

The Platonist.

“Platonism is immortal because its principles are immortal in the Human Intellect and Heart.” The Esoteric doctrine of all religions and philosophies is identical.

INTERPRETATION OF THE TIMAEUS OF PLATO.

Translated from the German of Dr. Gottlieb Latz

BY

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Continued.

Since the common standpoint of the ideal element, real element and number is number, Plato posits in number the essence of these three things. His philosophy of number must now, therefore, be considered.

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ἤρχετο δὲ διαιρεῖν ὧδε κ. τ. λ.

Like the Jews Plato adopts seven philosophical numbers. These are not, however, 1, 2, 3, 4, 5, 6, 7, but 1, 2, 3, 4, 8, 9, 27.

He has 1, 2, 3, 4 on the basis of the Pythagorean dogma; 8, 9, and 27 are obtained by proportions. Proportion is to him what addition is to Pythagoras.

Plato's numerical proportions depend upon his proportions of the elements. Out of the numbers 1, 2, 3, 4, already obtained, he takes first the numbers 1, 2, and 4 and with them forms two proportions. The first is:

$$1 : 2 = 2 : 4.$$

Which is analogous to Fire : Air = Air : Water.

In this proportion of elements the means, Air and

Air, are alike. The extremes, Fire and Water, are unlike. So in the numerical proportion the means, 2 and 2, are alike; while the extremes, 1 and 4, are unlike.

The second proportion is: $4 : 2 = 8 : 4$.

This should be analogous to the proportion of elements: Air : Water = Water : Earth.

In reality it is not, however; for if it were, it would begin with that ratio with which the first proportion closes; i. e., with: $2 : 4$.

But if it began with that ratio, the whole proportion evolved would be: $2 : 4 = 4 : 2$, which would bring us back to the starting point. Therefore Plato gives as his second proportion, $4 : 2 = 8 : 4$, and solves the difficulty by saying, that if this proportion does not begin exactly as the first proportion closes, at least the same figures, 2 and 4, appear in the beginning of the second proportion and the close of the first. He adds that though in this proportion, $4 : 2 = 8 : 4$, the means were not alike, as in the proportion, Air : Water = Water : Earth, at least the extremes, 4 and 4, would be alike.

Thus Plato evolved a new philosophical number, 8, from the numbers 1, 2, 3, and 4.

Further, taking the 1 and the three, he forms two proportions. The first is: $1 : 3 = 3 : 9$, which is again analogous to Fire : Air = Air : Water.

The second proportion is: $3 : 9 = 9 : 27$, which is analogous to: Air : Water = Water : Earth.

Then the new proportion begins exactly as the preceding one closes, with the ratio of $3 : 9$. Moreover, the means, 9 and 9, are alike, as in the proportion of elements Water and Water were alike.

In this way Plato obtains from the 1 and 3 the new numbers 9 and 27, with them completing the sum of the philosophical numbers: 1, 2, 3, 4, 8, 9, 27.

These numbers represent the parts into which the

Demiurg divides the unity, which arose from the mingling of the ideal and real elements and number. The Demiurg divides thus:

First, he takes one part of the whole:

Then he takes double the first part.

He takes the third part $1\frac{1}{2}$ times as large as the second part, (or) three times as large as the first part.

The fourth part he takes as twice the second part.

The fifth part is taken as triple the third.

The sixth he takes as eight times the first part.

The seventh is taken as twenty-seven times the first part,

If we call the seven parts A, B, C, D, E, F, G, we will have:

A = 1.

B = 2 A. But as A = 1, 2 A = 2, hence B = 2.

C = $1\frac{1}{2}$ B. But as B = 2, $1\frac{1}{2}$ B = 3. 2 = 3, hence
C = 3.

Or by another method:

C = 3 A. But as A = 1, 3 A = 3, hence C = 3.

D = 2 B. But as B = 2, 2 B = 4, hence D = 4.

E = 3 C. But as C = 3, 3 C = 9, hence E = 9.

F = 8 A. But as A = 1, 8 A = 8, hence F = 8.

G = 27 A. But as A = 1, 27 A = 27, hence G = 27.

So here we have the parts corresponding to the philosophical numbers, 1, 2, 3, 4, 9, 8 and 27.

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μετὰ δὲ ταῦτα ξυνεπληρουτο κ. τ. λ.

Plato now passes from the philosophical numbers to the consideration of his proportions.

In the series 1, 2, 3, 4, 9, 8, 27, there is a ratio of 2 and 3. The ratio of 2 exists in 1, 2, 4 and 8; the ratio of 3 in 1, 3, 9, 27. Plato adheres partly to the ratio of 2 and partly to that of 3, and strikes out what does not suit these ratios.

If he abides by the ratio of 2 he strikes out the num-

bers 3, 9 and 27 in the line 1, 2, 3, 4, 9, 8, 27, for these suit the ratio of 3, not of 2.

If he abides by the ratio of 3 he strikes out 2, 4, and 8, in the line, 1, 2, 3, 4, 9, 8, 27, for these suit the ratio of 2, not that of 3.

Where a number is stricken out, a diastem occurs.

So he has with the ratio of 2: 1, 2, diastem, 4, diastem, 8, diastem.

With the ratio of 3, he has: 1, diastem, 3, diastem, 9, diastem, 27.

To every diastem a proportionate number is now given. So arises, instead of:

1, 2, diastem, 4, diastem, 8, diastem.

1, 2, 2, 4, 2, 8, 4.

And instead of:

1, diastem, 3, diastem, 9, diastem, 27,

1, 3, 3, 9, 9, 9, 27.

Each of these lines should now be converted into two proportions. For two proportions eight numbers are necessary, but in these lines we have only seven numbers. Accordingly, there is one number to be inserted. It, therefore, follows that in the line: 1, 2, 2, 4, 2, 8, 4, a 4 is to be inserted in the fifth place, while in the line: 1, 3, 3, 9, 9, 27, a 3 is to be inserted in the fifth place.

Now the lines assume these new forms:

1, 2, 2, 4, 4, 2, 8, 4.

1, 3, 3, 9, 3, 9, 9, 27.

By advancing from number to number in these lines, we obtain the following proportions:

$1 : 2 = 2 : 4$ and $4 : 2 = 8 : 4$.

$1 : 3 = 3 : 9$ and $3 : 9 = 9 : 27$.

Thus we have the proportions from which Plato obtained his philosophical numbers. However, he is not satisfied with the numbers already obtained, but introduces the numbers 256 and 243. In this way he means

to lead us to the numbers inserted. We do not refer to the diastematical numbers.

If we take the series of eight numbers in the ratio of 2, viz.: 1, 2, 2, 4, 4, 2, 8, 4, and add, we will have 27.

If we take the series of eight numbers in the ratio of 3, viz.: 1, 3, 3, 9, 3, 9, 9, 27, and add, we will have 64.

Now we take the two equations:

$$1 : 3 = 3 : 9.$$

$$3 : 9 = 9 : 27.$$

and give them the following free interpretation: Take the two numbers (3 and 9) of the last part of the second proportion and multiply them, and the result is 27. (Note the fact that this 27 also resulted from the first addition).

Divide the 243 above obtained by 27, and the result is 9. This 9 again gives us the number to be inserted in the series of seven numbers.

Take the last part of the first proportion. It consists of the numbers 9 and 3. The 3, which stands next the 9, signifies that a 3 must be inserted by the 9, which we now have.

Take the first part of the first proportion. There the numbers are 1 and 3. That signifies that we are to take the series in which the numbers bear toward one another the ratio of 3.

Then we have in relation to the proportions

$$1 : 3 = 3 : 9 \text{ and } 3 : 9 = 27,$$

the following free interpretation: By the series of seven numbers in the ratio of 3 we obtain a number to be inserted, viz., 3. It is inserted next the 9, the number which was obtained by dividing the product of the first part of the second proportion into the product of the last part of the second proportion.

In the same way we take the two equations.

$$1 : 2 = 2 : 4,$$

$$4 : 2 = 8 : 4,$$

and interpret them as follows:

The four numbers of the second proportion (4. 2. 8. 4.) multiplied into one another = 256. Divide this 256 by 64. This 64 is obtained by a method analogous to that by which we obtained the 27, used in dividing the second equation. The 27 was there obtained from the equation itself. That, however, was unnecessary. It had already been obtained by adding the series of eight numbers in the ratio of 2; $1-2-2-4-4-2-8-4 = 27$. We seize this clew and find the sum of the eight numbers in the ratio of 3. Nothing is obtained by studying the equations. These numbers, however, give us: $1-3-3-9-3-9-9-27 = 64$.

Now $256 : 64 = 4$. This 4 tells us the number, which is to be inserted in the line of seven numbers, which we already have.

Take the last part of the first proportion. There the numbers 1 and 2 are used, which signifies that the proportion depends on the line of numbers in the ratio of 2.

So we have in relation to the proportions

$$1 : 2 = 2 : 4 \text{ and } 4 : 2 = 8 : 4,$$

this free interpretation: This line of seven numbers in the ratio of 2 has a number to be inserted viz., 4. It is inserted next to the 4, the number which is obtained by dividing the product of the numbers of the second proportion by the sum of the row of eight numbers in the ratio of 3.

Plato knew that these deductions could be drawn from the aphoristical numbers 256 and 243.

The Pythagoreans called the philosophy of numbers *ἁρμονία καὶ συνῶδία τῶν σφαιρῶν καὶ τῶν κινουμένων ἀστέρων*, in short, harmony of the spheres. This expression became synonymous with philosophy of number, and hence Plato subsequently conforms to the phrase "harmony of the spheres." The laity, hearing this expression, believe it to refer to music, and the alchemists do what they can to strengthen this impres-

sion. One writes to another, with a touching air of imparting wisdom, that Plato refers to the music which the spheres make. These numbers were supposed to have a significance akin to that of the musical terms, primes, seconds, thirds, etc. People have even carried this nonsense so far as to make out tables of the Platonic musical numbers.

Plato himself avoids the expression, "harmony of the spheres," used as a synonym for "philosophy of number." See p. 47: "As respects voice and hearing, we may say again, that they were bestowed upon us by the gods for the same objects and on the same account; for speech was ordained for the very same purpose as the sight, which it greatly aids in its office; and it is with a view also to harmony that the hearing has an aptitude for musical sounds. That harmony, moreover, which consists in motions analogous to the revolutions of our soul, does not seem advantageous to him who wisely devotes himself to the Muses on the mere ground of its being pleasurable without reason, as it seems at present; but it was given us by the Muses to aid us in reducing the disturbed circulation of our soul to mutual order and accordance;—and again, they gave us rhythm for the same purpose, as the means of reforming the irregular and ungracious habits that prevail in the majority of our race." Here we see how Plato brings Number (Measure) into accordance with Harmony, even though he formerly omitted the relation between the harmony of the spheres and Number. Measure (numerus) is number in relation to harmony.

Page 36: *ταύτη οὖν τὴν ξύστασιν πᾶσαν κ. τ. λ.*

Here Plato leaves the philosophy of number, and comes to the delineation of the World-creature. First, he makes use of the square with its diagonals (the χ is the mutually intersecting diagonal) then of the circle. The circle of the abdomen is then divided into six parts, in

order to define the position of the tail: *i. e.* from *b* downward on the arc *bd* are made six points, unequally distant from each other. Six distances thus originate, which are surrounded with circles. Thus six circles originate. At last Plato drew the seventh circle tangent to the sixth. So the seven circles of the tail are evolved, as shown in our drawing of the tail of the World-creature. Three of these circles are equal, four of them unequal: that is, not only unequal to the three, but unequal to each other. The three equal circles are the large ones, the four unequal circles the small ones, in the tail of the World-creature. Going from *b* downward we come first to a circle of the fourth order, which is one of the larger ones. It is larger than the three remaining ones of the fourth order, but smaller than the circles of the third order, which latter are all equal. Then comes a circle of the third order, then one of the fourth, then one of the third, then one of the fourth, then one of the third, finally one of the fourth order. Following this order the circles are in point of size: 1) medium sized, (belonging to the fourth order), 2) large, 3) small, 4) large, 5) small, 6) large, 7) small.

This arrangement of large and small circles in the tail of the World-creature is simply a representation, by round bodies, capable of motion, of the sun, moon and planets, which belong to the circle of the tail. The remaining proportions give rise to the seven Platonic philosophical numbers, which we have already found to proceed from those proportions, having the ratios of 2 and 3. Compare with matter further down.

P. 37: ὥς δὲ κινηθὲν κ. τ. λ.

Here the parts of the World-creature assume the following meanings. The circle of the head represents Being, or, what amounts to the same thing, Eternity. The circle of the abdomen represents the Future, and of the tail, Time. The last necessitates the conception of

the tail as Number, for Time is fixed by Number, in the form of a calendar.

P. 38: ἐξ οὗν λόγου καὶ διανοίας Θεου κ. τ. λ.

Here the parts of the World-creature acquire a new significance: the tail representing sun, moon and planets; the circle of the head, heaven with the fixed stars; and the circle of the abdomen, the earth, which we inhabit. In general, Plato wishes οὐρανός to be understood as synonymous with κόσμος, to which he himself refers on p. 28. But especially οὐρανός is the circle of the head. (Οὐρανός has been taken in this sense already. See p. 34.) The conception of the circle of the head as οὐρανός helps us to realize the World-creature as it is here represented, where the circle of the head, = οὐρανός, the circle of the abdomen = γῆ, and the tail = ἥλιος, σελήνη καὶ πλανῆται. Plato makes a strict separation of sun, moon and planets on the one side, and fixed stars on the other, because the former move in the heavens and the latter do not. Moreover, the fixed stars appertain to heaven and belong to the circle of the head, while sun, moon and planets belong to the tail. In common with most of the ancients Plato takes the number of planets as five, but he mentions here only the morning star, (i. e. Venus), which however he does not call Ἀφροδίτη but ἑωσφόρος, and Mercury, which he calls τὸν τοῦ ἱεροῦ Ἑρμοῦ κ. τ. λ. Mars, Jupiter and Saturn are not mentioned here by name.

In the tail, the three small circles, 3 5 and 7, Mars, Jupiter and Saturn, are now brought up. The medium sized circle, 1, is the moon. The circle representing the moon is larger than the circles Mars, Jupiter and Saturn. Therefore, the small circles were drawn unequal in size. (See P. 36.) The three large circles, 2, 4 and 6, represent the sun, Venus and Mercury.

We now apply to the tail what we have learned of

the Platonic philosophy of number. Designating the circles of the tail by the letters, already used to distinguish the parts into which the Demiurg divided the unity, which he had obtained from the mixture of real and ideal elements and number,—the first circle of the tail=A, the second=B, the third=C, the fourth=D, the fifth=E, the sixth=F, the seventh=G.

Taking the philosophical numbers corresponding to the foregoing letters, the first circle of the tail=1, the second=2, the third=3, the fourth=4, the fifth=9, the sixth=8, the seventh=27.

Giving the circles the names of sun, moon and planets, we have: the first circle=moon, the second=sun, the third=Mars, the fourth=Venus, the fifth=Jupiter, the sixth=Mercury, the seventh=Saturn. We do not know the order in which to place the planets, which Plato does not name, viz: Jupiter, Mars and Saturn. For instance, Jupiter might belong where we have placed Mars, or Saturn where we have placed Jupiter, etc. Moreover, it is not altogether certain that the second large circle, the fourth in the tail, is Venus. It may be Mercury, for the two places discussed could be occupied by Venus and Mercury alternately.

The number 1, the meeting-point of the two series of numbers which occur in the proportions, whose ratios are 2 and 3, represents the moon. With the ratio of 2, we have sun, Venus and Mercury; with the ratio of 3, Mars, Jupiter and Saturn.

Since the moving bodies of the heavens are united to the philosophical numbers, neither the bodies on the one hand nor the numbers on the other have equal magnitudes. It therefore seems strange that Plato allows three large circles to be absolutely equal, and three small circles also to be equal. He does so, however, to render conspicuous the relation of the ratios of 2 and 3 to the heavenly bodies. According to the drawing, in

which the circles discussed are equal, we notice at once that the sun, Venus and Mercury correspond to the ratio of 2, and that Mars, Jupiter and Saturn correspond to the ratio of 3. And then we bethink us that Plato did not know the magnitude of the different planets. If so, it would have been simply guess-work if he had attempted to represent their relative magnitudes. Hence, it was very wise in him to abide by the ratios of 2 and 3 in drawing his circles.

He has also a reason for making the large circles correspond to the ratio of 2, and the small ones to the ratio of 3. This is chiefly on account of the form of the tail, which ends in a point. If Plato had allotted the large circles to the ratio of 3 the tail of the World-creature would have had a wide end.

A characteristic similarity of the tail of the World-creature to the tail of an animal is, that a tail frequently begins with a point and not with its full width. Though the tail of the World-creature begins with a point, the beginning is not so sharp as the end. So the moon, which is smaller than the larger circles and larger than the small circles, gives an appropriate starting-point.

The fact that the sun, moon and planets are represented by circles, points to the spherical form of those bodies, this rotundity signifying that they revolve and roll. The large circles move more slowly, the small ones more rapidly. The former correspond to the smaller numbers, 2, 4 and 3; and the last to the larger numbers, 3, 9 and 27. Related to the motions of the heavenly bodies is the motion of the earth, which is attached to the tail of the World-creature. Out of this are evolved the *ὀκτώ φοραὶ*, of which Plato speaks. The most brilliant of the heavenly bodies is the sun: on its motions depend day and night. On the motions of the moon the months depend. On the motions of the sun again the

year depends. But we must not suppose that the motions of other heavenly bodies have no influence on time. People do not reflect on this at all. Plato notes this so that people will not be tempted to refer to any single part of the tail as representing time, for the tail as a whole represents time.

(To be Continued.)

ORPHEUS: HIS LIFE, WRITINGS AND THEOLOGY.

BY

THOMAS TAYLOR.

Continued

From this theory, too, we may perceive the truth of that divine saying of the ancients, that all things are full of Gods; for more particular orders proceed from such as are more general, the mundane from the supermundane, and the sublunary from the celestial; while earth becomes the general receptacle of the illuminations of all the Gods. "Hence," as Proclus shortly after observes, "there is a terrestrial Ceres, Vesta, and Isis, as likewise a terrestrial Jupiter and a terrestrial Hermes, established about the one divinity of the earth, just as a multitude of celestial Gods proceeds about the one divinity of the heavens. For there are progressions of all the celestial Gods into the Earth: and Earth contains all things in an earthly manner, which Heaven comprehends celestially. Hence we speak of a terrestrial Bacchus and a terrestrial Apollo, who bestows the all-various streams of water with which the earth abounds, and openings prophetic of futurity." And if to all this we only add, that all the other mundane Gods subsist in the twelve above mentioned, and in short all the mundane in the supermundane Gods, and that the first triad of these is

demiurgic or *fabricative*, viz. Jupiter, Neptune, Vulcan; the second, Vesta, Minerva, Mars, *defensive*; the third, Ceres Juno, Diana, *vivific*; and the fourth, Mercury, Venus, Apollo, *elevating* and *harmonic*; I say, if we unite this with the preceding theory, there is nothing in the ancient theology that will not appear admirably sublime and beautifully connected, accurate in all its parts, scientific and divine.

In the next place, that the following Hymns were written by Orpheus, and that they were used in the Eleusinian mysteries, will I think be evident, from the following arguments, to the intelligent reader. For that hymns were written by Orpheus is testified by Plato in the eighth book of his *Laws*, and by Pausanias in his *Bœoticks*, who also says that they were few and short: from whence, as Fabricius* justly observes, it appears that they were no other than those which are now extant.† But that they were used in the Eleusinian Mysteries is evident from the testimony of Lycomedes, who says that they were sung in the sacred rites pertaining to Ceres, which honor was not paid to the Homeric hymns, though they were more elegant than those of Orpheus; and the Eleusinian were the mysteries of Ceres. And that Lycomedes alludes in what he here says to these hymns is manifest, first from Pausanias, who in his *Atticks* (cap. 37) observes, "that it is not lawful to ascribe the invention of beans to Ceres." He adds, "and he who has been initiated in the Eleusinian mysteries, or has read the poems called *Orphic*, will know what I mean." Now Porphyry *De Abstinencia*, lib. iv. informs us, that beans were forbidden in the Eleusinian mysteries; and in the *Orphic Hymn to Earth* the sacrificer is ordered to fumigate from every kind of seed,

*Vid. *Biblioth. Græc.* tom. i. p. 114.

†I omit the testimonies of Cyril contra Julian, lib. i. p. 25. and of Suidas, because their authority is of little value on this subject.

except *beans* and aromatics. But Earth is Vesta, and Vesta as we are informed by Proclus, is comprehended together with Juno in Ceres. Again, Suidas informs us, that *τελετη* signifies *a mystic sacrifice, the greatest and most venerable of all others*, (*θυσια μυστηριωδης, η μεγιστη και τιμιωτατα*). And Proclus, whenever he speaks of the Eleusinian mysteries, calls them the most holy *teletai*,* *αγιωταται τελεται*. Agreeably to this, the Orphic Hymns are called in the Thryllitian manuscript *τελεται*; and Scaliger justly observes, that they contain nothing but such invocations as were used in the *mysteries*. Besides, many of the hymns are expressly thus called by the author of them. Thus the conclusion of the hymn to Protogonus invokes that deity to be present at *the holy telete*, *εσ τελετην αγιαν*; of the hymn to the Stars, to be present at *the very learned labors of the most holy telete*:

Ελθέτ' επ' ευιερου τελετης πολυϊστορας αθλους.

And in the conclusion of the Hymn to Latona the sacrifice is called an *all-divine telete* (*βαιν' επι πανθειον τελετην*), as likewise in that of the Hymn to Amphietus Bacchus. And in short, the greater part of the Hymns will be found to have either the word *τελετη* in them, or to invoke the respective divinities to bless *the mystics*, or *initiated persons*. Thus the conclusion of the Hymn to Heaven entreats that divinity to confer a blessed life on *a recent mystic*: the conclusion of the Hymn to the Sun, to impart by illumination a pleasant life to the *mystics*:

————— *ηδυν δε βιον μυστησι πρωφαινε.*

And in a similar manner most of the other hymns.†

*In Plat. Theol. et in Comment. in Alcibiad.

†For a confirmation of this I refer the reader to the conclusions of the following hymns, viz. hymn vi, xviii, xxiv, xxv, xxxiv, xxxv, xli, xliii, xlv, xlviii, l, lii, liii, liv, lvi, lvii, lviii, lx, lxi, lxxi, lxxiv, lxxvi, lxxvii, lxxviii, lxxix, lxxxiii, and lxxxv.

And what is asserted in the eighty-fourth hymn, which is to Vesta, is particularly remarkable: for in the third line the poet says:

Τους δε ου εν τελεταις οβιους μυστας αναδειξαις.

i. e. You have appointed these holy *mystics* in the *telete*.

Further still, Demosthenes, in his first Oration against Aristogiton, has the following remarkable passage: *και την απαραιτητον και σεμνην Δικην, ην ο τας αγιωτατας ημιν τελετας καταδειξας Ορφευς παρατον του Διος θρονον φησι καθημενην, παντα τα των ανθρωπων εφοραν.* i. e. "Let us reverence inexorable and venerable Justice, who is said by Orpheus, our instructor in the most holy *teletai*, to be seated by the throne of Jupiter, and to inspect all the actions of men." Here Demosthenes calls the mysteries *most holy*, as well as Proclus: and I think it may be concluded with the greatest confidence from all that has been said, that he alluded to the Hymn to Justice, which is one of the Orphic hymns, and to the following lines in that hymn:

*Ομμα Δικης μελπω παλιδερκεος αγλαομορφου,
 "Η και Ζηνος ανακτος επι θρονον ιερων ιζει,
 Ουρανοθεν καθορωδα βιον θνητων πολυφυλων.*

i. e. "I sing the all-seeing eye of splendid Justice, who sits by the throne of king Jupiter, and from her celestial abode beholds the life of multifform mortals."

The Eleusinian mysteries also, as is well known, were celebrated at night; the principal reason of which appears to be this, that the greater mysteries pertained to Ceres, and the less to Proserpine,* and the latter preceded the former. But the abduction of Proserpine, which was exhibited in these mysteries, signifies, as we are informed by Sallust,† the descent of souls. And the descent of souls into the realms of generation is said, by Plato in the tenth book of his Republic, to take place at midnight, indicating by this the union of the soul with the darkness of a corporeal nature. This too, I suppose, is what Clemens Alexandrinus‡ means when he says, "that the mysteries were especially performed

*Interp. Græc. ad Plut. Aristophanis.

†De Diis et Mundo, cap. iv.

‡Clem. Alex. Stromata, lib. iv. p. 530. Sylburg.

by night, thus signifying that the compression [i. e. confinement] of the soul by the body was effected at night." And that the sacrifices enjoined in the Orphic Hymns were performed by night, is evident from the hymn to Silenus, Satyrus, &c. in which Silenus, together with the Naiads, Bacchic Nymphs, and Satyrs, are implored to be present at the *nocturnal* orgies:

Οργία νυκτιφανη τελεταις αγιαῖς αναφαινών.

From all which I think it may be safely concluded, that these Hymns not only pertain to mysteries, but that they were used in the celebration of the Eleusinian, which by way of eminence were called *the mysteries*, without any other note of distinction.

In the last place, it is requisite to speak of the author of these hymns, and in addition to the evidence already adduced of their genuine antiquity, to vindicate them against those who contend that they are spurious, and were not writtem by Orpheus, but either by Onomacritus, or some poet who lived in the decline and fall of the Roman empire. And first, with respect to the dialect of these hymns, Gesner observes, "that it ought to be no objection to their antiquity. For though according to Iamblichos* the Thracian Orpheus, who is more ancient than those noble poets Homer and Hesiod, used the Doric dialect; yet the Athenian Onomacritus, who according to the general opinion of antiquity is the author of all the works now extant ascribed to Orpheus, might either, preserving the sentences and a great part of the words, only change the dialect, and teach the ancient Orpheus to speak Homerically, or as I may say, Solonically; or might arbitrarily add or take away what he thought proper, which, as we are informed by Herodotus, was his practice with respect to the Oracles." Gesner adds, "that it does not appear probable to him, that Onomacritus would dare to invent all that

*De Vita Pythag. cap. xxxiv. p. 169. Kust.

he wrote, since Orpheus must necessarily at that time have been much celebrated, and a great variety of his verses must have been in circulation." And he concludes with observing, "that the objection of the Doric dialect ought to be of no more weight against the antiquity of the present works than the Pelasgic letters,* which Orpheus, according to Diodorus Siculus, used."

In this extract, Gesner is certainly right in asserting that Onomacritus would not dare to invent all that he wrote, and afterwards publish it as Orphic; but I add, that it is unreasonable in the extreme to suppose that he in the least interpolated or altered the genuine works of Orpheus, though he might change the dialect in which they were originally written. For is it to be supposed that the Orphic Hymns would have been used in the Eleusinian mysteries, as we have demonstrated they were, if they had been spurious productions; or that the fraud would not have been long ago discovered by some of the many learned and wise men that flourished after Onomacritus; and that the detection of this fraud would not have been transmitted so as to reach even the present times? Or, indeed, is it probable that such a forgery could have existed at all, at a period when other learned men as well as Onomacritus had access to the genuine writings of Orpheus, and were equally capable with himself of changing them from one dialect into another? Even at a late period of antiquity, will any man who is at all familiar with the writings of Proclus, Hermias, and Olympiodorus, for a moment believe that men of such learning, profundity, and sagacity, would have transmitted to us so many verses as Orphic, though not in the Doric dialect, when at the same time they were the productions of Onomacritus? We may, therefore, I think, confidently conclude, that

*These letters are the old Etrurian or Eolian, and are perhaps more ancient than the Kadmian or Ionic.

though Onomacritus altered the dialect he did not either add to, or diminish, or in any respect adulterate the works of Orpheus; for it is impossible he should have committed such a fraud without being ultimately, if not immediately, detected.

With respect to those who contend that the works which are at present extant under the name of Orpheus were written during the decline and fall of the Roman empire, I trust every intelligent reader will deem it almost needless to say, in confutation of such an opinion, that it is an insult to the understanding of all the celebrated men of that period, by whom these writings have been quoted as genuine productions, and particularly to such among them as rank among the most learned, the most sagacious, and wisest of mankind. So infatuated, however, by this stupid opinion was Tyrwhitt, that in his edition of the Orphic poem *Περὶ Λιθῶν* (On Stones), he says in a note (p. 22), "there is nothing in the hymns peculiarly adapted to the person of Orpheus, except his speech to Musæus."* This speech or address to Musæus is the exordium to the hymns. But so far is this from being true, that the author of this work expressly calls himself in two of the hymns, *the son of Kalliope*. Thus, in the conclusion of the Hymn to the Nereids, the poet says,

Γμας γὰρ πρῶται τελετὴν ἀνεδειξατε θεμνὴν
Εὐιεροῦ Βακχοῖο καὶ ἀγνῆς Φερσεφονείης,
Καλλιόπῃ σὺν μητρὶ, καὶ Ἀπολλῶνι ἀνακτι.

i. e. "For you at first disclos'd the rites divine,
Of holy Bacchus, and of Proserpine,
Of fair Kalliope, from whom I spring,
And of Apollo bright, the Muses' king."

And in the Hymn to the Muses, he celebrates Kalliope as his mother, in the very same words as in the hymn to the Nereids, *Καλλιόπῃ σὺν μητρὶ*. This blunder of

*"In Hymnis nihil est ad personam Orphei peculiariter accommodatum, nisi allocutio ad Musæum."

Tyrwhitt is certainly a most egregious specimen of the folly of perversicacious adherence to an opinion which had ignorance and prejudice only for its source, and which calumniated writings far beyond the *little sphere* of its knowledge to comprehend.

As to Orpheus himself, the original author of these Hymns, scarcely a vestige of his life is to be found amongst the immense ruins of time. For who has ever been able to affirm any thing with certainty of his origin, his age, his country, and condition. This alone may be depended on, from general assent, that there formerly lived a person named Orpheus, who was the founder of theology among the Greeks; the institutor of their life and morals; the first of prophets, and the prince of poets, himself the offspring of a Muse; who taught the Greeks their sacred rites and mysteries, and from whose wisdom, as from a perennial and abundant fountain, the divine muse of Homer, and the sublime theology of Pythagoras and Plato, flowed.

The following, however, is a summary of what has been transmitted to us by the ancients concerning the original Orpheus, and the great men who have at different periods flourished under this venerable name. The first and genuine Orpheus is said to have been a Thracian, and according to the opinion of many was a disciple of Linus,* who flourished at the same time when the kingdom of the Athenians was dissolved. Some assert that he was prior to the Trojan war, and that he lived eleven, or as others say, nine generations. But the Greek word γενεα, or *generation*, signifies, according to Gyraldus,† the space of seven years: for unless this is admitted, how is it possible that the period of his life can have any foundation in the nature of things? If this signification therefore of the word is adopted,

*Vid. Suid.

†Syntag. Poet. p. 54,

Orpheus lived either seventy-seven or sixty-three years, the latter of which, if we may believe astrologers, is a fatal period, and especially to great men, as it proved to be to Aristotle and Cicero.

Our poet, according to fabulous tradition, was torn in pieces by Ciconian women; on which account, Plutarch affirms, the Thracians were accustomed to beat their wives, in order that they might revenge the death of Orpheus. Hence in the vision of Erus Pamphilius, in the tenth book of Plato's Republic, the soul of Orpheus, being destined to descend into another body, is said to have chosen that of a swan, rather than to be born again of a woman; having conceived such a hatred of the sex, on account of his violent death. The cause of his destruction is variously related by authors. Some report that it arose from his being engaged in puerile loves, after the death of Eurydice. Others, that he was destroyed by women intoxicated with wine, because he was the cause of men relinquishing an association with them. Others again assert, according to Pausanias, that on the death of Eurydice, wandering to Aornus, a place in Thesprotia, where it was customary to evocate the souls of the dead, having recalled Eurydice to life, and not being able to detain her, he destroyed himself; nightingales bringing forth their young on his tomb, whose melody exceeded every other of this species. Others, again, ascribe his laceration to his having celebrated every divinity except Bacchus, which is very improbable as among the following hymns there are nine to that deity, under different appellations. Others report, that he was delivered by Venus herself into the hands of the Ciconian women, because his mother Kalliope had not determined justly between Venus and Proserpine concerning the young Adonis. Many affirm, according to Pausanias, that he was struck by lightning; and Diogenes confirms this by the following verses, compos

ed, as he asserts, by the Muses on his death:

Here by the Muses placed with golden lyre,
Great Orpheus rests, destroy'd by heavenly fire.

Again, the sacred mysteries called 'Threscian, derived their appellation from the Thracian bard, because he first introduced sacred rites and religion into Greece; and hence the authors of initiation into these mysteries were called Orpheotelestæ. Besides, according to Lucian, Orpheus brought astrology and the magical arts into Greece; and as to his drawing to him trees and wild beasts by the melody of his lyre, Palæphatus* accounts for it as follows: "The mad Bacchanalian Nymphs, having violently taken away cattle and other necessities of life, retired for some days into the mountains. But the citizens, having expected their return for a long time, and fearing the worst for their wives and daughters, called Orpheus, and entreated him to invent some method of drawing them from the mountains. Orpheus, in consequence of this, tuning his lyre conformably to the orgies of Bacchus, drew the mad nymphs from their retreats; who descended from the mountains, bearing at first ferulæ, and branches of every kind of trees. But to the men who were eye-witnesses of these wonders, they appeared to bring down the very woods, and hence arose the fable."†

So great indeed was the renown of Orpheus, that he was deified by the Greeks; and Philostratus relates,

*Vid. Opusc. Mythol. p. 45.

†The true meaning of the fable, however, in my opinion, is this; that Orpheus by his sacred doctrines tamed men of *rustic* and *savage* dispositions. But the most careless readers must be struck with the similitude of the latter part of this fable to what took place at the wood of Birnam in Shakspeare's Macbeth: and to which the following lines allude:

"Macbeth shall never vanquish'd be, until
Great Birnam wood to high Dunsinane hill
Shall come against him."

This coincidence, however, has not been noticed by any of the commentators of Shakspeare.

that his head gave oracles in Lesbos, and, when separated from his body by the Thracian women, was, together with his lyre, carried down the river Hebrus into the sea. In this manner, says Lucian, singing as it were his funeral oration, to which the chords of his lyre, impelled by the winds, gave a responsive harmony, it was brought to Lesbos and buried. But his lyre was suspended in the temple of Apollo; where it remained for a considerable space of time. Afterwards, when Neanthus, the son of Pittacus the tyrant, found that the lyre drew trees and wild beasts by its harmony, he earnestly desired to possess it; and having corrupted the priest privately with money, he took the Orphic lyre, and fixed another similar to it in the temple. But Neanthus considering that he was not safe in the city in the day, departed from it by night; having concealed the lyre in his bosom, on which he began to play. As, however, he was a rude and unlearned youth, he confounded the chords; yet pleasing himself with the sound, and fancying he produced a divine harmony, he thought himself to be the blessed successor of Orpheus. But in the midst of his transports, the neighboring dogs, roused by the sound, fell on the unhappy harper and tore him in pieces.

The former part of this fable is thus admirably explained by Proclus, in his Commentaries (or rather fragments of Commentaries) on the Republic of Plato. "Orpheus, on account of his perfect erudition, is reported to have been destroyed in various ways: because, as it appears to me, men of that age participated *partially* of the Orphic harmony: for they were incapable of receiving a universal and perfect science. But the principal part of this melody [i. e. of his mystic doctrine] was received by the Lesbians; and on this account, perhaps, the head of Orpheus, when separated from his body, is said to have been carried to Lesbos. Fables of

this kind, therefore, are related of Orpheus no otherwise than of Bacchus, of whose mysteries he was the priest."

The second Orpheus was an Arcadian, or, according to others, a Ciconian, from the Thracian Bisaltia, and is said to be more ancient than Homer and the Trojan war. He composed fabulous figments and epigrams. The third Orpheus was of Odrysius, a city of Thrace, near the river Hebrus; but Dionysius in Suidas denies his existence. The fourth Orpheus was of Crotonia; flourished in the time of Pisistratus, about the fiftieth Olympiad, and is, I have no doubt, the same with Onomacritus, who changed the dialect of these hymns. He wrote Decennalia (*δεκαετηρια*), and in the opinion of Gyraldus the Argonautics, which are now extant under the name of Orpheus, with other writings called Orphical, but which according to Cicero* some ascribe to Cecrops the Pythagorean. But the last Orpheus was Camarinæus, a most excellent versifier; and the same, according to Gyraldus, whose descent into Hades is so universally known.

I shall only add to this historical detail respecting Orpheus, what Hermias excellently remarks in his Scholia on the Phædrus of Plato. "You may see how Orpheus appears to have applied himself to all these [i. e. to the four kinds of mania],† as being in want of, and adhering to, each other. For we learn that he was most *telestic*, and most *prophetic*, and was excited by Apollo; and, besides this, that he was most *poetic*, on which account he is said to have been the son of Kalliope. He was likewise most *amatory*, as he himself acknowledges to Musæus, extending to him divine benefits, and rendering him perfect. Hence he appears to have

*In lib. i. de Nat. Deor.

†i. e. The *telestic*, or pertaining to the mysteries, the *prophetic*, the *poetic*, and the *amatory*.

been possessed by all the manias, and this by a necessary consequence. For there is an abundant union, conspiracy, and alliance with each other of the Gods who preside over these manias, viz. of the Muses, Bacchus, Apollo, and Love."

CREATION AND EVOLUTION.

BY

ALEXANDER WILDER.

"As man is of the world, the heart of man
Is an epitome of God's great book
Of creatures, and man needs no farther look."

By *Creation* let us understand the causation and genesis of things, and by *Evolution* their unfolding into the conditions of phenomenal existence. We may then neither perplex ourselves respecting any arbitrary fiat making that become something actual, which has no being, nor be wearied needlessly over any problem of uncaused forces. We instinctively repel every suggestion of the orphanage of the universe; and even the hypothesis of an inexorable Necessity, prescribing that all things must be as they are and occur as they do, makes the very air seem dense and irrespirable. The province of Philosophy is on a higher basis, and inspirits the soul with a sublimer perception.

All thought begins with the acknowledgment of the Supreme Absolute. We behold on every hand in the mechanism and operations of the universe, the evidences of intelligence, and vitally interblended with it an omnific will. These are manifest in the laws which govern the whole world of Nature, including the great and the vast, and extending with equal energy and precision to the most inconsiderable and minute. We find the like superlative wisdom upon a leaf and throughout the worlds. We may not assume to comprehend this Supreme Essence, but we know that a Divine Person, an

Infinite Mind by no means beyond the scope of our apprehension, is the Lord and Creator of this universe. "There will remain," says Mr. Herbert Spencer, "the one absolute certainty, that Man is ever in the presence of an Infinite and Eternal Energy, from which all things proceed."

Hence philosophy, in the effort to account for Creation, begins with the Divinity. Its first lessons are those of *conscience*, the knowledge which we and God jointly possess. Thus we perceive that life is universal, and therefore common to both creature and creator. It is no mere existing with desire, appetite and sentience, but the exercise of higher love and thought. Man is but little less than divine, and God is the Infinite Humanity. Hence the human form and idea exists in all living things of the world of nature, because they subsist from that Divine Source. We accordingly recognise the various characteristics of the animal races by their analogy and apparent resemblance to those of human beings. The Divine Energy went forth to create and the productive principle fell into every manner of receptacle, causing the infinite variety of form and type which is manifest on every hand.

Creation is to be understood, therefore, as what God does. It is divine in its inception and accomplishment. It is always in process, without beginning or end. We distinguish carefully, however, between the doing and the doer. Of the doing we may have a reasonable insight; but he exceeds our capacity. "We comprehend thee not," says the rapt artist-maiden of Fredrika Bremer, "but we know well whom thou art!" From this One, creation incessantly proceeds to the manifold throughout the world of nature, and dividing matter from essence fashions it into every conceivable thing. The forces which manifest life are, as the humblest understanding can readily perceive, themselves living principles, agents of a superior cause.

We should also have some definite conception of what the term *matter* really signifies. It has been very generally supposed to denote that which is corporeal, tangible, and perceptible to the physical sense. The ancient sages, however, regarded it as the dominating necessity, intermediary between the world of sense and the sphere of causes. It is accordingly described in the *Timaios* as neither earth, air, fire, water, nor any of their compounds or elements, but as a form or condition, invisible, unshapely, all-receiving, and partaking of the Higher Intellect in some manner most difficult and hard to understand; and thus as the passive recipient or matrix of the creative operation. The word itself seems to have been adopted from this conceit. Like the names of the Great Goddesses, Venus, Kybele, Demeter and Mylitta, it signifies the mother. It denotes the transition-element between the real and the apparent, the eternal and the contingent—the condition or medium necessary for the production of every created thing. Many modern scientists seem to be approaching toward a similar conception. J. Stuart Mill declares that *matter* may be defined as a permanent possibility of sensation. This can only mean that it is the medium by which mental operations became physically conscious; and leads inevitably to the conclusion that the mental sphere is prior and superior to that of Nature, and is of course its cause. The profounder Faraday, in 1844, also confessed his own belief in the immateriality of natural objects. He acknowledges that the common doctrine of the impenetrability of matter, that no two kinds of matter can occupy the same space, may not be maintained, being contrary to some of the most obvious chemical facts. Galileo, as well as Bishop Berkeley and Joseph Priestly, had already attained to a similar conviction.

Boscovich, the Italian savant, many years ago pro-

pounded the doctrine that the old notion of ultimate and indivisible atoms is fictitious, and that what we call matter is resolvable, in its last analysis, into *points* of dynamic force. Faraday supports this declaration, demanding: "What do we know of an atom apart from force?" This reasoning leaves matter divested of all positive character, and of every physical quality usually attributed to it. A point has neither magnitude nor dimension; and matter, in such case, disappears altogether from the world of time and space, to subsist entirely in the realm of Force. It is dynamic—endowed with power, possibility, capability. But that which is dynamic is not originaive, or even capable of subsisting by itself. It is negative, and thus receptive of the positive *kinetic* or energising force, and by virtue of interblending with it becomes the *material* or maternal principle that gives external existence to things. Thus Nature is mother of us all, but not our father. Her laws are unchangeable, but they are not of her making. The Sower of the universe went forth to sow, and only the seed which he cast forth ever germinated into created being.

It does not appear so very certain that each condition has its limitations which may not be overpassed. We may justly question whether the quantity of matter in the earth or elsewhere is precisely determined; the weight and dimensions certainly are not. Faraday shows that we may cast into potassium oxygen, atom for atom, and again both oxygen and hydrogen in a twofold number of atoms; and yet with all these additions the matter will become less and less in bulk till it is not one-third of its original volume. A space which would contain 2,800 atoms, including 700 of potassium, is filled by 430 of potassium alone. Lockyer goes farther, and changes the form of the very metals themselves. Placing copper under the voltaic current, he ren-

dered it volatile; and afterward made it appear by means of the spectroscope, transmuted into calcium. Nickel was thus metamorphosed into cobalt and calcium into strontium. In India are men of skill who carry this work to greater certainty, who will add a larger amount of baser metal to gold, and then seemingly change all into gold, losing not a grain in weight. Significantly, there must be gold in the crucible with which to begin the experiment.

It may also be asked whether matter did not become such from the prior substance, whether it may not again cease to be matter; and further, whether the *elements*, as they are usually denominated, do not themselves undergo transmutation. The analogies of nature do not sanction the idea of sameness in its several departments. We have no absolute warrant for asserting that gold has always been gold, silver always silver, iron always iron. Gold grows and increases in its matrix of quartz, and lead will disappear under the galvanic current. The affinities of chemical atoms, and their variableness, indicate the elements to be compounds of simpler material; and if this be so there can be but very few primal forms of matter—enough simply for the holding of force and enabling its evolution into the world of nature. It is not amiss therefore to suppose that matter is incessantly moving onward in a circle, emanating all the time from spiritual essence and reverting thither again.

We are thus afforded the amplest reason and opportunity for an honest and sincere acknowledgment of the Supreme Being, both as the will which energises and the mind that directs. However natural forces may be installed in full possession of the universe, the Divine Will is prefixed to it as its source and origin. In the conceptions of creation and evolution mind is first and rules forever. We can suppress the conscious-

ness of this fact only by the suppressing of consciousness itself. We also recognise the truth that that which is subjective must have its objective coeval and inseparable from itself. Infinite Love will extend its energy to an intelligent creation, and demand to be reciprocated. Such is the going forth in creative operation, and such again the returning in evolutionary manifestation, aspiring to be the complement of the other.

Emanation is accordingly prior and causative of evolution. "All things are out from God," the great Apostle declares. "Every one who thinks from clear reason," says Emanuel Swedenborg, "sees that all things are created out of a substance which is substance in itself; for that is being itself, out of which everything that is can have existence; and since God alone is Substance in itself, and therefore Being itself, it is evident that from this source alone is the existence of things." Thus creation has by no means proceeded upon the ground of naked omnipotence, or resulted from a simple *fiat* of the Almighty speaking entity out of non-entity, but from the very central source of existence. God has created the universe, not out of nothing, but out of himself. The word or Divine Light became flesh—the creative energy—and tabernacled in us.

"In Nature," says Schelling, "the essence strives first after actualisation, or exhibition of itself in the particular." Life is universal in all the world of material substance. Solely because of this, there exist force and matter, created things and energy; all which otherwise could not have being. Every minute particle has the measure of life peculiar to it; and that life is operative as the polarising principle which we denominate *magnetism*. The universe is thus life-receiving all the way through; even in the stars, stones and corpses. Any thing *really dying* would pass into absolute nothing that very moment.

We can form no idea of an atom or nucleus apart from its inhering energy. As all plants and animals are constituted corporeally of solidified air, so, by analogy of reasoning, matter is the product of solidified forces, as in the parable of the *Genesis* woman was produced from the Adam. If we can conceive of spirit or mind as *positive energy* and that it can in some arcane way become objective and reactive, we may form the concept of the source and originating of matter. One solitary particle would be nucleus sufficient for the objectifying of force and expansion into the infinite dimensions of the universe. Life operates in the mineral under the form of *polarity* and disposes every molecule in its relative position to others, exhibiting the phenomena of chemical affinity, shaping crystals and even producing shapes in perfect symmetry resembling trees and other vegetable structures. Such figures are readily produced with every flash of lightning, and with every electric discharge from a Leyden jar. In organic bodies of the vegetable kingdom, again the cellular tissue is sometimes found to be arranged with geometrical accuracy like bricks in masonry, cells in the honey-comb, or air-chambers in plants, as though they had crystalised in such a manner. Nor do they excell in geometry alone; but in the arrangement of their blossoms, the form of the corollas and enumeration of sepals and petals, there exist methods which combine number and form. Thus, in the beginnings of nature, God geometrises and exhibits design and purpose.

In the plant we further observe the principle of polarity the evolution of a double stem, the one growing downward and the other upward. We may also observe somewhat of an instinct impelling the roots to reach out for water and nourishment, and the branches to seek the sunshine; and the stalk itself is fashioned somewhat after the analogy of the spinal cord, with its

outgrowing nerves extending in various directions. In the animal kingdom the same energy operates by similar laws. The instinct which induced in the vegetable a growth in the directions where light, warmth and moisture were to be obtained, is here developed further as appetite for food; and it also differentiates into various other forms, as the fear of danger, apprehension of famine and inclement weather, and in affection for offspring.

The organic world is likewise itself an active participant in the creative operation. The plants do not, so far as can be ascertained, derive their principal supply of carbon from the earth or atmosphere in that form, but have the function of making it from other elements or principles. Aerial planets when burned are found to contain potassium, although that mineral is not known to exist in the air or rain; and iron occurs in a like unaccountable manner in the blood of animals. Shell-fish, the corallina and other denizens of the sea have a framework chiefly consisting of carbonate of lime, although there is hardly a trace of lime in sea-water, except perhaps at the mouth of rivers. In fact it may safely be affirmed that the coralline product of but a few years' growth contains a greater quality of carbonate of lime than all the lime that has ever been found or existed in the broadest or deepest seas. The snail produces the lime that composes its shell; and the land-crab is often found casting off its covering upon the ground and then creating a new one, while wrapped in a few leaves that are entirely destitute of this substance. The egg of the bird has no lime in its yoke and albumen, and yet there is developed by incubation a framework of bone containing a larger quantity of that material than exists in the shell itself, so that the new formation is from elsewhere. The minute beings called *Foraminifera* produced the white marble of which Paris is built. The

diatoms are makers of flint. Their work exists under the city of Petersburg in Virginia, and Professor Ehrenberg discovered beds of living flint producing creatures, the *Diatomaceæ*, sixty feet in depth under the city of Berlin. The notion of transmutation, which superficial readers and reasoners have so frequently attributed to the Alchemists and other philosophers of the Middle Ages, it may thus be seen, is abundantly realized in the physical operations of the material world. Nature is a greater magician in her processes than any thaumaturgist on record.

Thus, we perceive, that Creation from the simplest monad to the highest animal is characterised by manifold metamorphoses, and Development has innumerable gradations. Polarity is manifested by attraction and repulsion, producing chemical affinity, and even causing the mineral to assume, if not approximate to, the conditions of the vegetable. It induces the plant to exhibit the similitude of animal instinct; and in the animate races it expands into corporeal sensibility. It even forms and gives direction to our likes and dislikes; we are attracted to some as possessing affinity of nature and disposition to ourselves, and repelled from others as antipathic and inimical. These natural safeguards are common to human beings and the animals alike, and it is not often prudent or wholesome to disregard them.

In this stage of its development life has become more than the mere existing. It is characterised by desires, impulses and emotions. The various combinations of these, in the several forms of affection, hope, joy, contentment, and the opposite of hate, fear, anxiety, jealousy, anger, grief, melancholy, make up our moral being. The normal equilibrium of this department of our nature constitutes health and mental soundness, and its disturbance results in bodily disorders and insanities.

The mind appears, therefore, so far as this reasoning seems to imply, to be an expansion and exaltation of the vital force, and an endowment of the animal races as well as of human beings. The psychic nature is correspondent to the corporeal. Its manifestations are in strict analogy to bodily conditions, and the organic forces are correlative with the common forces of what is denominated the inorganic world.

The order of creation and development on this earth appears almost uniformly to have been in regular succession from forms that were rudimentary and imperfect to those that were more and more perfect, and from general types to specific groups and races. It seems to be a history beginning in the Laurentian rock-formation, perhaps with the diatoms that still exist in our time and carry on operations as they did in that period so infinitely ancient. Numerous cycles have passed since that, during which plants and animals have lived in the different stages of development; generally perishing with the term of geologic and climatic conditions in which they were produced, although many types and species have remained till our own day. The general law, if we call it so, appears to have fixed the producing of animals and vegetation adapted to the conditions of the period or cycle of time, and of course their extinction as the conditions, became changed beyond the power of adaptation.

What is denominated *special creation*, is a notion now generally discarded. The Duke of Argyll, perhaps almost the latest scientific champion of the former orthodoxy, declares that he does not believe that every separate species has been a separate creation. Yet every thing, as we observe it, produces its like, or nothing. Not a type has changed since our earliest recorded history; man, beast, bird and insect are the same now as when the oldest nation was founded. Embryology,

which many cite as evidencing the truth of evolution, follows nevertheless an uniform career, always by like causes and with invariably the same results. The thorn-bush never yields a grape, and the thistle is perpetually barren of figs. Baboons do not blossom out into men, nor chimpanzees into statesmen and philosophers, or even into the rudiments of such. Even protoplasm never is formed except from its parent living material. Nor does the struggle for existence, so characteristic of all animals that subsist by violence and rapine, ever exalt or modify their nature. Change of habit generally more or less enfeebles the vital energy.

Creation, however, is not a matter simply of centuries, ages, or even cycles ago. It dates not with a beginning in time, but only with our origin in the Creator. It is a process in constant operation. If any race now existing and necessary to the purposes now in force should be extirpated by some catastrophe, then the same causes which first introduced it into life would again operate to bring it forth anew. Indeed that which sustains existence is the same as that which originated it. We may not know how the species of plants and animals began, but that they were produced by the same force or law which continues them. Matter or *maternity* pertains to Nature, but everything else is God. Nothing is evolved except because it was first involved, and development in ascending relations is the sequence and effect of an overruling purpose.

Perhaps the races of one geologic era have fitted the earth for occupation by their successors; perhaps, as every individual requires a mother, the physical organism of one species may have become, in the fullness of time, in some occult manner as a maternal parent of the next—the agency by means of which the Divine Creator produced a new and superior one. At any rate, every cycle and period has had its own races, fauna and flora,

and there has been the repeated genesis of new forms of life. Every type coming into existence has continued by inheritance unchanged till it had its day. Dissolution has followed creation, and we know of no new production since Man appeared. Here we are introduced to a new being, qualities and character which no animal possesses, and to which they may not attain.

The mental department of the human constitution extends far beyond the sphere of the organic, psychic and vital forces. There are faculties transcending these, to which these are subservient. While therefore it is not unusual to speak of the mind as comprising the disposition and inclinations, we nevertheless take likewise the more exalted sense of the term, and so understand it as having a broader scope of meaning and denoting a higher nature. It also includes the memory, understanding and imagination. These are qualities which animals do not possess; they are peculiar to human beings alone. Hence, the animal, however exquisite its sensibilities and other endowments, is a world apart from man. Curiously enough, the history of its brain is so unlike that of the human being as to show no arrest of development, but perpetual diversity. There is no connecting chain between the two, nor even the portions which a missing link might serve to unite, but a gulf immeasurable beyond all our powers to span. There was from the first an intellect capable of direct cognition and reason, able to acquire knowledge, preserve it and communicate it to others. Thus he was little less than the angels, invested by his Creator with honor and majesty, and made chief over the animal tribes.

Modern Science, despite the materialism and even atheism which some of its votaries affect, is compelled to accept these conclusions. All that can be signified by a material force is a force acting upon material substance

and producing its own proper effects. All our conceptions of its nature are formed on our own consciousness of living effort, and energy called forth at the bidding of the will. All kinds of force are forms of one grand central principle. Sir John Herschel, impressed by this conviction, declares of gravitation which seems as purely physical as any, that it is but reasonable to regard it as the direct or indirect result of a consciousness or will existing somewhere. This concept is a wide divergence from superstition toward the effulgence of the sublimer truth. All through nature is harmony and evident purpose, indicative of supreme will and intelligence at one with energy. We are thus confirmed in that faith, or higher perception, by which it is apprehended that the cycles of eternity are arranged by the ordering of God, so that the things which are corporeally visible to us come into existence from sources that do not pertain to the phenomenal world.

The twofold aspect of our mental and psychic being is in perfect analogy to the structure of the body. Plato affirms that the immortal principle of the soul was originally with the Deity, and that the body was made for its vehicle; but that there was also a soul of mortal nature, subject to the affections of desire, suffering, temerity and fear, anger hard to be appeased, and hope. The two psychic natures are kept distinct by being assigned to different parts of the physical structure, the inferior soul to the body and the nobler soul or intellect to the head, which he declares to be "man's most divine organ and the ruler of our entire composition."

The organic conformation of the body strikingly verifies this delineation. There are two distinct nervous structures corresponding to the twofold psychic qualities. The ganglial or sympathetic system belongs to the interior organism of the body, directing and controlling the vital functions of nutrition, respiration,

the circulation of the blood, calorification, grandular action, and, in short, every operation that gives us simply the notion of physical life. The solar ganglion at the epigastrium is the centre of this entire structure, the first in the order of evolution in embryonic life; and all the various parts of the body in their several degrees of differentiation, appear to be outgrowths more or less directly from this beginning. It is placed in the very region at which, according to the great philosopher, the impulsive or passionate nature comes in contact with the sensuous and appetitive propensity; while the chief seat of the cerebro-spinal axis is in the head. This organic or ganglial system is developed in all the lower animal races, and seems to be possessed by them in common with mankind. Instinct is unequivocally its function. This is manifested by the human infant in common with the inferior animals; and it is in no way conformable to the reasoning faculties, or to be modified by cultivation. The mental acts which are instinctive, or what are more commonly called emotional, are all directly associated with the organic nervous centres. Every new phase of life, every occurrence or experience which we encounter, produces its effects directly upon this central organism and the glandular structures. Emotional disturbance affects every physical function. At the fruition or disappointment of our hopes and wishes, or at any affectional excitement, the appetite for food is disturbed, we become languid and gloomy, or buoyant and cheerful. There is an analogy and also a close connection between every malady of the body and some type of mental disorder, suggestive of causation and effect. The passions, fear, grief, anger, and even sudden joy, will at once involve the vital centres, sometimes even paralysing the organic nervous system, disturbing or interrupting the normal glandular func-

tions, and producing results more or less dangerous to life itself.

The brain, or more comprehensively, the cerebro-spinal nervous structure, is the organism in which man exceeds the measure of the animal kingdom. To it pertain sensation, thought and the intellectual faculties. Its evolution appears to be in strict analogy to that of the body. The *medulla oblongata*, or more probably the olivary ganglion, is the beginning of the whole structure, and exhibits in its development the law of polarity as distinctly as the seed of a plant or tree. In one direction it sends forth the rudimentary cells which becomes the spinal column and nerves, and in the other the fibrous projections, which in due time change to the chain of ganglia denominated the *common sensorium*. The eyes, and ears, and the organs of smell, taste and feeling are outgrowths, or we might say antennæ of these ganglia; they proceed from the medulla, and the optic thalamus is their common register. The whole sensory nervous system reports all the impressions which it receives at this point. Thus the medulla conforming to the analogy of the solar ganglion and plexus, is at the centre of the cerebro-spinal system, imparting its energy to all its parts, enabling the organs of special sense, the nerves of motion, the lungs, and even the brain, to perform their several functions. It is the indicator, showing accurately and unerringly the normal or morbid conditions of the whole body, and guiding the sagacious diagnostician in his enquiry.

Superior to all, and the end for which the whole corporeal structure exists and of which it is the agent and minister, is the brain itself. It is accordingly prior to all in purpose and last of all in development. Here mankind and the animal races, however closely they may have been affiliated before, now part company forever. Whatever transitions have been made in the var-

ious departments of nature have all taken place with reference to the consummation. This, as we have all been taught from our oracles of religion, is the creating of man in the image and after the ideal of the divinity. Perhaps, however, it is more properly the evolution.

We may reasonably believe that we will yet exceed the limitations which seem to surround us. There are more endowments for perception than the five senses that are commonly enumerated. Even the sense of touch is something more than mere feeling. We find a susceptibility to heat and cold which is altogether beyond it; we are conscious of the presence of individuals in our vicinity, when the eyes and ears are closed, and perceive by merest contact whether they are men or women. The revelations of animal magnetism disclose a faculty analogous to sight without the agency of eyes, and hearing without the employing of ears. The mysterious *khabar* of the Orientals appears to have its place in the category of human faculties. Thought is transferred from one person to another without passing through the required channels of sense. We exceed the limitations which time and space seem to interpose, and which have been generally regarded as beyond the range of our physical organs. Prophetic vaticination has been the faith of human beings in every age of the world, and its foundation of fact has manfully resisted the assaults of disbelievers. The Hebrew story of the prophet Elisha, who told the Israelitish king the secret plots and machinations of his Syrian adversary, is amply corroborated in the traditions of every ancient people. There has always been anxiety in human beings to supplement their powers. Even the mystic ladder of Jacob would have failed of its importance except that its top was in the heavens, and the angels descended it and went upward again. We may call this superstition, but this is only the exercise of an oversense.

The human soul has faculties, more or less dormant, which surpass the electric wire and the marvellous possibilities of the photophone. There are and always will be manifestations in this world, both phenomenal and entheast, from the region beyond, which those who are wise will understand. The sensibility which exists more or less in relation to spiritual beings and occult forces, will doubtless enable us to find the key to the whole matter. "Besides the phenomena, which address the senses," says Professor Tyndall, "there are laws, principles and processes which do not address the senses at all, but which can be spiritually discerned."

Nature exists because of divinity, and will never be perfected till divinity shall be evolved. Man, with his divine endowment and possibilities, runs his prescribed career in this world, and likewise in other forms of existence. We may take for certainty that from the first he has been a rational, thinking, intelligent being—always with the ability to know, to observe, to remember, to contemplate, and to speak in words that are symbols and expressions of thought. "Surely," said the sage Aliheva, "a divine spirit is in man: and the inspiration of the Mighty One maketh them intelligent." He came into this world not as the offspring of any beast aping humanity, or with any inheritance of degradation, but as the creation and counterpart of the Supreme Divinity.

He exceeds the measure of any paragon of animals; and his every instinct and appetite, however closely resembling those of the inferior races, is capable, as theirs is not, of an exaltation and refinement that lift it above the order of the animal realm. He always, as a consequence, possessed the genius of civilization, that aptness for life in society of which the perfect conception is the abnegation of selfishness, the intuitive perception of truth, and the lofty sentiment of veneration.

The archaic belief, itself probably an intellection, that human souls are so many beings that have descended from the supernal world into the conditions of time and sense, was very apt and full of truth. The statement in the *Book of Origins* narrates the story: "The Supreme Divinity formed man—dust from the earth, and breathed into his nostrils the inspiration of life; and man is a living soul." It was first the ideation, then the combining with objective substance. Such is the nativity of humankind in this world of time and sense, and his development will always be in keeping with it. That which cometh down from heaven is the same that ascendeth thither. The draught of the water of Oblivion which shall extinguish the thoughts and desires of earth-life will quicken the remembrance of our real being and existence.

LIVES OF THE PHILOSOPHERS AND SOPHISTS.

BY

EUNAPIOS.

Translated from the original Greek.

AIDESIOS.

Aidesios of Kappadokia succeeded Iamblichos as Master of the Platonic School. He came of a good family but one that was by no means wealthy. His father therefore sent him to Greece in order that he might acquire a practical, money-making training. When Aidesios returned his father thought that he had found a treasure in him, but soon discovered, greatly to his disgust, that his son had studied nothing but Philosophy, and therefore drove him from home. He followed him, exclaiming, "What does Philosophy profit you?" "A

great deal," replied Aidesios, turning and kneeling down. On hearing this his father recalled him, and admired his constancy. Having now full faith in his son he allowed and encouraged him to pursue his philosophic studies. He sent Aidesios before him, so to speak, and followed, rejoicing as if he was the father of a god rather than a mortal man. Aidesios having attended the instructions of the noted teachers of Kappadokia, and gained wisdom by experience, finally went to Syria and attached himself to the famous Iamblichos. Seeing Iamblichos and hearing him speak he was fascinated by his discourses, and continually desired more instruction. In the end he was not much inferior to his great teacher except in the science of divination. Of Aidesios' attainments in this science we can say nothing, as he concealed it on account of the dangerous times: for Constantine then reigned, and magnificent temples of the gods were being destroyed and christian churches erected in their places.* It is probable therefore that the initiates were inclined to and practiced a certain mystic silence and hierophantic taciturnity. The writer, a pupil of Chrysanthios from his childhood, could scarcely learn the interior mysteries of philosophy and theurgy in twenty years, so great a labor was it to bring the philosophy of Iamblichos within our apprehension, and to adapt it to the time. When Iamblichos left the mortal

*Constantine having murdered his son, and committed many other atrocities, "went to the priests to be purified from his crimes. But they told him that there was no kind of lustration that was sufficient to clear him of such enormities. A Spaniard, named Aegyptius, very familiar with the court ladies, being at Rome, assured Constantine that the Christian religion would teach him how to cleanse himself from all his offenses, and that they who received it were immediately absolved from all their sins. Constantine no sooner heard this than he easily believed it and, forsaking the rites of his country, embraced those which Aegyptius offered him."—Zosimos lib. II.

The nominal conversion of Constantine did not reflect any credit on Christianity. He was one of the worst of imperial villains, and his *conversion* did not change his character, which was that of a heartless and unscrupulous despot.

body his disciples dispersed to every quarter, and none was unknown and without fame. Sopater, the most eloquent of all, on account of the aspirations of his nature and magnitude of soul was not content to live with other men, but went to the imperial court, thinking that he might be able to control and moderate the ferocity and bigotry of Constantine by reason. He attained to so much wisdom and oratorical power that the Emperor was won by him, and in public assemblies honored him by seating him on his right hand—something which it is almost incredible to hear of or see. The courtiers were disgusted that the Court should learn philosophy, and determined to destroy Sopater, and as the Kerkopes sought an opportunity not only to capture Herakles asleep but likewise watchful Fortune void of reason,—so the courtiers in secret counsels and meetings omitted no part of villainous schemes and devices to effect their diabolical designs.

In Athens, though it was governed by the multitude, there was no one who dared to accuse the ancient and great Sokrates, whom all the Athenians thought to be a living image of wisdom, until the rabble were wrought up to madness by intoxication and all night Bacchanalian feasts, and dominated by jests and contemptuous folly, and the licentious and dangerous passions of the human soul. Aristophanes first aroused the populace, inciting their corrupted minds to scoffing and licentious songs, and familiarized the vast audience in the theatre with the skipping of fleas and dancing of clouds instead of the instruction which Comedy is wont to afford in the form of amusement. When the demagogues saw that the people were ready for any piece of folly or mischief, certain of them framed an accusation and dared to bring an indictment against Sokrates. For this act of gross injustice the whole Athenian people was punished, after the death of the Sage. It is a fact,

shown by the history of the times, that after the judicial murder of Sokrates nothing worthy of note was done by the Athenians but that the city decayed, and with it all of Greece. Thus a somewhat similar fate befell Constantinople on account of the infamous treatment of Sopater. For formerly Constantinople, the ancient Byzantium, supplied the Athenians with corn, and the quantity brought hither was extraordinary. But now despite the fact that all the ships of Egypt, Asia, Syria, and Phoenicia, and of other nations, bring great quantities of corn almost every day, the supply of food is not sufficient to satisfy the drunken people whom Constantine has brought here* by depopulating other cities, to engage in debauchery and shout his praises in public places, seeking applause from the ignorant and vulgar, and a perpetuation of the memory of his name from people who through their ignorance and folly can scarcely sound it but by long practice.†

On account of the location of Byzantium no ship can easily enter its port unless a strong south wind is blowing, and this wind was often lacking by reason of the nature of the seasons. On one particular occasion it was lacking, and the populace, excited by famine, assembled in the theatre, and there was a rarity of drunken plaudits, and accordingly great imperial mortification. The old courtiers seizing the opportunity exclaimed: "Sopater whom you honor has bound the winds by his magic wisdom, which you so highly praise, and for which you have accorded to him royal places." Constantine hearing this and being persuaded thereby ordered that Sopater be put to death, which order, by his malicious enemies was executed almost sooner than it was given. The cause of all this evil was Ablabios, the eparch of

*i. e. Constantinople.

†Constantine filled his new city with barbarians, many of whom were almost or entirely ignorant of the Greek language.

the imperial court, who hated Sopater because he was more honored than himself.

As it is my avowed intention to record the lives of learned and famous men, and to note concerning them whatever has come to my knowledge, it will not be out of place to say a few words about their enemies. Ablabios, who caused the murder of Sopater, was of a most obscure family, and on his father's side of very low origin. There is a certain story afloat about him, which is generally believed. It is said that an Egyptian, one of those skilled in astrological science, coming to the City—the Egyptians are insolent and captious in public abroad having been educated at home to be so—entered an inn, and being very hungry and thirsty from his long trip, ordered sweet wine to be set before him at once, and ostentatiously displayed his money. The hostess, seeing a good customer, began immediately to serve him. Now it happened that the hostess was likewise a midwife, and as she brought the wine to the Egyptian one of her neighbors came running in saying, "your friend and relation will be in great danger from child-birth unless you come to her aid." On hearing this she hastily left her customer, and went to the woman. After she had discharged her duties as a midwife she returned to the Egyptian, who was very angry because she had left him. But when she told him the cause of her absence he seemed more anxious to hear about the child's birth in order that he might cast its horoscope than to satisfy his appetite. When he had ascertained the exact time of birth, and had made his calculation, he exclaimed: "go and tell the woman that her child shall be but little inferior to a king." Having said this he drank his wine, and gave his name to the woman. The child born was named Ablabios, and he became indeed a ball (toy) of fickle Fortune, for he ruled the Emperor to such an extent that he instigated him to order the murder of

Sopater—an act of greater folly as proceeding from an emperor supposed to be at least intelligent, than the execution of Sokrates which was done by an irrational and licentious mob which temporarily ruled Athens. Constantine therefore honored Ablabios and was punished for it; in what manner he died is described in the account of his life. He left his son, Constantius, to be governed by Ablabios and he reigned with his brothers, Constantine and Constans. These matters are more fully set forth in the life of the divine Julian. When Constantius assumed the government of that part of the empire which had been assigned to him—which extended from Illyria to the East—he deprived Ablabios of his authority, and provided himself with another prime minister. Ablabios retired to a place in Bithynia where he had formerly erected royal buildings and laid out grounds for his rest and pleasure—men wondering (ignorantly) that he did not care to govern. Constantius soon sent messengers with letters, accompanied by a cohort of soldiers, to Ablabios; they delivered the royal letters to him with all reverence, kneeling as is the Roman custom when the Emperor is addressed. Ablabios, expecting new preferment, received the letters with great pride and haughtily ordered the messengers to present the purple robe of honor. They replied that the bearers of it stood without. He imperiously directed that they be admitted. The soldiers rushed in, and, instead of a purple robe, gave him a purple (bloody) death, cutting him in pieces as if he was an animal butchered for public consumption. And thus the fortunate Ablabios was punished for the foul murder of Sopater. These things thus happening, and divine Providence not forsaking mankind, Aidesios alone of the illustrious philosophers remained. He trusted to a certain prophecy given in answer to prayer in which he firmly believed. It came to

him by means of a dream, in this way: a god appeared in response to his prayer, and uttered certain things in hexameter verse. On awakening he endeavored to recall the words but in vain, as the sublime and celestial revelation had escaped his memory. He called his little boy, intending to wash his eyes and face. The child exclaimed that his father's left hand was full of letters. Aidesios looked, and at once understood that it was a divine thing. Reverencing his hand and the inscription thereon, he found on further examination the following oracle:

By destiny this life is given to thee
Eternal fame, if thou a rule wilt be
'To young mens minds that Cities doth frequent
And to the school of Sapience are bent.'
But if in fields an Herdaman thou wilt be
The Gods that way wilt also honor thee.*

Desiring to follow what he considered the better way he procured a small house in a retired part of the country, and became a shepherd. But his fame was not concealed by this manner of living, and crowds of pupils impatient to learn flocked to him, clamoring like dogs around their prey, and threatening to tear his house to pieces if he did not impart his wisdom to them, instead of allowing it to be hidden amidst mountains and forests, as if he was neither a man nor had a human form. Moved by these words and deeds he abandoned his secluded, pastoral life and took the worst way. He left Kappadokia, giving the care of his district to Eustathios, a man allied to him by genius, and went to Asia, the whole country demanding his presence. He established

*The old (1589) version of the Oracle is given. This translation, taken as a whole, is very disappointing and imperfect. Whole sentences are omitted, and wrong interpretations are common. The translator's knowledge of Greek was indifferent, and his acquaintance with Philosophy was worse than indifferent.

his abode at the ancient Pergamos, whither his great fame drew alike Grecians and natives.

Concerning Eustathios, it would be impious to omit what may be truthfully said of him. It is acknowledged by all that this man was of good appearance, and most eloquent. For on his tongue and lips was such persuasiveness that it was apparently the result of magic power. There was such a melody in his words, and it was so effective, that those who heard his voice and discourses forgot themselves, like men who had eaten of the lotus, and were carried away by the melody of his orations. So that he was almost as powerful as the entrancing Syrens. Wherefore even the Emperor, though given to the reading of Christian books, ordered that he be sent for when it was believed that a serious war with the king of Persia was imminent, who had besieged Antioch and greatly afflicted it by his dartshooters, and having captured the tower of the theatre by a sudden and furious onslaught had killed an immense multitude of the spectators. At this stage of affairs when an adroit and eloquent ambassador was sorely needed the courtiers did not hesitate to recommend to the Emperor a man adhering to the Hellenic religion,† and a philosopher, though former emperors were accustomed to select for embassies a noted military leader, prefect of the camps, or some other prominent official. It happened, however, there being an extreme necessity, that Eustathios by common consent was considered the wisest and most fit man for the occasion, and the Emperor accordingly commanded that he be sent for at once. Such a stream of eloquence flowed from his lips in the imperial presence that the Emperor conferred great honors on those who had specially suggested to him that he avail himself of the services of Eustathios in this emergency. Several of the court officers voluntarily accompanied him on the

†i. e. a non-christian.

embassy, desiring to know more of him, and to see what effect the eloquence of the man would have on the Barbarians. When they arrived in Persia it was reported, and truly, that Saporess was very tyrannical and that it was difficult to procure access to him. An audience, however, was finally granted to Eustathios as an Ambassador and the king, though he admired the gravity and mildness of his demeanor, yet tried in many ways to irritate and confound him. But when he heard his gentle and mellifluous voice, and elegant and well put arguments the tyrant was captivated by his discourse, and ordered him to proceed. Shortly afterwards the king went to dine, and invited Eustathios to partake of the royal banquet. He obeyed, and, during the feast, worked so effectively by rational discourse on the mind of the King, who was naturally inclined to virtue, that it needed but little to make him abandon his crown and precious stones and costly robes, and royal position, and put on the simple, philosophic cloak of Eustathios. So great a demolition did Eustathios make of corporeal pleasures and so vividly did he point out that the lovers of the body obtained infelicity! But the Magi who were present, declaring that Eustathios was a magician, soon overthrew the good resolutions of the king, and persuaded him to answer (insultingly) the Roman emperor to the effect that he wondered that having so many worthy men about him, he should send as ambassadors those who differed in nothing from accomplished slaves.*

The success of the embassy was greater than any one expected. In regard to Eustathios, however, I happened to know that all Greece ardently desired to see him, and made vows to the Gods for his safe return. The oracles corroborated the predictions of the astrologers about this matter. When it was evident that they had failed,

*An account of this embassy is given by Ammianus Marcellinus (lib. XVII. 5. 14.)

for he did not return, the Greeks sent to him an embassy selecting for it men renowned for wisdom. The purpose was to inquire of the great Eustathios as to the reason why the thing (*i. e.* his return) indicated by the omens did not come to pass. On hearing these distinguished and famous men Eustathios decided to fully examine and test the matter submitted to his judgment, and inquired as to the magnitude, color and form of the signs. Then, smiling on them in his customary manner when he had *heard* the truth,—for falsehood not only stands external to the divine choir but likewise to intuitive reason,—he said, “but these things do not predict my return.” And he added: “the signs of my felicity which appear are more obscure and important,”—a remark which in my opinion indicates that he was superior to ordinary humanity.

Sosipatra, the wife of the famous Eustathios, so far surpassed her husband in wisdom that his glory was as it were obscured. It is right to speak of this woman in the lives of learned men, so great and widely-diffused was her fame. She was born in Asia near the city of Ephesos, where the river Kayster flows and gives its name to the land. Her family was noble and wealthy, and even when a child she augmented its good fortune so great a respect did her beauty and modesty excite. When she was five years old two men, each beyond the prime of life, and one older than the other, having long wallets and bags on their backs, came to her father's farm, and persuaded his tenant (something that was easy to do) to allow them to take charge of the vineyard. The product of the vineyard under their management was great beyond every expectation. The master coming with his daughter, Sosipatra, wondered at the abundance of the fruit, and considered it miraculous. He invited the two men to his table, and treated them honorably and liberally, and reproached his servants that

their labor did not produce the same result. The venerable men partook of true Grecian hospitality, and were captivated by the extraordinary beauty, grace and modesty of Sosipatra. Being grateful for the kindness shown them, they said: "Occult and arcane things we keep to ourselves, and the marvellous yield of the vineyard so highly praised by you is a thing of no consequence and a trifling exhibition of our power. But if you desire a return for your generous hospitality, not pecuniary, nor evanescent thanks, but a gift superior to you and your life, whose fame will reach to the stars, permit us to be true fathers and educators of this Sosipatra for five years. During this time fear nothing for the safety and health of your child, but be cheerful and confident. Neither give heed to the cultivation of your farm during these five years, for the ground will of itself produce riches for you. And your daughter will not be like common mortals, but you will conceive a much higher opinion of her. Therefore, if you are well disposed, receive with open hands what we have offered, but if you have any suspicions of our intentions, consider that we have said nothing." The father, struck with astonishment, without a word committed his daughter to their care, and calling his tenant, said: "Whatever these old men require give it to them, and do not interfere or meddle with any thing which they may do." The next morning he departed before daylight, as it were secretly abandoning both his daughter and his home. But they—whether heroes, dæmons, or of a more divine race—took charge of Sosipatra.* In what mysteries they initiated the maiden, and by what means they made her similar to the gods, no one knows.

The five years passed. The predictions of the old men as to the spontaneous fertility of the soil had been

*According to the Grecian Theology there are four species of rational animals, viz.: gods, dæmons, heroes and men.

abundantly verified. The father came to reclaim his child, and did not recognize her, on account of the growth of her person and the increase of her beauty. Neither did Sosipatra know her father, he saluting her with great reverence, as if she was a stranger. When the teachers came, and the table was set, they said: "Ask the maiden anything you please." And Sosipatra added: "Ask, O father, what has happened to you on your journey." He, desiring her to speak, she proceeded and narrated all the incidents and misfortunes of his journey as if she had actually been in the chariot with him—his good fortune enabled him to travel in a four-wheeled chariot, and many accidents happen to such vehicles. Her father not only greatly wondered at her narration, but was struck with astonishment, and believed the maiden to be a goddess. Kneeling to the two men, he implored them to reveal their identity. They, after much hesitation, finally—perhaps it was so ordered by God—acknowledged in obscure language and with heads bent downward, that they were initiates of the Chaldaic School of Wisdom. When the father of Sosipatra heard this he besought them to remain in charge of his estate, and to further educate his child in the divine wisdom. They indicated by nodding that they would do this, but said nothing. And he, as having a certain promise or oracle, rejoiced within himself about a matter of which he was ignorant, and in his soul praised Homer who sung of such wonderful and divine deeds: "And the gods, in the likeness of strangers from far countries, put on all manner of shapes, and wander through the cities, beholding the violence and the righteousness of men."* For he thought that in these strange men he had met with gods. He was delighted with this idea and, while meditating on it, was suddenly overcome by a profound sleep. Meantime the teachers

*Odyss., XVII. 481.

leaving the table, and taking the maiden with them, graciously delivered to her the robe in which she was initiated, to which they added certain other instruments of initiation, and directed her to securely seal the casket containing these things. They likewise gave her certain small books or tablets. She, on her part, honored these men no less than her father. The next morning the teachers went out about daylight, as usual. Sosipatra went to her father, carrying the casket, and informed him as to the great kindness of her teachers. He, having learned from his servants the prosperous condition of his farm, and what remained to be done, called for the teachers but they did not appear, and could not be found. Turning to Sosipatra, he said, "what is the meaning of this?" After reflection, she replied: "Now I understand a remark made by them when they weeping gave these things to me. It was: 'Take heed, O daughter, for we must now go to the western ocean,* but we will return.' This clearly shows that they were dæmons (divine spirits). And thus they have gone, to the place of their destination."

The father, believing his daughter to be an initiate and inspired to a certain extent, permitted her to live in her own way interfering in no manner with her affairs, and well pleased except that he did not like her great taciturnity. When she arrived at mature years, with no other teachers than the two mentioned, she was thoroughly familiar with the writings of the poets, philosophers and orators, and those things which others were scarcely able to learn with much difficulty and arduous labor, she acquired easily, quickly and accurately.

Deciding to marry Sosipatra thought that Eustathios

*Here the phrase "Western Ocean" probably signifies the *Elysian fields*, the abode of departed heroes. Vide Hesiodis *Epy. καὶ Ἱλυ.* 166-173. Wyttenbach's note on this point may be advantageously consulted. This noted scholar and critic corrected and elucidated the corrupt text of Eunapios with great sagacity and admirable success. His emendations in almost every instance deserve acceptance.

alone was worthy of her. Before her marriage, in the presence of common friends, she addressed Eustathios thus: "Hear me, O Eustathios, and you who are present be witnesses of what I say. I shall have by you three children, all of whom will lack apparent, human good, but of real, divine good not one will be destitute. You will leave this mortal life before me, receiving a beautiful and appropriate allotment; I, indeed, will probably receive a superior state. Your choral dance or rejoicing [*i. e.* abode] will be about the Moon.* You will no more serve the body, nor again migrate into body, but will philosophize in the fifth (supreme) essence—this your astral image reveals to me,—but your course of life in the place under the Moon, *i. e.* the earth, will be pleasant and easy. I desire to say something particular about my own destiny but,—here pausing she meditated awhile—my divine spirit (*dæmon*) forbids me." After this declaration, the Fates so ordaining, she was united to Eustathios. Neither did her words differ from immutable prophecies, for things happened in every respect as she had predicted. It may be added, that Sosipatra after the departure of Eustathios returned to her estate near ancient Pergamos in Asia minor, and there remained.

The great Aidesios, on account of the love and reverence he entertained for her, educated her children.

*The Moon is the abode of good demons, heroes, and pious men who have left the earthly sphere. Plutarchos Quaest. Rom. p. 282. A: De Genio Sokratis p. 591. B. *fusius et subtilius De Vultu Lunae* p. 942-945. Porphyrios De Antro Nympharum cap. XVIII p. 18. Iamblichos De Vita Pythagorae Sec. 30. Hierokles Commentario in aurea Carmina p. 312. Eusebios Praep. Evang. III. p. 141, C.

When Sosipatra says that she will receive a superior allotment she means that her abode will not be about the Moon but in the Sun. In respect to the generation of mortals the Sun gives spirit (*νοῦς*), the Moon soul (*ψυχή*), and the Earth body (*σῶμα*). Man therefore experiences two deaths: one in which the body remains on the Earth, and the spirit and soul go to the Moon—the other, in which the soul remains in the Moon and the spirit goes to the Sun.

She taught philosophy at home, and was as it were a friendly rival of Aidesios: their common auditors imbibed with affection and admiration the accurate and logical instruction of the man, and likewise accepted with all reverence the teachings of the woman delivered by a divine inspiration.

Philometor, Sosipatra's cousin, captivated by her beauty and discourses, fell in love with her: contemplating this surpassing woman he was seized by an overpowering affection for her [and by magical arts inspired her with an evil passion for him]. Going to Maximos, who was Aidesios' kinsman and special friend, Sosipatra said: Take heed O Maximos of the passion which dominates me, in order that I may not be afflicted. He asking what affection, and adding, "is it about Philometor?" she replied: "It is about Philometor, and he does not differ from you and others, yet when I see him departing from me my inmost heart burns and is tortured. You must therefore aid me, and thereby demonstrate your friendship." Maximos hearing this was greatly elated, feeling proud as in a manner associating with the gods, since such a divine woman asked his aid and advice. In the meantime Philometor persisted in his intentions. Maximos on his part was strenuous in his efforts to ascertain through the science of augury what species of divinatoy incantation Philometor used, intending to counteract and overthrow his evil work by the exercise of a more powerful magical instrumentality.

To be Continued.

WHAT vitality has the Platonic philosophy! I remember I expected a revival in the churches to be caused by the reading of Iamblichos. And Plutarch: if the world's library were burning, I should fly to save that, with our Bible and Shakspeare and Plato. Our debt to Thomas Taylor, the translator of the Platonists. A Greek born out of time, and dropped on the ridicule of a blind and frivolous age.—Emerson (A Memoir of Ralph Waldo Emerson by James Eliot Cabot, Boston, 1887.)

In our next issue will appear a valuable and interesting paper on "Hebrew and Christian Occultism" by an eminent scholar and thinker.

SWEDENBORG THE BUDDHIST,

OR

THE HIGHER SWEDENBORGIANISM. ITS SECRETS AND
THIBETAN ORIGIN.

Is the title of a valuable occult work just published. The subject matter is presented in the form of a dialogue among men of various races, the Swedish seer among others, citing the occult mysteries inherent in the manifold shells of all expounded philosophies and proving the identity of their substance. One of the great objects of the work is to verify the fact that at least one great seer was in conscious communication with the oriental *Mahatmas* long before the advent of the Theosophical Society, and that these revered souls are hence not a new and strange fiction elaborated in the brain of some marvel-loving individual, but real tangible centres of consciousness, whose benignant and elevating influence is felt by every faithful aspirant after the true "Wisdom Religion,"

"*Kuthumi*" is but one representative of many advanced sages whose actual vital existence is far more real (real in the sense of permanence) than that of the ungrateful ones who now and then, notwithstanding clear evidence, deny them. There are many apostles who in weak hours will falsify like Peter—driven by unfortunate Karma, but this does not affect the nature of Truth, nor resign adepts into oblivion.

Swedenborg, like all who dare to be true, avowed his knowledge of the Masters and maintained their esoteric teachings, although according to the official organ of the Swedenborgian church, titled *The New Church Messenger*, one would consider the seer amusingly exoteric. To-wit: The "New Church" vaunts the fossilized message, "The Lord Jesus Christ is the only God of the heavens and the earth." * * * "The second coming of the Lord is not in person, but is in the opening of the spiritual sense of the word and the establishment of a *new church* on earth. It was effected by a General Judgment which took place in the spiritual world A. D. 1757, and by the revelation of the doctrines of that church through Emanuel Swedenborg, a servant of the Lord Jesus Christ." In view of the above statement, pregnant with the stupid materialism of the age, an interpretation of the great Seer's sayings from a Buddhist standpoint is as refreshing and wholesome as wide, free nature after confinement in a dark, airless cave; as heartstirring as the face of a child after contemplating a well-dried mummy. The style of this work is decidedly epigrammatic, being the masterly sarcasm of Carlyle, with the true homestroke of nature found in Shakspeare. It is at once unique, original and fascinating, forming one of the most interesting vehicles for the higher philosophy that modern writers have produced. There is much about the work that leads one to waver as to the nationality of the author—whether he is a Hindu or a Sweed?—at all events, whatever his *environments* may be, we recognize the earnest soul of the Mystic, who dares to think his own thoughts, who travels the stony road of progress, and whose pen consequently flows with the *elixir* that marks the work of genius, and spurs stagnant mind to thought. He, indeed, is the greatest teacher who speaks the right word at the right time, and among these is the author of "*Swedenborg the Buddhist*."

L. A. O.