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—THE—

PLATONIST,

An Exponent of Philosophic Truth.

EDITED BY

THOMAS M. JOHNSON.

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I should say that the Platonic Philosophy came to mankind for the benefit of terrestrial souls, in place of statues, temples and the whole of sacred institutions; and that it is the leader of salvation alike to the men that now are and to those who shall come hereafter.—Proklos.

THE PLATONIST.

In this degenerated age, when the senses are apotheosised, when materialism is absurdly denominated Philosophy, folly and ignorance popularised, and the dictum: "Get money, eat, drink, and be merry, for to-morrow we die," exemplifies the actions of millions of mankind, there certainly is a necessity for a journal which shall be a candid, bold, and fearless exponent of the Platonic Philosophy—a philosophy totally subversive of sensualism, materialism, folly and ignorance. This philosophy recognizes the essential immortality and divinity of the Human Soul, and posits its highest happiness as an approximation to and union with the Absolute One. Its mission is: to release the soul from the bonds of matter, to lead it to the vision of true being,—from images to realities,—and, concisely, to elevate it from a sensuous to an intellectual life.

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The Platonist.

"Platonism is immortal because its principles are immortal in the Human Intellect and Heart." Truth is the leader of every good both to Gods and men.—PLATO.

ON THE CAVE OF THE NYMPHS IN THE ODYSSEY.

BY

PORPHYRIOS.

Translated from the original Greek.

Concluded.

X. It remains therefore to investigate what is indicated by this narration, whether the Poet describes a cavern which was in reality consecrated by others, or whether it is an enigma of his own invention. Since, however, a cavern is an image and symbol of the world, as Numenios and his friend Kronios assert, there are two extremities in the heaven, viz. the winter tropic, than which nothing is more southern, and the summer tropic, than which nothing is more northern. But the summer tropic is in Cancer, and the winter tropic in Capricorn. And since Cancer is nearest to us, it is very properly attributed to the Moon, which is the nearest of all the heavenly bodies to the earth. But as the southern pole by reason of its great distance is invisible to us, hence Capricorn is attributed to Saturn, the highest and most remote of all the planets. Again, the signs from Cancer to Capricorn have the following po-

sitions: first is Leo, which is the house of the Sun; then Virgo, which is the house of Mercury; Libra, the house of Venus; Scorpio, of Mars; Sagittarius, of Jupiter; and Capricornus, of Saturn. But from Capricorn in an inverse order, Aquarius is attributed to Saturn; Pisces, to Jupiter; Aries to Mars; Taurus to Venus; Gemini to Mercury, and lastly Cancer to the Moon.

XI. Theologists therefore assert that these two gates are Cancer and Capricorn, but Plato calls them entrances. And theologists say of these, that Cancer is the gate through which souls descend, and Capricorn that through which they ascend. Cancer is indeed northern, and adapted to descent; but Capricorn is southern, and adapted to ascent.*

{ *Macrobius, in the 12th chapter of his Commentary on Scipio's Dream, has derived some of the ancient arcana which it contains from what is here said by Porphyrios. A part of what he has further added I shall translate, on account of its excellence and connexion with the above passage. 'Pythagoras thought that the empire of Pluto began downwards from the milky way, because souls falling from thence appear to have already receded from the Gods. Hence he asserts that the nutriment of milk is first offered to infants, because their first motion commences from the galaxy, when they begin to fall into terrene bodies. On this account, since those who are about to descend are yet in *Cancer*, and have not left the milky way, they rank in the order of the Gods. But when, by falling, they arrive at the *Lion*, in this constellation they enter on the exordium of their future condition. And because in the *Lion* the rudiments of birth, and certain primary exercises of human nature, commence—but *Aquarius* is opposite to the *Lion*, and presently sets after the *Lion* rises; hence when the Sun is in *Aquarius* funeral rites are performed to departed souls because he is then carried in a sign which is adverse to human life. From the confine, therefore, in which the zodiac and galaxy touch each other the soul, descending from a round figure, which is the only divine form, is produced into a cone by its defluxion. And as a line is generated from a point, and proceeds into length from an indivisible, so the soul, from its own point which is a monad, passes into the duad, which is the first extension. And this is the essence which Plato in the *Timaios* calls impartible, and at the same time partible, when he speaks of the nature of the mundane soul. For as the soul of the world, so likewise that of man, will be found to be in one respect impartible, if the simplicity of a divine nature is considered,—and in another respect partible, if we regard the diffusion of the former through the world, and of the latter through the members of the body. As soon therefore as the soul gravitates towards body in this first production of herself she begins to experience a

The northern parts, likewise, pertain to souls descending into generation. And the gates of the cavern which are turned to the north are rightly said to be pervious to the descent of men; but the southern gates are not the avenues of the Gods, but of souls ascending to the Gods. Wherefore the Poet does not say that they are the avenues of the Gods, but of immortals,—this appellation being also common to our souls, which are essentially immortal. It is said that Parmenides mentions these two gates in his treatise *On the Nature of Things*; as, likewise, that they are not unknown to material tumult, *i. e.* matter flowing into her essence. And this is what Plato remarks in the *Phædo*, that the soul is drawn into body staggering with recent intoxication,—signifying by this the new drink of matter's impetuous flood, through which the soul, becoming defiled and heavy, is drawn into a terrene situation. But the starry *cup* placed between Cancer and the Lion is a symbol of this mystic truth, signifying that descending souls first experience intoxication in that part of the heavens through the influx of matter. Hence oblivion, the companion of intoxication, there begins silently to creep into the recesses of the soul. For if souls retained in their descent to bodies the memory of divine concerns, of which they were conscious in the heavens, there would be no dissension among men about divinity. But all in descending drink of oblivion; some more, and others less. On this account though truth is not apparent to all men on the earth, yet all exercise their opinions about it; because *a defect of memory is the origin of opinion*. But those discover most who have drunk the least of oblivion, because they easily remember what they had known before in the heavens.

The soul therefore falling with this first weight from the zodiac and milky way into each of the subject spheres, is not only clothed with the accession of a luminous body, but produces the particular motions which it is to exercise in the respective orbs. Thus, in Saturn it energises according to a ratiocinative and intellective power; in the sphere of Jupiter, according to a practic power; in the orb of the Sun, according to a sensitive and imaginative nature; according to the motion of desire in the planet, Venus; of pronouncing and interpreting what it perceives in the orb of Mercury; and according to a plantal or vegetable nature, and a power of acting on body, when it enters into the lunar globe. And this sphere, as it is the last among the divine orders, so it is the first in our terrene situation. For this body, as it is the dregs of divine natures, so it is the first animal substance. And the difference between terrene and supernal bodies—and by 'supernal' I mean the heavens, the stars, and the more elevated elements—is that the latter are called upwards to be the seat of the soul, and merit immortality from the very nature of the region, and an imitation of sublimity; but the soul is drawn down to these terrene bodies, and is therefore said to die when it is enclosed in this fallen region, and the seat of mortality. Nor ought it to

the Romans and Egyptians. For the Romans celebrate their Saturnalia when the Sun is in Capricorn; and during this festivity slaves wear the shoes of those who are free, and all things are distributed among them in common,—the legislator obscurely signifying by this ceremony that through this gate of the heavens those who are now born slaves will be liberated through the Saturnian festival, and the house attributed to Saturn, *i. e.* Capricorn, when they live again, and return to the fountain of life. Since, however, the path from Capricorn is adapted to ascent, hence the Romans denominate that mouth in which the Sun, turning from Capricorn to the East directs his course to the north, Januarius [January], from *Janua*, a gate. But with the Egyptians the beginning of the year is not Aquarius, as with the Romans, but Cancer. For the star Sothis, which the Greeks call the Dog, is near to Cancer. And the rising of Sothis is the new moon with them, this being the principle of generation to the world. Wherefore the gates of the Homeric cavern are not dedicated to the East and West, nor to the equinoctial signs, Aries and Libra, but to the North and South, and to cause any disturbance that we have so often mentioned the death of the soul, which we have pronounced to be immortal. For the soul is not extinguished by its peculiar 'death' but is only overwhelmed for a time. Nor does it lose the benefit of perpetuity by its temporal demersion,—since, when it deserves to be purified from the contagion of vice, though its entire refinement (separation) from body, it will be restored to the light of perennial life, and will return to its pristine integrity and perfection."

The powers of the planets, however, which are the causes of the energies of the soul in the several planetary spheres, are more accurately described by Proklos in his admirable Commentary on the *Timaios* (p 260) as follows: "If you are willing, also, you may say that of the beneficent planets, the Moon is the cause to mortals of nature, being herself the visible statue of fontal nature. But the Sun is the Demiurgos of everything sensible, since it is the cause of sight and visibility. Hermes is the cause of the motions of the phantasy; for of the imaginative essence itself, so far as sense and phantasy are one, the Sun is the producing cause. But Aphrodite is the cause of epithymetic appetites, and Ares of the irascible motions which are conformable to nature. Of all vital powers Zeus is the common cause, and of all gnostic Kronos. For all the irrational forms are divided into these."

those celestial signs which, towards the South, are most southerly, and towards the North, are most northerly; because this cave was sacred to souls, and aquatic Nymphs. But these places are adapted to souls descending into generation, and afterwards separating themselves from it. Hence a place near to the equinoctial circle was assigned to Mithra as an appropriate seat. And on this account he bears the sword of Aries which is a martial sign. He is likewise carried in the Bull, which is the sign of Aphrodite. For Mithra, as well as the Bull, is the demiurges and lord of generation.* But he is placed near the equinoctial circle, having the northern parts on his right hand, and the southern on his left. They likewise arranged towards the South the southern hemisphere, because it is hot; but the northern hemisphere towards the North, through the coldness of the north wind.

XII. The Ancients likewise very reasonably connected winds with souls proceeding into generation, and again separating themselves from it, because as some think, souls attract a spirit, and have a pneumatic essence. But the north wind is adapted to souls falling into generation, and therefore the northern blasts refresh those who are dying, and when they can scarcely draw their breath. On the contrary, the southern gales dissolve life. For the north wind indeed, by its superior coldness congeals as it were the animal life, and detains it in the frigidity of terrene generation. But the south wind being hot dissolves this life, and sends it upward to the heat of a divine nature. Since, however, our terrene habitation is more northern, it is proper that souls which are born in it should be familiar with the north wind; but those who exchange this

*Hence Phanes or Protagonos, who is the paradigm of the universe, and who was absorbed by Zeus, the Demurgos, is represented by Orpheus as having the head of a *bull* among other heads with which he is adorned. And in the Orphic hymn to him he is called *bull-roarer*.

life for a better, with the south wind. This is also the cause why the north wind is at its commencement great, but the south wind at its termination. For the former is situated directly over the inhabitants of the northern part of the globe, but the latter is at a great distance from them; and the blast from places very remote is more tardy than from such as are near. But when it is coacervated then it blows abundantly, and with vigor. Since, however, souls proceed into generation through the northern gate this wind is said to be amatory. For as the Poet says:

Boreas, enamored of the sprightly train,
 Concealed his God-head in a flowing mane.
 With voice dissembled, to his loves he neighed,
 And coursed the dappled beauties o'er the mead:
 Hence sprung twelve others of unrivalled kind,
 Swift as their mother mares, and father wind.*

It is likewise said that Boreas ravished Orithya,†

*Iliad, lib. xx. v. 223, etc.

†This fable is mentioned by Plato in the Phaidros, and is beautifully unfolded as follows by Hermias in his Scholia on that Dialogue: "A two-fold solution may be given of this fable,—one from history, more ethical; but the other transferring us from parts to wholes. The former is as follows: Orithya was the daughter of Erectheus and the priestess of Boreas; for each of the winds has a presiding deity, which the telestic art religiously cultivates. To this Orithya, then, the God was so propitious that he sent the north wind for the safety of the country; and besides this, he is said to have assisted the Athenians in their naval battles. Orithya, therefore, becoming enthusiastic, being possessed by her proper God, Boreas, and no longer energizing as a human being—for animals cease to energize according to their own peculiarities, when possessed by superior causes—died under the inspiring influence, and thus was said to have been ravished by Boreas. And this is the more ethical explanation of the fable.

But the second, which transfers the narration to wholes, and does not entirely subvert the first—for divine fables often employ transactions and histories, in subserviency to the discipline of wholes—is the following: It is said that Erectheus is the God who rules over the three elements, air, water and earth. Sometimes, however, he is considered as alone the ruler of the earth, and sometimes as the presiding deity of Attica alone. Of this deity Orithya is the daughter; and she is the prolific power of the earth, which is indeed coextended with the word *Erectheus*, as the unfolding of the name signifies. For it is the *prolific power of the earth, flourishing and restored according to the seasons*. And Boreas is the providence of the Gods super-

from whom he begot Zetis and Kalais. But as the South is attributed to the Gods, therefore, when the Sun is at his meridian, the curtains in temples are drawn before the statues of the Gods,—oberving the Homeric precept “that it is not lawful for man to enter temples when the Sun is inclined to the south:” for this is the path of the immortals. Hence, when the God is at his meridian altitude, the Ancients placed a symbol of mid-day and of the south at the gates of temples; and for this reason in other gates also it was not lawful to speak at all times, because gates were considered as sacred. Hence, too, the Pythagoreans, and the wise men among the Egyptians, forbade speaking while passing through doors or gates; for then they venerated in silence that God who is the principle of wholes and therefore of all things.

XIII. Homer likewise knew that gates are sacred, as is evident from his representing Oineus, when supplicating, shaking the gate:

The gates he shakes and supplicates the son.*

He also knew the gates of the heavens which are committed to the guardianship of the Hours; which gates originate in cloudy places, and are opened and shut by the clouds. For he says:

nally illuminating secondary natures. For the providence of the Gods in the world is signified by Boreas, because this divinity blows from lofty places. And the elevating power of the Gods is signified by the south wind, because this wind blows from low to lofty places; and besides this, *things situated towards the south are more divine*. The providence of the Gods, therefore, causes the prolific power of the earth, or of the Attic land, to *ascend*, and become visible.

Orithya also may be said to be a soul aspiring after things above, from *αρουω* and *θειω*, according to the Attic custom of adding a letter at the end of a word, which letter is here an *ω*. Such a soul, therefore, is ravished by Boreas supernally blowing. But if Orithya was hurled from a precipice, this likewise is appropriate; for such a soul dies a philosophic not receiving a physical death, and abandons a life pertaining to her own natural choice, at the same time that she lives a physical life. And philosophy is nothing else than a meditation of death.”

*Iliad, lib. xi. v. 579.

Whether dense clouds they close, or wide unfold.*

And on this account these gates emit a bellowing sound, because thunders roar through the clouds:

Heaven's gates spontaneous open to the powers;

Heaven's bellowing portals, guarded by the Hours.†

He elsewhere speaks of the gates of the Sun, signifying by these Cancer and Capricorn; for the Sun proceeds as far as to these signs when he descends from the north to the south, and thence ascends again to the northern parts. But Capricorn and Cancer are situated about the galaxy, being allotted the extremities of this circle,—Cancer the northern and Capricorn the southern extremity of it. According to Pythagoras, also, the *people of dreams*‡ are the souls which are said to be collected in the galaxy, this circle being so called from the milk with which souls are nourished when they fall into generation. Hence those who evocate departed souls sacrifice to them by a libation of milk mingled with honey, as it is through the allurements of sensuous pleasure [or sweetness] that souls proceed into generation, with the birth of man milk being naturally produced. Moreover, the southern regions produce small bodies; for it is usual with heat to attenuate them in the greatest degree. But all bodies generated in the north are large. This will appear by an inspection of the Keltæ, Thracians and Scythians; and the regions inhabited by them are humid, and abound with pastures. For the word *Boreas* is derived from *Bopa* which signifies nutriment. Hence, likewise, the wind which blows from a land abounding in nutriment is called *Boppas* (Borras) as being of a nutritive nature. From these causes therefore the northern parts are adapted to the mortal tribe, and to souls that fall into the realms of

*Iliad, lib. viii. v. 395.

†Iliad, lib. viii. v. 393.

‡The souls of the suitors are said by Homer (Odyss. lib. xxiv. v. 11) to have passed, in their descent to the region of spirits, beyond the *people of dreams*.

generation. But the southern parts are adapted to that which is immortal,* just as the eastern parts of the world are attributed to the Gods, but the western to dæmons. For in consequence of nature originating from diversity, the Ancients everywhere made that which has a two-fold entrance to be a symbol of the nature of things. For the progression is either through that which is intelligible or through that which is sensible. And if through that which is sensible, it is either through the sphere of the fixed stars, or through the sphere of the planets. And, again, it is either through an immortal or through a mortal progression. One centre, likewise, is above but the other beneath the earth; and the one is eastern but the other western. Thus, too, some parts of the world are situated on the left, but others on the right hand: and night is opposed to day. On this account, also, harmony consists of and proceeds through contraries. Plato also says that there are two openings,† one of which affords a passage to souls ascending to the heavens, but the other to souls descending to the earth. And, according to theologians, the Sun and Moon are the gates of souls, which ascend through the Sun, and descend through the Moon. With Homer likewise there are two tubs,

From which the lot of every one he fills,
Blessings to these, to those distributes ills.‡

But Plato in the *Gorgias* by 'tubs' or casks intends to signify souls, some of which are malefic and others beneficent; some rational and others irrational.§

*Hence the southern have always been more favorable to genius than the northern parts of the earth.

†See my translation of the 10th book of his *Republic*.

‡*Iliad*, xxiv, v. 528.

§The passage in the *Gorgias* to which Porphyrios here alludes is as follows: "Sok. But, indeed, as you also say life is a grievous thing. For I should not wonder if Euripides spoke the truth when he says: 'Who knows whether to live is not to die, and to die is not to live?' And we perhaps are in reality dead. For I have heard from one of the wise that we are now dead,

Souls, however, are analogous to casks because they contain in themselves, as in a vessel, energies and habits. In Hesiod too we find one cask closed, and the other opened by Pleasure, who scatters its contents everywhere, Hope alone remaining behind. For in those

that the body is our sepulchre, and that the part of the soul in which the desires are contained is of such a nature that it can be persuaded, and hurled upwards and downwards. Hence a certain elegant man, perhaps a Sicilian or an Italian, mythologizing, denominated this part of the soul a tub or cask, by a derivation from the probable and the persuasive, and, likewise, he called those who are stupid, or deprived of intellect, uninitiated. He further said that the intemperate and uncovered nature of that part of the soul in which the desires are contained was like a perforated cask or tub, through its insatiable greediness."

What is here said by Plato is beautifully unfolded by Olympiodoros in his Commentary on the Gorgias, as follows: "Euripides (in his Phryxo) says, that to live is to die, and to die is to live. For the soul coming hither, as she imparts life to the body so she partakes through this of a certain privation of life, and this is an evil. When separated, therefore, from the body she lives in reality: for she dies here by and through partaking of a privation of life, as the body becomes the source of evils. And hence it is necessary to subdue the body."

But the meaning of the Pythagoric fable, which is here introduced by Plato, is this: We are said to be dead because, as before observed, we partake of a privation of life. The sepulchre which we carry about with us is, as Plato himself explains it, the body. And Hades is the unapparent, because we are situated in obscurity, the soul being in a state of servitude to the body. The tubs or casks are the desires,—whether they are so called from our hastening to fill them, as if they were casks, or from Desire persuading us that it is beautiful. The initiated, therefore, *i. e.* those who have a perfect knowledge, pour into the entire (unperforated) cask,—for these have their cask full; or, in other words, have perfect virtue. But the non-initiated, *i. e.* those who possess nothing perfect, have perforated casks. For those who are in a state of servitude to desire always wish to fill it, and are more inflamed; and therefore have perforated casks, since they are never full. But the sieve is the rational soul mingled with the irrational. For the rational soul is called a circle because it seeks itself, and is itself sought; finds itself, and is itself found. But the irrational soul imitates a right line, since it does not revert to itself like a circle. So far, therefore, as the sieve is circular it is an image of the rational soul; but as it is placed under the right lines formed from the holes it is assumed for the irrational soul. Right lines, therefore, are in the middle of the cavities. Hence Plato signifies by the sieve the rational in subjection to the irrational soul. But the water is the flux of nature,—for, as Herakleitos says, *moisture is the death of the soul.*"

In this extract the intelligent reader will easily perceive that the occult signification of the *casks* is more scientifically unfolded by Olympiodoros than by Porphyrios,

things in which a depraved soul, being dispersed about matter, deserts its proper rank or order,—in all these it is accustomed to feed itself with the pleasing prospects of auspicious hope.

XIV. Since, therefore, every twofold entrance is a symbol of nature, this Homeric cavern has very properly not one portal only but two, which differ from each other conformably to things themselves: one of these pertains to Gods and good dæmons, and the other to mortals and depraved natures. Hence Plato took occasion to speak of bowls, and assumes tubs or casks instead of amphoræ, and two openings, as already observed, instead of two gates. Pherekydes Syrus also mentions recesses, and trenches, caverns, doors, and gates; and through these obscurely indicates the generations of souls, and their separation from these material realms. And this much for an explanation of the Homeric cave, which we think we have sufficiently unfolded without adducing any further testimonies from ancient philosophers and theologists, which would give a needless extent to our treatise.

XV. One particular, however, remains to be explained, viz., the symbol of the olive planted at the top of the cavern,—since Homer appears to indicate something very admirable by giving it such a position. For he does not merely say that an olive grows in this place, but that it flourishes on the summit of the cavern.

“High at the head a branching olive grows,
Beneath, a gloomy grotto’s cool recess.”

But the growth of the olive in such a situation is not fortuitous, as some one may suspect, but contains the enigma of the cavern. For since the world was not produced rashly and casually, but is the work of divine wisdom and an intellectual nature,—hence an olive, the symbol of this wisdom, flourishes near this cavern, which is an image of the world. For the olive is the

plant of Athena; and Athena is wisdom. And as this Goddess was produced from the head of Zeus, the theologist has discovered an appropriate place for the olive by consecrating it at the summit of the port,—signifying by this that the universe is not the effect of a casual event, and the work of irrational fortune, but that it is the offspring of an intellectual nature and divine wisdom, which is separated indeed from it [by a difference of essence], but yet is near to it through being established on the summit of the whole port.* Since, however, an olive is ever-flourishing, it possesses a certain peculiarity in the highest degree adapted to the revolutions of souls in the world; for to such souls this cave, as we have said, is sacred. For in summer the white leaves of the olive tend upward, and in winter the whiter leaves tend downward. On this account, likewise, in prayers and supplications men extend the branches of an olive, presaging from this that they shall exchange the sorrowful darkness of danger for the fair light of security and peace. The olive, therefore, being naturally ever-flourishing, bears fruit which is the auxiliary of labor [by being its reward]; it is also sacred to Athena, supplies the victors in athletic labors with crowns, and affords a friendly branch to the suppliant petitioner. Thus, too, the world is governed by an intellectual nature, and is conducted by a wisdom eternal and ever-flourishing by which the rewards of victory are conferred on the conquerors in the athletic race of life, as the recompense for severe toil and patient perseverance. And the Demiourgos who connects and contains the world [in and by ineffable comprehensions], invigorates miserable and suppliant souls.

XVI. In this cavern, therefore, says Homer, all external possessions must be deposited. Here, naked,

**i. e.* from the dignity and excellence of its nature governing the whole with consummate wisdom.

and assuming a suppliant habit, afflicted in body, casting aside everything superfluous, and being averse to the energies of sense, it is necessary to sit at the foot of the olive and consult with Athena as to the means by which we may most effectually destroy the hostile rout of passions which insidiously lurk in the secret recesses of the soul. Indeed, as it appears to me, it was not without reason that Numenios and his followers thought the person of Odysseus in the Odyssey represented to us a man who passes in a regular manner over the dark and stormy sea of generation, and thus finally reaches that region where tempests and seas are unknown, and finds a nation

“Who ne’er knew salt, or heard the billows roar.”

XVII. Again, the deep, the sea, and the tempest, are images of a material nature, according to Plato. And on this account, I think, the Poet called the port by the name of Phorkys. For he says: “It is the port of the ancient marine Phorkys.”* The daughter, likewise, of this God is mentioned in the beginning of the Odyssey. But from Thoosa the Kyklops was born, whom Odysseus deprived of sight. And this deed of Odysseus was the occasion of reminding him of his errors, till he was safely landed in his native country. On this account, too, a seat under the olive is proper to Odysseus, as to one who implores divinity, and would appease his natal dæmon with a suppliant branch. For, speaking briefly, it will not be possible for any one to be liberated from this sensuous life who blinds this

*Phorkys is one among the ennead of Gods who, according to Plato in the *Timaios*, fabricate generation. Of this deity Proklos observes, “that as the Zeus in this ennead causes the unapparent divisions and separation of forms made by Kronos to become apparent, and as Ceres calls them forth into motion and generation,—so Phorkys inserts them in matter, produces sensuous natures, and adorns the visible essence, in order that there may not only be divisions of productive principles or forms in natures and in souls, and in intellectual essences prior to these, *but likewise in sensibles. For this is the peculiarity of fabrication.*”

dæmon, and renders his energies inefficacious; but he who dares to do this will be pursued by the anger* of the marine and material Gods, who it is first requisite to appease by sacrifices, labors and patient endurance—at one time fighting the passions, and at another employing enchantments, deceptions and changes in an all-various manner with reference to them; in order that, being finally divested of the tattered garments [by which his true person was concealed] he may recover the lost empire of his soul. Nor will he even then be liberated from labors; but this will be effected when he has entirely passed over the raging sea and, though still living in the sensuous sphere, becomes [through deep attention to intelligible concerns] so ignorant of marine and material works, as to mistake an oar for a corn-van.

XVIII. It must not, however, be thought that interpretations of this kind are forced and nothing more than the conjectures of ingenious men; for when we consider the great wisdom of Antiquity, and how much Homer excelled in intellectual prudence and in an accurate knowledge of every virtue, it cannot be denied that he has obscurely indicated the images of things of a more divine nature in and through the fiction of a fable. For it would not have been possible to devise the whole of this hypothesis unless the figment had been based on certain established truths. But reserving the discussion of this point for another treatise, we shall here finish our explanation of the Cave of the Nymphs.

*“The anger of the Gods,” says Proklos, “is not an indication of any passion in them, but demonstrates our inaptitude to participate of their illuminations.”

*CELESTIAL DESATIR: NAMAH TO HIS
HOLINESS JI AFRAM.*

Translated from the original Persian

BY

MIRZA MOHAMED HADI.

(59) He is the Purest of all pure things. He has given purity to the pure ones.¹⁸

(60) He is the Lord of the upper regions. He is their Protector.

(61) He is the Lord of the lower regions. He is the Protector of the four opposite elements.

(62) He is the Lord of the four simple elements.

(63) He is the Author of compounds. He has combined and mixed the elements to make compounds. None can unite these four opposite elements but Himself.¹⁹

(64) In the name of Aizid, the Provider of livelihood, the Ever-living, the Forgiver, and the Good-doer!

(65) This saying is all good.²⁰

(66) It is incumbent upon one to know it.²¹

(67) One ought to know the Deity, His attributes and His names.

(68) One must know it! must know it! must know it!

Commentary:—It must be known and believed that there is God our Creator, that He is the only One. His one-ness is beyond our comprehension. He has the most perfect attributes. He has various names. They (names) are counted by a thousand or one thousand and five hundred. In the namah of Abad they are described as being more than this number. We ought not to de-

¹⁸ Meaning Intellect and Souls.

¹⁹ For they are of opposite nature, and each one a cause of destruction to the others.

²⁰ Meaning the Desatir.

²¹ One professing the religion of Abad and Ji Afram must have a faith in the Desatir and the articles mentioned in this section.

pend on this even, for his names are innumerable.

The name which is otherwise called *rad*, is either essential or attributive. And that which is attributive is two-fold. For it is thus on account of some negation, for instance, Holy, or on account of some attribution, and this is again two-fold. For an attribute is either absolute, i. e., inherent in His own nature, for instance, "Ever-living;" or relative, for instance, Creator.

(69) His ever-living, and wisdom,²² and power must be known.

Commentary:—He is an Ever-living Being, but His life does not depend on soul and body, like ourselves. He is an absolute Living Being while others have a life through Him. His knowledge is not acquisitive. He knows all things from eternity. There is not a particle in the whole universe of which He is not aware. He knows even all the particles of sand. His knowledge is everlasting and eternal.

His decree is such that even an atom can not be taken out or added to the universe without His command.

(70) The word and *namah* and prophet of God must be known.²³

Commentary:—The word of God is not uttered by means of palate, throat or tongue. It is something beyond that. It is at first revealed to Bahman, the chief angel, and he in his turn notes it down in the "book of nature."²⁴

The books of God are two-fold. Firstly, the Book of

²² There is a verse in the Holy Koran corresponding to this,—“Even a particle is not hidden from His knowledge.”

²³ A Mussulman is required to believe in Allah, His angels, His messengers, His books, (Tourat, Labur, Injil—Bible, and the books of other prophets and Koran), the day of judgment and the hidden world.

²⁴ *Alloohul mahfuz*. In Arabic it means the preserved tablet. The tablet on which God has inscribed the decrees of His providence. The tablet of God's omniscience and prescience.

Kitabi Mobin—The Illustrated book, such is called nature in the Holy Koran. Nevertheless, Al Koran is also called the Kitabi Mobin.

Nature, which is otherwise called the "Great Book," and in the celestial language it is termed *Faraz-Desatir* (= the Higher Desatir), or *Mihin Namah* (=the great book) of Yazdan, and the other *namah* is the *Desatir* the import of which was first revealed to the great Abad and subsequently to other prophets coming down to me (Sasan V.) This is a meaning which is suggested to mind and not articulate sounds. The articulate sound is like a body to the meaning, which is like spirit, and makes it to be audible. And this second book in the celestial language is termed *Daryik Desatir* or *Kihin Namah* (=Smaller Book).

The first messenger of God is Reason, by virtue of which one can approach his God. The Reason or Intellect has been appointed to guide mankind in the path to God. The Reason is the only protector and saviour of man. In celestial language Reason is termed *Farza Farjishwar*, and in Durric Persian *Mihin Paighambar* (=The Great Messenger). Other prophets are from among mankind. They are appointed to lead mankind in the path to God, and to effect an intimacy between the creature and his Creator.

(71) The old, the new, the permanent, and the temporary must be known.

Commentary:—The *Old* implies Intellect and Soul and the heaven. They are co-eternal with God.

New implies what is beneath the heaven of the moon, viz., the four elements and their durable and not-durable compounds. They are always subject to composition and decomposition. The *Maya* (Matter) of the four elements is also eternal.

The *Permanent* in the lower world is the *Soul*, and all other things are subject to dissolution.

The upper world is permanent, and that is our everlasting abode. The combination of elements (the cor-

poreal life) is quite *temporary*. We came here to make a bargain, and to depart.

(72) The creatures, material as well as immaterial, must be known.

(73) The Intellects, the Souls, the Heavens and the stars must be known.

(74) The fire, the air, the water and the earth must be known.

(75) The properties and peculiarities of the elements, their matter, and what is between the heaven and the earth, viz., the clouds, the rains, &c., must be known.

(76) The minerals, the vegetables, the animals and the man must be known.

(77) The good and the evil, the justice and the injustice must be known.

Commentary:—You ought to know that what is good proceeded from God and the evil from you. You ought to distinguish the good from the evil. For example, if you deprive a rich man of his riches, which is but a favor of God to that man, and at the same time you think it a good action; know that it is a bad practice.²⁵ And likewise do not take a bad practice for a good one. You ought to appreciate justice for it is a divine practice. Do not impute an evil action to God. He is free from vice and injustice. A man doing wrong does wrong to his own soul. God is independent of your actions.

You are moreover to know that the slaughter of an harmless animal is an act of injustice: do not think it a rightful action.

(78) The reward for good and punishment for evil, the Paradise and the Hell must be known.

(79) The virtue and vice, the favor²⁶ and the wrath must be known.

²⁵ This is, I think, an admonition to the kings who used to forfeit the property of their grantees when displeased with them, and thus reduce them to poverty and misery.

²⁶ The favor and wrath of God.

(80) The Prophet and the Vicar²⁷ of the Prophet must be known.

(81) It must be known! It must be known! It must be known!

(82) In the name of Aizid, the Provider of livelihood, the Ever-living, the Forgiver and the Good-doer.

(83) In former ages, when people gave themselves to evil practices, Abad, the free one, retired from among them and confined himself to solitude.

(84) In his absence people suffered much inconvenience.

(85) At last I (God) appointed thee as his successor.

(86) Now, thou art to invest thy followers who are called Farsandajian, with the religion named Farsandaj, which is the law and religion of the great Abad.

(87) O my prophet! the spiritual as well as the temporal government of the world shall remain for a long time among thy descendants.

(88) At the extinction of thy religion my messenger SHAI KALYON shall appear there.

Commentary:—God informs Ji-Afram, the devout one, that when this your religion is corrupted there will come Shai Kalyon, as your successor, and renovate the ancient religion.

NAMAH TO HIS HOLINESS SHAI KALYON, THE PROPHET.

(1) I take refuge in Yazdan from bad egotism and evil habit, which mislead and carry to the wrong path, and bring us grief and sorrow.

²⁷ The Vicar of a prophet, in Arabic *Imam*, who performs the spiritual duties of the world in the name of the prophet in his absence or after his departure from this world. There must be a prophet or his vicar in every age of the world. The present *Imam* of the world, vicar of our prophet Mohammed, is Mahadi according to the *Shias*. The *Sunnis* are not so particular about this point. The Musalmans are also required to believe in the prophets of God from Adam, who was the first prophet, down to Mohammed, the last prophet, and their vicars.

(2) In the name of Aizid, the merciful and the bounteous, and the Kind and the Just.

(3) In the name of Aizid, the Provider of the livelihood and the Forgiver.

(4) O! Shai Kalyon, son of Ji Alad, when there had elapsed one *aspar* of years of the honor and government of the Jiyan (dynasty) and when the people had become corrupt-doers, Ji Alad retired from among them.

Commentary:—It should be known that first of the Jiyan dynasty was Ji Afram whom God was pleased to know as an ornament of the *Farsandaj* nation and their religion. And the last of this blessed sect was Ji Alad. On account of the corrupt-doing of his people he retired from this world.

By the people of the Farsandaj religion, one hundred thousand is called a *salam*; and one hundred *salams* is named a *samar*; and one hundred *samars* make an *aspar*.

The Jiyan dynasty held the spiritual as well as secular government for one *aspar* of years.

(5) Now I (God) select and appoint thee (Shai Kalyon) as My messenger.

Thou art to praise me thus:—

(6) In the name of Aizid, the Provider of the livelihood, and the Forgiver.

(7) O my Lord! Thou art most majestic and exalted one.

(8) From Thee is the praise originated, and to Thee it tends.¹

(9) Thou art the Necessary² Being and the Perpetual

¹ For all things tend to their origin.

² There should be one Necessary Being from which all possible beings proceed. The First Necessary one is not-compounded. For if it be compounded it must be indigent as to its parts. Therefore it is not compounded but a simple one. There must be one Necessary Being and no more. For if there be more than one they must be partly similar and partly non-similar to each other. For if they are not similar to each other they can not participate in being necessary existents at all. And if they are similar they are not

one. And there is none but Thee who is necessarily existent and perpetual.

(10) Thou art worthy of the prayers of the devotees. And there is none but Thee who is worthy of the praise of Thy creator.

(11) Thou art the One whose dignity is above all.

(12) And of the most worthy praises and best prayers.

(13) And (Thou art) the omnipotent, the triumphant, the all-subduing, and the most blazing Light.³

(14) The most Supreme and Glorious;

(15) The most Perfect and Permanent;

(16) All goodness and all benevolence:

(17) Of spacious bounty and extended mercy;

(18) The most Magnificent and Glorious Light. .

(19) (The Lord of) most exalted dignity;

(20) Of most splendid Glory;

(21) Of most permanent grandeur;

(22) Of most handsome gifts.

(23) The Lord of the material world, and of its *forms* and *bodies* and (their) functions. (The world) which is most spacious, that is, long, broad and deep.

(24) Thou art possessed of all goodness and all happiness.⁴

(25) The essence of the Necessary Existent is most sublime and most beneficent.

(26) The world of Intellect⁵ and Reason, which is Thy creation, is more free and sacred.

more than one but one. And again if they are partly similar and partly not similar, each of them is compounded of two parts. And each one is indigent as to its parts. But the Necessary Being can not be indigent as to anything. Wherefore there can not be more than one Necessary Being.

³ The verse means that the Deity has the preserving as well as the destroying power.

⁴ For, He is Himself happy and a source of happiness to others.

⁵ The Intellectual world is superior to all created beings. It is more remote from us. But the Spiritual world is comparatively

(27) The world of soul is more manifest.

(28) Thou art the Greatest and Supreme.

(29) (Thou art the) creator and producer without *maya*⁶ and *damankash*.⁷

Commentary:—It should be known that *damankash* is the velocity of the circular motion of the uppermost heaven. Hence, the temporal relation of one event to another. For instance the temporal relation which exists between the daily events of the lower world to the revolutions of heavens and stars. This temporal relation in the celestial dialect is called *Zardan*.

(30) 'Thou art the Origin of all originators, and the Source of all sources.

(31) 'Thou hast given existence to all entities.

(32) Thou art the originator of all persons and their personalities; of all individuals and their individualities.

(33) Thou art the Cause of all causes.⁸

(34) Thou art the Protector of all protectors;⁹

(35) The Creator of all wonderful beings, and of those which are still more wonderful.¹⁰

(36) The Originator of all pure and simple beings; and of those who are still more pure and simple.

(37 & 38) Thou art worthy of the adoration of the Intellects, which are causes of all entities, and are free from domestic bonds and the restraints of space and direction.

(39) 'They are Thy intimate friends and favorites.

(40) Thou art worthy of the adoration of the cognit-manifest to us (men); because we are conscious of our spirit (=soul) immediately. Having an immediate knowledge of one soul we can analogically infer the existence of other souls.

⁶ Maya = matter = the form-receiving principle.

⁷ Damankash = time; temporal relation.

⁸ For, Thou hast caused the cause to be a cause.

⁹ Thou art the God of all gods.

¹⁰ Those which are hidden from our eyes.

five souls, which are exempt from incarnation.¹¹

(41) Notwithstanding, they (souls) enlighten the bodies.

(42) They govern and move and sustain the bodies;

(43) And yet, not by union and combination and friction and contact.

(44) They have received these virtues from the Intellectual world.

(45) From Thee (God) is their beginning, and to Thee they return.

(46) Thou art worthy of the adoration of the profuse and elevated heavens, that are exempt from the wear, tear and decomposition and recomposition and dissolution and resolution.

(47) Thou are worthy of the adoration of all Lights that are enlightening and illuminating. And they are exalted ones.

(48) Thou art worthy of the adoration of the simple and combining elements.

(49) Thou art Pure and Holy, and free from all impurities; and (Thou art) the Artificer. O! worthy of adoration. O! Ever-living and Source of life. O! Sustainer of existence. O! (God) the converter (of hearts) from evil to good. O! Exempted One from impurities. O! Protector of the exalted Angels and Lights. O! Light of lights. O! God of eternity and universe.

Commentary:—*Bubash* (the term used in the text) is to relate a temporary existent to a permanent one. For instance the relation which the circular motion has to the heavens.¹²

¹¹ The soul has not assumed an organic frame. It is not a part of the organism, neither a whole of it. It does not dwell in a part nor in the whole of body. In short it has no spatial relation to body whatever. The relation which the Soul has to body is similar to that which a king has to his kingdom.

¹² Motion is temporary because it is always changing and becoming. And the heavens are permanent.

(50) Thou art Perpetual without beginning and end. ^{13 & 14}

(51) Thou art the Inventor of all things; of every thing to which is attributed substantiality and the non-substantiality; and the greatness, and the smallness, and the unity, and the plurality; and the activity, and the passivity.

(52) Thou art the Final End of all (objects) aimed at. ¹⁵

(53) All the holy beings are merged in the vast ocean of Thy universal light.

(54) The eyes of the holy ones have beheld Thee through thy own light.

(55) Those who attempt to comprehend Thyself by means of their subtle speculation are blinded and perplexed.

Commentary:—Those who (attempt to) speculate Divine nature, have often perplexed and confused themselves. The Khirad (the speculative faculty) with all its deepness and subtilty can not ascertain His nature. This failure, however, is not due to some defect in the nature of intellect; but it is owing to the remoteness of the sovereign of the universe (the Creator) from His creation.

¹³ Eternity without begining=Persian, *Aghaza*=Arabic, *Azal*. Eternity without end=Persian, *Jaweid*=Arabic, *Abad*. Perpetual=Persian, *Hamesha*=Arabic, *Sarmad*.

¹⁴ The essential attributes of God, according the to Koran, chapter cxii., entitled the declaration of God's unity, are:—

"In the name of the most merciful God."

"Say, God is one God; the eternal God; He begetteth not, neither is He begotten; and there is not any one like unto him."

This chapter is held in particular veneration by Musalmans, and is declared to be the essence or summary of the whole Koran. It was revealed in answer to the Koresh tribe, who asked Mohammed concerning the distinguishing attributes of God he invited them to worship.

¹⁵ Thou art the highest aim of all who are devoted to Thee. It means that God is the final end or cause of the universe. The universe as it originated from God, likewise tends to Him as its ultimate end. This is according to a well known maxim, "all things tend to their origin."

(56) Thy height is beyond the eyes and eyesight. Thy dignity and perfection is beyond the discerning capacity of eyes, and (thy light) is above the substantial light and the sphere of light.

(57) In as much as nothing is separated from nor united with; neither torn asunder nor breaks off from Thee.

Commentary:—It means that cognition (as well as any of His attributes) is the very nature of God, and therefore by no means can participation, union, and numeration be supposed in His nature. The things assuming existence and their actuality are peculiarly correlated to the Divine Existence. They have received a light from the Giver of existence, and have not got existence out of His existence.

(58) Thou hast become concealed on account of Thy most obviousness and the perfection of Thy light.¹⁶

(59) And none of Thy subjects is Thy rival or enemy or opposite. Neither one can prevent or resist Thy actions or dare alter Thy decrees or offend Thee; though one may be of a most refractory and powerful nature.

(60) Man can not praise Thy most exalted subjects or even those who are inferior to them, with a praise worthy of their nature.

[61] And how can he [man] justify those whom Thou hast already introduced to [the sphere of] Thy

¹⁶ The idea is that what is most obvious is often most mysterious. The setting of the sun has only proved to us that the great luminary is the cause of light and heat, otherwise we could never discern it. A pretty little story is to establish this position. "That once upon a time the fishes of a certain brook assembled together to explore the nature of water. One of the assembly remarked that we have all heard that we live in water, though we have never seen the water. Another suggested, you are quite right, friend, but I am acquainted with a certain fish in this very brook which is said to have seen the water; let us all go to him and ask about it. The assembly concurring with the latter went to the old fish and asked him to show water to them. The old fish replied, my dear friend you show me anything beside water and I will in my turn show you the water."

light that is most majestic, triumphant, glorious, essentially attractive and fusing; and they are already attracted by and fused in Thy light.

[62] All the eulogists failed to express a praise worthy of Thy glory.

[63] It is blasphemous and heretical to think that Thou hast a quantity, quality, or [in short] any non-essential attribute super-added to Thy nature.

[64] Yet it is unavoidable and therefore excusable in case of illustrating and making comprehensible [Thy nature] to one's mind.¹⁷

[65] Thou art the most elevated; the Good and the Goodness; the Praised One and the praised [itself].

[67] Thou art the only God inasmuch as none is worthy of adoration. None but Thyself is the Light of lights. The adored One and the selected One.

[67] All the holy beings are seeking Thy favor.

[68] Thy powerful hand has subdued all difficulties.

[69] All the pure souls have given themselves to Thee and resigned themselves to Thee; because of Thy being the Self-active and the Universal Protector.

[70] Thou art the upper-most, and the Infinite, and bounded by nothing.

[71] I ask Thee to shower down and to pour out to me the *light* which is enlightening.

[72] I pray Thee, O! worthy of adoration, to converse with me, and to initiate me in Thy mysteries which are most approved.

[73] I pray Thee to help me by the *light*; to bring me to life by the *light*; to content me by the *light*; and to elevate me by the *light*.

[74] I pray Thee, O! worthy of adoration, and

¹⁷ To explain Divine nature metaphorically such as to compare Him with a candle light or to a rose is admissible. For His nature being so abstract and remote from us, we can not help doing it in order to realize Him to our mind.

anxiously seek Thy interview, and to let me merge in the ocean of Thy glory.

[75] Help me, O! worthy of adoration, and all those who are longing after *light*: sanctify our minds and make us pure and holy for ever.

[76] In the name of Aizid, the Provider of livelihood, and the Forgiver.

[77] O! Shai Kalyon, when thy dynasty has fallen, I [God] will appoint JASAN as my messenger.

[78] Every prophet that I send is sent to confirm the religion and not to abolish it.

[79] The religion is the same religion of Abad and the other prophets come only to effect a reform.

[89] I will never abolish this religion; and the good doer will approach me having [first] embraced this religion.

To be Continued.

SOCIAL PURITY.*

Blessed are the pure in heart, for they shall see God.—Jesus.

Keep thyself pure.—St. Paul.

By social purity we mean purity in all things pertaining to the relation of the sexes, in thought, in word, and in action. And this must, in the nature of the case, include personal purity.

*We reproduce this admirable article from No. 4 of THE CHRISTIAN LIFE, published at Jacksonville, Ills., by the Caldwell Bros. We strongly recommend this excellent journal to our readers. Its teachings will receive the hearty approval of the pure-minded who believe practically in plain living and high thinking and doing, though they will doubtless be ignored, and even denounced, by those whose sole object in life is the gratification of their sensuous desires and appetites.

In this connection we take pleasure in saying that THE ALPHA, printed at No. 1 Grant Place, Washington, D. C., is a periodical which richly deserves the support of all who believe that the true welfare of the nation demands purity of thought and life. The Editor, Dr. Caroline M. Winslow, for her ardent zeal and patient, laborious work in behalf of social reform, is justly entitled to the gratitude of the American people.

For wise and beneficent reasons it has been ordained that one man and one woman should live together as husband and wife, and that sexual intercourse should be between them only.

It is rightly held that the woman is bound by the compact; but loose morals and custom would indicate that the man may prove unfaithful as often as he may choose.

The advocates of social purity maintain that the man is as truly bound to faithfulness as the woman: that the law of purity is as necessary for him as for her.

UNJUST DISCRIMINATION.

The present code of morals, almost universally prevailing, makes curses, ostracism and perpetual degradation the portion of the woman who, from ignorance, or by the duplicity of a slimy libertine, falls into sin; and bars every return to a correct life against her.

The man who caused her fall may be welcomed into "society," and be rewarded by receiving in marriage another innocent girl. His wife will doubtless have to suffer a thousand cruel indignities from him, (unless one or the other become wise enough to obey nature's laws). She will not have the social ostracism, nor curses of society to bear, because he degrades her under the sanction of a marriage ceremony, but the effect on health, spirituality, and happiness of all concerns, will be blighting.

The advocates of social purity desire the same standard for both, and that woman shall have the same privilege to return to the path of virtue that man has.

The advanced and correct view is that the sexual act cannot be indulged in except for procreation.

The Savior taught that sin is in the heart; and the best physiologists and medical scientists concur in stating that impure thought and fancy have as deleterious an effect on the soul, mind and body as an impure

action. It is therefore plain that strict purity of thought is essential to social purity.

Impure words, gestures, insinuations, and hints must be banished from conversation. Plain, honest, sincere and reverent talk on these and kindred subjects can be engaged in profitably at proper times, and will be promotive of social purity.

GOLDEN RULE OF PURITY.

To treat all womankind as one would have his own sisters and daughters treated, will do much to solve the problem of social purity. Then to treat one's wife as he would have his sister treated by her husband would be another long stride of advancement.

THE TRUE REMEDY

is to remove the cause of the evil. The only thing that can do this effectively is Christian teaching, in pure homes, where love instead of lust rules. *Where innocent prattlers, born of a loving, chaste and intelligent union, hallowed by prayer, blessed by the observance of hygienic law, are taught by mother's lips, their first lessons pertaining to the importance and sacredness of the organs of reproduction. Such homes will have the approval and blessing of God.

The question of social purity is beginning to occupy its proper place in the minds of the wise and thoughtful. It has been considered a "delicate question," and has been frowned down in pulpit and press until the silence has, in most cases, amounted to criminal neglect of humanity.

FALSE MODESTY.

One reason for such silence is a false modesty that would rather let people be destroyed than run the risk of giving offence in warning them of their danger.

Much of the evil in the world is the result of ignorance, prejudice, and wrong teaching. It is so in regard

*See "Law of Genius," "Heredity," "Pre-natal Influences."

to the evils which the advocates of social purity would prevent.

LEADERS AND LOOSENESS.

Most public teachers, philosophers, statesmen, etc., have erroneously looked upon loose morals and vile practices in regard to purity as excusable, if not essentially necessary; and the sin of impurity is seldom, perhaps never, rebuked by most of the public teachers of to-day; while the giant evil, with stately step and insatiable appetite, is sapping the very life from the people.

NO RESPECTER OF PERSONS.

Its ravages are not confined to the so-called low and degraded classes; but reach the families of those who are termed elevated, refined and cultured. Disease and death as surely come to the babe that nestles beneath damask curtains, inside the tapestried walls of the palace of Wealth, as they do to the child in the hovel of poverty. Neither Nature nor the God of Nature has respect of persons. Sins against purity are visited with certain and awful punishment.

ADULTERY AND RAPE.

Jesus says, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Matt. 5:28.

This is plain, to those who favor purity, and the exaltation of the sexual nature, and means that any man or woman who looks on one of the opposite sex, (no matter whom) to lust after them, is (in the sight of God) guilty of the crime of adultery. And though not punishable by civil or ecclesiastical law, cannot escape Divine justice.

Yet how many earnest followers of Him who uttered those words try to think they are innocent because the woman they lust after is their wife!*

*See "Lust vs. Natural Appetite."

No human law, nor custom, nor ceremony can make lust lawful. Crimes, (adultery, as explained in the statement of Jesus, and rape, which Webster defines as "sexual intercourse with a woman against her will,") that were punishable by death, and are now considered most heinous, are daily taking place, and nothing is done, nothing can be done by human law, because the criminals and victims are husband and wife.

A VILE CUSTOM.

A vile custom, upheld by ignorant and disreputable physicians, makes the marriage ceremony a license to perpetrate indescribable villainies upon woman: making her a medium for the gratification of her husband's unbridled passions. Such theory, put into practice, makes man viler than a beast, and woman worse than a slave. Think of the offspring of such a union, and then say it is time for the lightning of God's wrath to destroy such customs and such vileness, and give room for social purity, which will bring about a better state of things.

ARE THE CHILDREN ENDANGERED?

Some are afraid the children will be contaminated by a plain statement of the truth. This is a groundless fear. Beneath all the depravity and sin entailed upon helpless offspring, there is in the worst child's heart a divinely-implanted desire for God and original holiness. Love and purity will bring this desire into action and final triumph. Loving, truthful parents are the proper persons to satisfy the natural curiosity of their children, and warn them of danger. If they neglect their duty in this respect, they do so at the peril of their children's purity, which is more precious than life. Ignorance is not a safeguard, but correct knowledge is. Out from home, and loving mother's protection they must, sooner or later, go. Thrice happy then, if they go fortified with the armor of truth, and know the

priceless gift of purity that is in their keeping. The wiles of the impure and vile will not be able to turn them from the path of purity, but they will be enabled to lead, by the grace of God, slaves of sin to lives of usefulness.

A proper understanding of the truth of the subject in every relation, will be conducive to the promotion and advancement of social purity.

No created being in its natural, normal state has an organ or faculty that is not the gift of the All-wise Creator. Not one which, when used in its proper sphere, it is right to despise.

On the other hand, there is not a faculty of the mind or member of the body which will not become a destructive curse when perverted from the purpose intended by the great Designer.

To consider any member of the body as unclean, or to make it so by perversion, is to dishonor God and sin against one's self.

A GREAT RESPONSIBILITY.

Probably the most God-like gift that man has is the power to reproduce himself in his offspring. It is full of awful responsibilities. It cannot be trifled with, or given to mere gratification, without fearful consequences. To be the author of the existence of a human being, that will be called upon to test the realities of life, death, judgment, and eternity, is a position that should call forth the best, the holiest, the most reverent feelings. A due appreciation of this fact will help people to maintain social purity at the cost of every sensual thought and lustful desire.

Impurity of thought, word, or action, is an injury to one's self, a sin against God, against mankind, and against innocent offspring.

True holiness is impossible while any faculty of the mind or body is contaminated by sin.

With an atmosphere forty miles deep there is no valid excuse for living and sleeping in impure air. Therefore keep your houses ventilated, day and night, and let in the sunshine.

Regard the organs of reproduction as a sacred trust, to be kept as free from pollution by sinful thought or action as you would keep your eye free from dust. They are God-given faculties, to be used for a high and noble purpose.

Shun every evil tendency, such as impure thought, impure desire, impure reading, impure talking, impure pictures, etc.

Use the kind of food that is promotive of purity and health, and that does not have a tendency to excite sexual passions.

Keep the pores of the skin open by frequent and thorough bathing; and see that the bowels are regular and active. Good health is impossible with a disordered stomach, and if the effete matter of the system is not daily disposed of in the natural way, it is thrown into the blood, thus poisoning the entire system. This is far from being conducive to social purity.

Avoid idleness, ease, and luxury, as you would a rattle-snake. Take exercise, and plenty of it, in the open air, and keep the mind so full of good and noble thoughts that there will be no room for impure ones.

If you wish to have children that will honor God, bless humanity, and be a credit to you, keep yourself pure.

If you are married, and wish to keep the love and respect of your companion, be thoroughly modest in all your behavior. Do nothing that would cause you to lose your self-respect.

Wear sensible, modest clothing, fitting comfortably, preserving the human form as God made it; and admitting of the free movement of every muscle.

If you would be pure, avoid alcoholic liquors, coffee, condiments, and rich, unwholesome food. A plain nutritious diet is best for the health and strength, as well as for the promotion of personal and social purity. A noted doctor (Dio Lewis) declares in his excellent book on Chastity, that "Tea and coffee are directly unfavorable to sexual cleanness. Coffee is perhaps the one above all others that taken into the human system, gives rise to ungovernable salacity." Avoid the use of condiments as much as possible; even salt, except in the smallest quantities, is injurious. Pork, sausage, goose, and the like, have a tendency to make one hog-like and gross, and are not helpful to purity.

A KEY-NOTE TRUTH.

Dr. Dio Lewis, in "Chastity," very forcibly and truthfully says:

"Eminent physiologists agree that the most precious atoms of the blood enter into the composition of the semen. If a healthy man chooses—with reference to great physical strength and endurance, as in the pedestrian, boat-racer, or explorer, or with reference to great intellectual or moral work, as in the Apostle Paul, Sir Isaac Newton, and a thousand other instances—to refrain entirely from sexual pleasure, nature will know what to do with those precious atoms. She finds use for them all in building up a keener brain and more vital and enduring nerves and muscles."

BAD INFLUENCES.

Beware of those books, those doctors, and those people, who teach, or tacitly sanction sexual indulgence for any purpose except the God-approved one of offspring. They doubtless mean well, some of them, but their teaching is detrimental to physical, moral, and spiritual health. If their teaching is correct, then lust, and prostitution, and masturbation are necessities, instead of horrible crimes.

Beware of quack doctors, medicines, and appliances. Prevention is better than cure. There is no royal road to health but in the observance of nature's laws. Have nothing to do with medical sharks, though they attach "Rev." to their names, and advertise in religious papers. Some otherwise excellent and helpful books are not free from mercenary motives, and almost without exception they pander to the depraved lusts of the people in hunting for ways and means to gratify mere sensual, animal passions. Ministers, "perfectionists," etc., are quoted, and referred to. Beware of everything but absolute purity of thought, desire, and intention, for "know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17.

[Contributed.]

DRUIDISM AND POPULAR WELSH OCCULTISM.

Of the same nature as "corpse candles" are spectral funeral processions, in which the bier or hearse, and the crowd of people moving noisily along the road, could be seen; occasionally they might be heard singing a plaintive hymn, as the custom is at funerals in that country. Tales of these spectral funerals are very common. My grandfather once witnessed such a nightscene in Wales, and travelled on horseback in the thick of the crowd for several miles; mistaking them for people returning home from the fair, he tried to converse with some of them, but could get not a sound from any in response. His horse trembled with fright and on reaching the door was covered with perspiration, and grandfather himself, on getting into the light, fainted away. In this connection it may be observed, as confirmatory of the fact that such sights and sounds are purely

psychic, that this grandfather of mine was so sensitive that he forefold all the deaths occurring in the neighborhood, sometimes weeks in advance of the event.

A striking example of psychic endowment was Harries, *cwrty cantho* (Foxhall); *y dynhysbys*, "the knowing man," he was commonly called. The occult powers descended from father to son—from one generation to another,—and each member of this lineal succession was called "Harries Foxhall, the knowing man," (*dynhysbys*). From age to age they were all well known in Wales everywhere, in every town, hamlet and cottage. The following incident was related to me by Mr. M. Llewelyn,—of whose death last summer at Bala, Kans., I have but lately learned: A young girl, the only child of a small landowner in the vicinity of Foxhall, betrothed to a young man, only son of a neighboring farmer, was suddenly missed by her parents and friends. The last seen or heard of her was in going up a certain mountainside with her lover. After instituting a thorough search for her in all the houses of the friends and acquaintances of the family near and far, in vain, Col. Bowen, the greatest lord in that section, called on all his tenants to join him in a thorough exploration of the country, in which search the girl's lover, claiming utter ignorance of her fate, zealously united with them. When about forty or more men had been engaged in this work for more than a week, without success, Col. Bowen, on dismissing them in the evening, beckoned to two of them, staunch, reliable men, to follow him to his house; on reaching there he arranged with them that they should remain with him over night and in the morning mount two of the fleetest horses in his stables and ride to Foxhall to consult Mr. Harries on the subject. He gave them some \$200 in gold to defray expenses, and they started before dawn in order to be unnoticed. Having some thirty miles to travel, they reached Foxhall, an old

manorhouse, Harries' abode, about ten A. M.; as they drew near they could see Harries standing at the door of his office, a small building on one side of the house and a few rods from the gate. As they alighted from their horses, he moved down the path to receive them at the gate, and the first remark he made startled them, for it was: "I was just looking for you. You come, of course, in the case of that girl who is missing?" They nodded their assent, and related how all search for her had been in vain, and also that the general surmise was that a foul crime had been committed. He made a sound, "tst, tst, tst,"—what the Welsh call *cysani* or *ousani r gofid*, i. e., "kissing grief," a deprecatory sign. "Now," said he, "I can tell you nothing about it at present, but about this time to-morrow I *may* be able to tell you something; I don't guaranty you I will be able to post you then, but I may, I may—probably I will. I cannot entertain you over night, but my next-door neighbor will; with him I have arranged to accommodate all who resort to me on business like this, for generally they have all to tarry over night. I will accompany you to his house to introduce you to the family." Mr. Harries, they afterward described as a man of very fine appearance, and of irreproachable character, standing very high in the estimation of the neighboring country folk. When they came to him on the ensuing day, he met them with a grave look on his face, and, without speaking led them briskly from the gate to the office, and into the inner room. Having closed and locked the doors carefully, he turned to them. "Yes," said he, "it is just what you suspected and I feared—a horrible murder—and the cruel wretch is with you, pretending great concern and zeal in trying to find her body. He knows too well where to find it! Tst, tst! I saw it all, the whole scene, last night. He struck her with the *billog* [a large, heavy, keen knife used for trimming

hedges] when she was stooping down to tie his shoe. He has mangled her fearfully, and the poor lass was *enceinte* by him at the time." "Now," resumed he, "do you know such and such a field?" (describing it). "Yes," they both cried at once. "Do you remember a remote corner across the creek that cuts it off?" One hesitated; the other responded "yes" again. The mystic continued: "You have not been there, I know. Well, after your return, on resuming your search, lead the party there, but not before you have arranged to secure the murderer. In that corner is an old hollow stump, surrounded at a little distance by a thick growth of thorns and briers, leaving a clear open space, a green spot between the tree and the undergrowth. There he buried her. On coming up to the thorngrowth, keep the crowd from rushing in, and then you'll see the path he cut through the thorns and briers, through which he carried the soil dugged from her grave to a deep hole in the brook, in which he deposited it out of sight; on passing through the undergrowth you will see her grave, clean-cut sod covering it, and four or five inches of her apron string lying out in the seam between the sod. The body is barely covered. Prepare your minds to meet a shocking spectacle, for he has mangled her head—poor girl!—out of all recognizable shape." Dismissing the men, the mystic declined the gold they offered him. They found the body just as he had described it to them, even to the apron string protruding from the seam in the sod. The balance of this horrible narrative is foreign to the subject of these articles, though it may be added that the murderer was captured, duly convicted and hung, according to the diabolical custom of "punishing" one murder by committing another more cold-blooded and inexcusable.

Having taken instances, as nearly as may be in natural succession, of astral music, odic illumination, and astral photographs, as seen by single individuals and by

groups of persons in magnetic sympathy, and also of the mystic who has begun to take conscious control of his psychic senses, so that he is clairvoyant in his hours of sleep, we stand upon that narrow strip of dreamland bordering upon the land of ghosts and nature-spirits; so, after recounting a few tales of the "shades" seen by modern Welshmen, we shall pass on to the Druidic legends of the *Mabingogion*,—the fairies and gnomes of "superstition." But first a few remarks concerning dreamland and ghostland. (Of the "mediums" and spooks of modern spiritism I know little and care less, having ever failed at their *seances* to see anything more remarkable than bobbinet made luminous with phosphorescent paint; and the ignoble, unpoetic "phenomena" of the spiritist credulitors are to me very unpleasant, so I have nothing to say of them in this connection).

Most credulous of all persons are those who refuse to admit that ghosts may be;—those persons who imagine their ignorance of such matters to be emancipation from superstition. Darkness never enshrouds a man more hopelessly than when he mistakes blindness for sight, as do the too numerous class who regard physical existence as the reality, and all beyond it unreal, and so undertake to explain away all psychic things by theories of insanity and sensorial illusion, caused by disease of the brain or derangement of the nervous system. One who looks upon the subject from this standpoint finds strong confirmation of his views in the fact that the ghost of popular tales always seems to be decorously clothed, which, while evincing his sense of propriety, convicts him of unreality, to the thinking of the sceptic, who therefore asks, "Whence come that aerial coat and waistcoat, whence those visionary trousers?—alas! they can have issued only from the wardrobe in the seer's fancy." This is certainly the natural way to regard the

subject, *from the sceptic's standpoint*; yet let us look at it from another and very different point of view; and, since I am treating of these things in an easy, rambling style, with no design of giving an elaborate exposition of the subject, I shall simply tell how the ghost question may be regarded by a clairvoyant (and I think a clairvoyant's brain and nerves may be in as good state of repair as those of the sceptic whose senses are restricted to gross physical forms), after which digression we shall turn to the tales of Welsh ghosts and elfin folk.

I have known times when a fine fire greets me with flashing of flame and murmur of music, sending surges of emotion through my heart and breast; then I am in ghostland! There I have met ghosts decorously clothed indeed, as for a drawing-room; yet also I have seen others, true magnetic corpses, clothed only each in a white cloud of particles from its own substance, as it slowly dissolved in the light by which I saw it. Small share of life could I detect in such ghosts as these; not so, however, of some of the ghosts that are garmented. Our materialistic friend who knows so very surely that his body is himself may well wonder how this could be if the phantom is aught more than the reflection of the seer's disordered fancy; seeking knowledge concerning such things, I have oft become a ghost myself and hobnobbed with other ghosts whose bodies were in graveyards buried, recognizing at the time that I should be even as they were if my body were destroyed or I prevented from returning to it. Once when wandering in this way, I met a girl who, like myself, had left the body for a short time only, and to her I talked long and earnestly of matters that concerned her deeply, for I knew that the future held certain trials for her and that I and others could aid her. Yet when I had returned to the physical world I knew not just where to find her among the multitude of people, and she would remember what I had

told her as if it were merely a dream; this troubled me. The day following, a friend—who also takes an occasional jaunt into ghostland—said to me: “We are soon to be joined by another, a girl whom I saw in the astral light the other morning.” Then she described her, and I knew it was the girl I had met in the psychic world. That same day a pupil asked me to explain a curious experience; said he: “A few evenings ago, as I was sitting alone in my room, I heard the music of a piano a few blocks away, and it affected me strangely. From the sound, I could tell that a girl was playing the piano, and I had a curious desire to see her; so I walked out on the street, but instead of going straight past the house I acted upon an impulse and made a circuit, passing the house on my return. The girl was in an upper story, and could not have heard my steps on the sidewalk, yet as I passed the house she suddenly stopped playing, hurried to the window and leaned far out to look at me. Several times I have passed the house, each time feeling compelled to follow the same round-about way, and every time she has come to the window and looked out at me.” Then I saw that this girl was the one I had met in the psychic world, where also my friend had seen her. And so it proved afterwards.

One need not explore ghostland long to discover that all which occurs in the physical world is enacted first in the psychic world; and that all human beings are bound together by circling currents of that vibrant force which is the creator and destroyer of all forms—alike the magnetically woven body man wears and the fibrous materials with which, loom-woven, he clothes that body,—and that this undulating ether may become a light to lead him or a fire to consume him: a light to him who strives upward to selflessness; a destroying flame to him who refuses to abandon the sin of self.

[*To be Continued.*]

ΠΡΟΚΛΟΥ

ΔΙΑΔΟΧΟΥ ΠΛΑΤΩΝΙΚΟΥ

στοιχείωσις θεολογική. Κεφάλαια σιά.

Κεφάλαιον α΄.

Πᾶν πλῆθος μετέχει πῃ τοῦ ἐνός. εἰ γὰρ μηδαμῇ μετέχει, οὔτε τὸ ὅλον ἔν ἐσται, οὔθ' ἕκαστον τῶν πολλῶν, ἐξ ὧν τὸ πλῆθος, ἀλλ' ἐσται καὶ ἕκ τινων ἕκαστον πλῆθος,¹ καὶ τοῦτο εἰς ἄπειρον, καὶ τῶν ἀπείρων τούτων ἕκαστον ἐσται πάλιν πλῆθος ἄπειρον. Μηδενὸς γὰρ ἐνός μηδαμῇ μετέχον, μήτε καθ' ὅλον ἑαυτὸ, μήτε καθ' ἕκαστον τῶν ἐν αὐτῷ· πάντῃ ἀπειρον ἐσται καὶ κατὰ πᾶν.

Τῶν γὰρ πολλῶν ἕκαστον, ὅπερ ἂν λάβῃς, ἦτοι ἐν ἐσται ἢ οὐχ ἐν, καὶ εἰ οὐχ ἐν,² ἦτοι πολλὰ ἢ οὐδέν. Ἀλλ' εἰ μὲν ἕκαστον οὐδέν, καὶ τό ἐκ τούτων οὐδέν. Εἰ δὲ πολλὰ, ἐξ ἀπειράκισ ἀπείρων ἕκαστον.

Ταῦτα δὲ ἀδύνατα. Οὔτε γὰρ ἐξ ἀπειράκισ ἀπείρων ἐστί τι τῶν ὄντων. Τοῦ γὰρ ἀπείρου πλεον οὐκ ἐστί. τὸ δὲ ἐκ πάντων, ἐκάστου πλεον. οὔτε ἐκ τοῦ μηδενὸς συντίθεσθαι τι δυνατόν. πᾶν ἄρα πλῆθος μετέχει πῃ τοῦ ἐνός.

PROKLOS THE PLATONIC SUCCESSOR.

THEOLOGICAL INSTITUTES,

CONTAINING TWO HUNDRED AND ELEVEN PROPOSITIONS.*

A new translation with Commentary, and Notes critical and philosophic.

PROPOSITION I.

Every multitude partakes in some respect of *the one*.

NOTES:—The text of this work is in many places corrupt. Creuzer's edition is the best, but is capable of much improvement.

1 Thus cod. A. The common reading is: καὶ τὶ ἐκ τούτων, i. e. but multitude will be a certain thing arising from these.

2 καὶ εἰ οὐχ ἐν. These words I have added from cod. A. Creuzer omits them, but it seems plain that they should be inserted.

*This admirable work may be termed a hand-book of the elementary principles of the Platonic Theology. It ought to be carefully read and thorough-

For if it in no way or degree participates of *the one*, neither will the whole be one, nor each of the many things from which multitude arises, but each multitude will originate from certain or particular things, and this will continue *ad infinitum*. And of these infinities each will be again infinite multitude. For, if multitude partakes in no respect of any *one*, neither as a whole nor through any of its parts, it will be in every respect indeterminate. Each of the many, whichever you may assume, will be one or not one; and if not one will be either many or nothing. But if each of the many is nothing that likewise which arises from these will be nothing. If each is many each will consist of infinities without limit. But these things cannot happen. For there is no being constituted of infinities without limit, since there is nothing greater than the infinite itself; and that which consists of all is greater than each particular thing. Neither is any thing composed of nothing. Every multitude therefore partakes in some respect of *the one*.

COMMENTARY:—It is a fundamental principle of the Platonic Philosophy that all things proceed from, and depend on, *one* First Cause. It necessarily follows from this principle that *one* precedes *MANY*; or, in other words, that pure, simple being is prior to the compound or multiplied. Every being, aside from *the first*, both in the sensuous and intelligible spheres, is considered as more or less lacking simplicity (oneness), *i. e.* is to a

ly comprehended by all who desire to *rightly* begin the study of this Theology. Taylor truly says of this book: "It contains two hundred and eleven propositions, disposed in a scientific order, and supported by the firmest demonstrations. They begin from super-essential unity, and proceed gradually through all the beautiful and wonderful progressions of divine causes, ending in the self-moving energies of soul. They possess all the accuracy of Euklides, and all the subtilty and sublimity necessary to a knowledge of the most profound theology, and may be considered as bearing the same relation to the Pythagoric and Platonic wisdom as Euklides' Elements to the most abstruse geometry."

greater or less degree a number or multitude ($\pi\lambda\eta\theta o\varsigma$). Every member or individual thing must in some respect participate of primal unity (oneness)—otherwise it could not exist as a whole, nor in each of its parts. In brief, unity is absolutely essential to the individual existence of every being or thing.

ON DREAMS

[Copyrighted.]

BY

SYNESIOS.*

Translated with Notes,

BY

ISAAC MEYER.

PREFACE.

A very ancient custom, and one which Plato especially uses, is to conceal under the form of a familiar subject the most serious teachings of philosophy; so that the truths the discovery of which has been most difficult will not again escape from the memory of men nor, being disseminated, receive the contaminations of the profane vulgar. Such is the design that I propose in this book. Whether my work conforms in all its parts to the antique mode of writing I leave to the judgment of industrious and enlightened readers.

I.

THE PROPHETIC FACULTY IS THE NOBLEST SUBJECT OF STUDY FOR MAN.

If dreams prophesy the future, if visions which present themselves to the mind during sleep afford some *indicia* whereby to divine future things, dreams will be at the same time true and obscure, and even in their

*Synesios of Cyrene was born of a noble family *circa* A. D. 370, in Cyrene, a city of the Libyan Pentapolis, Egypt. At first a heathen he subsequently became a Christian. About 393 he became a pupil at Alexandria of the celebrated Hypatia. In 409 was made Bishop of Ptolemais which he did not accept till 410. He died *circa* 413 A. D. He is best known through his Hymns.

The Roman Catholic Church canonized him as St. Synesios.

obscurity the truth will reside. "The Gods with a thick veil have covered human life."*

To obtain things of the greatest value without labor is a happiness which appertains only to the gods; but by men not only virtue but all blessings "can alone be achieved by sweat (labor)."[†] Now the prophetic power is the greatest of goods: it is through knowledge and the gnostic faculty that God differs from man, and man from the brute. God knows all by virtue of His own nature, but man by the aid of the prophetic power may add much to his natural knowledge. The vulgar man knows only the present; that which is future he can only conjecture. Kalkhas alone in the assembly of all the Greeks apprehended "the present, the future and the past."[‡] In Homer, Zeus regulates the affairs of the gods, because he was "born first, and therefore knows more;"[§] because knowledge is the privilege of the aged. If the poet thus recalls Zeus' age, it is because the years bring with them that wisdom to which nothing else can be compared. If we think, from other passages, that the supremacy of Zeus was the result of the vigor of his arms, because Homer said, "He carried it by force," ||—we do not understand poetry, and cannot grasp the philosophy which it encloses, viz., that the gods are no other than pure Intelligences. After saying that Zeus is very strong, the poet immediately adds that he is the oldest, which signifies that Zeus is the oldest Intelligence. But the vigor of intelligence, is this any other thing than wisdom? Whoever may be the god who rules the other gods, it is because he is wise that he reigns. Because he is superior in wisdom, "he carries it by force," signifies that he knows

*Hesiod, *The Works and Days*, 42.

[†]*Ibid.* 287.

[‡]*Iliad*, I, 70.

[§]*Ibid.* xiii, 355.

|| *Ibid.*, xv, 165

more than the others. The sage has then a species of affinity with God, because he endeavors to approach Him by the faculty of knowledge, and exerts himself about intuitive thought which is the essence of God. These facts show plainly that one of the most noble subjects of research for man is the prophetic faculty.

II.

THE UNIVERSE IS AN ANIMATED EXISTENCE WHICH IS CONNECTED TOGETHER IN ALL ITS PARTS. THE DIFFERENT KINDS OF PROPHECY.

All things, by their relation to each other, can give omens; because all together they are only different parts of one animal, the Universe.* The Universe may be compared to a book in which are inscribed letters of every description, such as Phœnician, Egyptian and Assyrian: the wise man deciphers these letters; and he is really wise who learns by and from nature, and another is wise in other things—this one more, and the other less. Thus for example one merely learns the syllables, another apprehends the general style, a third comprehends the whole discourse. Wise men see beforehand that which may happen; some by regarding the planets, others the fixed stars, others the comets and fires which traverse space. Some also prophesy by inspecting the entrails of victims or by listening to the songs of birds, or through watching their flight and their haunts. There are other omens by the aid of which they can predict the future, as words, or fortunate meetings; all are able to draw prognostications from everything. If a bird had our intelligence, man would serve it, as the bird serves man, for knowledge and divination: because we are as to them that which they are as to us, a race which, always renewing itself and as old as the world, is entirely qualified to give signs.

*This is the doctrine of the Makrokosm and Mikrokosm.

III.

ALL THINGS HAVE A MUTUAL AFFINITY AND ACT UPON EACH OTHER.

It was necessary that all the parts of this grand whole, animated with a common life, should be united by an intimate relation, as members of the same body.

It is thus perhaps that we may be able to explain the enchantments by magicians: because as there are omens in nature, attractions also exist. The wise man is he who knows how all things are bound together in this world; he makes one thing come to him through the intermediary of another thing; with the assistance of the present objects he extends his power over the most distant objects; he works by means of words, figures, and material substances.

In ourselves the suffering of one organ communicates itself to other organs; a pain in the finger or the foot sometimes brings a tumor in the groin, while all the intermediary organs do not suffer anything: it is because the groin and the foot both belong to the same body and have their especial relations. Among the gods who are in this world, there are some who have affinities and sympathies with certain stones and certain plants, and these affinities are such that by and through these stones or plants they may be attracted. In the same way the musician who produces the "*hypate*" adds to that note not the nearest note to it, but the "*epitrite*" and the "*nete*."*

And this arises from the ancient homogeneity (harmony) of things. At present there is between the different parts, as in a family, dissimilarity; because the

**Τὴν ὑπάτην*, the *hypate*, the gravest note. *τὴν ἐπόγδοον*, the next note, which is an octave higher, and which gives with the *hypate* a discord corresponding to the affinity of 8 to 9. *τὴν ἐπιτριτην*, the *epitrite*, a note which will give with the *hypate* a chord analogous to the affinity of 4 to 3, the consonance to the fifth. *τὴν νήτην*, *nete*, which is the most elevated note, gives with the *hypate* a consonance with the octave analogous to the affinity of 2 to 1.

world is not a simple unity, but a composite unity. The elements therefore sometimes are in accord, at other times are in conflict; but their strife always results in the harmony of the whole. So the sounds which the lyre gives are an assemblage of dissonances and consonances: it is from contraries that the unity is born, which makes of the lyre, as of the universe, a well ordered whole.

IV.

THIS RECIPROCAL ACTION OF THINGS CAN ONLY BE EXERCISED IN THE WORLD. OBSCURITY IS ESSENTIAL TO DIVINATION.

Archimedes, the Sicilian, asked for a fulcrum situated outside of the earth to move the earth, saying: "Whilst I inhabit it I cannot act upon it." But it is entirely different with those who penetrate the mysteries of the world, and thus acquire a portion of the divinatory or prophetic science: if such a one was placed outside of the world, he could not any longer use his knowledge; because he exercises it upon the world, and by means of the world. Going out of our universe, you will look in vain: from the observation of the phenomena which are produced above the region in which the soul is diffused you will not apprehend anything. Over that which is divine, outside of the world, magic has no power. "He abides by himself, free of all care he is utterly regardless of it."*

Intuitive reason (*vous*) is essentially independent: it must become passive before it can be influenced by enchantments. The multiplicity of beings included in the world, and the affinities existing between them, give birth to all kinds of divination and mysteries; different because they are many, but by virtue of their affinities are really one great whole. It is not expedient to speak inconsiderately of the mysteries, by reason of our respect for the laws of the State; but it is permissible to

*Iliad. xv. 106.

explain divination or the prophetic power. We have eulogized that art in general; we will now consider especially the most perfect of all divinations. They all present the common characteristic of obscurity; the attentive contemplation of the things of this world will not help in any way to dissipate this obscurity. Obscurity, as we shall see, is essential to divination, as mystery is to the sacred initiations. It is thus that the oracle of Delphi is not comprehended by all because it expresses itself in ambiguous terms; and when the gods pointed out to the Athenians how they would be able to save themselves, the assembled people could not have grasped the meaning of its words, if Themistokles had not been there to explain them. Thus we must not reject divination through dreams because, in common with all divination and the oracles, it has obscurity.

V.

OF INTELLECT, SOUL, REASON, AND IMAGINATION.

Of all disciplines we should specially study that which is of us, and within us, and the peculiar property of each soul. Intellect or Intuitive Reason (*vovs*) contains in itself the images of the things which are real, as the ancient philosophy teaches; we may add that the soul contains images of things which are becoming (contingent). There is then, between intellect and the soul, the same affinity as between the absolute and contingent. We will invert the order of the terms. We will join the first to the third, the second to the fourth: the proportions will still remain true, as knowledge demonstrates to us. It will thus be established that the soul, as we have advanced, contains in itself the images of the things which become. It encloses them wholly, but it produces them outwardly only at a convenient time; imagination is similar to a mirror in which it reflects itself, so that the animal may perceive the images which have their seats in the soul. We are

not conscious of these actions of the intellect, so long as the governing faculty does not reveal them to us, all that which it ignores escapes the knowledge of the animal; in the same manner we are not able to grasp any idea of the things which are in the first soul.* so long as the imagination does not receive the images. This imaginative life is an inferior life, a particular condition of our nature. The senses are present to it: we see colors, we hear sounds, we touch and grasp objects, although our corporeal organs remain inactive; perhaps in this state our perceptions are more pure. It is thus that we often enter into conversation with the gods: they warn us, answer us, and give to us useful advice. So that I am not surprised that some have owed to a sleep the discovery of a treasure; and that one may have gone to sleep very ignorant, and after having had in a dream a conversation with the Muses, awakened an able poet, which has happened in my time to some, and in which there is nothing strange. I do not speak of those who have had, in their sleep, the revelation of a danger which threatened them, or the knowledge of a remedy that would cure them. But when sleep opens the way to the most perfect inspections of true things to the soul which previously had not desired these inspections, nor thought concerning the ascent to intellect—and a arouses it to pass beyond nature and reunite itself to the intelligible sphere from which it has wandered so far that it does not now know even from whence it came,—*this*, I say, is most marvellous and obscure.

VI.

THE POWER OF IMAGINATION, WHICH IS PRE-EMINENTLY THE UNDERSTANDING.

If one thinks it extraordinary that the soul may thus

*Synesios holds to the idea of several divisions of the spiritual. By the "governing faculty" it is necessary to understand Reason or Wisdom. The first division is the Rational soul, in opposition to the soul evident to the Senses, the Vegetative Soul. The Qabbalists divided the spiritual into three main divisions, *Neshamah* higher soul, *Ruach* spirit, and *Nephesh* vital soul. The first, the highest, they divided into two others still more idealized.

ascend to the superior region, and does not believe that the way to this felicitous union lies through the imagination, let him hear the sacred oracles when they speak about the different roads which lead to the higher sphere. After enumerating the various *subsidia* which help the ascent of the soul by arousing and developing its powers, they say

"By lessons some are enlightened,
By sleep others are inspired."*

You see the distinction which the oracle establishes: upon the one side, inspiration; upon the other, study; the former it says is instruction whilst one is awake, the latter when asleep. Whilst awake, it is always a man who is the instructor; but when asleep, it is from God that the knowledge comes. They know from the first all that which is taught to them; because in giving knowledge thus God does not instruct in the usual manner. These facts are set forth to show the excellence of the imaginative life to those who do not esteem it. I am not astonished at their opinion: through their superabundant wisdom they are attached to practices condemned by the sacred oracles, for the oracles say:

"Sacrifices and victims
Are only vain amusements."†

The oracles advise us to renounce such things. But the men of whom I speak, being superior to the multitude in their own opinion, practice almost all kinds of divination. However they neglect divination by dreams, a method within the reach of all, alike of the ignorant and the wise. But why! Does not the wise man know better that which is common to all? Almost all good things, and especially the most precious, are the common property of humanity. In the universe nothing is more magnificent and divine than the sun, nor more

*Sibylline Oracles.

†Sibylline Oracles.

common. It is a great happiness to behold God; but to know God by means of the imagination is a higher intuition. Imagination is the sense of the senses, necessary to all others; it inheres at the same time in both the soul and the body.* It dwells within us: established in the head, as in a citadel which nature has built for us, and it governs the animal life. The hearing and the sight are not true senses, but rather instruments of sense, which put the animal in relation with the exterior world; in the service of imagination they transmit to their mistress impressions received by them from without, sensations which are transmitted to us from the objects by which we are surrounded. Imagination is the collective sense in which are united our various senses: in reality it is that which hears and which sees; it is through it that all the perceptions occur; and it assigns to each organ its particular function. From it all the faculties proceed: they are like the rays which go out of the centre and which meet wholly in the centre: many in progression, and one and the same in origin. The sense to which the organs are indispensable is a purely material sense; or, to speak more correctly, it is only a sense when it enters into the service of the imagination: imagination is the sense which has power of acting instantaneously without intermediaries. It has a divine character through which it approaches intuitive Intellect.

VII.

IMAGINATION IS LESS FALLIBLE THAN OUR PHYSICAL SENSES,
WHICH OFTEN DECEIVE US.

We hold our physical senses in great estimation because they put us in harmony with the world; and that which we think we know the best is that which strikes our attention. But if we have only disdain for the imagination, because it is often at variance with our

*Literally: "Is the first body of the soul."

senses, we must not forget that the eye itself frequently deceives us; at one time it does not perceive things, at others it sees them not as they really are, because of the medium through which they are seen. According to the distance things appear larger or smaller; when in water they seem greater, and refraction frequently makes a straight ray appear broken. Sometimes moreover the eye suffers, and everything to it appears dim and confused. In the same way when the imagination is diseased do not expect clear and distinct visions.

What is the nature of these maladies? From whence come the imperfections which imagination contracts? How can it recover and regain health? A profound philosopher alone is able to tell us, and prescribe the sacred remedies which can cure the imagination and again render it divine. But in order that God may come and visit it, it is necessary that it first expell all the foreign impressions which it has received. When we live in conformity to nature, imagination remains pure and undefiled; it watches all its energies; it is thus that it approaches truly to the soul: it then enters into relation with the latter; it is then no longer a stranger to the soul, as is our corporeal envelope, upon which the beneficent influence of the spiritual principle does not act. Imagination is the vehicle of the soul. and according as the latter inclines more toward virtue or vice, is more subtile and ætherial or heavier and more terrestrial. It occupies the mean between the existence endowed with and existence deprived of reason—between spirit and matter—it serves them as a medium, and thus unites the two extremes: that is why its nature cannot be seized with exactness by the philosopher.

VIII.

IMAGINATION HAS BEEN BESTOWED UPON A MULTITUDE OF EXISTENCES, AND IT IS THROUGH IT THAT WE FORM OUR THOUGHTS.

Closely allied to matter and spirit, imagination borrows from each as to it seems expedient, and, while guarding its own nature, forms its conceptions from most opposite elements. The imaginative essence has been shared with a multitude of existences; it descends even to animals devoid of intelligence: then it is no longer the chariot upon which the divine soul is seated; it is only itself which is seated upon the inferior faculties. It holds in the breast the place of reason; it feels and acts sufficiently through itself.* With certain animals it is purified and perfected. There are a multitude of dæmons of which the existence is wholly imaginative: these are only phantoms of which the apparitions are connected with contingent things. In man imagination can do much through its inherent virtue, and much more through its association with intellect. We are able to form thoughts only with the aid of imagination, unless perhaps in short instants during which some men at once seize the truth.† To wholly transcend the imagination is a thing not less beautiful than difficult. Happy the man to whom the years bring intelligence and wisdom, said Plato, when speaking of pure wisdom.‡ But ordinary life is dominated by imagination, or by intelligence using imagination as an instrument.

IX.

IN THIS WORLD IMAGINATION HAS BEEN ASSOCIATED WITH THE SOUL; SOMETIMES IT COMMANDS THE LATTER AND AT OTHER TIMES OBEYS IT.

This breathing animal, which the wise have called a

*Imagination in that condition is only instinct.

†The most subtle and highest form of thought is intuition, but we cannot formulate this into ideas without the assistance of imagination.

‡See the Philebos.

soul endowed with breath, takes all species of forms and becomes a god, a dæmon, a phantom, in whom the soul receives the punishment for its faults. The oracles agree in saying that the soul will have in the other world an existence conforming to the visions which sleep now brings to it,* and philosophy assures us that all our present life is only a preparation for the life which is to follow. Virtuous, the soul renders the imagination lighter: it crushes it under the weight of its stains. Naturally imagination raises itself above, when it is endowed with heat and dryness: these are its wings, such is the meaning which it is essential to attach to the expressions of Herakleitos, when he says, that the soul truly wise is brilliant and dry; on the contrary, when it is thick and humid, imagination is drawn by its weight towards the lower regions, into the subterranean depths, the abode of the bad spirits; there it endures, in punishments, an unhappy existence: however, in time and with much effort it can in another life purify itself, and rise again towards heaven. At its entrance into life two roads open before it; it goes some times in the good road, and at others in the bad;† then comes the soul, which descending from the celestial sphere‡ takes hold of the imagi-

*As the ideas which still pursue us in our sleep are those which have occupied us during our waking hours, they will still continue in the other life.

†The idea of the two roads is very ancient. See the oldest Church Manual, called the Teaching of the Twelve Apostles, etc., by Phillip Schaff, New York, 1885. p. 18 sq. The Teaching of the Twelve Apostles with illustrations from the Talmud, etc., by Charles Taylor, D. D. London, 1886.

‡This idea is also very ancient. It is set forth in the Republic of Plato (*circa* 428-429, B. C.) in the narration of Er the Pamphylian, and is also in the Republic of Cicero (b. 106, d. 43, B. C.) in the dream of Scipio; a commentary on which may be found in the writings of Macrobius (b. *circa* 376, d. 420, A. D.) The Hebrew Qabalah has the same idea. Compare the prayer of El'yahu in the *Tiq-qooneh ha-Zohar*, also *Disputatio Cabalistica*, etc., by Joseph De Voisin. Paris (1635. pp. 277-279.) He quotes from Plotinos to the same effect. The idea most probably came from the ancient Chaldeans, at least Pausanias strongly implies it. The Mysteries of Mithra also had some connection with it. Compare also "The Face in the Moon's Orb" by Plutarch, likely a relic of the religious philosophy of the Druids. The Manichæans also held similar views.

nation; it (the soul) uses it as a chariot, in order that it may accomplish its journey in the physical world; and it (the soul) strives to lead it back to the higher regions, or at least not to remain borne down with it (the soul) in matter. Without doubt it is difficult for them to separate; sometimes, however, when the imagination will not obey, the soul liberates itself from its society: for we should not disbelieve known and true mysteries. It is a disgrace for the soul to return to the intelligible sphere if she neglects to restore that which is alien to her true nature, and leaves about the earth what she had received from on high.

Thanks to the initiations and the divine favor, there are some men who attain to the redemption of their souls from the bonds of imagination; but usually if once united they keep together, and the soul is either drawn by or it draws the imagination; and their associations continues until the time when the soul returns to the place from which it has been separated. When the imagination falls under the weight of its miseries it draws down in its fall the soul which has not known how to preserve it. This is the danger which the oracles point out to the intelligent principle which is within us:

“Do not drag it down into this muddy world,
Into its deep gulfs, its sad and black kingdoms,
Sombre hideous hells, entirely peopled with phantoms.”*

Indeed an unreasoning and stupid existence is not worthy to have intelligence; but the phantom, because of the elements which compose it, enjoys itself in the lower regions because the similar seeks only the similar.

[*To be Continued.*]

*Sibylline Oracles.

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