these impressions are indelible and can at any time be taken off by man's nervous system and from that reported to the mind; and, therefore, that if we possess a piece of stone from the Roman Forum, we can reproduce to the mind, as clearly as a picture, all that happened in the Forum.

The use of the screen-illustration and our insistence upon it, was to show that no ridiculous or impossible claim is made when we say that the small fragment from the Forum will give a complete picture and not a fragmental one.

I received from a friend, in the year 1882, a piece of the linen wrapping of an Egyptian ibis found on the breast of a mummy. I handed it, wrapped up in tissue-paper, to a friend who did not know what, if anything, was in the paper. He put it to his forehead and soon began to describe Egyptian scenery; then an ancient city; from that he went on to describe a man in Egyptian clothes sailing on a river; then that this man went ashore into a grove where he killed a bird; then that the bird looked like pictures of an ibis, and ended by describing the man as returning with the bird to the city, the description of which tallied with the picture and description of ancient Egyptian cities.

I leave this coincidence, as science designates it, with those who can appreciate it at its true value.

When science begins to admit the existence in man of what the Christians call spirit, but which some people know to be matter in a finely-divided state, then will psychometry be studied as it should be, and incalculable aid and dazzling light be thrown upon archæological and ethnological research.

But is there any hope for Science?

## IAMBlichOS: ON THE MYSTERIES.

A NEW TRANSLATION, BY ALEXANDER WILDER.

### PART II.

#### MORAL EFFECT OF THE VISIONS OF HEAVENLY BEINGS.

IX.—Finally, at the visible manifestations the temper of soul of the supplicants receives a change of affections, a transcendent perfection and a better energy in every way; and partakes of the Divine Love, and an incomparable power of mind. At the vision of the archangels, it acquires purity of nature, spiritual perception and steadfast power. At that of the angels it receives proportionately of wisdom and truth, likewise unsullied virtue, assured knowledge, and symmetric order. But when they contemplate the demons they are pervaded by the eager longing for operating in the sphere of transitional existence (*γενέσις*) and the passionate desire to come into the region of nature: i. e., the fulfilling of the works allotted by necessity and power efficacious to produce such acts. If they behold the heroes (or half-gods) they are imbued from them with other such moral habitudes and many impulses, in regard to things relating to the communion of souls. But when they come in contact with the archons, motions are induced in the soul, of a cosmical or material nature as the case may be. At the visions of souls the minds of the supplicants are moved by impulses wrought by the desire of working in the sphere of change and the kindred care of providing for bodily wants and other matters of this kind.

Together with these things, the visible manifestation of the gods imparts truth and power, success in undertakings, and boons of the greatest benefit; and that of the other supernal powers communicates such advantages as are in keeping with the several orders. For example, that of the archangels gives the perception of truth not simply in matters generally, but definitely in regard to particular things; and this not at all times, but on specific occasions; not to every body indiscriminately or generally, but with discretion, in a particular manner, or to a certain individual; nor, in a word, does it include power in like manner for every thing, nor indiscriminately, or universally, but only at a particular time and after a specific manner. The appearing of the angels always divides the prescribed allotments in the bestowment of benefits to the inferior orders, still more than that of the archangels. The appearing of the demons does not bring benefits of the soul, but always those of the body, or matters relating to the body. They bestow these whenever it is the order of the cosmical world. After like manner the manifestation of the half-gods brings benefits of the second and third grades, with the endeavor to attain supremacy over the entire polity of souls, both on the earth and in the cosmic world. The vision of the archons of the cosmic order imparts the benefits of every-day life; that of the inferior class confers not a few of the advantages incident to the region of matter. When souls appear, they procure for the seers whatever things aid to human comfort.

Thus have we set forth by their respective orders the gifts of each of them, and have replied to kindred enquiries of yours respecting their visible manifestations. So much, therefore, has been said by us concerning these things.

X.—The matter, however, which you have brought to us for determination, whether it is your own opinion or what you have heard from others, is neither correct nor rightly expressed. You say: "It is a common thing for the deities, tutelary spirits and all the higher orders to speak ostentatiously and to make a pompous exhibition (*φάρτασμα*) of



themselves." It is not so, as you supposed. A god, angel or good spirit is ready to instruct a man in regard to their peculiar essence, but adds no statement whatever of a more imposing character in words respecting essential power or peculiar benefits. Truth coexists with the gods in very essence, as the light exists simultaneously with the sun; and at the same time we say that Divinity is in need of no excellence or of any fitness which can be added to Him by speech. Besides, the angels and demons always receive the truth from the gods, so that they, being each of them perfect in essence, never affirm anything at all contrary to it, nor can they subjoin anything more to it by praises.

#### BASER SPIRITS ASSUMING FALSE GUISES.

When, therefore, does the Jeception of "speaking ostentatiously," mentioned by you, take place? When there occurs some departure from the right performance of the theurgic rites, not only the likenesses usual at the Autopsias, are wanting, but others of a contrary character are seen. Then the inferior potencies creep into the guise of those of the nobler races, and feign themselves to be the very spiritual beings whose character they have assumed; and in this case they abandon themselves to boastful speeches and pretenses of power superior to what they actually possess. Indeed, I think that if anything spurious grows out like an excrescence from the first beginning, there will flow in a vast mass of falsity from the perversion, which it is necessary for the priests to learn thoroughly from the entire arrangement among the images appearing; so that being on their guard against it, they may detect and reject the misleading assumptions of these pretenders, as not being true and good spirits. It is not at all necessary to bring forward the errors in the thorough testing of such matters. In regard to other branches of knowledge and art, we do not pass judgment upon their works from the failures that may have occurred. Things, therefore, which are hardly ever performed successfully in ten thousand representations, you should not characterise from the untoward incidents which befall cursorily through inexpertness in incantation. You should instead exhibit some other matter respecting them. Even though performances of the exhibitions of the autopsia (*autophanous*) are such miscarriages as you say, boastful and false, those of the true adepts with regard to the fire are legitimate and genuine. Indeed, the governing essences begin from themselves first of all, as in all other things, and furnish for themselves what they bestow upon others; as for example in essence, life and motion. So also they first of all, who supply truth to all beings, are true true in themselves, and at the very outset manifest their own essence to the witnesses of the sacred vision. Hence likewise they exhibit the fire of the Autopsia to those who are engaged in the performance of the divine rites. It is not an effect of heat to freeze, nor of light to make dark, or to conceal anything; nor is there in any other thing the province of which essentially is the accomplishing of something particular, the power to do a contrary work at the same time. The things however which do not belong to the sphere of nature, and are contrary to those which exist according to essence, these can receive principles which are antagonistic, and have a natural propensity to fall into evil.

#### SPECTRAL APPARITIONS AT THE ARCANES RITES.

We may say the same things in regard to phantasms. If these are not themselves genuine, but things which are otherwise, they are certainly not among the appearing spirits, but make a pompous display of themselves as being genuine. They participate of falsity and delusion, like forms such as appear in representations. Thus they drag the understanding to no purpose toward things which will not be of the

least account among the superior orders. These phantasms will be of the nature of deceptions. The counterfeit of essence, obscurely representing it and so becoming a cause of delusion, belongs to none of the genuine orders which are distinct to the view. The gods and those that accompany the gods reveal themselves in genuine images, but they never present phantasms of themselves such as are formed in bodies of water or in mirrors. Why should they exhibit these? Are these proofs brought of their own essence and power? These things are not at all necessary. They become the sources of deception and delusion to those that believe, and separate those who are contemplating the vision from the true divine knowledge. It may be pleaded, however, that they impart some oracular conception to those who are witnessing the epoptic revelation. What advantage can come from a falsehood? Unless, however, this is its nature, how can Divinity project a phantasm from itself? How may an Order which is immovable and firmly established in itself, the source of Essence and Truth, create in a foreign vehicle a counterfeit image of itself? Never, therefore, does God transform himself into spectral phantasms, nor send these out from himself into other receptacles; but he illuminates the genuine likenesses of himself in the moral habitude of souls. On these accounts those who are in the company of the gods strive after the divine truth disclosed at the Autopsia.

#### IMPORTANCE OF PROPER DISTINCTIONS BETWEEN SPIRITUAL ORDERS.

What you now say, however; that "it is a common thing for gods, tutelary spirits, and others, to make fictitious representations and boasting utterances," jumbles together all the orders of superior beings among each other, and leaves no distinction whatever between them. Thus all qualities will be common to them alike, and nothing choice will be assigned to the superior ones. It is therefore more just to demand of you in contradiction: "In what respect will the order of gods be superior to the tutelary demons?" These orders have no common condition, nor is there any apparent resemblance, nor is it becoming to reason about the superior essences and the true images stamped in them, from the lowest and the failures existing in them. So thinking, concerning these orders one will hit close to the truth, and pleasing to the divinities.

#### IGNORANCE THE SOURCE OF IMPURITY.

XI.—Those things in which, in due course, you declare your conviction that "ignorance and error in regard to these things are the causes of impurity of heart and impious action," and declare to us the true doctrine in respect to the same, has no double meaning but are acknowledged alike by everybody. Who will not concede that the faculty of true knowing which attains Real Being is of the divine causes, the most nearly related to the gods; but that non-knowing wanders farthest from the divine source of true ideals, sinking into Non-Being? As, however, you have not said enough, I will add what is wanting; and because your remarks are rather philosophical and logical but not in accordance with the operating technic of the sacerdotal order. I therefore consider it necessary to speak more theurgically concerning these things.

#### THE THEURGIC WORSHIP NECESSARY.

Be it so that "ignorance and error in regard to divine matters are disorder and impurity." Neither the offerings made specifically to the gods nor the divine rites are thereby made false. The thought does not join the performers of the divine rites with the gods; else what would hinder to pursue philosophical enquiry speculatively, from attaining the mystic (*θεουργικόν*) union with Divinity? but this is not true. On

the other hand the complete fulfilling of the arcane works, which have been performed under divine direction surpassing all conception, and the power of the unutterable symbols which are known by the gods alone, inspire the deific union. To perceive these things is by no means, therefore, the accomplishing. In such a case their spiritual energy will be in us and given forth from us. Neither is the truth. When we are not perceiving it, the emblems themselves accomplish by themselves their proper work, and the arcane potency of the gods, to whom these things appertain, itself recognises from itself, its own images. But this is not done from being aroused by the operation of our mind, for it is not in nature that the things encompassed should be set in commotion by the things encompassed, nor the perfect by the imperfect, nor whole things by parts. Hence, the divine causes are not originally called into energy by our minds. It is proper, however, to admit these, and all the best conditions of the soul, and the purity which may pertain to us as being joint causes; but the things which arouse the divine will as a master are the divine emblems themselves. Thus the things of the gods are moved by themselves, not receiving into themselves any principle of peculiar energy from any inferior creature.

#### DIVINE MANIFESTATIONS NOT PROCURABLE BY ART.

I have treated of these matters to a tedious length in order that you may not suppose that every principle (*κρυπτός*) of energy in the sacred rites is from us; nor may you believe that their true result is really accomplished in our thought, falsified in our delusion. Although we may know the peculiar manifestations which are incident to each order, we may not nevertheless hit upon the true outcome of their operations. Without knowledge, however, the mystic union is not accomplished; yet it is not identical with it. Thus as purity of body does not come by hygienic means, so divine purity is not the outcome of the true knowledge; but it is more perfectly at one and more pure than knowledge. Hence, neither this nor any other such thing which pertains to us as being human, helps anything to the accomplishment of divine operations.

Accept this, therefore, which has been said beyond the occasion, but is an ample reply to your whole imagining in regard to the technic of the divine rites. It also includes those things of the same power, among which are these: "To know aright concerning the gods in holy and beneficial. You designate as "darkness, the ignorance of things honorable and excellent, but light as the knowing of them. The one will fill men with every kind of evil, through their lack of the true instruction and indiscreet audacity; whereas the other will be the fountain of every species of good." All these things tend to the same direction as those before mentioned and get a proper discussion with them. It is well, therefore, to pass them by in order to go on to the enquiries in regard to the mantic or entheastic condition, and briefly reply to them.

END OF PART II.

#### THE SCIENTISTS AND THE PHILOSOPHERS.

Editor of THE PLATONIST:

It appears that the talk at the Concord School of Philosophy at a late session, aroused the special scientists to their sharpest strictures. Most of all, they ask proof. They say affirmation is worthless unless it be demonstrated or proved. And they insist that the teachers at this school do not scientifically verify or demonstrate their positions.

The scientists are quite right in their demands for scientific

assurance. The present is an era of science. Only scientific form gives conclusive body to knowledge. Short of such form all is more or less obscure, partial and uncertain. But the special scientists shamefully err in trying to make special science regulative of unitary or universal science. They err in claiming that the lower shall determine the higher. The lower can analogically *illustrate* the higher, but can never *illuminate* it. Hence all those vital problems of Life and Being that belong to theologic and philosophic realms take a range clearly above the scope of rational science, and cannot be rightly rated, either negatively or positively, by any vision of natural science. And yet, all such problems must be *scientifically* considered and settled, else knowledge in the supremest degree falls far short of human needs, and thoughts remain partial and full of contentions more or less distressing. But the science that reigns and rules here is unitary or universal science; whereas rational science is fragmentary, special, limited. Science, then, is a matter of distinct degrees, each degree having ruling laws or principles of its own. The human mind knows by its own forms or powers. And it knows in a commanding or comprehensive manner only by the proper discipline and education of those forms. Hence amplest knowledge or commanding science must come of amplest fullness of its powers.

Now, the forms of mind are threefold, consisting of Sense, Reason and Wisdom. In its minor degree the human mind is essentially sensual and unreflective. In its major degree it is essentially reflective or ratiocinative on the grounds of *sense* and *reason*; and in its maximum degree it is essentially comprehensive on the grounds of unitary law and order as necessarily existent in the counsels of Eternal Wisdom. Unless such law and order can be formulated and explicated as the absolute and manifest necessity pervading all thought and all things there can be no *science* in highest degree, and human mind and thought must remain racked and torn in the very citadel of their true power and glory, and fall forever prostrate before the lower forms that ally to basest earth. Unless there are ways of rendering, both quantitatively and qualitatively, in realms of the Highest, there can be no scientific attainment there, and no orderly form and assurance as to essential truths of the Highest. For science, in its methods, insists upon full measurement and definition—full *analysis* and *synthesis*, let the *thesis* be what it may. Thesis may indefinitely involve or *hold*, analysis may definitely evolve and *contrarily display*, but only synthesis can *harmoniously combine or organise, in unbroken order and fulness of power, the evolved form*.

The truth of science is thus not only theoretically outlined, as being in exact conformity to the forms of mind and the forms of thought, as mind-operations *toward* scientific attainments, but its explicit order is hinted, or implied, as residing in the principle of universal tri-unity. But the mere naming of this principle of tri-unity as the measured form of creative law is, of itself alone, totally insufficient to scientific attainment. It were futile to name a creative Trine as the all-pervading truth unless we can define or explicate the elementary principles—the distinctive nature—of the degrees that make this threefoldness. Intelligent analysis and scientific comprehension of a composite form require a clear distinction of the parts as contrasted factors, and also an orderly union of such parts as a solid *factum*. So, if we would understand the *creative trine* as the highest principle of science, we must know it in its analysis and synthesis. We must know it as a *three* that is never separated or cut asunder, and as a *one* that is never a simple form, void of distinctive elements in its degrees or threefold nature. I say we must *know* it thus; and, so knowing, we shall have in mind the elementary principles of



Creative Order, and thus be prepared to solve the various problems that come up for solution, *and to show the scientific grounds for such solutions.* So, while I would counsel more forbearance and modesty on the part of special science, I would also counsel a study and mastery of the more potent and conclusive methods of supreme science on the part of philosophy, whence it may affirm only solid truth, and when challenged, attest it by the rule of immutable law—scientifically. As to the exact form nature and application of such law the hints thus thrown out must suffice until an ampler opportunity for exposition is presented.

On a suitable occasion I hope to trace the ground of the thought I have here tried to state, in a manner befitting the schem.

CONCORD, N. H.

THERON GRAY.

### THE SOUL.

*"Ἡ Ψυχὴ· ναί, ἡ ἀμβροτός.*

It was a beautiful conception of the Wise Men of ancient Persia, that every one should render homage to his own soul. All that is divine in the universe is so to us only because of this divinity within our own being. We may perceive and know, solely because of what we are. It is the worship of the pure and excellent—a reverence full of awe and wonder for all that is real, and beyond the vicissitudes of change—the aspiring to fellowship and a common nature with the True and Good.

It has been the enigma of the ages: What is Man; whence and whither? The problem of personality, however, is many-sided, and may not be thoroughly solved from any single point of view. It hardly comes within the scope of our faculties to interpret. Whatever knowledge is attained is of necessity essentially subjective, and not a science to be generally imparted. It has been attempted often enough, but without success. The story of Tantalos finds its counterpart in every such endeavor. He had been admitted to the symposia of the Gods, we are told; and what he learned there he repeated to mortals. In consequence of this profanation he became incapable of any further participation in the divine knowledge. Though continuously surrounded by abundance, every endeavor made by him to enjoy it was defeated by its recoiling from his touch. The eager seeker after the higher wisdom, entertaining the ambition to publish it for the sake of distinction among men, has been very certain to find to his chagrin that the spright had escaped him at the moment when he had supposed it in his grasp. What we really know of the soul and its conditions is of and for ourselves, and not for bruited abroad. The concept will not admit of being rendered sufficiently objective to be told by one to another. Hence, while those who possess the assurance of actual knowledge of the truth are at perfect rest upon the subject, they find it hard, if not impossible outright, to convince others who have not their perception. The Mystics used to say that what was a revelation to one was not necessarily on that account a revelation to another. It is the beneficial result of this paradox, that the truth is thereby rescued from the danger of profanation. Wisdom is really for the wise alone.

It is a favorite hypothesis of many reasoners that every power or substance is knowable to us so far only as we know its phenomena. This is not, however, sound logic or rational conjecture. The illusions of the senses are innumerable and have no element of genuine reality. The brute animal is as capable of comprehending them as we are. It is the human endowment, however to perceive that which is profounder than what the senses reveal. The cradle and the grave are

not the boundaries of man's existence. There is that in humanity which perceives facts that transcend any manifestation. The conviction of Right pertains to that which is beyond time or other limit. It may not be measured or defined. It is absolute and eternal. Its place is with the imperishable. The human soul in which it dwells is its permanent abode. It is a principle and not a beautiful shadow. It knows no change, and therefore is not a product of sensuous reasoning. The faculty that apprehends it is coëval with it, and a denizen of the same world.

The Mysteries of the Ancient Religions about which so much has been written and conjectured, were representations of the one Drama of which the soul was the chief actor. Those who took part in them understood their final disclosures according to the paramount temper in themselves. Plato believed them to illustrate supernal truths; Alkibiades that they were only themes suitable for drunken jesting. So, too, in the Egyptian symbolism, Ptah or Kneph fabricating Man at his potter's wheel was seen to be employed as a god, or contrariwise, according to the humor of the individual contemplating the work. In the various readings of the book of *Genesis*, while some versions represent the Creation as the outcome of deific energy, others read it as the production of a salacious goat. It is so accordingly in the exploring of the mysteries of our own moral conditions. We view human nature as vile and diabolical, or as noble and divine, according as we are ourselves grovelling or exalted in aspiration. So, in the different schools of theology, man is regarded as totally depraved, or as little lower than the angels; he is exhorted to elevate his nature even to communion with Divinity or to crucify, villify and famish it, according as the subject happens to be regarded. It is not necessary, however, to propound any hypothesis of spiritual regeneration, except to declare that its scope ought to comprehend man fully and intelligently as he is, and his development, rather than transmutation, into what he is from his interior nature, designed to become. The deific paternal energy which formed him human must complete its work in evolving him divine.

"Had our eyes no sunny sheen,  
How could sunshine e'er be seen?  
Dwelt no power divine within us,  
How would God's divineness win us?"\*

We should disabuse ourselves of the notion that the soul is a kind of spiritual essence which is in some peculiar way distinct from the individuality,—a something that can suffer, apart from us, so to express it, especially in expiation or as a consequence, if we do or enjoy as we ought not; as though it was somewhat of the nature of an estate which belonged to us, that we ought to care for and not involve, because such improvidence and prodigality would work inconvenience to ourselves and heirs. In like manner should we divest ourselves of the conceit that the soul and all psychic action and phenomena are chiefly the products of the brain, the outcome of peculiar arrangements of its vesicular and molecular structure, aided and modified, perhaps, by other bodily conditions. It is reasonable that we acknowledge the vast importance of a suitable development of that organism and its normal activity. These do not, however, constitute the whole of the psychic nature. The protest of Taliesin, the ancient Cumbro-British bard and sage, against the sensuous reasoners of his time, applies with equal force and propriety to those of later periods:

"I marvel that in their books,  
They do not know with certainty,  
What are the properties of soul;  
What form its organs have;  
What region is its dwelling-place;  
What breath inflowing its powers sustains."

\*GOETHE.

In no sense is the soul a possession, as apart and distinct from the individual. It is instead the selfhood, including all that is comprised by the *Ego*. It feels with the sensory nerves, sees with the eyes, hears with the ears, smells and tastes with the olfactory and gustatory nerves, is conscious of weight and resistance, heat and cold, the auras of others, the perception of sex, through the medium of the organs which the body possesses. The logical sequence does not follow, however, that because it thus sees, feels and is otherwise perceptive, these organs of sensibility constitute the soul or any part of it. If the bodily structure shall be deprived of its life, they may remain for a little period of time as complete in their mechanism as before, but they will have ceased to act as agents of sense. This fact is of itself enough to show that the actor is an essence distinct from the organism. We know from simple observation that when the organ of a special sense is injured, there is no corresponding impairment of any psychic or mental faculty. Those actions which we term intellectual do not spring from mere matter alone, as a distinguished physiological teacher has ably proved, nor are they functions of mere material combinations. Though the mind seems to grow with the physical structure, and to decline with it, exhibiting the full perfection of its powers at the period of bodily maturity, it may be demonstrated that all this arises from the increase, perfection and diminution of the instrument through it is working. An accomplished artisan cannot display his power through an imperfect tool; and it is no proof, when the tool is broken or becomes useless through impairment, that the artisan has ceased to exist. Whatever analogy may be maintained between the development of psychic faculties and the growth of the body, it does not by any means follow from such correspondence that the soul did not exist prior to the bodily life, or that it ceases to exist upon the extinction of that life. Those who affect to doubt, deny or be unable to know the existence of an immortal principle in man, have won for themselves great names as men of science, but their affirmation in respect to the human soul comes infinitely short of the apprehending of a great fact. In the issue which they have made between Philosophy and nihilism, we have the choice offered to us to look upward to God as our Father, or to wander from nowhence to nowhither, from primordial Chaos to the eternal Abyss, losing ourselves among molecules of material substances with nothing whatever to appease any longing of the spirit. It has been found necessary, however, to train and distort the mind before any individual has been capable of this melancholy notion, and even then it is entertained with distrust and hesitation. The assertion of the survival of the soul after the dissolution of the body is so universal that the late Professor Draper has eloquently declared it to be one of the organic dogmas of our race.

We may confidently rest in the assurance that man must outlive the organic separation of the molecules and corpuscles of his physical structure, as the germ survives the dying particles of the seed to which it has been united. Being himself the very soul in its entirety, he is something more than the mere consensus of the faculties which we observed and enumerated as functions of living bodies in certain conditions of the organism. He is not restrained from knowing by their dissolution. "We have reason to believe," says Doctor Reid, "that when we put off these bodies and all the organs belonging to them, our perceptive powers shall rather be improved than destroyed or impaired. We have reason to believe that the Supreme Being perceives everything in a much more perfect manner than we do, without bodily organs. We have reason to believe that there are other created beings endowed with powers of perception more perfect and more extensive

than ours, without any such organs as we find necessary." Sir William Hamilton adds: "However astonishing it is now proved beyond all rational doubt, that in certain abnormal states of the nervous organism, perceptions are possible through other than the ordinary channels of the senses."

It would be fallacious reasoning to ascribe such perceptions to the abnormal condition of the organism, as though it had created them. I may as well attribute to my window or the broken crevice in my apartment the production of the stars and landscape which I am thus enabled to behold. Besides there are normal conditions which are distinguished by the manifestation of remarkable faculties. Some individuals perceive colors where others cannot; a Kashmirian girl, it is said, will detect three hundred shades of color, where the Lyonnaise notices only a single one. It can be by no means an unwarranted analogy that one may have the developed faculty of spiritual perception which another has not. What is often termed the inspiration of genius seems to afford good evidence in this matter. "When all goes well with me," says Mozart, "when I am in a carriage, or walking, or when I cannot sleep at night, the thoughts come streaming in upon me most fluently. Whence or how I cannot tell. What comes I hum to myself as it proceeds. \* \* \* Then follows the counterpoint and the clang of the different instruments, and if I am not disturbed my soul is fixed, and the thing grows greater, and broader, and clearer, and I have it all in my head; even when the piece is a long one, and I see it like a beautiful picture, not hearing the different parts in succession, as they must be played, but all at once. That is the delight! The composing and the making are like a beautiful and vivid dream; but this hearing of it is the best of all."

In the sleep produced by anæsthetics the unconsciousness is only external, and probably never complete. The patient in the moment of recovery is often vividly sensible of having been aroused from a condition of superior existence. The every-day life seem like a half-death; external objects are more or less repulsive; sounds grate harshly on the ear; everything is felt as if at a distance. Conscious of having had a glimpse of a more real phase of being, the endeavor is made to recall it, but invariably fails in a lost mood of introspection.

The mind, or interior personality may also become so rapt from the corporeal organs as to be able to contemplate them as distinct from itself. When by any accident the nervous circulation is interrupted in any of them, the individual regards the benumbed part as external and separate. The disease of a limb is often followed by its paralysis, or permanent debility. Organs and muscles seem to forget their functions from inactivity, and the will is rendered unable to move or control them. The brain may be in like manner detached from its gubernator, or the will may be enfeebled or paralysed by the disturbing influence of others, and the functions will in such cases assume the conditions of abnormal cerebration. Hence we may enumerate mental idleness, self-indulgence, anxiety, disappointment and disease as promoters of derangement. Any individual, almost, can be rendered insane, and indeed is often seriously and permanently disordered in body, by the interfering of others with the legitimate exercise of his will and free agency.

Much of the weakness of early infancy is due less to the lack of physical strength than to the fact that the will has not yet acquired control over the muscles of the body. Indeed, it is probable that the earlier periods of human existence are more or less employed in learning the functions of the motor nerves and the managing of the structures governed by their means. Children, doubtless, would be able to walk and run about at a much earlier age if they only knew how. Strength practically consists not only of tenseness of muscle, but likewise



of ability to direct and restrain the motions. This is acquired by long and patiently impressing the energies of the mind upon the several parts of the organism till they become prompt to respond and obey, as though one will and purpose pervaded the brain, nerves, and muscles.

Curious examples can be cited of organs which retain in themselves the impression and an apparent memory of the mandate of the will, even after the mind had withdrawn its attention. If we fix the hour for awakening from sleep, we generally do so on the minute. Soldiers retreating from the battle-field have run considerable distances after their heads had been carried away by cannon-balls. Individuals inhaling anæsthetic vapors will imagine, and even do, what is uppermost in their minds before insensibility had been produced. Men who act from habit or conviction often do or decide according to their wont and principles, without a conscious, certainly without a vivid, thought of the matter.

It is also asserted that individuals when drowning, or in mortal extremity, often recall all their past life-time to memory in a brief instant. Experiences and incidents possessing some analogy to what has taken place will reproduce the former events to present consciousness, often with all the vividness of recent occurring. Dreams have repeatedly brought up in the mind what had long been hidden. What we have learned is never forgotten, but only stored away. Every love which we have cherished, every thought, passion, emotion, is stamped upon the tablet of our being; and the impression is never removed. What we know, what we have done or undergone, will always be a part of us, and will never totally leave the domain of consciousness. We are like veteran soldiers scarred over with the wounds received in conflict. Our selfhood is indelibly marked by every imprint that has ever been made.

We may now enquire farther in regard to the visions of Mozart in which all the parts of a musical performance were presented simultaneously to his consciousness, as all the scenes in a picture are given to our sight at the same moment. It is not to be doubted that the gifted composer was inspired. All of us are visited by guests and communications that are not essentially elements of our being. We are warned of dangers which we have had no intimation about; we are prompted to action which we had not contemplated; we utter sentiments which we never had entertained; we solve and decide urgent questions with a sagacity that is not our own. We may rest assured that there is no solitude in which the soul is apart from its fellows. It was suggested to Immanuel Kant, "that the human soul, even in this life, is connected by an indissoluble communion with all the immaterial natures of the spirit-world, acting upon these and receiving impressions from them." Goethé declares without hesitation or any obscure utterance: "Every grand thought which bears fruit and has a sequel, is inherent in no man, but has a spiritual origin. The higher a man stands, the more is he standing under the influence of the dæmons. Everything flows into us, so far as we are not in ourselves. In poetry there is decidedly something dæmonic, and particularly so in the unconscious, in which Intellect and Reason both fall short, and which therefore acts beyond all conception."

The world of Nature is influenced and sustained in a similar manner. The planets and their Titan kindred, the stars in the far-off space, subsist and move under the inspiration of the same cosmic forces. They are closely bound together by these; the magnetic attraction, the chemical affinity, the electric disturbance are common to them all. The perpetuity of the universe is due to the constant inflowing of energy, which is not inherent in its own structure. Its multiplicity of forms must be regarded as the innumerable manifestations of force. In a rigid analysis it will be perceived that force itself

is the mode of will and thought coördinating together, and is always the outcome of the pure Intellect. The universal domain of Being is an ocean of mind, which includes within it all living intelligences. We are in it, a part of it, and pervaded by it all through our mind. Time and space have no place there, nor matter any dominion, for it transcends them all. Our mental and psychic being are participant and receptive of this universal intelligence as our corporeal organism is a partaker of the universal world of material nature. The mind of each individual is like a mirror in which is reflected the thought of those to whom it is allied, and it shares in the wisdom of the supernal sphere of Intelligence. It is not separated from other minds by the intervening of space, or even by the impediment of bodily structure, but only by its own conditions. We are all of us surrounded by innumerable entities, bodied and unbodied, that transfuse thoughts, impulses and appetences into us. They are drawn to us by our peculiar temper of mind, and in a manner so interior as to be imperceptible, except as they bring into objective display whatever operation they may have induced.

In the sacred literature of the ancients, these beings were recognised after the manner of individuals, and certain synthetists endeavored to classify them. Hence, besides the One Alone Good and Real, they enumerated orders and genera of divinities, angels, demons and psychic entities; as Paracelsus gave us gnomes, undines, sylphs and salamanders. It was regarded as possible for the souls of men yet alive on earth to attain to the divine communion, and after a manner to separate themselves from the bodies to which they were attached, and to become cognisant of their divine origin in the eternal Intelligence. The enraptured conception of Mozart resembled the entheastic vision of a seer. It may not be regarded as abnormal, but rather as an operation coming within the sphere of our nature.

The answer, therefore, is made to the great question of the Ages: "Whence, where, and whither?"—ETERNITY. It is our history, that we came forth as from a Foreworld, and return thither as to an everlasting Future. This is, nevertheless, an illusion of the senses incident to the daily whirl of change; for we, each and all, as spiritual beings, are even now in the Eternal Region. It is only the flesh and blood that has no inheritance there. We do not imagine, when a cloud intervenes between us and the sun, that we have been thereby removed away from the presence of the day. In like analogy, the darkening of our souls by the conditions of external nature is not the separating of them from the realms of the Eternal World.

Many and curious have been the conjectures in regard to the organ or organism of the body which constitutes the point of union between the psychic and material substance. It has been supposed to be the blood. Clearer views of the matter have indicated the nervous structure and its occult energy. DesCartes suggested the pineal gland or great central ganglion beneath the brain; and Emanuel Swedenborg with other physiologists of his time, declared for the brain itself. Van Helmont found by critical experiment upon his own body, that upon an induced paralysis of the brain, consciousness and perception were still enthroned in the epigastrium and he came to the conclusion accordingly that the principal seat of the soul in the corporeal organism was there. "The sun-tissue in the region of the stomach," he declares, "is the chief seat and essential organ of the soul. The genuine seat of feeling is there, as that of memory is in the head. The faculty of reflection, the comparison of the past and the future, the enquiry into facts and circumstances—these are the functions of the head; but the rays are sent forth by the soul from the centre, the epigastric region of the body."

The powers and operations of the soul are not circumscribed, however, by the bodily organism. We possess a sensibility analogous to that of feeling, which extends to an indefinite distance. We are able when the eyes are closed to perceive the presence and moving of objects, and especially of individuals, at a little space away. Every one is aware of the peculiar sensitiveness to the contiguity of bodies, when groping in the dark. It is apparent from such facts and phenomena that the soul, instead of having its abode inside of the physical structure, is of the nature of a nebulous aura, which not only permeates it but likewise surrounds it in every direction. It is as if the body existed inside of an ovoid of tenuous mist, which held it alive and made it organic. This tenuous substance is living thought, like the body of an angel or a god, and is capable of exercising powers and functions of which we hardly imagine the existence.

The soul is itself essentially organic, and its cilia and antennæ render it conscious of individuals and objects exterior to itself. A person who is approaching us will be thought of and spoken about; and he will often be perceived while at a considerable distance. Miss Fancher, of Brooklyn, when in her room blind and paralysed, would tell who was at the door of the house and the routes which individuals were taking in the streets. We are able to perceive almost unerringly the moods of an individual, the temper of mind, the general tone and purpose, and the fitness or unfitness to be a companion or intimate. This spiritual attraction and occult antipathy constitute a moral law for the soul. Trouble and misfortune are in store for us when we smother or disregard these safeguards implanted in our nature against possible harm.

Lord Bacon has remarked the existence of a secret bond and communication between individuals which would be manifested in a preternatural consciousness of facts and occurrences in connection with each other. "I would have it thoroughly enquired," says he, "whether there be any secret passages of sympathy between persons of near blood, as parents, children, brothers, sisters, nurse-children, husbands, wives, etc. There be many reports in history that upon the death of persons of such nearness, men have had an inward feeling of it. I myself remember that being in Paris, and my father in London, I had a dream two or three days before his death, which I told to divers English gentlemen, that his house in the country was plastered over with black mortar. Next to those that are near in blood, there may be the like passages and instincts of nature between great friends and great enemies. Some trial, also, would be made whether pact or agreement do anything; as, if two friends should agree that such a day in every week they, being in far-distant places, should pray one for another, or should put on a ring or tablet one for another's sake, whether, if one of them should break their vow or promise, the other should have any feeling of it in absence."

It is not difficult to adduce numerous examples of the character here described; nor, perhaps, to indicate the laws which govern them. There is an energy in human souls which impels the imagination and other faculties into certain currents, as if by magic force, as the smoke of a candle just extinguished will attract the flame from another, and convey it to its own half-glowing wick. The transportation of the voice upon a ray of light to a given point would seem to illustrate this matter. In like analogy, individuals have the faculty of sending the mind forth into the spiritual and even into the natural world, leaving the body for the meanwhile cataleptic, or seemingly dead. Emanuel Swedenborg had such periods of apparent dying, in which his interior self was as though absent from the body and in the company of spiritual beings. Something like an umbilical band, however, remained to pre-

vent a permanent dissevering of the union. It is very probable, nevertheless, that many instances of dying have occurred in this way, when there was no mortal distemper; the interior soul going away from the body as if on an excursion, and forgetting or unable to return.

The apostle Paul mentions a man, doubtless himself, who who was rapt into the third heaven or paradise, and declares that he could not tell whether he was in or out of the body. The trances of the Rev. William Tennant and the Rev. Philip Doddridge may belong to the same category. The Kretan prophet Epimenidês had periods of ecstatic communication with personages of the other world; as had also Hermotimos of Klazomenæ, of whom Plutarch has endeavored to give a full account. "It is reported," says he, "that the soul of Hermodorus would leave his body for several nights and days, travel over many countries and return, after having witnessed various things and discoursed with individuals at a great distance; till at last his body, by the treachery of his wife, was delivered to his enemies, and they burned the house while the inhabitant was abroad. It is certain, however, that this last expression is not correct. The soul never went out of the body, but only loosened the tie that bound it to the dæmon and permitted it to wander; so that this, seeing and hearing the various external occurrences, brought in the news."

This allusion to the dæmon or superior intellect allied to the soul, directs our attention to the important distinction which exists between the supernal and inferior elements of our interior being. The differentiation between the sensitive soul and rational soul, the soul and higher intellect, the soul and spirit, has been recognised by the great teachers in every age of history. It is a faulty form of expression which gives the designation of *soul* to the diviner intellect alone, as though there was nothing beside. It savors strongly of that mode of sensuous reasoning which treats of the corporeal organism as essentially the individuality. The apostle Paul in his first Letter to the Thessalonians has indicated man as an entirety (*δολόκληρον*) "the spirit, and the soul and the body." If we would delineate the separate properties of the three, perhaps the enumeration and distinction made by Irênæos is ample for the purpose: "There are three things of which the entire man consists, namely: flesh, soul and spirit; the one, the spirit, giving form; the other, the flesh, receiving form. The soul is intermediate between the two; sometimes it follows the spirit and is elevated by it, and sometimes it follows the flesh and so falls into earthly concupiscences." Origen, likewise, adds his exposition: "If the soul renounce the flesh and join with the spirit, it will itself become spiritual; but if cast itself down to the desires of the flesh, it will itself degenerate into the body."

This appears to be in perfect harmony with the teaching of Paul. He classes moral character as of the flesh and the spirit; declaring that the desire of each is contrary to the other and hinder from doing what is most eligible. "With the mind," (*νόος*) he says again, "I myself am servant to the law of God, but with the flesh to the law of sin." This forcibly illustrates the summary of Platonic psychology as made by the late Professor Cocker: "Thus the soul (*ψυχή*) as a composite nature is on the one side linked to the eternal world, its essence being generated of that ineffable element which constitutes the real, the immutable, and the permanent. It is a beam of the eternal Sun, a spark of the Divinity, an emanation from God. On the other side it is linked to the phenomenal or sensible world, its emotive part being formed of that which is relative and phenomenal. The soul of man stands midway between the eternal and the contingent, the real and the phenomenal; and as such, it is the moderator between and the interpreter of both."



If we endeavor to distinguish between the two, we should regard the soul as denoting primarily the whole selfhood. Thus we find the expression, to *lose the soul*, made by two Evangelists, and rendered by a third into *losing one's self*. But as distinguished from the higher intellect, the soul is the emotive or passional principle, and sustains that close relation to the body which is known as *life*. The mind or spirit is the energy which perceives and knows that which is, which transcends the limitations of time and space, and dwells in eternity.

Plutarch has elaborated this differentiation with great clearness. "Every soul has some portion of the higher intellect," he declares; "an individual without it would not be man. As much of each soul as is commingled with flesh and appetite is changed, and through pain or pleasure becomes irrational. Every soul does not do this in the same way. Some plunge themselves entirely into the body, and so their whole nature in this life is corrupted by appetite and passion. Others are mingled as to a certain part, but the purer part still remains beyond the body. It is not drawn down into it, but floats above and touchest the extremest part of the man's head. It is like a cord to hold up and direct the subsiding part of the soul, so long as it proves obedient and is not overcome by the appetites of the flesh. The part that plunges into the body is called the *Soul*; but the uncorrupted part is called the *Mind* (*νόος*), and the vulgar think that it is within them, as likewise they imagine the image reflected from a mirror to be in that. The more intelligent, however, they who know it to be from without, call it a *dæmon*."

The poet Mainandros makes a similar declaration: "The mind is our *dæmon*." Its nature is kindred, not to say homogeneous with the Divinity. Anaxagoras declared Divinity itself to be a Supreme Intelligence, of which gods and men were partakers. Aristotle taught that the mind was constituted from the æther, the primal Fire or spirit-stuff of the universe. Kapila, the architect of the Sankhya philosophy had anticipated this hypothesis. The spirit, he declared, originated in the One, and was endowed with individuality by virtue of its union with material substance. It became from that moment invested with a subtil body, the *linga-sarira*. He regarded this spirit alone as imperishable; all the other psychic constituents being more or less evanescent. This belief was also entertained by certain occidental writers. Bulwer-Lytton has illustrated this latter notion in his curious work, *The Strange Story*. A man is depicted as having been divested of the higher principle; and being endowed only with the psychic nature and physical life, he perishes totally with the dissolution of the body. We occasionally meet with individuals apparently in a similar condition, who are "as natural brute beasts, made to be taken and destroyed." Of such a type are those who recognise only the material side of human nature; and they often seem to have a moral and mental perception corresponding with their gross quality. We may in such a case repeat the question of *Koalat*: "Who knows—the spirit of man that goeth upward on high, or the spirit of the beast that goeth downward to the earth?"

The moral nature, however, which renders us conscious of right and wrong, is no mere emanation of the corporeal organism, nor has it any vestial antecedent. A stream may rise no higher than its fountain. The mind has its perception of justice innate, as an inheritance from the world of Absolute Justice. Being of an essence kindred, and even homogeneous with the Deity, it has its home in that world, and is capable of beholding eternal realities. Its affinities are all there, and it yearns, even amid the seductions of sense and material ambitions, for that nobler form of life.

In the common every-day existence, the soul is like one standing with his back to the light, who contemplates the shadows of objects, and supposes them to be real. The conceptions of the actual truth are, nevertheless, not entirely extinguished. The higher nature may be asleep, but there are dreams. Thoughts pass through the mind like memories, and sudden impressions come on us like reminders that we have been at some former period in the same places and conditions as at the present time. A feeling of loneliness often lingers about us, as though we were exiles from a distant, almost-forgotten home.

The explanation has been attempted that these are hereditary impressions. We are ready to concede much to this influence. Not only are we the lineal descendants of our ancestors, but the connection is still maintained with them, as by an unbroken umbilical cord. The legend of the World-Tree Ygdrasil embodied great truths. That was an ingenious suggestion of Lord Bulwer-Lytton that the spirit of the ancestor lived again in his descendant. "As the body of the child," says Alger, "is the derivative of a germ elaborated in the body of the parent, so the soul of the child is a derivative of a developing impulse of power imparted from the soul of the parent." We embody our ancestors by a law of atavism, and are in the same occult way influenced from their impulses, and replenished from their life. Does some such new embodiment or atavic inheritance create in us these imaginings of a previous existence, those rememberings, as they seem, of persons, things and events, belonging to a former term of life? Then, indeed, would it be true that we are of and united to all the Past, even to the Infinite. The Hindu legend is thus really true, that from the navel of Vishnu—the world-soul, proceeded the great maternal lotus-lily, Brahma, and all the universe.

The Hindu sages also teach us that every one is under the perpetual influence of a former life, or succession of lives, which control his fortunes and actions for good or ill. These notions give renewed force to the question of the disciples to Jesus: "Did this man sin or his parents, that he should be born blind?" There is something more than poetic imagery in the declaration that John the Baptist was the Elijah of Israel; and that the angels or *fravashis* of children are always looking upon the face of God. The sentiment of Schelling finds its confirmation somewhere in every one's consciousness: "There is in every one a feeling that what he is he has been from all eternity."

The apostle Paul, writing to the Corinthians, sets forth a similar dogma and discipline to that of the philosophic teachers. There is an order of development from lower to higher. "When I was a child I spoke as a child, I thought as a child, I reasoned as a child; when I became a man I left alone the things of childishness." He by no means finds fault with the characteristics of immature life in their proper place. It is only when they are continued beyond their legitimate sphere that they receive disapproval.

What we denominate selfishness seems to be considered by many as not unworthy or discreditable; it is the highest eminence of worldly wisdom. It is indeed the sagacity of a babe. The imperative necessities of existence compel the infant, as they do the brute animal, to seek what is needful and desirable for physical comfort. A babe could accomplish nothing beneficial by any endeavor at self-abnegation. Hence, the apostle explains a little further along: "The spiritual is not first, but the psychic (or sensuous); then the spiritual. So it is written: "The first man (*ἄνθρωπος*, Adam) was in a living soul; the last, in a life-giving spirit." This is the order of regeneration. It is eminently fitting that the psychic

should precede the spiritual evolution, but not that it should supersede it, any more than that in human society barbarism should maintain its sway over enlightened civilisation.

As man advances toward maturity, selfishness—"the childish thing," which is of right supreme only in the condition of babyhood, should be left in the background, and give place to a generous regard for the well-being of others, "charity that seeketh not her own." Thus "that which is spiritual" follows upon the former state. Moral character, spirituality, the regenerate life, the true *anastasis*, is developed in this maturing.

The soul thus attains the power of knowing. It apprehends the eternal world of truth as perfectly as the physical senses do the mundane region of phenomena and change. It is to this intuitive condition that the words of Elihu, in the *Book of Job*, clearly refer: "Yet surely, spirit is in Man, and the inspiration of the Almighty maketh intelligent." The apostle is equally direct and explicit in this matter. "God made revelation to us through the spirit; for the spirit searcheth everything, even the depths of the Divinity." Those, however, who come short of the superior evolution, who remain persistently in the infantile or adolescent condition, are still selfish and sensuous in their conceptions, and incapable of apprehending and appreciating the higher intelligence. "The psychic man doth not receive spiritual knowledge; he is besotted, and cannot know, because it is apprehended through the spiritual faculty." It is plain that Paul considered that individual to be in the psychic category, whose notions and principles of action are circumscribed by the ethics of sensuous reasoners. Spiritual things and everything pertaining to the higher intellect are absurd to such; he is totally averse and unable to apprehend them from this point of view. "Every man's words who speaks from that life," says Emerson, "must sound vain to those who do not dwell in the same thought on their part."

There are those, nevertheless, who transcend these pernicious limitations. "In the contemplation of blessed spectacles," says Iamblichos, "the soul reciprocates another life, is active with another energy, goes forward as not being of the order of men on earth; or, perhaps, speaking more correctly, it abandons its own life and partakes of the most blessed energy of the gods." The Apostle reiterates the same sentiment: "Ye are not in the flesh but in the spirit, if the divine spirit dwelleth in you." So Emerson says: "The simplest person, who in his integrity worships God, becomes God." Such are sustained by "angel's food" and possess a life which is nourished by assimilating the spiritual substances of the invisible kingdom. They have powers and energies, as well as spiritual and moral excellences, infinitely superior to those of common men. They do not live in the world of Time, like others, but in the everlasting day, "the day of the Lord," the day without night or cessation. They are the spiritual in whom is developed the divine nature, who are born from above, the intelligent who intuitively know the truth and are free, who are in law and therefore above law, who are a law to themselves and therefore "cannot sin."

Thus the Human Soul is like the golden chain of Homer, one end on the earth and the other resting upon Olympus; or, more expressively, it is the ladder which the young Aramæan wanderer saw in his dream, set up on the earth with its head touching the heavens, and the angels of God going up and coming down by it.

The ideal fruition of corporeal beauty is called by enthusiasts, the enjoyment of Platonic Love. The name of Plato is improperly applied to it; for he is speaking of intellectual Ideas, to be enjoyed by the interior intellect and which cannot be enjoyed in any other way; and not of a mad spiritualising of the corporeal, which too often ends in a coarse corporeity.—Herder.

## KABALISTIC DOCTRINE OF SPIRITS.

[Translated by a Fellow of the Theosophical Society.]

### PART II.

#### HYPOTHETICAL SPIRITS, OR THEORIES OF THE KABALISTS IN RELATION TO ANGELS, DEMONS, AND THE SOULS OF THE DEAD.

In regard to things that our science in this life would not know how to attain, we can only reason by hypotheses. Humanity can know nothing of the superhuman, since that is beyond the reach of man. The phenomena of decomposition which accompany death seem to protest in the name of Science against this innate need of believing in another life, which has brought forth so many dreams. Science, nevertheless, should take account of this need; for Nature which makes nothing that is useless bestows no wants upon beings that are not to be satisfied. Therefore, science, forced to ignore, must at least suppose the existence of things it does not know, and could doubt the continuation of life after the phenomenon of death; since no sudden interruptions are remarked in the great work of Nature, who, according to the philosophy of Hermes, never acts by starts.

Things that are beyond this life may be supposed in two ways; either by the calculations of analogy, or by the intuitions of ecstasy; in other words, by reason or by folly.

The sages of India chose reason; and in books, generally ignored, they left us their magnificent hypotheses. In reading them we comprehend at first, that our beliefs have come out of them like inexplicable fragments, and that the apparent absurdity of our dogmas disappears when we complete them by the grand reasons of these old teachers. We are surprised also to find in them philosophically realised and terminated all the most beautiful and grandiose aspirations of our modern poesy. Goethe had studied the Kabala, and the *epopee* of Faust came from the doctrines of the *Sohar*. Swedenborg, Saint Simon, and Fourier seem to have seen the divine Kabalistic synthesis through the shadows and hallucinations of a nightmare, more or less strange, according to the different characters of these dreamers. This synthesis is in reality the most complete and beautiful that the human thought can reach.

The books which treat of spirits, according to the Kabalists, are the *Pneumatica Kabbalistica*, which is found in the *Kabala Denudata* of Baron Rosenroth; the *Liber de Revolutionibus Animarum*, by Isaac de Lona, the *Sepher Drushim*, the book of Mosché of Corduero, and some others less celebrated. We give here not merely their abridgement, but in some sort their quintessence. We have joined to them the thirty-eight Kabalistic dogmas, such as are seen in the collection of kabalists published by Pistorius. These dogmas are nearly a resumé of all science; and if we have been pleased to add a rapid explanation to them, it is because in our previous works we have developed the science of which these dogmas are the expression.

### CHAPTER I.

#### UNITY AND SOLIDARITY OF SPIRITS.

According to the Kabalists God created the Great Adam eternally, the universal and complete man who encloses in a single spirit all spirits and all souls.

Hence, spirits live two lives at the same time; the one general, which is common to all of them, and the other special and particular.



The solidarity and reversibility among spirits are owing to the fact that they really live in each other—all illuminated by the light of a single one; all afflicted on account of the darkness of a single one.

The Great Adam was represented by the Tree of Life. It extends above and below the earth in branches and in roots. The trunk is Humanity; the diverse races are the branches and the innumerable individuals are the leaves.

Each leaf has its form, its particular life and its part of the sap; but it lives through its branch only, as the branch only lives through the trunk.

The wicked are the dry leaves or the dead bark of the tree. They fall, decay, and are changed into manure which returns to the tree by its roots.

The Kabalists also compare the wicked or reprobates to the excretions of the great body of humanity.

These excretions serve as manure to the earth which gives fruits to nourish the body. Thus death always returns to life, and even evil serves as a renewal and nourishment of good.

Thus death does not exist and man never leaves the universal life. Those whom we call dead still live in us and we in them. They are on earth because we are there, and we are in heaven because they are there.

The more we live in others the less we would fear to die. Our life after dark is prolonged on earth in those we love, and we draw serenity and peace from heaven to bestow it upon them.

The communion of spirits from heaven with earth and of earth with heaven, is naturally produced without difficulty and without prodigies. Universal intelligence is like the light of the sun, which rests at the same time upon all the stars and which the stars give back to lighten each other during the night.

Saints and angels have no need of words or noise to make themselves understood. They think in our mind and love in our heart.

The good which they have not had time to accomplish, they suggest to us and we do it for them; they enjoy it with us, and we divide the recompense with them; for the rewards of the spirit increase when they are divided, and what we give to another we double in ourselves. The saints suffer and work in us, and will only be happy when all humanity becomes so, since they make part of the indivisible humanity.

Humanity has a head in heaven, which radiates and smiles; on earth a body which works and suffers; and in hell, which for our sages is only purgatory, feet which are enchained and burning.

Now the head of a body with burning feet can only smile by dint of courage, resignation and hope; the head cannot be joyful when the feet are burning.

We are all members of the same body, and he who seeks to supplant and destroy another, resembles the right hand which from jealousy attempts to cut off the left.

He who slays is slain; he who injures is injured; he who robs is robbed; he who wounds is wounded: for the others are in us and we in them.

The rich are weary, hate each other and become disgusted with life. Their riches torture and overwhelm them because there are poor who lack bread.

The enemies of the rich are the torture of the poor who suffer in them. God exercises his justice through the intermedium of nature and his mercy through the interposition of his elect.

If you put your hand into the fire Nature will burn it without pity; but a charitable man could dress and heal the burn.

The law is inflexible, but charity is boundless.

The law condemns, but charity pardons. The gulf, of its

own accord, never gives up its prey; but we can cast a rope to him who allowed himself to fall into it.

## CHAPTER II.

### THE TRANSITION OF SPIRITS AND THE MYSTERY OF DEATH.

When man sleeps his last sleep he falls, at first, into a kind of dream before awakening on the other side of life.

Each sees then in a beautiful dream or in a terrible nightmare the paradise or hell in which he has believed during his mortal existence.

It is on this account that the frightened soul often casts itself violently back into the life which it has just left, and that mortals really dead when we have buried them, awake living in the tomb.

The soul then no longer daring to die, consumes itself in unheard of efforts to preserve, in some way, a vegetable life in her corpse.

While the living are asleep she imbibes their fluid vigor and transmits it to the buried body, whose hair grows, like a poisonous plant, and whose red blood colors the lips.

These dead have become vampires: they live preserved by a posthumous disease which has its crises like the others, and which ends in horrible convulsions, during which the vampire in its endeavors to annihilate itself devours its arms and its hands.

Persons subject to nightmare can form an idea of infernal visions. These visions are the chastisement for an atrocious belief, and especially besiege superstitious believers and fanatical ascetics. Imagination has created for itself tormentors, and these monsters in the delirium that follows death, appear to the soul with frightful reality, surround it, attack it, and tear it in seeking to destroy it.

The sage, on the contrary, is welcomed by happy visions. He thinks he sees the friends of former days coming to meet him. But all that, as we said, is but dream and the soul soon awakens.

Then it has changed its intermediate state. It is above the atmosphere, which is solidified under the feet of its envelope become lighter. This envelope is more or less heavy. Some of them cannot rise above the new soil; others on the contrary rise and soar at will through space like eagles.

But the ties of sympathy always reattack them to the earth upon which they lived, and upon which they feel themselves more alive than ever; because when the body which isolated them is destroyed, they are conscious of universal life and take part in the joys and sufferings of all men.

They see God as he is; that is to say, everywhere present in the infinite fitness of the laws of nature; in the justice which always triumphs through everything that happens, and in the infinite charity which is the communion of the elect. They suffer, we said, but they hope because they love, and they find themselves happy to suffer. They taste peacefully the sweet bitterness of the sacrifice, and are the glorious but ever-bleeding members of the great eternal victim.

Spirits created in the image and resemblance of God, are creators like him, but like him they can only create in their own image. Audacious and unregulated wills produce larvæ and phantoms: imagination has the power of forming ærial and electro-magnetic coagulations which momentarily reflect the thoughts and above all the errors of the man or circle of men who brings them into the world. These creations of eccentric abortions exhaust the reason and life of those who cause them to be born, and have stupidity and evil-doing, for their general characteristic, because they are the sad offspring of the unregulated will.

placated by victims. We shall ascribe all these things, likewise, to divine causes, as they have the full authority among themselves; but we shall not say that a certain accumulated superfluity of body or soul requires to be purged away, or that the periodic returns of the seasons are the causes of similar affections, nor do we say that the receiving again of the like and the removing of the unlike will prove a remedy for excess of this kind. Such things are all to be set down in the category of corporeal, and are entirely distinct from a divine and spiritual life. Each, however, happens, on that account, as is natural, to accomplish the operations pertaining to itself; so that the inspirations (*πνεύματα*) from the gods are set into action and excite the men to the Bacchic frenzy, and put aside every other human and natural activity. We must not compare their operations to those which occur in the usual way; but it is proper to refer them solely to divine causes in every way different and anterior. One power of divine possession is of such a character, and takes place in this manner.

#### SCHOOL OF PHILOSOPHY IN PHILADELPHIA, PA.

The following report of one of Dr. Garrettson's valuable lectures we take from the *Philadelphia Record* of December 24th, 1883. We are much pleased to learn that it is proposed to establish a regular school of Philosophy in Philadelphia. The project deserves the hearty sympathy and support of the cultured people of that city, and should not be allowed to slumber. We wish the movement unbounded success. A better leader than Dr. Garrettson it would be difficult to find. He is an eloquent speaker, and a scholar of fine attainments:

The long, narrow lecture room of the Hospital of Oral Surgery, at Tenth and Arch streets, was densely crowded last Tuesday evening by an audience gathered to hear the regular weekly philosophical lecture by Dr. James E. Garrettson. The subject of his discourse was Individuality; and the premise was taken that it should prove impossible to demonstrate the continuance of a personality after the dematerialisation, commonly called *death*, that then there was not the slightest occasion to attempt any enquiry as to the existence of a God, seeing that in the Agnostic system, a consideration of which had just been completed, every want with which the five senses of organic life are related was to be found fully met.

Starting with this basis as the framework of his theme, the lecturer proceeded for over an hour. Speaking of individuality, Dr. Garrettson said: "An unknowable, demonstrated to exist through the positivistic process of exclusion, leads, as attempt was made to prove by means of many experiments and illustrations, to the recognition of a sixth sense, which sense was pronounced '*individuality*, the something which continues to know itself through every change of the body;' and also that 'inference was left to be drawn that mode of motion depended on relation of a moved thing with a mover.' These things being comprehended," said the lecturer, "everything else is found divested of confusion"—a fact that is unquestionably true.

Among the experiments designed to exhibit that individuality is not the same as the corporeal body the doctor offered in illustration a pigeon, from the skull of which had been removed that substance of the brain which in previous lectures had been demonstrated to be the special instrument and residence of individuality. "The result here," as the lecturer explained, "is of the most interesting character. The bird lives, seems indeed about as vital as ever, but, outside of the performance of the functions of ordinary bodily life, it shows not the slightest consciousness. Placed in any certain position it remains without moving for an indefinite time. It seeks neither food nor drink, but if particles are placed far enough back in the throat to come within grasp of the functional muscles, such particles are swallowed. Thrown in the air and forward the wings flutter, but the bird will go into a fire or against the wall, as one or the other of these might happen to be in the way. In short, it is plainly evident that an intelligent directing agent is wanting. It seems undeniable that there is a spiritual body and that there is a material body. What I have shown," continued the lecturer, "is only what every one may find out for himself by analysing the meaning of dreams. Dreams are typical

and explanatory of the resurrection. The bird is illustrative of the separability of what we are wrong in esteeming oneness. Here we have one part of a pigeon, simply however, a part composed of matter. The other part, better expressed the true pigeon, is at this moment possessed of that exact meaning which is possessed by the individuality of a man when he finds fresh materialisation by means of a dream, or when that body of him known by acquaintances is put into a grave and covered over to rot. To put a man into a hole in the ground is not to bury him a whit more than if it had been a suit of his discarded clothes that had been thrown in."

Speaking of his Philosophical Course, after the lecture, Dr. Garrettson said: "Philadelphia is not a whit behind Boston in her desire for mental pabulum, and a School of Philosophy in our city would be an imposing monument to the man who would build and endow it; and to do both would cost comparatively little money. Here, at my lectures, certainly somewhat to the surprise of many, I always have a crowded house, and night after night almost as many people are turned away for want of room as get seats, and I have never seen as many people in Concord's celebrated School of Philosophy as come here to these lectures. It would cost but little to start such a school here; at Concord they have bare walls, plain wooden chairs, kerosene lamps, a bust of Sokrates, a bust of Emerson, a rough hemlock table—and that is all."

Dr. Garrettson suggested that if the newspapers would direct attention to the matter it would be seen that Philadelphia will disprove Boston's assertion that brains are at the Hub only, and that it is the only American centre of intellect and mental culture.

"A school of philosophy," said Dr. Garrettson, "means education applied to the relation of means and ends. To quote from Aristotle, you might put it after this manner: 'A wise man does out of understanding of the law what an ignorant one does out of fear of it.' The proposition of the school is instruction on foundational things; in a word, true and full study of the meaning of things."

#### THE AMERICAN AKADEMÊ.

The sixth stated monthly meeting of the Akadêmê was held at the residence of Dr. Jones, Jacksonville, Ill., on Tuesday evening, January 15th, 1884, the President in the chair. Nine new members were elected.

The following letter was read:

"Allow me to thank you for the courtesy and time devoted to a stranger in the answer—to-day received, to my recent letter of enquiry concerning the Akadêmê. Were you to devote an equal amount of time to each of your one hundred and more members who are doubtless more deserving of it than I, you would have little left to devote to philosophy."

"When, however, we consider that *true philosophy* is but the intellectual crown of the DIVINE HUMANITY, resting on the pedestal of true and universal brotherhood; *readiness* to help and enlighten all true seekers after God becomes *true worship*. I am in fullest sympathy with the spirit, aims and methods of the Akadêmê; and shall not only watch its progress with deep interest, but hold myself in readiness to second and assist its work whenever and however I may."

"Brotherhood or fellowship among such is more honorable than 'star or garter,' or any decoration of King or State, for herein I see the royal blood of the kings and queens of Humanity; though its patent has often been, and often is, even now, poverty, martyrdom, disgrace and denunciation."

"In the cycle of time Philosophy again occupies the ascendent, and every thoughtful mind sees the dawn of a new era. We hail the dawn, and as in olden time, bow with our faces to the East where rises the 'King of Day,' as truly on the intellectual horizon."

"May I be allowed to suggest the names of three suitable ladies for membership?"

"As in the old record women were first at the sepulcher; so are they often yet readiest to roll away the stone of indifference or superstition from the Holies in the temple, built without human hands, 'without the sound of axe or hammer,' and so call down as of old, celestial fire, on the altar of the human soul."

The Secretary read the poem *Rabia*, translated and versified in 1844, delineating the experiences of a Sufi in the spiritual life.

Rev. Dr. Sutherland, of Jacksonville, then read a paper on *Metaphysics*.

An animated discourse followed, and the paper was referred to the Executive Committee, who agreed to ask its insertion in THE PLATONIST.

The next meeting will be held on February 19th.

# THE AMERICAN AKADÈME.

## CONSTITUTION.

### ARTICLE I.—NAME.

This Association shall be known as "THE AMERICAN AKADÈME."

### ARTICLE II.—OBJECTS.

The purpose of this Association is: to promote the knowledge of Philosophic Truth, and to co-operate in the dissemination of such knowledge, with a view to the elevation of the mind from the sphere of the sensuous life into that of virtue and justice, and into communion with the diviner ideas and natures.

### ARTICLE III.—MEMBERSHIP.

Any person in sympathy with the purpose of this Association may become a member by nomination of the Executive Committee, the unanimous consent expressed by ballot of those present at a regular meeting and signing, either in person or by authorisation, this Constitution.

### ARTICLE IV.—QUORUM.

Six members present at any lawful meeting shall constitute a competent number for the transaction of business, and the affirmative vote of a majority, except when otherwise provided, shall be a sufficient authorisation of any measure.

### ARTICLE V.—OFFICERS.

The officers of this Association shall be a President, a Vice-President, and a Secretary, who shall also be the Treasurer by virtue of office. These officers shall exercise the powers and functions usually attached to such offices, and shall be the Executive Committee. Corresponding Secretaries may also be appointed by the Association. The term of office shall be three years, and till the election of successors.

### ARTICLE VI.—MEETINGS.

The Regular Meetings shall be those which the Association itself shall appoint. Special Meetings may be called by the President and Vice-President, or any two of the Executive Committee, for the transaction of such business only as shall be specified in the call.

### ARTICLE VII.—AMENDMENTS.

This Constitution may be amended at any regular meeting by a vote of two-thirds of the members present; *provided*, that there shall have been at least one month's notice given beforehand of the proposing of such amendment.

## OFFICERS.

*President* HIRAM K. JONES, M. D., Jacksonville, Ill.; •

*Vice-President*, ALEXANDER WILDER, M. D.;

*Secretary and Treasurer*, MRS. JULIA P. STEVENS, Jacksonville, Ill.;

*Corresponding Secretaries*, THOS. M. JOHNSON, Osceola, Mo.;

LEWIS J. BLOCK, Wabash avenue, Chicago, Ill.;

MRS. ISABELLE P. DRURY, Orleans, Ill.



# THE PLATONIST.

PUBLISHED MONTHLY.

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Edited by THOS. M. JOHNSON.

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