

The Platonist.

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

Esoteric Christianity is identical with True Philosophy.

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THE MYSTIC'S PRAYER.

BY S. R. CALTHORP.

Upon God's throne there is a seat for me.
My coming forth from him hath left a space,
Which none but I can fill. One sacred place
Is vacant till I come. Father! from thee
When I descended, here to run my race,
A void was left in thy paternal heart,
Not to be filled while we are kept apart.
Yea, though a thousand worlds demand thy care,
Though heaven's vast hosts thy changeless blessings own,
Thy quick love flies to meet my slow-winged prayer,
As if amid thy worlds I lived alone;
In endless space, but thou and I were there;
And thou embraced me with a love as wild
As the young mother bears toward her first-born child.
—*Old and New, July, 1870.*

LIFE OF PLOTINOS:

OR THE LIFE OF PLOTINOS AND THE ARRANGEMENT OF HIS BOOKS.

BY PORPHYRIOS.

Translated from the original Greek.

IX. Several women also, who were much attached to the study of Philosophy, were auditors and disciples of Plotinos.* Among these were Gemina, in whose house he resided, her daughter of the same name, and Amphikleia, the wife of Ariston, the son of Iamblichos. There were many noble persons of both sexes, who, when at the point of death, committed their children and all their property to Plotinos, as to a certain sacred and divine guardian; and hence his house was filled with boys and girls. Among these was Polemon, whom he educated with great care. He also kindly heard the young man recite his poetical productions. Nor did he weary in hearing the procurators of his wards render an account of their administration, or paying an accurate attention to the expenditure of their funds; affirming that as they did not yet philosophise they should possess their own property and receive their full income. However, though he gave such attention to the necessary concerns of life so far as his wards were interested, yet the intellectual energy of his soul while he was awake never suffered any interruption from externals,

* "The Platonic Philosophy, indeed, as it necessarily combines truth with elegance, is naturally adapted to captivate and allure the female mind, in which the love of symmetry and gracefulness is generally predominant. Hence, in every age, except the present, many illustrious females have adorned the Platonic schools by the brilliancy of their genius, and an uncommon vigor and profundity of thought."—TAYLOR.

This age is more fortunate. There are many women of superior spiritual attainments who, animated by supersensuous aspirations, are ardently pursuing the study of Philosophy. A modern Hypatia may yet appear. It is a noteworthy fact that the majority of the pupils at the Concord School of Philosophy are women.

nor any remission of vigor. He was likewise extremely mild in his manners, and was easy of access to his disciples and friends. Hence, though he resided at Rome twenty-six years and acted as arbitrator in many controversies, which he amicably adjusted, yet he had no enemy in that city.*

X. Of those addicted to the study of Philosophy was one Olympios, of Alexandria, who had been for a short time the pupil of Ammonios. On account of his arrogance and conceit he conducted himself basely toward Plotinos. So much was he incensed against the philosopher that he endeavored to injure him by drawing down on him, through magical arts, the deleterious influence of the stars. When he perceived that the attempt was vain and reacted upon himself, he said to his companions: "The soul of Plotinos possesses such a mighty power that it immediately repels malignant influences directed against his person on the authors of the evil."

Plotinos was conscious at the time of the attempt of Olympios, and remarked: "Now the body of Olympios is contracted like a purse, and his members are bruised together." After Olympios had frequently discovered that his attempts reacted on himself, he ceased his base attacks.

That Plotinos naturally possessed something greater than the rest of mankind is evident from the following incident. A certain Egyptian priest,† then visiting in Rome, and who became known to Plotinos through one of his friends, being desirous of exhibiting his wisdom, requested the philosopher to attend him in order that he might behold his familiar daemon. The invocation was performed in the temple of Isis; for the Egyptian said that this was the only pure place that he could find in Rome. In answer to the invocation a divine being appeared, which was not in the genus of daemons. The Egyptian exclaimed: "Happy Plotinos! who possesses a divinity for a daemon,‡ which does not rank among the inferior

* "This circumstance reflects the highest honor on the philosophic character of Plotinos; but at the same time some merit is due to the age in which he fortunately lived. Had he been destined to make his appearance in the present times, unsupported by fortune, and with no other recommendation than an uncommon greatness of mind and an unequalled depth of thought, from being despised, insulted, and distressed, he must surely have been indignant though not morose, and severe though not agitated with wrath. He would have been scornful without pride, contemptuous without weakness, patient without servility, and solitary without affectation. He would have lived without notice, wrote with success, and died without regret. But born to a happier fate, his genius was not doomed to languish in the shades of obscurity, but attained to the blossom of perfection in the sunshine of Philosophy."—TAYLOR. These words may be considered as forming a part of Mr. Taylor's autobiography. He experienced contumely, insults and destitution. But some of the "sunshine of Philosophy" eventually illuminated his life, and posterity honors him according to his merits, which were great, and deserving of our highest admiration.

† Probably Anebo, to whom Porphyrios addressed his celebrated letter, which was answered by Iamblichos.

‡ "The most perfect souls who are conversant with generation in an undefiled manner, as they choose a life conformable to their presiding divinity, so they live according to a divine daemon, who conjoined them to their proper deity when they dwelt on high. Hence the Egyptian priest admired Plotinos since he was governed by a divine daemon."—PROKLOS on First Alchibiades. Proklos also observes:

kinds." It was not permitted to ask any question or to enjoy the spectacle for any length of time, because a certain friend who was present suffocated some birds* which he held in his hands for the sake of safety, either impelled by envy or terrified through fear. As Plotinos was allotted a guardian belonging to the higher, more divine, order of daemons, the divine eye of his soul was perpetually elevated to this guardian deity. Wherefore he composed a book, *On the Daemon Allotted to Each of Us*, in which he endeavored to assign the causes of the diversity existing among these attendants on mankind.

When Amelios, who loved to sacrifice, was celebrating the sacred rites in honor of the new moon, he requested Plotinos to assist him in the ceremonies. The philosopher replied: "It is necessary for the spirits to come to me, not I to go to them." Thus spoke the greatness of his soul! Neither were his companions able to understand, nor did they dare ask him the meaning of his response.†

XI. Plotinos had a profound insight into the characters and habits of men, as the following relation will evince. A lady named Chiôn, who with her children resided in his house and there lived happily and respectably, had a valuable necklace stolen. In consequence of the theft, all the servants were summoned before Plotinos. Indicating a certain one, he said: "That man is the thief." The fellow was immediately seized and chastised, but for some time maintained his innocence. However, he finally confessed his guilt and restored the necklace.

Plotinos likewise predicted the destiny of the young men of his acquaintance; as of one Polemôn, he foretold that he would be very much addicted to love, and would live but a short time, which predictions were verified. And when I had determined to depart from a corporeal life, he perceived my design and as I was walking home stood before me and said that my intention was not the dictate of a sound intellect but the effect

"The first and highest daemons are divine, and often appear as gods through their transcendent similitude to the divinities. For that which is first in every order preserves the form of the nature prior to it."

* These birds were used in the magical operations.

† We may presume that Plotinos meant to insinuate the high degree of purity and perfection of his intellectual part, which rendered him so superior to the use of corporeal sacrifices, and the cultivation of material deities, and daemons, that he ought rather to be propitiated by others than to propitiate himself. For a soul like his was indeed, to use his own expression, *ὑπερὸς θεῶν* an inferior divinity, ready winged for flight, and scarcely detained by the fetters of body. This I know will pass for great arrogance and presumption among the philosophers (2) of the present day, who consider meekness and humility as the highest ornaments of their nature, and the true characteristics of genuine worth. But surely a sublime and godlike soul can never think meanly of its nature, or be willing to suppress and extinguish the inevitable consciousness of its own dignity and elevation. Humiliating conceptions flourish nowhere but in the breasts of the servile, or the base; and are the ornaments of no characters, but those of the impotent and the mean. Their influence is baneful to the advancement of science, and destructive of all genuine excellence and worth. They damp the flowing ardor of true theology, curb the celestial flight of philosophy, and blast the vigorous blossoms of genius. Let it, however, be remembered, that while we banish meekness we are by no means the advocates of arrogance and conceit; but are alone desirous of vindicating the proper dignity of the worthy soul, and of rescuing its generous and ardent confidence from the frigid embraces of humiliating opinion. It is one thing to be modest and another to be meek—for the former is the shadow attendant on genius, inseparable from its progress, and the symbol of its reality; but the latter is the daemon of traffic, the inspirer of its projects, the support of its credit, and the harbinger of its appearance. It flies from the face of genius like the shadows of night before the beams of the morning and, terrified at the approach of the elevated mind, hides itself in the dark retreats of trembling pusillanimity."—TAYLOR.

of a certain melancholic disease; wherefore he ordered me to depart from Rome. Persuaded by him I went to Sicily, mainly because I heard that the upright and accomplished Probos resided at that time near Lilybæum. Thus I was liberated from my [deadly] intention, but prevented from being present with him until his death.*

XII. The Emperor Gallienos and his wife Salonina especially honored and esteemed Plotinos. Relying on the imperial friendship, he requested that a certain ruined city in Campania might be restored and made a suitable habitation for philosophers; that it might be governed by the laws of Platôn, and called Platônopolis. It was his intention to retire to this city with his disciples and associates.† Plotinos would have easily accomplished his design, if some of the courtiers, actuated by envy or anger, or some other depraved cause, had not prevented its execution.‡

XIII. Plotinos was strenuous in discourse, and most acute in discovering and conceiving what was appropriate; but his diction was not always correct. For example he did not say *ἀναμνησθῆναι* but *ἀναμνησθῆναι*; and similar errors were made in his writings. In speaking, however, the predominance of intellect in his conceptions was clearly evident; and the intellectual light diffused itself in his countenance, which was indeed always lovely but was then particularly beautiful. At this time a certain attenuated and dewy moisture appeared on his face, and a pleasing mildness beamed forth. Then he exhibited a placid gentleness in receiving questions, and demonstrated in their solution a vigor uncommonly powerful. On one occasion when I had interrogated him for three days on the manner in which the soul is present with the body, he persevered in demonstrating the mode of its conjunction. And when a certain Thaumasio entered his school for the purpose of reporting the general arguments developed in the regular discussion, and also desired to hear Plotinos himself explain one of the books used in his school, but was prevented by the questions and answers of Porphyrios, Plotinos replied: "Unless we solve the doubts of Porphyrios we shall be unable to explain anything in the book which you wish to be made the subject of discussion."§

XIV. He wrote as he spoke, vigorously and with abundance of intellect. His style is concise, and abounds with more profundity of conception than copiousness of words. He poured forth many things under the influence of inspiration; and was wonderfully affected with the subjects he discussed.

The latent dogmas of the Stoics and Peripatetics are mingled in his writings and he has condensed in them the *Metaphysics* of Aristotelēs. He was not ignorant of any geometrical, arithmetical, mechanical, optical, or musical theorem, though he never applied these sciences to practical purposes.

* Eunapios relates this wonderful incident differently.

† Plotinos intended to have "realised the beautiful republic, conceived by the godlike genius of Platôn." Every philosophic mind will sincerely regret that he was not permitted to carry out his sublime and philanthropic intentions. H' Lahsa, the spiritual metropolis of Tibet, realises in some respects the idea of a divine polity.

‡ Courtiers, a class of men very deficient in intellect, can always be depended on to frustrate any movement looking to the moral and spiritual regeneration and elevation of mankind. They are generally assisted by about nine-tenths of the people that are not courtiers.

§ The custom of Plotinos might be profitably adopted by modern teachers of philosophy, or, in fact, of any science. Superficiality is one of the chief intellectual vices of the age. The average college graduate has barely "touched" the sciences and languages which he is supposed to have mastered.

| "We are surprised to find a use in Geometry which at present is by no means suspected to afford. For who would conceive that it

The commentaries of the Platonic philosophers, Severos, Kronios, Numenios, Gaios, Attikos,* etc., as also of the Peripatetics Aspasios, Alexandros, Adrastos,† etc., were read in his school—but he borrowed nothing whatever from these; his conceptions were entirely his own, and his theory was different from theirs. In his investigations he exhibited the spirit of Ammonios. He rapidly comprehended what he read; and having in a few words given the meaning of a profound theory, he arose.

When the treatise of Longinos,‡ a man studious of ancient wisdom, *On Principles*, was read to him, he remarked: "Longinos is indeed a philologist, but not a philosopher." When Origenēs§ once came into his school, Plotinos blushed and wished to rise, but being solicited by Origenēs to continue his lecture he replied: "Discourse ought to cease when the speaker perceives that he addresses himself to those who are acquainted with his doctrine." Having thus spoken he dismissed his auditors.

XV. When at a celebration of Platōn's nativity|| I recited

the genuine passage to true theology, and the vestibule of divinity? This, indeed, is by no means the case when it is studied for lucre, and applied to mechanical purposes; for then the soul is neither elevated nor enlightened, but degraded and filled with material darkness."—TAYLOR: *Preface to Translation of Proklos on Euklides*.

* Severos wrote many works, among them a *Commentary on the Timaios*. Attikos flourished about 176. A. D. He opposed the combination of Platonic with Aristotelian doctrines, and disputed violently against Aristotelēs. Among his writings were *Commentaries on the Timaios and Phaidros*.

Numenios, of Apamæa, in Syria lived in the latter half of the second century of the Christian era. He was a profound philosopher, and his works—of which only fragments have been preserved—were considered as of high authority.

Kronios was a friend of Numenios, and seems to have shared with him in his opinions. He gave to the Homeric poems an allegorical and mythical interpretation.

Gaios was a Platonic commentator and teacher, and flourished in the latter half of the second century.

† Aspasios commented on *The Interpretations*, the *Physics*, *Metaphysics*, *Ethics*, etc., of Aristotelēs.

Alexandros (of Aphrodisias) the Exegete, expounded the Peripatetic philosophy at Athens, from the year 198 to 211, in the reign of Septimius Severus. He wrote many works, of which several have been preserved and published.

Adrastos wrote on the order of the works of Aristotelēs, and an exposition of the *Categories* and *Physics*, as also of the *Timaios of Platon*; also a work on *Harmonics*, and a *Treatise on the Sun*.

‡ Longinos (213-273) was one of the ablest critics of antiquity, Eunapios says he was a walking museum and a living library. Though a learned man, and an excellent critic, he was not, as Plotinos rightly remarks, a philosopher. However, he was more entitled to that much-abused appellation than nine-tenths of modern thinkers to whom it has been unjustly given. "It is true that Longinos did not, like Plotinos, contribute to the positive development of Theosophy. But he participated, nevertheless, in the philosophical investigations connected with this subject, and really enriched the science of æsthetics by his work *On the Sublime*, which is full of fine and just observations." UEBERWEG.

§ Origenēs was a fellow-student of Plotinos in the school of Ammonios.—*Vide Ch. III.*

|| The natal day of the Divine Platōn was publicly celebrated with appropriate ceremonies for hundreds of years after his death; in fact until the suppression of the Platonic school by the barbarous edict of the bigoted Justinianus issued in A. D. 529. It is probable that the Platonists privately continued the natal celebration of their great master for some years longer, or until the last great expositors of the arcana of the Platonic Philosophy had passed into a higher sphere.

In modern times the Platonic birth-day celebration was revived by the Florentine Platonists, under the leadership of the great Marsilio Ficino, the pupil of that ardent disciple of the Athenian Sage—George Plethō.

It is stated that during the eighteenth century Count Castiglione again revived the Platonic birth-day festival (*Vide SIEVEKING: History*

a poem on *The Sacred Marriage*,* and a certain person who was present observed that Porphyrios was mad, because many things were said mystically and latently, accompanied with a divine afflatus, Plotinos openly exclaimed: "You have shown yourself at the same time a poet, a philosopher, and a hierophant." On one occasion an orator, named Diophanēs, read an apology for the intoxicated Alkibiadēs in the *Symposium* of Platōn, endeavoring to prove that it was proper, for the sake of learning virtue, that the lover should expose himself to the object of his attachment, and not even refuse amatorial association. While he was reading this licentious defense, Plotinos often arose from his seat as if he intended to leave the assembly; however, he finally remained until Diophanēs had finished. Afterward he desired me to refute the oration. The orator refusing to furnish me a copy of his discourse, I answered it from memory, and delivered by refutation in the presence of the same auditors who had listened to Diophanēs. Plotinos was so delighted with my refutation that he often repeated in the assembly:

"Thus write and you'll illuminate mankind."†

Eubulos, the Platonic successor at Athens, wrote to Plotinos about certain Platonic questions, which questions he directed me to investigate and answer the enquiry. He applied himself to the Canons concerning the stars, but not according to a very mathematical mode.‡ He more accurately investigated the doctrines of astrologers about the planetary influences, and not finding their predictions to be certain he frequently refuted them in his writings.

XVI. At this time there were many Christians and others who, departing from the Ancient Philosophy, became heretics, viz., the followers of Adelphios and Akylinos. These men, being in the possession of many of the writings of Alexander, of Libya, Philokomos, Demostratos, and Lydos, and exhibit-

of the *Platonic Academy*). It would be an excellent idea for the Platonist of this age to celebrate the day on which one of the chief of Wisdom's high priests descended into this mundane sphere, for the benefit of all succeeding generations.

* According to the Orphic theology, as we learn from Proklos, that divinity who is the cause of stable power and sameness, the supplier of being, and the first principle of conversion to all things, is of a male characteristic; but the divinity which emits from itself all-various progressions, separations, measures of life, and prolific powers, is feminine. And a communication of energies between the two was denominated by this theology, a *sacred marriage*. Proklos adds: "that theologians at one time perceiving this communion in co-ordinate gods called it the marriage of Zeus and Hera, Ouranos and Gaia, Kronos and Rhea. But at another time surveying it in the conjunction of subordinate with superior gods they called it the marriage of Zeus and Demeter. And at another, perceiving it in the union of superior with inferior divinities, they denominated it the marriage of Zeus and Persephonē."—*Vide Proklos on Timaios and on Parmenides*.—TAYLOR.

† The original is *Βαλλ' οὕτως αἰκεν τι πῶς Δαναοῖσι γενῆαι*. II. 8 v. 282, Plotinos substituted *ἀνδρεῖσι* for *Δαναοῖσι*.

‡ That is, we may presume, he very little regarded the calculation of eclipses, or measuring the distance of the sun and moon from the earth, or determining the magnitudes and velocities of the planets. For he considered employments of this kind as more the province of the mathematician than of the profound and intellectual philosopher. The mathematical sciences are indeed the proper means of acquiring wisdom, but they ought never to be considered as its end. They are the bridge as it were between sense and intellect by which we may safely pass through the night of oblivion, over the dark and stormy ocean of Matter, to the lucid regions of the intelligible world. And he who is desirous of returning to his true country will speedily pass over this bridge without making any needless delays in his passage.—TAYLOR.

This is sound advice but it will doubtless be wholly disregarded by the average mathematician who would ridicule the idea that the mathematical science ought to be studied solely for its use in enabling one to pass from the sensuous to the supersensuous.

ing spurious revelations of Zoroaster, Zostrianos, Nikotheos, Allogenes, Mesos, and certain others, deceived many, and were themselves deceived. For they asserted that Platôn had had not penetrated the depth of an Intelligible Essence. Plotinos frequently refuted these heretical impostors in his lectures, and wrote a book concerning them which I have entitled *Against the Gnostics*; he leaving the matter of inscription to my judgment. Amelios wrote forty volumes against the treatise of Zostrianos; and I have demonstrated by many arguments that the book which they ascribe to Zoroaster is spurious and of modern date, and was forged by the originators of the heresy in order that their opinions might pass for the genuine dogmas of the ancient Zoroaster.

XVII. Some of the Greeks falsely accused Plotinos of being a plagiarist of the doctrines of Numenios, which calumny Tryphôn, a Stoic and Platonist, told to Amelios. In refutation of this ridiculous notion Amelios wrote a treatise which he inscribed: *On the Difference between the dogmas of Plotinos and Numenios*, which he dedicated to Basileus, *i. e.*, to me. For Basileus, as well as Porphyrios, is my name. In the language of my native country (Phœnicia) I am called Malchos,* which is the name of my father. Malchos in Greek is Basileus. Wherefore Longinos, when he dedicated his work *On Instinct* to Kleodamos and myself, inscribed it: "To Kleodamos and Malchos;" and Amelios translating Malchos by Basileus, as Numenios changes Maximus into Megalos, wrote the following letter to me: "Amelios to Basileus, Greeting: Know well that I would not have published a word for the sake of those very worthy individuals, who you say are known to you by their empty cackling, who have ascribed the dogmas of our friend to the Apamean Numenios. It is evident that this accusation has proceeded from the euphony and fluency of speech which characterise the sex. At one time they assert that his doctrines are broad nonsense; at another that they are spurious; and again that they are poor stuff. But since you think that we ought to avail ourselves of this occasion to recall the dogmas of the Platonic philosophy [of which we wholly approve], and also to honor so great and admirable a man as our friend Plotinos, by making his doctrines better known, though they were famous long ago, I fulfill my promise and send you this work, finished by me in three days, as you are aware. It behooves you to know, furthermore, that this work is not formed of original thoughts carefully set forth, but only reflections derived from the Plotinian Lectures, and arranged as they successively presented themselves. I crave your indulgence so much the more, as the ideas of our philosopher, which some individuals arraign before our common judgment, are not easy to apprehend; since he expresses in different ways the same thoughts [selecting the mode of expression that first occurs to him]. I know that you will kindly correct me if I have wandered from the line of thinking characteristic of Plotinos. Being a man fond of labor, as the tragic poet somewhere says, I am compelled to submit to criticism, and to correct my writing, if I have departed from the dogmas of our master. Such is my desire to please you! Farewell."

XVIII. I have inserted this letter by Amelios, not only for the sake of those who imagined that Plotinos had appropriated the dogmas of Numenios, but also for the benefit of the individuals who considered him a great trifle, and contemned him

* In the Semitic dialects, M'L'CH; to take counsel, to reign; a king. *Malchos* is the Hellenic form; but *basileus* is the Greek equivalent. *Porphyrios* signifies purple. It is not a translation except in a tropical sense; purple being the color of regal garments. *Iamblichos* is probably from the same verb; the *I* or *yod* being prefixed to make it a name—as *IAMBlich*. The Semitic *m* was pronounced like *mb*.—A. W.

because they did not understand what he said, and because he was free from every sophistical artifice and vanity, and conducted himself in the company of disputants with the same ease as in his familiar discourses. Moreover, he did not hastily disclose to every one the syllogistic necessities which were latent in his lectures. The same misapprehension of the true character and genius of Plotinos happened to me when I first heard him. Wherefore I endeavored to excite him by writing against his doctrines, and attempting to show that intelligibles are external to intellect.* My treatises having been read to Plotinos by Amelios, smiling he said: "It must be your employment, Amelios, to solve those doubts occasioned by the writer's ignorance of our opinions." After Amelios had written no small work against my objections, and I had replied, and he had again answered me; at length, having scarcely, after all these attempts, fathomed the depth† of Plotinos, I changed my opinion, and wrote a recantation, which I recited in his school.‡ Ever afterward I considered the books of Plotinos as most worthy of belief, and incited my master to the ambition of disclosing his opinions in a more particular and copious manner. I also advised and urged Amelios to commit his valuable thoughts to writing.

XIX. What opinion Longinos had of Plotinos will be evident from the general tenor of part of a letter which he wrote me while I was at this place (Lilybæum), requesting me to come from Sicily into Phœnicia where he lived, and to bring with me the works of Plotinos. He says: "And whenever it seems good to you send these works, though I would prefer that you bring them. I have not been able to refrain from frequently asking you to choose the road to me in preference to any other; if for no other reason—for what new wisdom do you expect from me?—than to enjoy our ancient friendship and the salubrious air which would benefit the corporeal debility of which you speak.

"And whatever you may have thought otherwise you must not come expecting anything new from me—or any of the works of the ancient writers which you say are lost to you. For so great is the scarcity of transcribers here that, by the divinities, hardly during the whole time of my residence in this country have I been able to obtain a copy of the writings of Plotinos—though, diverting my secretary from his usual occupations, I ordered him to attend to this work alone. I have many of his books, and when those sent by you reach me, will probably have all. But what I have are imperfect, for the errors and mistakes of the transcribers are numerous.

* One of the chief characteristics of ignorant and stupid people is that they ridicule what they do not understand.

† The fifth book of the fifth *Ennead* proves that intelligibles are not external to intellect.

* If, therefore, a man of such great sagacity and penetration as Porphyrios, and who from the period in which he lived possessed advantages with respect to the attainment of philosophy which are denied to every modern, found so much difficulty in fathoming the profundity of Plotinos, there must necessarily be very few at present by whom this can be accomplished. Let no one therefore, deceive himself by fancying that he can understand the writings of Plotinos by barely reading them. For as the subjects which he discusses are for the most part the objects of intellect alone, to understand them is to see them, and to see them is to come into contact with them. But this is only to be accomplished by long familiarity with and a life conformable to the things themselves. For then, as Platôn says, "a light as if leaping from a fire will on a sudden be enkindled in the soul, and will then itself nourish itself."—TAYLOR. Golden words are these, and they should be perpetually present to the mind of every student of the Platonic Philosophy.

‡ Porphyrios possessed intellectual honesty—something not generally found among the men of this age. He was neither afraid nor ashamed to publicly acknowledge that he had ignorantly held false opinions.

I presumed that our friend Amelios had corrected the errors ; but probably more important matters occupied his time. Wherefore I can make no practical use of these books, though I desire exceedingly to inspect what Plotinos has written on the Soul, and on Being,—but these two books are especially full of faults. I wish very much indeed to receive an accurate edition of the books from you, which will be returned after my copies have been carefully collated with it and corrected accordingly.

“But I repeat what I said before. Do not send these books but bring them with you ; and not these alone but any others which may have escaped the notice of Amelios. For why should I not enquire with the greatest diligence after the writings of this man, since they deserve the highest honor and veneration ? This indeed I have always signified to you, both when present and absent, and when you resided at Tyre, that I could not understand many of hypotheses of the books of Plotinos ; but that I transcendently loved and revered the manner of his writings, the profundity of his conceptions, and the very philosophic disposition of his subjects. And indeed I judge that the investigators of truth ought only to compare the books of Plotinos with the most excellent works.”

IAMBlichOS: ON THE MYSTERIES.

A NEW TRANSLATION BY ALEXANDER WILDER.

MENTAL DERANGEMENT NO FORM OF DIVINATION.

XXV.—That, however, which you set forth absurdly after these things, that “a trance of the reasoning faculty is a cause of the inspired condition, even the mania or exaltation supervening in diseases” is a descending from an entheist alienation to what is inferior. It compares the inspiration to melancholia, or excess of black bile, to the perverted conditions of drunkenness, and to the fury incident to rabid dogs.

It becomes necessary, therefore, at the beginning to distinguish two species of ecstacy or entrancement : one of which perverts to an inferior condition, and fills with unspirituality and delirium ; but the other imparts benefits that are more precious than human discretion. The former kinds tend to an abnormal, discordant, worldly activity ; but the latter bestow themselves to the cause which directs the arrangement of things in the universe. The former, as having been utterly bereft of the higher knowledge, are led aside from common prudence ; but the latter are combined with those orders of being that are superior to all our sagacity. The former are constantly changing ; the latter are steadfast. The former are contrary to Nature ; the latter are beyond Nature. The former bring down the soul into lower conditions ; the latter lead it upward. The former place us completely outside of the divine allotment ; the latter unite us absolutely to it.

Why, then, does your expression fall so far away from the hypothesis under discussion, as to be turned wholly away from the things superior and beneficial to the worst evils of mania ? In what particular is the inspired condition like melancholy, or drunkenness, or other mental alienations which originate from morbid conditions of the body ? What faculty of divining may ever be developed from bodily distempers ? Is not a production of this character wholly a derangement of the faculties, whereas the divine inspiration is the complete initiation and deliverance of the soul ? Does not the worth-

less manifestation happen through debility and the superior one from perfection of vigor ? In short, to speak plainly, the latter being in a tranquil condition, according to its own life and intelligence, offers itself for use by another ; but the other, operating with its peculiar energies, renders them utterly malignant and turbulent.

DIVINE OPERATIONS PURELY DISTINCT FROM OTHERS.

This distinction, therefore, is the most palpable of all, because all operations by divine beings are utterly variant. As the superior orders are completely apart from all the rest, so their operations are like those of no other beings. So when you speak of a divine alienation, let it be completely free of all human “aberrations.” If, indeed, you impute to them an “abstinence” like that of priests, you are by no means to regard the abstinence by common men nearly resembling it. But of all things do not include “diseases of body, congestions and phantasies incited by disease,” in the category with divine visions. What have the two in common with each other ? Nor may you contrast “equivocal conditions, such as are incident between an abstinence and trance,” with those sacred visions of the gods which are determined by a single energy. But, on the other hand, neither may you associate in mind the most perfect contemplation of divine visions with “the visions artificially produced by magic agencies.” The latter do not possess the energy, the essence, nor the genuineness of things witnessed, but project bare phantasms to the seeming.

All such questions, however, which lead away from the subject, and carry the attention from contraries to contraries, we do not consider as touching the hypothesis before us. Hence, having set them forth as foreign to the subject, we do not suppose it to be necessary to waste more time upon them, as they have been captiously set to wander, but not with any philosophic enquiry.

ERRONEOUS NOTIONS OF THE ORACULAR FUNCTION.

XXVI.—One may wonder, therefore, at many contradictory novelties, and he will be further justly amazed at the discrepancy of opinions, whether he may venture of set down everything as resulting by trick from artificial conditions, the whole hypothesis being entirely phenomenal and without real existence, both with the enchanters and with those who are incited by emotion or disease, since it is possible that they hit on the truth by some chance. For what source of things true, or what element of understanding, less or greater, exists in these individuals in regard to such things ? It is not fitting, however, to receive the truth in such a way, which may come at any time or by chance ; since, indeed, those who drift along at random may be liable to come under this designation. Nor, however, may one concede this in the case of what is being done concordantly with the agent performing it ; for these things coexist with the physical senses and faculties of animals. Hence, therefore, a true thing of this character has nothing peculiar or divine or superior to common nature.

THE DIVINING FACULTY AT ONE WITH THE FIRST ESSENCE.

On the other hand, the higher manifestation stands likewise according to operation ; it has present with it the whole ken of the things that are, and is of the same nature with the essence of things. It makes use of the stable reasoning faculty (*ἀπὸ τοῦ τοῦ λόγου*), and sees every thing perfectly, fitly and definitely. Hence one must unite this to divination. It ought, therefore, to be much more than a certain natural overknowledge, such as the innate perception of earthquakes and rain-storms which exists in certain animals. This especially occurs by a principle of sympathy, certain animals being acted

*—This testimony of Longinos is the most remarkable, as prior to this he had for a long time despised our philosopher through the ignorant aspersions of others. The wonderful genius of Plotinos was indeed so concealed under the garb of modesty, that before fame had announced his worth it was only visible to a penetrating and sagacious few.”—TAYLOR.

upon together with certain parts and forces of the universe, or even through a certain acuteness of sense perceiving more or less accurately things taking place in the atmosphere which have never been brought to pass in places on the earth.

THE NATURAL FACULTY OF FOREKNOWING NOT DIVINE.

Although, therefore, these things here affirmed are true, it is not necessary, whether we receive from nature a certain faculty of prying into things, or whether we feel what is about to take place, to accept this kind of impression as oracular foreknowledge. It is indeed similar to the oracular art, only that nothing in this is deficient in certainty or genuineness; but that is for the most part a matter of chance, though not always, and indeed it apprehends correctly in certain things, but by no means in all. Hence if there is any instruction in the technics, as in that of pilotage or of healing, which will give power to discern the future, it has no relation to the divine foreknowledge. It calculates the future by probabilities and certain signs, and these not always credible, nor have they the thing so signified in proper connection with that of which the signs are manifestations. But with the Divine foreknowledge there is the steadfast perception beforehand of things to be, the unchanging confidence, derived from the sources of all things, the indissoluble hold to every thing, and the knowledge always abiding of the whole as present and definite.

NATURAL MAGIC NOT DIVINE.

XXVII. It is not necessary, however, to say this thing, namely: "Nature and art, and the sympathy of parts which exists through the universe as in a single living being, have the faculty of mutually foreshadowing events;" nor, that "There are bodies so constituted as to presage from some to others." These things which are seen so very vividly represented remove more or less the trace of the divine oracular art from the way; for it is not possible for any thing to be entirely without a portion of it. On the other hand as there is borne in every thing that principle of good which is divine, so likewise a certain image of the divine oracular technic either dim or more active is produced in them. None of these, however, is of the same kind with the divine form of the oracular technic; nor must one characterise the one, divine, unmingled form of it from the many images or phantasms which go down from it into the world of transition and change. Nor, is it proper, if there are any other false or illusive appearances, which are farther removed from these, to bring these forward in the decision of the matter. On the other hand one must comprehend the divine form or mode as one utterance, one order, one by one, and according to the one spiritual and unchangeable truth. In like manner, he must regard the change which is taking place in different times and ways as being from their instability and discordancy lightly esteemed by the gods.

THE ART OF DIVINING NOT A NATURAL GIFT.

If, therefore, the divine oracular operation is really of this character may not one be ashamed to turn in the wrong direction to nature which produces its effects without any faculty of understanding, as though creating in us a certain divining constructive faculty, and it had engrafted this aptitude in some to a greater and in others to a less degree? For in those matters in which human beings obtain resources from nature for for their own perfection or initiation, even in these aptitudes nature leads the way; but in those in which no human operation is the subject, neither is there any perfecting rite for us. When, however any divine benefit has been arranged beforehand, older than our nature, it is not a certain natural cleverness that at some period was developed in them. For of those

things of which there are full accomplishments there also exist imperfect preparations; but both these are habits pertaining to human beings. For those, however, which are not present as with human beings there will be no preparation at any time in the world of nature; hence there is no seed in us from nature of the divine oracular power. On the other hand, if any one should invoke by a certain command and human oracular art, there will be a natural preparation for it; but one may not consider that technic which is named oracular, or divination, which belongs to the gods, as insown from nature. Indeed, both things different and indefinite follow more or less with this. Hence it stands apart from the divine technic of divination which abides in fixed boundaries. Therefore if any one says that the oracular art is from ourselves, we ought to fight against this notion with all force.

THE INSPIRATION FROM WITHOUT.

You also, however, make this assertion: "The persons who make the invocations at the rites carry magic stones and herbs, tie certain sacred knots and untie them, open places that were locked, and change the deliberate intentions of the individuals entertaining them from being frivolous into purposes which are worthy." All these things signify that the inspiration comes from without. It is necessary, however, not only to accept this beforehand, but also on the other hand to define absolutely what a certain inspiration is that comes from divine origin and produces the god-derived art of divining. Otherwise we shall not be fit to give judgment beforehand in regard to this matter, if haply we do not attach its proper symbol to it, and adopt its peculiar mark of recognition, as a seal. This indeed was considered minutely by us a little while ago.

THE USE OF MYSTIC APPARITIONS.

XXVIII. You also, however, put forward "the producers of the mystic apparitions as a matter not all to be held in low esteem." I shall wonder, however, if any one of the theurgic priests who contemplate the genuine forms of the gods will accept these at all. Why, indeed, should any one consent to receive mere apparitions in exchange for real beings, and so be flung down from the first of the first to the very last? Or, do we not know that as all things delineated according to this mode of shadowing are but imperfectly discernible, they are both genuine phantasms of the true and appear seemingly good, but are never so.

SPIRITUAL SUPERIOR TO MATERIAL AGENTS.

Other things also come in besides after the same manner, being borne along in the course of events; but nothing legitimate, or complete, or palpable is obtained. The mode of their production, however, is evident. Not God, but man is their creator. Nor are they derived from single and spiritual essences, but from matter taken for the purpose. What good then may there come forth, having its germ out from matter and the material and corporeal powers which belong in bodies? Or, is not the thing which comes into existence from a human art weaker and of less account than the individuals themselves who imparted its existence to it? By what technic indeed is this apparition modelled? It is said to be formed by the art of the Creator; but that is suitable only for the complete production of genuine essences and not of images. Hence the phantom-making technic is a most insignificant affair and relates to the source of nature creative of genuine things. On the other hand, it does not presume any analogy to the divine creation by the physical activities of things in the heavenly space, or according to the differentiation of matter, or by the forces thus divided does God create.

It is instead, by designs, (*ἐννοίας*) volitions, and non-material ideals, through the Eternal and Supernal Soul, that he forms and creates the worlds. But the creator of the phantoms is said to produce them, as though by the agency of the revolving stars. The fact, however, is not really as it seems. For there are certain infinite powers or forces among the divine ones of the sky, and the last in descent of all among them is the natural order. But of this in turn, one department takes the lead by itself prior to the formation of things, being firmly established in the elementary principles and in the immutable essences prior to these; while the other being present in the perceptible and manifest activities, and likewise in the emanations and also the properties of the powers of the sky, exercises dominion over the whole visible universe: all which things, the last rules as a deputed governor in the whole earth and over the earthly visible world of transition. In the dominion of the visible world of change and among the properties manifest by the sense, of the emanations which are sent from the sky many arts are brought into use, as healing* and gymnastics, and such others as participate with nature in their operations. Moreover the phantom-making process attracts from the heavenly bodies a certain very indistinct portion of creative energy.

As, then, we have the truth, so we must tell it—"that neither from these things themselves—the revolutions of the stars, or the powers existing in them, or those placed around them by nature—does the creator of apparitions seek responses, nor in short is he able to reach to them; but he deals with the lowest emanations that proceed visibly from their substance around the extreme part of the universe—following the rules of a technic and not the divine method of operation. For these emanations, I am of opinion, being partially commingled with material elements, can change to it, and assume a new form and take shape differently at different times. They likewise in turn undergo transposition of their powers from some to others. But such versatility of energies, and such a combination of the many powers incident in matter, are not only separated from every thing of divine creation but also of natural production. Nature performs all her peculiar works continuously and at once, and accomplishes her operations in simple and uncomplicated modes. It remains, therefore, that a commingling of such a character made up around the last and manifest heavenly current and the things produced from the celestial substance, is according to a prescribed technic.

THE EMPTINESS OF THE PHANTOMS.

XXIX.—Why then does the producer of apparitions, the man himself who causes these things, who is superior in rank, and has his origin from superior orders of being, thus repudiate himself and seem to rely upon soulless phantoms† inspired with the outward semblance alone of life, that only hold together externally a framework in order and with diversified appearance, and which is absolutely of ephemeral duration? Does anything genuine and true exist in them? On the other hand, nothing fashioned by the ingenuity of man is unalloyed and pure. But does there not a simplicity and uniformity of operation, or of the whole consistency, predominate in them? They are wanting in all these. In regard to their visible composition they are brought together from manifold and incompatible substances. But a certain pure and complete power is

* Both Galenos and Hippokratēs insisted that astral knowledge was essential to physicians. Those who were ignorant were denominated homicides by the former. It may be well, before sneering at their ideas as superstition, to ascertain what they meant and whether it was not true.

† Origenēs denominates these eidola—the living things in motion, not really living beings, but apparitions approximating to the nature of phantasies.

manifest in them? By no means. Such an accumulated mass of emanations has been brought together from all around and is shown to be feeble and evanescent. On the other hand, except these things are so, is that stability present in them which these affirm? Far from it.

These phantoms disappear more suddenly than the images that are seen in mirrors. The incense having been placed on the altar, the apparition receives consistency on the instant from the vapors as they are carried upward; but if the perfume is mingled with the whole atmosphere and dispersed into it, this too itself is immediately dissolved, and there is not the least of it remaining. Why, then, should this juggling be eagerly sought by a man who loves genuine visions? I regard it worthy of no consideration. It is a silly fault, when an individual, who knows these things with which they are busy, and on which they waste their time, are things formed of susceptible matter, nevertheless welcomes them. Besides this, there is added to it the assimilation to the eidola or phantoms in which they reposed their faith. If, however, they give credence to these apparitions as gods, the monstrous absurdity will neither be utterable in speech nor endurable in act. The divine light will never enter into such a soul. It is not according to the nature of things for it to be once bestowed upon things wholly repugnant to it; nor is there a place to receive it among those that are held fast by dark phantasms. Such like wonder-working with phantasms will, therefore, be in the category with shadows possessing the very least element of truth.

THE PHANTOMS NOT APPARITIONS OF ACTUAL DÆMONS.

XXX. You say further: "They observe the motion of the heavenly bodies, and tell by the position and relation of one to the other whether the oracles will be false or true, or whether the rites performed will be to no purpose, or significant, or effective." To the contrary, the phantoms will not possess the divine quality even on account of these things. For the last and lowest of the entities in the world of transition are set in motion with the heavenly courses and are affected by the influences which go forth from them. No, indeed, on the other hand, if any one shall inspect those same things with care, they show the very contrary. How may it be that these things which are easy to change in every respect, and are turned around in various directions by external motions, so as to be rendered of no purpose, or oracular, or significant, or effective, or different, as the case may be, shall contain in themselves any divine power however small? What then, are the powers which are in material substances, the elements of dæmons? Verily and indeed not. No sensitive corporeal substance subsisting severally produces dæmons; but rather are these engendered and watched over by dæmons. Nor is any man able to make forms of dæmons, as by machinery; but on the contrary, he is rather himself made and constructed, so far as he partakes of a body possessing sensibility.

Nor, however, is there any confused multitude of dæmons produced from elements endowed with sense; but far otherwise, it is both itself simple in nature, and is active around compound natures as a single form. Hence it will not possess things of sense older or more lasting than itself; but as it surpasses things of sense in rank and power, it imparts to them the durability which they are able to receive; unless you call the eidola or phantoms by the name of dæmons, carelessly giving the appellation wrong. For the nature of the dæmons is of one sort and that of the apparitions of another.

The order of the two is likewise very widely apart. But further indeed, the chorus-leader of the apparitions is different from the great prince of dæmons. You certainly assent to this when you say: "No divinity or dæmon is attracted

by these devices." Of what consideration would a sacred observance, or a foreknowledge of the future, be worthy which is entirely without participation of divinity and of everything else? Hence it is necessary to know what is the nature of this wonder-working act, but by no means to use it or believe in it.

A DISCOURSE BY THE CHALDÆAN PROPHETS.

XXXI. Again, therefore, your explanation of religious performances is still worse, which assigns by the source of divination: "An order naturally deceitful, assuming every guise and changing in every way, that personates indiscriminately the deities, dæmons, and souls of the dead." In reply to these things, I will repeat to you a discourse which I once heard the Chaldæan Prophets deliver.

The true Gods, whatever they may be, they only are the givers of good things. They are busy with the good alone; they are in intimate union with those who have been purified by means of the sacerdotal technic, and erase from them every bad quality and every disorderly passion. When they illuminate these individuals, then the evil and demonian obscurity recedes from the presence of the superior beings, as darkness from before the light. Nor do they by any chance cause any annoyance to the priests, who in this way receive every excellence, are initiated as good (*chrestoi*) and decorous in morals, are released from disorderly passions, and made pure of every irregular impulse, and likewise of godless and profane habits.

"BLACK MAGIC," OR THE ART OF FALSE SAGES.

Those, however, who themselves are impious wrongdoers, and rush lawlessly and incontinently upon divine things, are not able, by reason of feebleness of their individual energy or the lack of power existing in them, to attain to the communion of the gods. If by reason of pollutions they are debarred away from association with immaculate spirits, they are brought into connection with bad spirits, and filled by them with the most pernicious inspiration. They become evil and profane, full of unbridled desires after pleasure, replete with badness, emulous of customs alien to the gods; and, to speak in brief, they become as the evil dæmons with whom they are identified. These, then, being full of disorderly passions and badness, attract the evil spirits into themselves through kindred nature, and are themselves excited by them into every kind of wickedness. They grow up with each other in this manner, as a circle joining the beginning to the end, and returning equally in the other direction.

Never, therefore, in a discourse upon the Sacred Art of Divination, set forth these deceptions, as examples, which are sacrilegious acts of impiety; there having been added irregularly to the Holy Rites and their observance attempted in a disorderly manner by those who come later; at one time as it seems, causing one god in place of another to be present at the *komos** or mystic revel, and at another introducing evil dæmons instead of gods, calling them ANTI-THEI, or rival gods. For, good is certainly more opposed to the bad, than to that which is simply not good.

As, then, the robbers of temples oppose the worship of the gods, worst of all, so likewise they who are the intimate associates with dæmons that lead astray and are causes of excess, are certain to take the lead in fighting against theurgists. For by these every evil spirit is driven away and completely overthrown. Every species of badness and every disorderly passion is completely erased. There is a guiltless participation

of benefits among the pure; and they are from above, from the fire of truth. To them no "obstacle" arises from bad spirits, nor hindrance to the good things of the soul. Nor does any arrogance, or flattery, or enjoyment of exhalations, or force of violence cause much annoyance. On the other hand, all the others, as though struck by a bolt of lightning, give way and recoil from them without touching, nor can they approach them.

This simple kind of divination is immaculate and sacred, and so truly divine. It does not, as you affirm, want an umpire, whether me or some one else, in order that I may select it out of many. On the other hand it is itself removed from every thing, supernatural, eternal, pre-existent, not admitting any comparison, nor prearranging any superiority in many things; but is detached by itself and is alone the head of them all. It is necessary that you and every one who is a genuine lover of the gods should give himself up wholly to this; for by such means there will come at once the truth without stumbling in divinations, and perfect excellence in souls; and with both these then will be granted to the theurgic candidates the ascent to the Intellectual Fire, which is to be set before us as the end of all foreknowledge, and of every theurgic discussion.

To no purpose therefore do you bring in the notion which some hold, "that it is effected by an evil dæmon." It is not worthy to be remembered in intelligent speculations in regard to the gods. At the same time these individuals are ignorant of the distinction between the truth and falsehood, because of having been brought up in darkness from the beginning; and they are unable to discern the principle from which these are derived.

At these conclusions, therefore, let us bring to an end the explanations which we have given in regard to the Mode of Divination.

(End of Part III.)

THE AMERICAN AKADÉMÊ. QUESTIONS.

BY LIZZIE WRIGHT.

Read before the American Akadêmê, May 20, 1884, at Jacksonville, Ill.

What, then, is matter?

The formless, viewless, uncreate,
Moaning in shuddering nakedness
For its celestial mate,
The great unthought, unwilling,
Baffling man's finite power,
Bounded by space, in time existent.

And spirit?

First-born of the Eternal God,
Bound to the earth-born
By His unerring laws;
Self-moving, ever-living,
Changing in form, changeless in essence—
Reason made manifest, Beauty unshrouded;
A glory revealed to the initiate soul,
Weaving the robes of veiled Divinity,
Descending, ascending with splendor renewed,
Forever and ever Creation and God.

THE THEORY OF EVOLUTION.

BY ELIZAR WOLCOTT.

Read before the American Akadêmê, May 20th, 1884.

The President of the Akadêmê met me recently, and prompted by his well-known catholicity in these matters said; that there was room in this organisation for many varieties of

* The *komos* was a prominent feature in the Bacchic and indeed all ancient rites. It consisted of a dance, led by a chorus leader, to denote the motion of the stars, the acts of gods and dæmons and the whole career of the universe.—A. W.

opinion; that it was not his wish nor that of others to control or limit the direction which any honest enquiry should take; on the contrary he desired to encourage and invite free and candid discussion of all forms of opinion having any genuine human interest, whether at variance or not with the habits of thought which have usually been prevalent here; that the air of the civilised world seems at present to be very full of the subject of *Evolution*, of which there seems to be much vague understanding or misunderstanding, and thereupon asked me if I would present that subject at this meeting.

Though all unused to such exercises, I replied at once that I would do so: for I was just then reading some of the latest literature of the subject and had caught its spirit; was pleased and enthusiastic about it, as we always are with a new thought or discovery; and especially with one which like this extends the mental horizon; which opens new and long and rich and fruitful avenues of enquiry, and which seems as from a newly-risen sun to illuminate and greatly to explain the obscure pathway of humanity through the ages.

This paper claims your indulgence, in that I am determined to limit its reading to forty-five minutes. And all that can be said in that time must necessarily be meagre and fragmentary. The subject is great—the greatest problem of this century. As Time's noblest offering always is the last, so in the progress of mind in human history, the greatest evolution is the Idea of Evolution, as the theory is now being and will yet further be elaborated. I believe the nineteenth century will long be known as that in which was first propounded the true theory of the "Genesis of Things." The subject cannot be presented in one evening. The most that I can now do is to indicate the scope and range of it; and if there be any whose reading has not led them even to that extent, to them the hour will not be lost.

I must, however, take time to say that it seems to me of the first importance in associations such as this, that discussion and interchange of sentiment should be free and frank. Our President has done his part. He has always invited expression, and has not always met a ready response. I think that this might be improved. Even the half-formed and half-relevant crudities which Mr. Wolcott sometimes blurts out are better than the ice of silence. And we have good warrant for this; for it is to just this that we owe the *Platonic Dialogues*. What would the books of Plato be without Apollodoros and Kritos and Kalliklès and Gorgias and Protagoras and Alkibiadès and Phædros and Theodoros and Parmenidès and Zenon and the rest? And how much would those immortally-fresh Colloquies lack, had there been no Sôkratès to cross-question and suggest *another way of looking at it*? They did not sit mute through a whole evening, in a close room, while some one read a paper. I would say in the outset, that I am not here attempting a scientific, but rather a literary view of the subject. Having opposed it from prejudice while I was unacquainted with it, as soon as I came to understand it, I accepted the theory on its own account; because it commended itself to my mind, and seemed more than any other theory I have ever entertained, to bring nearer to our cognisance the meaning of "all this unintelligible world." Hence the facts of Science on which this theory is based, I take rather as a matter of course, and have not cared to remember them in detail.

The theory of Darwin in his *Origin of Species* is, as you all know, that all existing species in the world, both vegetable and animal, are derived by natural process of successive variations and natural selection, from one, or at most, from three or four primitive forms which appeared when life first appeared in the history of this planet. A brief historical notice

of our subject will not be out of place. We need but glance at this, as its origin and progress is like that of all the great discoveries that man has made.

We find intimations and implications of the theory of Evolution all along in the track of literature. Mr. Darwin quotes a passage from Aristotle which gives a decided hint of it; and he might have gone farther back and found a hint to the same purport in the cxxxix. *Psalm*. Mr. Huxley quotes a short sentence from William Harvey in 1625, in which the same is implied. But all these are only intimations springing from what Huxley terms "the divination of genius." They did not make it known to Science; and what is not scientifically known, is not *known*, however it may be believed.

The first decided scientific recognition of Evolution occurs in 1795. And as showing how new discoveries usually appear simultaneously and independently in different quarters, we find during this year Goethè in Germany, Geoffroy St. Hilaire in France, and Erasmus Darwin in England propounding the same views as to the Derivation of Species, though the papers containing those were not published till many years afterward. The first publication that attracted much attention, was that of Lamarck in 1801 and 1809. And again the anonymous book entitled *Vestiges of Creation* made a decided sensation when it appeared in 1844. By some fatality, or perhaps by some occult affinity, this book immediately fell into my hands, and I still remember the consternation with which I read it, as though the foundations of the world were being shaken; it was so at variance with my inherited theories.

The years 1858 and 1859 mark the consummation of the theory of Evolution; for it was then first published to the world with the accompanying scientific basis and evidence. Mr. Darwin had been engaged over twenty years, as he says, "patiently accumulating and reflecting on all sorts of facts that could possibly have any bearing on the subject."

He began with three years' study of it in South America and the Pacific islands. During the same time another eminent English naturalist, Alfred R. Wallace, was engaged on the same problems; carrying out his studies among the luxuriant vegetation and the lower races of men and the higher races of animals of the Malay Archipelago. And these two men, the best educated, the most intelligent and clear-headed and the most eminent naturalists of this century, had after years of study and practical investigation, come, quite independently, to the same conclusions. And curiously enough, at the meeting of the Linnæan Society of London in July, 1858, each of these men appeared, and somewhat to the surprise of the other, read a paper presenting the evolution of the vegetable and animal world in its scientific aspect. Mr. Wallace entitled his paper: *On the Tendency of Varieties to Depart Indefinitely from the Original Type*; and he sums up his conclusion, "that there is a tendency in Nature to the continued progression of certain classes of *varieties* further and further from the original type. * * * * This progression by minute steps in various directions, but always checked and balanced by the necessary conditions, subject to which alone existence can be preserved, may, it is believed, be followed out so as to agree with all the phenomena presented by organised beings, their extinction and succession in past ages, and all the extraordinary modifications of form, instinct and habits which they exhibit."

It is curious to note, and important to note, that during these same years, Herbert Spencer and others were working out the same subject in its philosophical aspect.

The publication of Darwin's *Origin of Species*, in 1859, marks an epoch. It immediately attracted the attention of the civilised world, either to its ardent support, or to a fierce opposition.

Never in the history of man has such a revolution in human thought been effected in so short a time. Translated into the language of every civilised people, the main theory there advanced has won the support of all students of Science, with few exceptions. And in the religious world the last few years have witnessed a great change in the attitude of theological and religious teachers; many of the most eminent of whom are now actually advocating the doctrine, and are thereby retrieving the fatal error of their predecessors, who, repudiating the demonstrations of Evolution, turned it over to the atheists and materialists; and these, seeing their opportunity, eagerly took it up, claimed it as their cause, and have been using it with powerful effect.

One of the most marked effects of the evolution-hypothesis, is the new life it has imparted to all related sciences. Botany has almost been created anew by it. And indeed I know not what science or branch of any science, natural or philosophical, has not derived new life, and a new explanation of its enigmas, from the doctrine.

It is also to be noted that Evolution is the creed of the two greatest poets of this century, Tennyson in England and Emerson in America. And I note this because they are authors who do not minister to the idle pastime of an idle hour; but rather they reflect the profoundest thought of their age. Emerson says: "Poetry exists to speak the spiritual law;" and it is under the inspiration of this feeling that these two poets have sung "the Genesis of Things,"—

" * * * the mystic song,
Chanted when the sphere was young:
Of tendency through endless ages,
Of star-dust and star-pilgrimages.
And well the primal pioneer
Knew the strong task to it assigned;
Patient through Heaven's enormous years
To build in Matter home for Mind."

Another fact which we should not omit to notice, is: that in these days of exhausted and baffled *introspective* enquiries, when certain philosophers are asking: "Is life worth living?" and secular authors are considering whether our whole civilisation is likely to pass away, (*North American Review*); and our religious press is finding so much that is perilous and deplorable—is it not very significant that the evolutionists, they who have fully entertained the scope of the great principle, are full of enthusiasm—almost the only enthusiasm now extant—and full of hope and of assurance for the near and remote condition and promise of Humanity?

The explanation of the immediate and universal success of Darwin's great work is found: 1st, in that it is a model of the true scientific spirit; and 2d, that it appeared when the time was fully ripe. The studies of many men in many branches of enquiry, and in many nations, were converging toward the same point, and just ready to issue in the same harmonious generalisation. Moreover (and this is its great distinction), besides the facts of nature which he had spent twenty years in intelligently collecting, Mr. Darwin furnishes with all this the natural or scientific law, or method of nature by which the results seem to be accomplished.

The work treats principally of the animal kingdom; with frequent reference, however, to the vegetable kingdom, which is everywhere found to follow the same law; as indeed all nature is *one* and under one divine ordinance. But the theory of Evolution has not stopped with Mr. Darwin's enquiries. Darwinism is but the prelude. Other students, scientific, philosophical, religious and literary, have taken it up and given it a far wider and higher range, as I will endeavor to indicate.

Since the modern revival of learning the attention of edu-

cated men has been turned as never before to the observation of the facts of external nature. The earliest *known* condition of the orb we inhabit was a scene of conflagration and convulsion—a mere fiery fusion of certain condensed gases wherein no life either vegetable or animal could be. The subsequent history we are all familiar with, and we know the dateless ages of time that elapsed while the superincumbent strata were being formed, on which is supported a soil capable of sustaining the Flora and Fauna with which the earth now abounds; and the numerous metals, and earths, and elements of all kinds which man obtains from the earth, and without which human life could not be maintained save in its lowest forms, and civilisation would be impossible. I need not enumerate. Picture at a glance the intervals and regular successive gradation upward from that prior amorphous and entire desolation and negation of all life, to the present luxuriance of nature in all its thousand forms and powers. Glance for a moment at the Flora which, for indefinite ages after our rounded globe was formed, could not exist at all. See it first appearing in the simplest little lichens and mosses, and mark its successive growth and expansion to an Oregon forest and a Shaw's garden. The same phenomenon meets us in the Fauna of the earth. First appearing far back in the Silurian or Laurentian Era, in the moner, or amœba, or protozoa, or whatever you call that which can scarcely be said to have an organisation; making a decided advance in the trilobite; and and after a lapse of time, which some estimate at four hundred million years, more or less, when, with a backbone, it had got a brain fairly developed and *could think*—making a *rapid* advance; but not appearing here as a mammal until a comparatively few years ago, in the secondary and tertiary epochs. And so on, and on, until we arrive at the existing Fauna—the highest type of which is sitting around in this room. "How noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!"

In this survey, the successive events of which we can trace with as much certainty as we can turn the leaves of a book, the most striking fact that calls our attention is the marked progress and improvement in the condition of the surface of the earth, and the multiplication of its resources; adapting it for higher organisations, and the *simultaneous appearance* of these higher organisations.

But all that is external nature. Look for a moment inward, at the evidence of Mind. And here we are at a disadvantage, for it is but a few years since man learned the use of letters, and could have a lasting and extended record of mind. But enough is extant to show unmistakably the tentative beginnings of the operations of this human spirit and its progressive achievements. Look at these letters I am here making into words, and reading. In a recent learned work on the history of our alphabet, Isaac Taylor has shown how each one of our letters has been developed from a *picture* in the old prehistoric rude picture-writing of the early Egyptians. How, for instance, our letter M, which still retains the semblance of the ears or beak of an owl, is delivered from that old Egyptian picture of an owl, their work for which was *mulak*, of which M is the first letter. And the other letters have a similar derivation. The alphabet of all races has had a similar origin—rude *pictures of objects*. Simple as the formation of an alphabet seems to us, Mr. Taylor says: "Its invention has proved to be the most arduous enterprise in which the human intellect has ever been engaged, and its achievement has tasked the genius of the three most gifted races of the Ancient World." And he shows how it took the united labors of these three races (Egyptian, Phœnician and Hebrew) through many

successive generations and unknown hundreds of years. (For an admirable digest of this interesting work, see *The Nation* of October 11 and 18, 1883.) And from these we begin to have some authentic dates in history; and can know that after this achievement it was more than 2,000 years before man learned to put his letters into type and print them; and here again the progress is increasingly rapid, and it is only 350 years to the power press, printing sixteen thousand copies per hour, and public education made compulsory.

Glance a moment at Music, the most ethereal of human arts. We are told that Hermès found on the beach an empty tortoise-shell, across which a dried integument was stretching, which when touched yielded a musical tone; and this was the discovery of the lyre, the first stringed instrument. The Egyptians had a lyre of three strings; but the Greeks being the most artistic people of the ancient world, had a lyre of four strings; and this was the only accompaniment to the voice down to the time of Terpanndros, 600 B. C.; and the compass of it was but a single octave. And down to the time of Periklès two instruments constituted an orchestra; and they were a thousand years in reaching two octaves. What the long preceding instruments of musical expression may have been we can conjecture; for we know that among primitive peoples the first musical instruments are percussive only; just as with our children the first musical attraction is a drum; or before the drum, a rattle-box. Have you ever heard in the woods a wild pheasant drumming with its wings on a log? Such was the beginning of music.

And now to pass over a long interval which has not been marked by leaps, but by regular, gradual evolution: a few days since a friend wrote me from New York of attending a rehearsal of a portion of the *Passion Music* of Bach, the full rendering of which would take six hours, and which is written for two separate choirs, and an orchestral accompaniment of some hundred instruments and an organ with three banks of keys, sixty stops and seven thousand pipes.

And who that has heard has not felt that here is the most indescribable of arts, which is in some sort its own world; which "leads us to the verge of the Infinite, and bids us gaze into that," (CARLYLE); whereto language, at present, cannot follow us, and of which we can bring back no report in words? We have the prophecy and the assurance of much more that humanity is destined to attain even here in this sense-world, wherein all our achievements have been and are yet further to be accomplished.

But enough, and more than enough. We may spend hours in enumerating examples, and find that all things illustrate this one idea. And mark you, every step or stage of development in the this thousand-fold life of Nature and of Man, is not a separate, isolated, independent stage; but it came by natural process of development and outcome from the next preceding stage.

The doctrine of Evolution is, that *this is a law of Nature*; that this idea is a universal, prior, and all-prevailing Law; that like gravitation it pervades the visible universe; nay, that beyond the reach of gravitation, which governs only material things, this pervades also the realm of the human mind and explains the admirable results of the operation of Mind which history discloses. If I be not mistaken we may say, and I say it with reverence, that the idea of Evolution was the thought of God when of old He "stretched out the heavens and laid the foundations of the earth."

It is related of the great astronomer Kepler, that when at length he had worked out mathematically the problems of the planetary movements, from which Newton was afterward enabled to verify his theory of the law of grav-

itation, he bowed his head and made an expression of humble thankfulness that he "had been permitted to think the thoughts of God." And surely if there ever be in our lives an occasion when the mind may be filled and over-filled with admiration and adoration of the great "I AM," it is when we find that we may look out not only through the starry heavens, but through all the surrounding world, and into the origin and destiny of man as well, and find that from all this, all caprice is forever banished; all intermeddling—for intermeddling belongs only to imperfect work; that link follows link by necessary consequence; that however inscrutable is the source, at least there is no variableness or shadow of turning for the end as well as the process was foreseen from the beginning. And for this revelation I will honor the men of Science, for it is to them we are indebted for it.

And just here I would interpose a remark. The doctrine of Evolution is two-fold, scientific and philosophical, combining therewith its theological bearing; and it is eminently true of this doctrine, that its basis and origin was in Science; and to a greater extent than in any other Science, its philosophical and religious aspect springs immediately from the scientific announcement of it. And furthermore, that there was at first and continues to be so intimate a relation between them that it is not easy consider them entirely separately.

The scientists of Evolution are Mr. Darwin and his associates, whose work is the observation and correction of the facts of nature. Probably there never lived a more careful and painstaking and candid and intelligent observer and reporter than Charles Darwin. Born to an ample inheritance in one of the most delightful landscapes in England; with surroundings inviting to a life of ease, (and so furnishing in his own case an exception, in one sort, to his own theory of "the influence of environment") he yet did "scorn delights and live laborious days," that he might extend somewhat man's knowledge of "the things that are made," from which, Paul tells us, "the invisible things of Him from the creation of the world are clearly seen, even his eternal power and Godhead." And it is one of the most painful incidents we ever encounter, when so noble a man as he whose body was laid away the other day in Westminster Abbey, followed by the noblest in the land, while "through the long-drawn aisle and fretted vault" the pealing anthems swelled the note of thoughtful sadness, and the Dean of the Abbey recited the sublime burial-service of the Church of England, "behold we shall not all sleep, *but we shall be changed*"—that he during his unselfish life should have been, not necessarily but naturally, inclined toward the darkness of doubt as to the value or truth of revelation and the future of the soul, mainly from his experience of "the power of steady misrepresentation" and abuse, by those who from their function as religious teachers, should have been the exemplars of charitableness, and love of truth, and good will among men.

On the other phase of our subject, the philosophical, I will mention but two names. Herbert Spencer, though intimate with the conclusions of Science, is not specially a scientist. But he, most of all English-speaking men, has wrought into system an Evolutionary Philosophy, the range of which I will endeavor to give some hint of before I am done. And again with the mention of this name, what a spectre rises in some questions: Atheist, Materialist, Agnostic, or what not. Will men never have done with covering with misrepresentation and obloquy their best benefactors? And all this time there is not a more religious man living than Herbert Spencer. But his is the religion of intelligence and humility, not of superstition or fear. And when the dust of the present has blown away, his name will everywhere be recognised as that of one

who, of all others of this century, has advanced furthest forward the extent of man's achievement in the realm of spiritual ideas—the Plato of the Nineteenth Century.

I mention another, because he is an American and near us, and an honor to the recent literature of our country. John Fiske is a scientist and philosopher, but prominently the latter. In his *Outlines of Cosmic Philosophy* he has, better than any author either English or American, analysed and illustrated Herbert Spencer's philosophical system. A most unquestionable conservator of Theism and every essential of religion, he is at all times the uncompromising opponent of Positivism or Materialism in all its powers.

But I return to repeat the definition of Evolution, which I will do in the words of the masters. I read from the introduction by the editor of the American edition of Mr. Spencer's *Illustrations of Universal Progress*, page 9: "To Mr. Spencer the one conception which spans the universe and solves the widest range of its problems, which reaches outward through boundless space, and back through illimitable time, resolving the deepest questions of life, mind, society, history, civilisation; which predicts the glorious possibilities of the future, and reveals the august method by which the Divine Power works evermore—this one all-elucidating conception is expressed by the term *Evolution*. To this great subject he has devoted his remarkable powers of thought for many years, and stands toward it not only in the relation of an expositor, but also in that of a discoverer." And from *The New-Englander* reviewing the same work we read: "The volume deserves the careful attention of the theologian who desires to know what one of the strongest thinkers of his school, commonly thought to be atheistic in its tendencies, can say in behalf of our ultimate religious ideas. For if we mistake not he has furnished some strong arguments for the doctrine of a positive Christian Theology. We shall be mistaken if we expect to find him carelessly passing by these matters of religious faith and theological science, as beyond knowledge and no practical concern. On the contrary he gives them profound attention, and arrives at conclusions in regard to them which even the Christian theologian must allow to contain a large measure of truth. While showing the unsearchable nature of the ultimate facts on which religion depends, he demonstrates their real existence and great importance. Mr. Spencer is not chargeable with excluding God from the universe, or denying all revelation of him in his works." And on page 30 of the same we read Mr. Spencer's own words: "Doubtless the reader is weary with illustrations, and our promise has been amply fulfilled. We believe we have shown beyond question, that that which the German physiologists have found to be the law of organic development is the law of all development. The advance from the simple to the complex, through a process of successive differentiations, is seen alike in the earliest changes of the universe to which we can reason our way back, and in the earliest changes which we can inductively establish; it is seen in the geologic and climatic evolution of the earth, and in every single organism on its surface; it is seen in the evolution of humanity, whether contemplated in the civilised individual, or in the aggregation of races; it is seen in the evolution of society in respect alike of its political, its religious, and its economical organisation; and it is seen in the evolution of all those endless concrete and abstract products of human activity which constitute the environments of our daily life. From the remotest past which science can fathom, up to the novelties of yesterday, that in which progress essentially consists in this same evolution of the simple into the complex, of the homogeneous into the heterogeneous." He then proceeds to enquire: "From this uniformity of procedure, may we not rationally seek for some

all-pervading principle which determines this all-pervading process of things? That we can fathom such a cause, *noumenally* considered, is not to be supposed. To do this would be to solve that ultimate mystery which must ever transcend human intelligence. But still it may be possible to reduce the law of all progress, above established, to the condition of a rational generalisation."

Let this suffice for definition. As the point wherein the theory of Evolution touches man, is the point of prime interest to most of us, especially if the subject be new to us, and as mainly two theories are presented for our choice, let us briefly consider these two theories in their bearing on this point. The theory in which I was educated is, that man and woman, a single pair, were created outright by supernatural fiat, adult, full grown, perfect in mind, body, and estate. But soon—before a single offspring was born to them—they lapsed; and thereupon they, and all their posterity, (and the earth also) were, by their Creator, blasted with a curse, and driven forth into the wilderness, and fell into a state of depravity, more or less total. And their lapse

"Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat,"

or restore a few—a very few; the great mass of mankind being "ordained," as the creed which I learned as soon as I learned to talk expresses it, "ordained to dishonor and wrath."

The other theory is that of Evolution; that there has been no *balk* in the career or destiny of man from the beginning. As he is a part of nature, and so far as this earth is concerned, the principal part, the orbs of heaven are not more sure in their round. Always and ever since the morning stars first sang together and all the sons of God shouted for joy, "the promise and potency" of every form and quality of life, which the Creator impressed upon him together with all the rest of his creation, from the beginning, have been and still are in process of development. And so far from his goal being yet reached, even in this life, we are yet living, as it were, near the beginning of humanity, with only the brief period of two or three thousand years of authentic history; with the *moral* sentiment—the highest of all things in Heaven or on Earth—but *begun* to be developed.

And now as the theory of Evolution shows this being "physically so well cared for in all his surroundings, naturally selected, evolved through countless ages of tentative trials and adaptations of material environment, the fittest of all possible beings to survive" (CANON CURTEIS), the heir of all the ages, and so made to have dominion, to a great extent, over nature itself, with what assurance does the conviction come to us that such a being cannot end at last in the wreck and collapse of all his higher instincts and aspirations.

"Thou wilt not," for thou hast not, "left us in the dust."

Of these two theories, it seems to me, that of Evolution has given us "a grander conception of God, a nobler humanity, a more magnificent theatre for human action." (M. J. SAVAGE.)

That Evolution and the related sciences which we have not time here to point out, but which have been prosecuted in our day to an extent and with a success and a result never before known—that these have disturbed and unsettled the prevailing religious theories is manifest. "There are good reasons for believing that a general readjustment of thought is now in progress, and that it will go on until old forms of belief inconsistent with a rational and intelligible and scientific interpretation of the world have been overthrown." (LE SUEUR, in *Popular Scientific Monthly*, April, 1884.)

The conflict between Science and Religion, though without reason for existence, is real. It has been active and persistent since the modern revival of learning: all the way from Friar Bacon to Charles Darwin. Always science is driving—*compelling* religion to rise up and out from its anthropomorphic conception of God, and its materialistic conception of a future state. And always the first startled cry of religion is: "They have taken away my Lord out of his sepulchre, and I know not where they have laid him."

To use an historical illustration: When, two hundred years ago, Science began to demonstrate that insanity, which had been considered as due to the agency of evil spirits, was really due to certain disturbed physical functions which could be reached and to some extent controlled by natural means, an outcry was raised that Christianity was in danger, and the Bible set at naught. It was the conflict of that day between Science and Religion. Men did not know that Science was rendering religion a great service in setting it free from its own theories.

In the 16th and 17th centuries the two great perils that seemed to threaten Christendom, were: from without, the Turks advancing in southeastern Europe and besieging Vienna; and from within, the spread of the Copernican heresy. It is difficult for us to realise the theological alarm of those ages. Science seemed "to be making in the Copernican theory, the most powerful attack upon religion that it had ever encountered." Even a Protestant Consistory at Stuttgart warned Kepler to have nothing to do with it. But then as now and always, Science *demonstrated the mind of God*, and carried the day: with the ultimate result that religious faith was enlarged and deepened. And the new science being found true, men *came to like it*. But still Science has the old weight to carry, and a large part of its history has been the history of its emancipation from theology—to the great advantage of both. Science (let me say in parenthesis) is the glory, the distinguishing Evolution of these later ages. Free science is hardly two hundred years old. The ancients deprecated it: Sôkratês, you remember, thought it impious to be prying into the secrets of nature: and in the Mediæval Era, the Church suppressed it. Roger Bacon, the morning star of modern science, was quenched in a dungeon in Paris in 1278. Giordano Bruno was burned at the stake in Rome in 1600. And in 1633 the Church of Rome had so far relented, as graciously to permit Galileo, with the instruments of death by torture before him, to recant. I believe we may say that if there is ever to be realised in human creeds, that most sublime announcement of the spiritual life hitherto made to mankind, that was made to the woman at the well in Samaria, in a scene which were there no other record of him extant, would stamp the speaker as divine: "the hour cometh when the true worshippers shall worship the Father in Spirit—God is Spirit"—if that be ever realised it will be because Science has perpetually driven religion from the anthropomorphism and sense-association with which it is prone to become encrusted. And really, behind all the disturbance, that is what Darwin and Huxley and Tyndall and Herbert Spencer are now doing.

We may call it conjecture in Mr. Emerson, or we may say that he reflects the profoundest religious and scientific thought of these latest years, when he says:—and the words seem to me as weighty with import as words can be: "There will be a church founded on Moral Science: at first cold and naked, a babe in the manger again: the algebra and mathematics of ethical law—the church of men to come: without shawm or psaltery or sackbut; but it shall have heaven and earth for its beams and rafters, science for symbol and illustration. It will fast enough gather beauty, music, picture, poetry. The nameless Thought, the nameless Power, the super-personal Heart, it shall repose upon that."

I cannot leave the subject without repeating the words of Darwin at the close of his epoch-marking book, in a paragraph which often as it occurs to me seems to involve a grandeur of conception truly admirable: "When I view all beings, not as special creations, but as lineal descendents of some few beings which lived long before the first bed of the Cambrian System was deposited, they seem to me to become ennobled. * * * There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms, or into one; and that while this planet has gone cycling on according to the fixed law of gravity. From so simple a beginning endless forms most beautiful and most wonderful have been and are being evolved."

And whether in "the dark backward abysm of time" with "stars and systems rolling past;" or in the vanishing Present; or in the endless future of the manifestation of this Power, our most condensed definition thereof must be the refrain of Tennyson:

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

"Hear, O Israel! The Lord our God is *one*." And it seems to me to be splendidly in harmony with the Prophet's idea of the primal unity, that the Poet's one law, one element, is the principle

"that impels
All thinking things, all objects of all thought,
And rolls through all things,"

from the nebula to this hour. And this is the doctrine of Evolution; and to this, the latest thoughts and discoveries of the most advanced races seem to be tending; to an extent not contemplated by its projectors, and with results far-reaching in their consequences.

REMARKS BY MEMBERS.

MR. BULLARD.—I am not able to add anything to the able presentation of the subject, and only wish to express admiration and gratitude for the manner in which it has been treated.

MR. STEVENS.—Are there not evidences of the existence of the theory of Evolution in past ages?

MR. WOLCOTT.—The theory had a latent existence as a divination of Genius, but was never elaborated into a science till within the present century.

DOCTOR SUTHERLAND.—The essayist has claimed that scientific knowing is all that is available. That is just what we want in regard to Evolution; we want scientific demonstration, the facts in the case. The theory of Evolution is not yet an established fact. Its most ardent disciples admit the want of proof that the line of species has ever been crossed. They *promise* the missing links, but they do not produce them. It is claimed of Mr. Darwin that he studied the phenomena of generation for twenty years; and so his admirers virtually insist that we may not presume to differ from them. It is not true that those who are engaged in the collation of natural facts are the most competent to draw inferences from them. We send investigators into every field of observation; nevertheless, minds in any extreme of consciousness are not as well qualified to arrive at comprehensive conclusions concerning them, as those that are in a less abstractly sensible consciousness of them.

MR. LARRICK.—What will become of Creation if that energy which has set Evolution in progress should suddenly be withdrawn?

MR. WOLCOTT.—Is it a supposable thing that God will die?

MR. CAMPBELL.—What is exactly meant or involved in the "acceptance" of the theory of Evolution? I believe in Evolution as a satisfactory explanation of the continuity of natural generation; but I cannot see that belief in it as such, necessarily upsets all previous conclusions in regard to the origin of life. I do not see that it accounts for the *origin* of any thing. We must still resort to the creative fiat for light

in regard to the origin of life. I do not recognise a contradiction between the scientific and religious views of creation. The process of development described in *Genesis* is a poetic expression of the truth of Evolution with the added account of the *origin* of life—the spirit of God moving on the face of the waters; Mind ordering the process of Nature. The word *creation* occurs only where there is the introduction of new life; as that of regulation, animal life and the life of Man. This fact signifies much in regard to the correlation of natural and spiritual development.

THE PRESIDENT.—I understand Mr. Darwin to say that the theory of Evolution *does not supersede a creator of the universe*. The essayist does not presume upon such a conclusion. Indeed it would necessarily upset the Biblical theory of creation. Such, we are told, is not the supposition of Evolution. It appears to be that the Creator in the beginning, which is but a temporal beginning, “breathed” into Matter all the properties and potencies necessary for the production of all organic forms of life; and that the necessary transitions from homogeneity to heterogeneity in matter is the origin of all forms of life and of all species. In this case the immediacy of the Creator in his creations is ever after superseded and unnecessary except by proxy of law. The other view, to which this hypothesis is opposed, is this: That while Matter was “without form and void”—while in its primæval chaos—not chemistries and mechanics and inherencies of matter of whatever sort, but the spirit of God “moved upon it.” And again, another instance: As touching the origin of man in the planet. It was not out of the beasts of the field, but the Creator “formed man out of the dust of the ground,” as to his natural and animal form; and “he breathed into his nostrils the breath [NASAMAT, inspiration—*Job xxxii.*, 8] of life,” so that man became a *living soul*. The discrete order of Man, then, is accounted for, not being a mere higher and more perfect beast, but as a species discretely related to the brute—differentiated by reason of the immediacy of the Creator in the creation of this species. Thus the two hypotheses are distinguished. If we mark well the distinction between facts of science and the Darwinian hypothesis, it is most patent that there is no controversy among thinking persons about the *facts* of science, but only about the truth of this theory of the mode of the creation of the universe. But the Darwinian view is suspended as an hypothesis and confessedly is not a science—not a known and accepted fact. We shall not settle the question, however. In some form or other these two types of mind, reporting these diverse views, have actuated the thought of every thinking age.

THE GREAT PHENOMENON.

THE APOSTLE PAUL'S IDEA OF DEATH.

BY JOHN F. OAKEY.

Read before the American Akadēmē, June 17, 1884.

“Cicero and the Platonists agreed in excluding the body from being part of the man. They believed in the immortality of man, but considered the soul alone to be the individual. Just exactly what the soul is, they could not define. The mind, the thinking intellectual part, the well-spring of all human action, so they termed it, but maintained that there were *two* souls: one of the sensitive, the seat of the passions, that died with the body; the *other*, the purely intellectual, rational, one, which should live hereafter.”

Paul's doctrine differed from this, in the respect that he claimed but one soul for man—his immortal part which becomes immortal by awakening to a true knowledge of Christ. This true knowledge or comprehension of Christ—who is Nature itself, the *summum bonum* of all happiness—that “Truth” to which Jesus alluded when standing before Pilate—can only be obtained by suffering, and perhaps bodily death. It was Paul's life-work to endeavor to show this, and it is what the Christian church of to-day fails, lamentably fails, to teach.

It is supposed that the Pharisees believed in a resurrection of the body; but that this belief must have been of a very

vague and undefined sort, is more than probable. The writers of the *Old Testament* had no positive views on the subject; in fact it may justly be doubted if they had any hope of a future state.

“As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more.”—*Job vii.*, 9-10.

“If a man die shall he live again?”—*Job xiv.*, 14.

“As for man his days are as grass; as a flower of the field so he flourisheth. For the wind passeth over it and it is gone.” “But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.”—*Psalms ciii.*, 15-17.

“We spend our years as a tale that is told—the days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength but labour and sorrow; for it is soon cut off and we fly away.”—*Psalms xc.*, 9, 10.

“Remember how short my time is; wherefore hast thou made all men in vain? What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?”

These are the utterances of some of the grandest and holiest men of Bible history, and show their absence of faith in any hereafter. On one point, however, these old writers were all agreed, and that was, the briefness of human life, as compared with inanimate things.

“For there is hope of a tree if it be cut down, that it will sprout again and that the tender branch thereof will not cease through the roof thereof wax old in the ground and the stock thereof die in the earth; yet through the scent of water, it will bud and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost and what is he?”—*Job xiv.*, 7-10.

The physical aspect of death has been the same since the beginning of animal life upon earth, and yet how different the passing away of the *Old-Testament* heroes, from that ending which is to us all, in these latter days, a matter of dread and sorrow. In these stoical deaths there was grandeur and peace; no weeping friends; no physician fighting the terrible king of terrors; no trembling, gasping form shrinking from the dark abyss; and yet there was no hope of a future life, as now. The deaths of the great Bible-characters were all alike, inasmuch as their last words indicated no hope in an after-life for themselves, but rather in a continuance of earthly blessings for their descendants. So Aaron as he died was stripped of his garments that they might be put upon his son Eleazar. So Moses was led upon Mount Nebo to view with dying eyes the promised land upon which he should never set foot; so Jacob, and Joseph, and Joshua, all departed to their rest without one word as to a resurrection, but with the firm conviction that God would continue to their children those blessings that had been sent to themselves in the past.

It may be seen, then, that the Pharisees could have had no belief in a future state based upon anything to be found in their Scriptures; and yet we know that they *did* have some such belief, uncertain and indefinite though it might be.

Acts of the Apostles, xiii., 78.—SEE JOSEPHUS:—“Pressed by opponents (says the commentator) who demanded authority for the faith they rightly held, but the foundations whereof are in the intuitions of the soul, rather than in the statutes of a commonwealth, they presented a singular fiction; they asserted that during the forty days which Moses spent with God in the mount, Jehovah gave him an additional revelation. In this he promulgated the doctrine of a future life, and the duty of prayer.”—SEE ABBOTT: *Commentaries*.

That Saul of Tarsus, the young and ardent Pharisee, shared the general opinion of his sect on this important topic, is of course to be supposed. It is to be remarked, however, that during his long apostolic career, later on, if we may judge from his writings at least, he rarely alluded in any way to the death of the body or a future state; he fact he seemed either to avoid this most vital subject, or else considered it of great importance.

We must remember in this connection, that it is a common error to suppose that the term *Death*, so often used in the

Pauline Epistles, has a physical meaning; it must be clear to the careful student, as Hinton points out, that the Apostle refers to the present state of man as being a spiritual death or inertness, and that a full knowledge and consciousness of Christ can alone bring him out of that death into a life that is in accord with nature which lives and breathes and is forever conscious.

"For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.—*Epistles to the Romans*, viii.: 2.

"For to be carnally minded is death; but to be spiritually minded is life and peace."—*Verse 6*.

"And if Christ be in you the body is dead because of sin; but the spirit is life." * * *—*Verse 10*.

"For if ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live."—*Verse 13*.

"And you being dead in your sins." * * *—*Epistle to the Colossians*: ii.: 13.

"For ye are dead and your life is hid with Christ in God.—iii.: 3.

"Because we thus judge that if one died for all, then were all dead."—*Epistle to the Corinthians II*: v.: 14.

But there is a chapter in the first epistle to the Corinthians, written from Ephesus, in which Paul considers particularly the subject of physical death. No where else in his letters do we find more than a casual reference to the subject, but in this well-known chapter he makes an exhaustive argument to show the probability, if not certainty, of a life beyond the grave, and gives especial prominence to the fact of the undeniable resurrection of Jesus.

"He was seen of Cephas, then of the twelve, after that He was seen of above five hundred Brethren at once. * * * And last of all He was seen by me also."

Paul then goes on to show nature's immutable law of life springing from death the seed planted in earth first decays dies, then shoots up into a new body of its kind bursting through the confining soil. So human life with all its fullness and beauty, ends a mass of corruption, but here the simile must cease for no new physical body can spring from the grave; the laws governing the propagation of animal and vegetable life, are distinct and dissimilar. The keynote of this fifteenth chapter is to be found perhaps in verses 37-38.

"And that which thou sowest, thou sowest not that body which shall be." * * * "But God giveth it a body as it hath pleased Him, and to every seed his own body."

There is then, to follow Paul's thought, no resuscitation of this body. A new life or species of organic life springs from its decay, but it is either of a loathsome nature or else such vegetation, beautiful perhaps to the eye, as is caused by an enrichment of the soil. So the physical part of man is through physical death assimilated with unconscious, (seemingly) inanimate nature. So, too, through the gospel of Christ is his spiritual part made alive; assimilated with this same nature no longer inanimate and unconscious, but alive and conscious, for whereas as before, he saw "as through a glass darkly;" he now beholds things somewhat as they are; sees no longer the appearance but the fact, and comprehends for the first time the height, depth, length and breadth of the divine nature of God.*

We may search in vain through Paul's letters for any allusion to another world, that shall be man's dwelling-place hereafter. It would seem as though the fifteenth chapter of the first *Epistle to the Corinthians* was intended for a first and last utterance on this matter. It was drawn from the Apostle perhaps by some enquiry or remark as to the miracle upon which the Christian Church is said to have its foundation.

But what was Paul's idea of the future state of man? If he did not look for a body neither did he believe in a future world separate and distinct from this in which we now live. An-

other planet in fact where the righteous dwell in peace and everlasting joy. The passage *Second Epistle to Timothy* iv.: 8, cannot be adduced as bearing on this point, from the fact that the epistle from which it is taken is apocryphal.

The bodily reëpearance of Jesus upon earth, subsequent to his crucifixion and burial, Paul must have considered a spiritual manifestation similar to that near Damascus. No doubt before his conversion, he had entertained some vague idea, in common with his sect, of a heavenly abode, but the vision at Damascus had opened his eyes, and changed the whole course and current of his belief as well as life.

There are certain passages in his *Epistles* which lead us to believe that the Apostle looked for no other world than this present one, after death; that he looked forward to no cessation of labor, though that labor might change in its nature; and that while believing emphatically in a future life, it was to be a life in this, and in no foreign planet. Death so called was to him of little importance, a mere passing change, a phenomenon dreaded because not understood.

He lays great stress, in fact the sum and substance of his preaching, was for man to awake from the lethargy, the death that now envelops him and by acceptance of the Gospel be made alive. This accomplished, he need have no fear of bodily death. A struggle; a pang; and then a transition to a higher existence, still an inhabitant of this universe but in what way or with what office none can say. Perhaps to enter into some new human body, just coming into life upon earth, and it need not be said that *this* would fail to be a higher existence, for the difference between man and man, is often infinite: perhaps to watch over and guide some earthly life—and how content many would be with such a lot; perhaps to cheer and sustain the weary, the poor, the suffering, but in some way or manner to work, for in work only is there joy and content.

The mystery attending death is no greater than that attending birth; a living soul confined within a human body is brought into the world. The transition of this soul from the spiritual universe into a living body is an unfathomable mystery, but is accompanied by no consciousness of pain. So the transition of this same soul back to the realm from which it came, may also be free from any consciousness of agony. "Life," says the philosopher, "is an equal plus and minus, an equal giving and taking away, a vibration, nothing more."

Man's life on earth, however full of work and achievement, must nevertheless be incomplete, for there can be no limit to his work, no limit to the knowledge to be obtained of the universe. This fact has been the cause both hope and sadness to many great thinkers, and was fully recognised by Paul.

If the knowledge and discoveries of succeeding generations shall be crowded into our brains, it would kill us. It must be necessary, therefore, for man to pass through the phenomenal, unconscious state termed death, and in so doing enter into an existence that will present a higher, broader field of labor.

But man will lose his identity; of *this* there is but little doubt. Jesus himself had so testified when questioned by the Sadducees.—(*Gospel according to Mark* xii., 18-25.) And Paul hints as much to the Corinthians. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—*Epistle to the Corinthians* xv., 37-50.

Our individuality here on earth being part of our corruption must be lost in our new birth into the true knowledge of nature, which is alone the sum and substance of things hoped for, the kingdom of heaven.

The sinking of individuality in the Christian life was a favorite theme of St. Paul's; he laid great stress upon it. While it would do away with many evils, such as selfishness, egotism, covetousness, jealousy, etc., it need not lower man's

* See *Man and His Dwelling-Place*.—*Epistle to the Romans* viii.

interest in life, or dwarf his powers of intellect; his sympathies would no longer be individual but universal. Ever ready to work and make sacrifice for the common brotherhood of mankind, it would matter little to him whether his work was of a bodily or of a spiritual nature. Hour by hour, day by day, year by year, sorrow, sacrifice and death are raising man to a higher standard of advancing civilisation. Of all the seeming evils that beset him during this onward course, none are so infinitely beneficent as the phenomenon of bodily death. How clearly and beautifully James Hinton has shown this in his *Mystery of Pain*.

We are often disposed to refer to untimely deaths as direct actions of a wise and all-seeing power, but surely this must be radically wrong. It cannot be that God ever interferes in this way with the mighty laws of Nature. It is in accord with the latter, that we live and enjoy her benefits and blessings, through the natural course of life, from youth to old age, free from sorrow, pain or disease.

It is our own actions that have brought all these evils into life. Man can never now return to his primal state, but a way nevertheless is opened to everlasting life, though it be a way of suffering and ends in "seeming disaster" it may not be hopeless, for this disaster is swallowed up in victory.

REMARKS BY MEMBERS.

DOCTOR SUTHERLAND.—I think the essayist to be mistaken in regard to the teaching of the *Old Testament* upon the subject of Immortality. His quotations are not well chosen. The terms *Identity*, *Personality* and *Individuality* are loosely and therefore not philosophically used. So many terms signify so many separate ideas. If identity means anything, it means *sameness* of nature or being. Personality means our *whole* or *universal* nature; individuality the merely temporal or circumstantial manifestation of that nature—whence peculiarities of race, section, family. The essayist tells us that Paul treated of the death of the body as phenomenal, affecting the body only, and the essential death, as that of the soul being dead to righteousness through trespasses and sins; and yet he appears to contradict both assertions, by saying that we will lose our identity in experiencing the merely natural death. I cannot see how the soul can lose its identity, or sameness of being through an experience which is phenomenal, affecting the body only. The word identity must here be used as synonymous with individuality, which is unphilosophical.

MRS. WOLCOTT.—The identity of the soul is something that cannot be lost. The nature of the soul is as unchangeable through all its states of being, as the nature of a rose through all its stages of growth.

MR. McELROY.—I am something more and other than my body. That being of which immortality is predicated is not subject to change. My body now weighs one hundred and eighty pounds; fifty years ago it weighed seventy-five; yet I, myself, remain the same. There seems to be a confusion of terms in the paper, however excellent the intention of the author. Perhaps he is confounding identity with Unconscious Memory. It is useless to talk of the immortality of a soul that is no longer itself. I care little for immortality if I am to wake up somebody else. I am reminded of the story of a man setting out for home over the prairie, in his wagon when drunk. Losing consciousness, he detached his horses from the wagon and fell asleep. When he awoke he was uncertain in regard to his identity. He thus propounded the case: "If this is myself, I have lost a pair of horses; but if it is some other fellow, he has found a wagon."

MR. BULLARD.—I do not agree with much that has been said. Too little account is made of the body. We do not know how much of us is body—how large a share of our consciousness the body occupies. With many it is far the larger part. The doctrine of immortality is certainly of Christian development, and at best, a mere matter of faith.

MR. SPRING.—There is one idea in the paper which I like very much: *i. e.* the necessity of work in a future state, whatever or wherever that may be. There is no worthy life for man without work of some kind;

and therefore no state of being from which active use can be excluded, and that constantly in advance of what has preceded.

MISS HAMILTON.—Personality is the consciousness of the universal; individuality the consciousness of the particular. I understand the author to say that the change called Death may loosen our hold of the merely individual consciousness, in a way to prepare the soul for a fuller realisation of the universal; thereby enlarging the possibilities of usefulness.

DOCTOR SHORT.—The utility of writings which seem calculated to unsettle the mind and weaken the sense of individual responsibility, I must question. If we lose our identity in experiencing "the change called death," what is to become of our moral accountability?

MR. WOLCOTT.—This paper is valuable to us as a sign of the times. We may notice everywhere a shifting of the base of Modern Philosophy from that which is positively material to that which is less and less so. We are in a transition-stage. The unsettling which is the inevitable accompaniment of change, must come; but it is necessary, nevertheless, as part of the process of the growth and development of mind. I am interested in this process, and therefore am very much interested in this paper.

MISS FULLER.—I do not believe that the writer means change of nature when he speaks of a loss of identity through the death of the body. He must mean a loss of the memory of *particular existence*.* We are all the time losing something of this. Not many persons know their own natures, their own mind, and those qualities of being which constitute their essential being or character; and through sin, sickness and insanity all consciousness, except that of the animal nature, is frequently lost. I am therefore greatly interested in what the writer says concerning the resurrection unto *life* through Christ; as I believe that through the regeneration we shall realise that our separate natures are but parts of the one great Nature, our personal qualities relating us to others as the different parts of a great organ are related to the whole, identified continually by an universal fitness which makes loss or change of nature an impossibility; and through which the whole mind and even *memory* shall at length be lifted up in newness of life.

THE PRESIDENT.—I do not agree with the Essayist that the ancients were without the doctrine of Immortality. I believe that they knew as much of the nature of the Soul as we. I, however, also think that there must be some confusion of terms in what he has said concerning loss of identity. Nevertheless I think the author successful in his man's undertaking: the setting forth of the Pauline or Christian idea of Death, which is most emphatically not the death of the body but the death of the soul. "For to be carnally-minded is death." "If ye live after the flesh ye shall die." This he considers to be the all-important fact concerning death. The essential resurrection is the lifting up of mind and spirit through regeneration. "To be spiritually-minded is life and peace."

Truth is the source of every good to gods and men. He who expects to be blessed and fortunate in this world should be a partaker of it from the earliest moment of his life, in order that he may live as long as possible a person of truth; for such a man is trustworthy. But that individual is untrustworthy who loveth a lie in his heart; and if it be told involuntarily and in mere wantonness, he is a fool. In neither case can such individuals be envied; for every knave and every shallow dunce is without real friends. As time passes on to morose old age, he becomes known and has prepared for himself at the end of his life a dreary solitude; so that whether his associates and children be alive or not, his life becomes nearly equally a state of isolation.—PLATON.

* It is due to the writer to explain that his meaning of *identity* is substantially that of *sameness of form; identical condition*. It is what Jesus set forth as neither marrying nor dying as in this life, but being like the angels. The soul, abstracted from external things, flies toward the Divine, and so to speak, loses itself in it—not ceasing to be the same entity but flowing into the Boundless Love as boundless lover, ever forgetful of itself.—A. W.