COLLECTANEAE;

OR,

COLLECTIONS,

CONSISTING OF

MISCELLANIES,

INSCRIBED BY

THOMAS TAYLOR,

IN THE

EUROPEAN AND MONTHLY MAGAZINES.

WITH

AN APPENDIX,

CONTAINING

SOME HYMNS BY THE SAME AUTHOR,

NEVER BEFORE PRINTED.

Julian. Orat. VIII. p. 459. 4to.

It is not proper to suppose that the man who, resigns himself to divinity, will be entirely neglected, and perfectly deserted. But God will protect him with his hand, will give him confidence, inspire him with strength, and suggest to his mind what ought, and withdraw him from what ought not to be done.

LONDON:

PRINTED FOR THE AUTHOR,

BY C. WHITTINGHAM, DEAN STREET.

1806.
PREFACE.

The following Collection was printed at the request of William Meredith, a man whose singular sagacity led him to discover the unparalleled excellence of the philosophy of Plato and Aristotle, and whose favourable opinion of the Author of this Collection induced him to patronize his literary labours.

The Paraphrase on Ocellus Lucanus is collected from the European Magazine, in which it was published in the year 1782, and is the earliest of the Author's publications. All the other papers of the Collectanea were first published in the second, third, fourth, fifth, and sixth volumes of the Monthly Magazine.

The Appendix, containing some Hymns by the Author, which were never before
printed, are added at the request of the above-mentioned gentleman. The Author's original intention in composing them, was to rescue from oblivion, and illustrate some of the most sublime dogmas of the Grecian theology, as unfolded by Orpheus, Pythagoras, and Plato; and as the first three Hymns celebrate the intelligible order, which forms the most important part of that theology, and of which no modern writers appear to have had any accurate conceptions, it became necessary to elucidate this most interesting subject more amply in prose.
ON THE

NATURE OF THE UNIVERSE.

OCELLUS LUCANUS writ the following dogmas concerning the Nature of the Universe, some of which are deduced by infallible discoveries from the works of nature, and others are the result of mere opinion; throughout the whole he is ever careful to separate that which appears agreeable to reason, from that which is pleasing to the fancy alone.

The world has always appeared to me perpetual, for the following reasons: If any one asserts it to be created in time, he must inevitably acknowledge a possibility of its decay; but as it cannot be shown from what antecedent matter it was produced, (for this matter must be prior to the universe, and so the whole was not created) so neither is it possible to conceive of any separate
matter, into which the universe may be dissolved, and which shall still remain after its corruption; for indeed as the universe implies the whole, the beginning of every thing must depend on its origin, and from its destruction the destruction of every thing must ensue; but since this is impossible, it is better to believe it without beginning or end. Again, whatever is generated, and on that account obnoxious to decay, is subject to two mutations, by one of which it advances from a less quantity to a greater, by the other from worse to better; generation is the principle of the one, whose boundary is the vigour and perfection of that which is produced, but the limit of the other, which proceeds in a retrograde order, advancing from greater to less, and from better to worse, is called corruption and decay. If, therefore, we suppose the universe once created, and of course subject to dissolution, from the preceding hypotheses it must have advanced from a less to a greater quantity, and must continually tend from better to worse; it once received an increment, it either has arrived, or will arrive, to a state of vigour and perfection, and it either does, or will, tend to its final destruction; for every thing transient is influenced by three terms, and two intervals; the terms are, its rise, vigour, and decay; its intervals, the one from its rise to its perfection,
the other from its perfection to its dissolution, but no appearance of this kind is to be found in the universe, no mark of its origin, no trace of any transition or mutation, from one state to another, but still similar and equal to itself, it flourishes perpetually the same.

Again, whatever is contained in the bosom of the universe, immediately depends on it for support, the world alone is absolute and independent, other beings receive the compliment of their perfection from foreign supplies; thus animals depend on the air for respiration, thus light is necessary to the sight, and thus even the sun and moon, the wandering as well as the fixed stars, are limited by those general laws, which exist in every part of the world; the universe alone refers to nothing beyond itself. The truth of the preceding arguments will more plainly appear, if we consider, that as fire, which confers heat upon other things, is by nature hot, and as honey, which causes sweetness to the taste, possesses this power essentially; that as the first principles of demonstration, by which we advance to unknown conclusions, are of themselves manifest and known, so whatever is the cause of perfection to others must be itself perfect, and whatever is the cause of safety and duration must be itself permanent and safe, and that which is the source of connection and continuity,
must of necessity be connected and continuous; so the universe, since it is the true cause of the existence, duration, and perfection, of every being, is necessarily of itself perpetual and perfect; it shall, therefore, remain through every age the same, continually exerting its endless vigour, and conferring an equal permanency of duration on all its parts. Again, if it were possible for the universe to be destroyed, it must be either resolved into entity, or non-entity, he who asserts the former opposes himself, since to suppose it resolved into some other being, is to take away the possibility of its final destruction, for entity is either the same with the universe, or, at least, one of its parts. The other hypothesis is equally absurd, and contradictory to all the rules of sound philosophy, since it is impossible that any being can rise from nothing, or into nothing be finally resolved. To avoid these inconveniencies then, it is necessary to believe the world perpetual.

If any one is still inclined to believe the universe may be dissolved, we add, it must either perish by the power of something without itself, or of something within:—without itself is impossible, for separate from the universe no being can be found, much less has it reason to dread any enemies within, for it must surely be greater and more powerful than these, especially since it governs, and be-
stows life, upon all things. Since, therefore, it is in no danger of any external, or internal assaults, it must remain superior to the power of change, and entirely free from the sources of decay. All nature, collectively considered, evinces the truth of this assertion, while eternity, which exists in its first and principal parts, is transferred in a certain proportion to those which are transient and frail, and thus, by a gradual continuity, the vestige of immortality is impressed on every sublunary being. For as the bodies first moved, for ever revolve in the same spaces, and with the same direction, so the species of inferior bodies are eternally preserved by a motion, neither continued, nor constant, but on the contrary mutable and interrupted. Thus fire collected produces air; thus air, by a similar operation, is changed into water, and water into earth; and thus from earth, in the same circular round of mutations, the several elements are formed, till they are at last resolved into fire, from which the process began. Thus trees and plants receive their origin from seed, and when advanced to maturity and perfection, produce a diversity of fruit; the ripened fruit soon hastens to corruption, which at length resolves it into seed, and thus, by unceasing mutations, the order of nature is preserved.

Far different from this is the conduct of nature,
in men and brutes; these, in an inferior manner, fill up the common boundary of existence, and tend to immortal duration, with slow and imbecile advances. Thus they are never reflected from old age into youth, but after a certain period, are dissolved; and then the forming hand of nature, from the corrupted materials, produces other beings, to replenish the vacant space, and to prevent the depredations of time from causing an irreparable breach in her dominions. From these, and other arguments, which might be urged, we infer, that the Universe, which embraces every being, shall eternally endure:—that when considered as connected, it is incapable of change; and that its single parts alone, are subject to corruption and decay. Lastly, the figure of the Universe, its motion and substance, since they exist without any principle, or end, sufficiently evince the perpetuity of the world:—Its figure is spherical, every where equal and similar to itself—Its motion is circular, firm and durable, never deserting its primitive state, nor surpassing its original bounds. Time *, also, the inseparable companion of motion, is infinite; since we cannot say it once began, without asserting it existed before it had a being; nor can

* For a more explicit proof of the eternity of time and motion, see the 8th book of Aristotle's Physics, and the 12th book of his Metaphysics,
we say it will hereafter be destroyed, without an equal absurdity, since the terms once and formerly, are parts of time inseparable from its very nature and essence.

Its substance, as well as its motion, is without mutation, and without end, since it neither advances from better to worse, nor from worse to better; and hence we conclude it shall eternally exist, superior to the power of chance, secure from inward foes and outward assaults; and ever equal and similar to itself, confer immortal union and order on all its parts.

Two very different principles are found to exist in the Universe—generation, and its cause; to the one, we attribute the conditions of a subject, oppressed by continual mutations, and constantly passing from one form into another; to the second, we assign a forming and moving power, the subject matter still remaining the same: so that the first possesses a capacity of receiving and suffering, the last is the efficient and active cause. But the Fates themselves have distinguished and divided that part of the Universe which is for ever subject to motion and change; * so that the circuit of the

* Within this circuit of the moon, Aristotle believed, that every thing was naturally formed to rise out of every thing. See his first book de Orru et Int. p. 39. Edit. Sylb.
moon is the common isthmus of immortality and generation; all beyond its orb is the abode of the gods, and all beneath is the seat of contention and strife, the dominion of nature, who supports her great kingdom by an eternal round of vicissitude and change; since every thing that has a being, tends to dissolution, and corruption hastens into existence, to supply the vacancies of decay.

In that part of the Universe where nature and existence flourish, two principles are present; the one, a palpable body, the common subject of every thing which admits of a beginning, and the general receptacle of forms:—the basis of generation, preserving the same proportion to whatever is fashioned from it, as water to the taste, as sound to silence, as darkness to light, and, in general, as matter rude and mishapen, to some artificial form it may afterwards possess. Thus water is destitute of taste, yet it is capable of receiving sweet and bitter, sharp and salt; thus the formless air admits the harmony of sounds; thus darkness, which is neither suffused with colour, nor diversified with form, becomes the subject of both; from whence we infer, all these existed in the matter, in capacity only, before they were produced; but afterwards, in energy and perfection, returning out of dormant power in which they lay concealed,
as from the original source from whence they flow*. Contrarieties vindicate the second place, as the causes of alteration and change, for from these flow the necessary passions and dispositions in matter:—mutually conquering, and mutually conquered by each other, they are gradually tempered into elementary substance, and these are the hot and the cold, the moist and the dry. Lastly, the four elementary substances, which these contraries as inseparable properties attend, viz. fire, air, water and earth, differ in this from the qualities themselves, that the opposition of the elements is often the cause of their mutual destruction, but their qualities are neither subject to generation nor decay. Among these contrarities, the hot and the cold, are the causal and active principles, but the moist and the dry, the material and passive; hence matter, the general receptacle and common subject of every thing, is the first principle perceivable from analogy by sense, next the contrary qualities themselves, viz. the hot and the cold, the moist and the dry; in the last place, fire and water, earth and air, succeed, mutually

* Such as have curiosity, with respect to this ancient opinion concerning elementary change, may see the above doctrine amply and accurately discussed by the Stagirite, in his two books of Generation and Corruption.
exchanging their elementary forms, while the contrarieties themselves remain invariably the same.

The differences of bodies are either primary or derivative; the primary, are, the hot and the cold, the moist and the dry; the derivative are, the heavy and the light, the dense and the rare, the smooth and the rough, the sharp and the obtuse, the hard and the soft, the slender and the thick; the touch alone determines the difference of these, and hence the first body in which they reside, is ranked among tangible objects.

Among the preceding diversities, the hot and the dry, the rare and the acute, are the peculiar faculties of fire; while on the contrary, the cold and the moist, the dense and the obtuse, are the inseparable properties of water; softness and levity, smoothness and tenuity, of air; and in the last place, earth, vindicates to herself, gravity and asperity, hardness and solidity. Of the four elementary bodies, fire and earth, exist in the extreme: for as fire of heat, so is ice the redundancy of cold; and if ice is formed from a concretion of the moist and the cold, fire will be the fervour of the hot and the dry, and on this account it is impossible that any thing should be produced from either fire or ice.

But water and air occupy the middle place,
sessed of a mixed structure of body, since to the existence of any one extreme, the presence of its opposite is required; nor are two opposites alone sufficient; it is also necessary some medium should intervene, which is likewise opposed to either extreme. But fire is hot and dry, air is hot and moist, water, humid and frigid, earth, cold and dry; hence heat is the common property of fire and air, coldness of water and earth, siccity of earth and fire, and lastly humidity of water and air; so that fire vindicates to itself heat in the extreme, earth siccity, air humidity, and water frigidity, the substance of each receiving its perpetuity from the possession of common properties, and its mutability from such as are peculiar, when contraries mutually conquer, and are mutually conquered by each other. The humidity then of air, destroys the siccity of fire, as the frigidity of water, the calidity of air, and the siccity of earth, the humidity of air; and on the contrary, when the humidity of water destroys the siccity of earth, the calidity of air the frigidity of water, and the siccity of fire the humidity of air, then the eternal round of elementary change is effected, while that substance which is the common receptacle of mutation, and is capacious of every being, is primarily subject to the power of the touch.
The mutations of the elements are caused, either when earth is transmuted into fire, or fire into air, or air into water, or water into earth, or lastly when the contrary faculty of each element is destroyed, that alone which is similar remaining: so that the generation of things is accomplished when some one of the opposite qualities is extinct; for since fire is hot and dry, but air hot and moist, heat is common to both, but siccity accords with fire, and humidity with air, as a peculiar quality; and hence, when the humidity of air oppresses the siccity of fire, fire is immediately converted into air. Again, since water is cold and moist, air hot and moist, humidity is common to both; but frigidity is the peculiar property of water, as calidity of air; so that if the frigidity of water conquers the calidity of air, the mutation of air into water is produced: in like manner the mutation of water into earth is accomplished, when the siccity of earth overpowers the humidity of water. The transition from earth to the superior elements is effected by an opposite process; this happens when the whole of one element conquers the whole of another; when the contrary powers of each are destroyed, and nothing which they possess in common remains: thus since fire is hot and dry, but water cold and moist, if the humidity of water op-
presses and subdues the siccity of fire, and the frigidity of water the calidity of fire, the conversion of fire into water immediately succeeds. Again, since earth is cold and dry, air hot and moist, if the frigidity of earth overpowers the calidity of air, and the siccity of earth the humidity of air, in a similar manner air is converted into earth; but if the humidity of air, and the calidity of fire, are destroyed, from the mutual contest fire shall arise, since the siccity of fire and the calidity of air will still remain, and these are the essential properties of fire. In a similar manner earth is constituted from the destruction of its frigidity, and the humidity of water, since there will remain the siccity of earth, and the frigidity of water, which are the inseparable qualities of earth.

But if the calidity of fire and air should perish, the production of no element can ensue, since the humidity of air and the siccity of fire alone remain, qualities mutually opposite, and contrary to each other. Lastly, when the frigidity of water and earth is destroyed, since in this case the siccity of earth, and the humidity of water, are all that remain from the ruined materials, no substance whatever shall arise. And thus concerning the origin of the first bodies, after what manner, and from what
subjects they are produced, we have endeavoured with brevity and accuracy to describe.*

But since the universe is destitute of generation and decay, it is necessary to the perpetuity of its duration, that what it produces in others, and what it generates in itself, should mutually accord in one: the efficient cause of the production of other beings, is the celestial portion of the world, divided by the circuit of the moon; among these in a more eminent degree is the sun, who, by his access and recess, continually varies the temperament of the surrounding air; hence its different degrees of heat and cold arise, and hence the necessary mutations of the earth, with all her diversified contents. The obliquity of the Zodiac most admirably corresponds with the motion of the sun; it is not only the cause of generation, but of the beauty and division of the universe; from its position, some beings are endowed with active, and others with passive powers; what it generates in itself, is situated beneath the circuit of the moon, and what it produces in others, is placed beyond

* The learned reader may observe, that this summary mode of concluding a subject is usual with Aristotle. Thus he concludes his discussion of causes, B. ii. of his Physics, with the following short epilogue:—"The number of causes, therefore, and how they exist, we have sufficiently defined."
the extent of its orb; the junction of these two parts, the one divine, and endowed with a motion eternally the same, the other obnoxious to an endless round of elementary change, constitutes the fabric of the world.

But neither was the first origin of the human race, nor of other animals, or plants, derived from the earth, but since the beauty and order of the world was always the same, it is necessary that whatever depends on it for support should eternally endure, and that the existence of the parts should be co-extended with the existence of the whole, since the universe destitute of these can no longer subsist.

Again, wherever the parts of the world exist, by an equal necessity their contents must exist; so that with the celestial region, we must inseparably connect the sun and moon, the fixed and the wandering stars; with earth, her diversified store of animals and plants, of silver and gold; with the aerial region, vapours and wind, and the constant vicissitudes of heat and cold; for as it is the province of the celestial division, always to possess the beings contained in its wide extent, so of earth, that it sustains the plants which germinate on its surface, and the animals which participate of its forage. Lastly, it is the property of the aerial
district, necessarily to require those mutations, with which it is constantly affected.

Since then in every part of the universe, some illustrious genus of animals exists, as in the celestial region, the gods; in the air, dæmons; upon earth, men; the human genus must be of necessity immortal: for the immutable order of nature requires, that not only the parts cohere to the universe, but that the contents of the parts cohere in an equal degree to the parts themselves. But the parts of the earth are changed and destroyed by force, at one time when the scattered waters of the ocean cover its surface, at another when from the concussion of winds and waters, concealed in its bowels, its parts are dilated and torn asunder: yet the constitution of the earth was never totally impaired nor will its final destruction ensue after the longest succession of time. On which accounts, the report, that the Grecian history derived its origin from Argive Inachus, is not to be understood, as from its first principle, but that in consequence of some preceding mutation, it then received a commencement; for indeed Greece existed before, and a race of barbarians shall succeed the present state, not only resulting from their incursions, but from the course of nature herself, whose powers, although neither impaired by ex-
erition, nor diminished by time, yet subject to violent change, cause that recent appearance, and that capacity of a beginning she is generally thought to possess.

Concerning the universe then, the rise and decay of things contained in its bosom, its condition at present, and constitution through every age, and its division into two parts; the one active, moving, and governing, the other passive, moveable, and governed, these, we have endeavoured with brevity and accuracy to describe.

This is all that Ocellus Lucanus has written concerning the universe in general: a small, but valuable work, however it may be ridiculed by those superficial censurers, who esteem every thing not modern, unworthy their perusal.
AN ADDRESS TO THE BRITISH NATION.

SAY, gen'rous Britons! shall the arts alone
Claim all your fondness, and be all your own,
While genuine Science in oblivion lies,
And none consults the volumes of the wise?
Shall godlike Plato’s sacred page inspire
No breast with rays of heav’n-descended fire?
That page, whose venerably-mystic lore
Form’d statesmen, poets, kings, in days of yore.
Say, while through Matter’s labyrinth* you toil,
Or o’er wrong readings waste the midnight oil;
Shall true Philosophy no vot’ry gain,
But in deep solitude unknown remain;
Though Rapture warble from her sacred tongue,
Though Harmony herself, her lyre has strung?
Forbid it heav’n!—To souls of meaner rank,
The grov’ling Dutchman, or the flippant Frank,
Leave sordid toils: while you of nobler kind,
Quit words for things, and sensibles for mind;
And thus the nations that around you dwell,
Alike in wisdom, as in art excel.

* Alluding to experimental inquiries.
ON

A TEXT IN HEBREWS.

It has lately occurred to me, that the 3d verse of Hebrews xi. is not only erroneously translated in all the modern versions of the New Testament, but that, in its true meaning, it strongly favours one of the leading dogmas of those ancient Christian heretics, the Valentinians, and shows St. Paul to have entertained opinions somewhat analagous to the Platonic theory of ideas. The passage in the original is as follows:

Πιστεύειν οὖν καθότις εἶναι τοις αιωνίοις φυσικι Θεου, εἰς τὸ μὴ εἰς φανομένον τα βλέπομένα γεγονέναι.

This, in the English version, is rendered: "Through faith we understand, that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear."
In the first place, the worlds is evidently a forced interpretation of αἰώνες; and, even admitting it was not, leaves the passage very ambiguous, from the uncertainty to what worlds St. Paul alludes. If we adopt ages, which is the general sense of the word in the New Testament, we shall indeed avoid a forced and ambiguous interpretation, but we shall render the meaning of the Apostle trifling in the extreme: for as he has elsewhere told us, "that all things were framed by the word of God," what particular faith does it require to believe, that by the same word he framed the ages?

I observe, in the second place, that according to the definition of faith, given in the first verse of this chapter, that it is "the evidence of things not seen," it is clear, that St. Paul is speaking in this passage of something invisible. Since then αἰώνες is neither worlds nor ages, what shall we say it is? I answer, the αἰόνες of the Valentinians: and, agreeably to this, the whole passage should be translated as follows: "By faith we understand, that the αἰόνες were framed by the word of God, in order that things which are seen, might be generated from such as do not appear (i.e. from things invisible)." Every one who is much conversant with Greek authors, must certainly be convinced, that εἰς τὸ means in order that: and I was glad to
find, that Bishop Pearson translates as I have done, the latter part of this verse.

Now we learn from the second book of Irenæus against the Heretics, that according to the Valentinians, all created things are the images of the æones, resident in the pleroma, or fullness of deity. And does it not clearly follow, from the above version, that according to St. Paul too, the æones are the exemplars of visible, or created things? To which we may add, that this sense of the passage wonderfully accords with the assertion, that "faith is the evidence of things not seen." For here the things which do not appear are the æones; these, according to the Valentinians, subsisting in deity. So that from our version, St. Paul might say, with great propriety, that "we understand by faith, that the æones were framed by the word of God, in order that things which are seen, might be generated from such as do not appear:" for this naturally follows from his definition of faith.

It appears likewise, that St. Paul mentions these æones, Heb. i. ver. 2, where he asserts, "that they were produced by God through Christ."

I farther add, that among these æones of the Valentinians were νοῦς, θυμός, σιγή, αληθεία, σοφία, i.e. intellect, a profundity, silence, truth, and wisdom, which, as the learned Gale well observes in his notes on Jamblichus de Mysteriis, &c. prove their
dogmas to be of Chaldaic origin. For these words perpetually occur in the fragments of the Chaldaic oracles; not to mention that the middle of the Chaldean intelligible triad, is denominated \textit{aion}, \textit{eon}.

It will be said, perhaps, that these oracles were forged by certain heretical Christians; but this may be easily confuted by considering, that they were largely commented on by Porphyry, Jamblichus, and Proclus, who are well known to have been great enemies to the Christian religion; and that it is very unlikely, men of such uncommon learning and sagacity should have been so grossly deluded*. Besides, though these oracles were the fountains of the Valentinian dogmas, yet it

* That some of these oracles may be confidently ascribed to Zoroaster, and that others of them are of much less antiquity, is, I think, evident from the following considerations: in the first place, Johannes Picus, earl of Mirandula, in a letter to Ficinus, informs him, that he was in possession of the oracles of Zoroaster, in the Chaldean tongue, with a commentary on them, by certain Chaldean wise men. And that he did not speak this from mere conjecture (as Fabricius thinks, and many other learned men have thought he did) is evident, from his expressly asserting, in a letter to Urbinatus (Op. p. 256) that, after much labour, he had at length learned the Chaldean language. And still farther, he has inserted in his works, fifteen conclusions, founded on this very Chaldean manuscript, though they appear to have escaped the notice of all the critics.

In the next place, Proclus cites one of these oracles as prior, another as posterior, to Plato. And what is still more, in
will be found, by a diligent inspection, that they are repugnant in most particulars to the leading tenets of Christians of all denominations. Hence Proclus has largely shewn, in his books on Plato's Theology, that the several orders of gods mentioned in these oracles, are perfectly conformable to those delivered by Plato in various parts of his works.

I only add, that as these aones of St. Paul, and the Valentinians, are the exemplars of the visible universe, it is evident that in this respect they are analogous to the ideas of Plato.

his MSS. Scholia on the Cratylus, he says, that certain oracles respecting the intelligible and intellectual orders, were delivered by Theurgists, under the reign of Marcus Antoninus.
TO THE

EDITOR OF THE MONTHLY MAGAZINE.

SIR,

THAT the intellectual philosophers and theological poets, of antiquity, entertained more exalted conceptions of, and venerated, in a far greater degree, the highest principle of things, than any philosophers and theologists posterior to them, will, I doubt not, appear paradoxical to many of your readers; but will, I persuade myself, be fully evinced, by the following most respectable testimonies.

In the first place, the Egyptians, according to Damascius*, celebrated the one principle of the universe, as an unknown darkness, and this thrice pronounced; and the same author informs us, that the Babylonians passed over this principle in si-

* Πει αἰγχων.
Hesiod too, in his Theogony, when he sings,

"Hītō mei πρῶτα χαος γένη."  

Chaos of all things was the first produced:

clearly insinuates, that there must be some cause prior to chaos, through which it was produced, as there can be no effect without a cause; and, besides this, as Simplicius beautifully observes, he insinuates that the first cause is above all knowledge, and every appellation. It was doubtless for the same reason, that Homer, in his poems, ascends no higher than Night, whom he represents Jupiter as reverencing: for, according to all the ancient theologians, and the doctrine of Pythagoras and Plato, Jupiter, or the immediate artificer of the universe, is not the highest god. Homer, therefore, is not only silent with respect to the first principle, but likewise with respect to those two principles immediately posterior to the first, the aether and chaos of Orpheus and Hesiod, and the bound and infinity of Pythagoras and Plato.

* In my Introduction to the Parmenides of Plato, p. 260, I have shewn, that in the opinion of all antiquity, γίγνετο was considered as meaning, in this place, was generated, and not was simply.

† Theology was delivered symbolically by Orpheus;—in images (σύμβωμα) by Pythagoras;—and scientifically by Plato. Hence, the aether, chaos, and phanes, of the first;—the monad, duad, and tetrad, of the second;—and the bound,
But, as in order to gain a glimpse, though a far distant one, of this highest deity, it is necessary to give him a name: hence he was denominated by Plato, the One, and the Good; the former of these appellations, signifying his surpassing simplicity and productive power (for all multitude must originate from unity) and the latter, his superlative excellence, and subsistence, as the ultimate object to which all things tend. For all things tend to the supreme good. However, though Plato gives him a name, for the reason just assigned; yet, well knowing that he was in reality ineffable, he asserts, in the Parmenides, that the One "can neither be named, nor spoken of, nor conceived by opinion, nor be known, nor perceived by any being." And in the Republic, he says, that "the Good is more excellent than essence, surpassing it both in dignity and power."

It is from these sources, that the following sublime passages of the latter Platonists are derived: "To that God (says Porphyry *) who is above infinite, and that which is mixt from both, of the third, respectively, signified the first procession from the ineffable principle of things; or certain mighty powers rooted in this principle, like trees in the earth; and which have a distinct energy of their own, at the same time that they energize in conjunction with their cause.

* Θεω μὲν την επ' εις πασι, ουδε λογος ο κατα φως, οικευος, ουδ' ο ενδον οταν παθυ ζυχης η μμολυσμενος. δια δη σιγης καθαρος, και των πεπ των καθαρων εννοησαι εσπεριμεν αυτον. De Abstinentia, Lib. ii.
all things, neither external speech ought to be addressed, nor yet that which is inward, when it is defiled by the passion of the soul; but we should venerate him in pure silence, and through pure conceptions of his nature.” Proclus*, with his usual magnificence of expression, says of this highest principle, “That is the God of all gods, the Unity of unities, and beyond the first adyta. That he is more ineffable than all silence, and more occult than all essence. That he is holy among the holies, and is concealed amidst the intelligible gods.” And lastly, Damascius† observes, “This highest God is seen afar off, as it were obscurely; and if you approach nearer, he is beheld still more obscurely; and, at length, he takes away the ability of perceiving other objects. He is therefore truly an incomprehensible and inaccessible light, and is profoundly compared to the sun: upon which the more attentively you look, the more you will be darkened and blinded; and will only bring back with you eyes stupified with excess of light.

I only add, that the Jews appear to have as-

* — ὲς θεὸς ἐστι θεοῦ αὐτῶν, καὶ ὲς ἕνας ἐναδὸν, καὶ ὰς τῶν ἀδικίας, (lege αὐτῶν) ἑπειδὴ τιν πρῶτον, καὶ ὰς πάσης αὖτις ἀρνοτητος, καὶ ὰς πάσης ὑπαξίας ἀγωνισμος, ἀγιος ἐν ἀγιοι, τοις νοητοι ευποιεισμηνιών θεος. Plato, Theol. p. 110.

† Περὶ αἰχμή.
cended no higher in their theology, than the immediate artificer of the universe; (for the Jehovah of the Jews is evidently the same as the Jupiter of the Greeks,) and that they differed from the above-mentioned theologists and philosophers in this, that the latter suspended every thing from Deity; whereas, Moses introduces a darkness on the face of the deep, without even insinuating, that there was any cause of its existence. Pleased to find so able an advocate as your correspondent R. M. for my version of Hebrews xi. 3,

I remain,

Your's, &c.

Manor Place,
Walworth.

T. TAYLOR.
TO THE

EDITOR OF THE MONTHLY MAGAZINE.

SIR,

THOUGH your correspondent G. W. asserts, that my version of Hebrews xi. 3, "seems to be unreasonable, and is certainly unnecessary," yet he has not offered one argument to prove its unreasonableness; nor has he, by his paraphrase of the sense, shewn it to be unreasonable, unless he can make it apparent, that τὰ θεαμένα, or things which are seen, means, according to his paraphrased version, "the present system of religious faith. But who, that has been in the habit of thinking, does not see, that this is impossible? I should conceive it must be obvious, almost to everyone, that by "things which are seen," Paul meant the mundane phenomena: and if this be his meaning, my version of the passage must be unavoidably adopted.

After all, though, it must be observed, that I only contend for the natural and unsophisticated
meaning of the word βλέπομαι. G. W. is, doubtless, better acquainted with the *scriptural* sense of words than I pretend to be, or than I can be, consistently with those sentiments which I shall ever glory to avow, and labour to propagate.

Your's &c.

*Manor Place,*

*Walworth.*

T. TAYLOR.
TO

THE RISING SUN.

See! how with thund'ring fiery feet,
Sol's ardent steeds the barriers beat,
That bar their radiant way;
Yok'd by the circling hours they stand,
Impatient at the god's command,
To bear the car of day.

See! led by morn, with dewy feet,
Apollo mounts his golden seat,
Replete with seven-fold fire *;
While dazzled by his conqu'ring light,
Heav'n's glittering host, and awful Night
Submissively retire.

* That is, with his own proper fire, and the fire of the other planets.
See! cloth'd with majesty and strength,
Through sacred Light's wide gates at length,
   The god exulting spring:
While lesser deities around,
And demon powers his praise resound,
   And hail their matchless king.

Through the dark portals of the deep,
The foaming steeds now furious leap,
   And thunder up the sky:
The god to strains now tunes his lyre,
Which Nature's harmony inspire,
   And ravish as they fly.

Ev'n dreadful Hyle's sea profound,
Feels the enchanting conqu'ring sound,
   And boils with rage no more;
The world's dark bound'ry Tart'rus hears,
The life inspiring strains reveres,
   And stills its wild uproar.

And while, through heav'n the god sublime,
Triumphant rides, see rev'rend Time
   Fast by his chariot run:
Observant of the fiery steeds,
Silent the hoary king proceeds,
   And hymns his parent sun.
See! as he comes, with gen’ral voice,
All Nature’s living tribes rejoice,
    And own him as their king;
Ev’n rugged rocks their heads advance,
And forests on the mountains dance,
    And hills and vallies sing.

See! while his beauteous, glittering feet
In mystic measures æther beat,
    Enchanting to the sight;
Pæon, whose genial locks diffuse
Life-bearing health, ambrosial dews,
    Exulting springs to light.

Lo! as he comes, in heav’n’s array,
And scattering wide the blaze of day
    Lifts high his scourge of fire,
Fierce demons, that in darkness dwell,
Foes of our race, and dogs of hell,
    Dread its avenging ire.

Hail, crown’d with light, creation’s king!
Be mine the task thy praise to sing,
    And vindicate thy might;
Thy honours spread through barb’rous climes,
Ages unborn, and impious times,
    And realms involv’d in night.
CHALDAEAN ORACLES.

TO THE

EDITOR OF THE MONTHLY MAGAZINE.

SIR,

AS it appears to me that your Miscellany, from its very extensive circulation, will be a proper vehicle for communicating to the public, the following collection of Chaldaean Oracles, I accordingly send it you for insertion.

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

That they are of Chaldaic origin, and were not forged by Christians of any denomination, as has been asserted by some superficial writers, is demonstrably evident from the following considerations: in the first place, John Picus, earl of Mirandula, in a letter to Ficinus, informs him that he was in possession of the Oracles of Zoroaster in the Chaldaean tongue, with a commentary on them, by certain Chaldaean wise men. And that he did not speak this from mere conjecture (as Fabricius thinks he did) is evident from his expressly asserting, in a letter to Urbinatus (p. 256 of his works) that, after much labour, he had at length learned the Chaldaean language. And still farther, as we shall see, he has inserted in his works fifteen conclusions, founded on this very Chaldaean manuscript. That this circumstance should have escaped the notice of mere verbalists, is not surprising; but it is singular that it should not have been attended to by a man of such uncommon erudition, and extensive reading, as Fabricius.

In the next place, as Porphyry, Jamblichus, and
Proclus, wrote large commentaries on these oracles, and are well known to have ranked amongst the greatest enemies of the Christian religion; there is not even poetical probability, that men of such great learning and sagacity should have been duped by the shallow artifice of some heretical Christian knave. To which we may add, that Porphyry, in his life of Plotinus, expressly mentions, that certain revelations ascribed to Zoroaster, were circulated, in his time, by many Christians and heretics who had abandoned the ancient philosophy, and that he shewed, by many arguments, these revelations were spurious; from which it is evident, that the oracles commented on by him, were not those forged by the heretics of his time.

In the third place, Proclus in his MS. Scholia on the Cratylus of Plato, says, that the Oracles respecting the intelligible and intellectual orders, were delivered by Theurgists, under the reign of Marcus Antoninus*. It is clear, therefore, that the following oracles, which are collected from the writings of the Platonists, are of Chaldaean, and not of Christian, origin; not to mention that the dog-

* Οὕτω καὶ τοῖς ἐπὶ ΜΑΡΚΟΥ γενόμενοι Θεομορφοὶ, οἱ Σιών ὡς νοτάς καὶ νοης ταξις εκφαινοτας, σοματα των Θεων δια κοσμων εξαγγειλικα της ιδιοτης αυτων παραδεδωκασιν, οις καλουτες εκενωι των Θεων ει τας προσηκουσαις Θεομορφοις, της παχ'αυτων ευνυχαιας ευνυχανοι.
mas they contain are totally dissonant from those of the Christian faith.

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

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

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

Your's, &c.

Manor Place,
Walworth.

T. TAYLOR.

A CONCISE EXPOSITION OF CHALDAIC DOGMAS.

BY PSELLUS.

They assert that there are seven corporeal worlds, one empyrean and the first; after this, three ethereal, and then three material worlds*, the last of which is said to be terrestrial, and the hater of life: and this is the sublunary place, containing likewise in itself matter, which they call a profun-

* These are the inerratic sphere, the seven planetary spheres, and the sublunary region.
dity. They are of opinion, that there is one principle of things; and this they celebrate as the one, and the good*. After this, they venerate a certain paternal profundity †, consisting of three triads; but each triad contains, father, power, and intellect. After this is the intelligible Lynx ‡, then the Synoches, of which one is empyrean, the other ethereal, and the third material. The Teletarchae follow the Synoches. After these succeed the fontal fathers§, who are also called Cosmagogi, or leaders of the world. Of these, the first is called once beyond, the second is Hecate, and the third is twice beyond. After these are the three Amilicti||; and, last of all, the Upezokus. They likewise venerate a fontal triad of faith, truth, and love. They

* So Plato.
† This is called, by the Platonists, the intelligible triad; and is celebrated by Plato in the Philebus, under the names of bound, infinite, and the mixed; and likewise of symmetry, truth, and beauty, which triad, he says, is seated in the vestibule of the good.
‡ The Lynx, Synoches, and Teletarchae of the Chaldaæans, compose that divine order, which is called, by the Platonists, the intelligible, and, at the same time, intellectual order; and is celebrated by Plato in the Phædrus, under the names of the supercelestial place, Heaven, and the subcelestial arch.
§ These fontal fathers compose the intellectual triad of the Greeks, and are Saturn, Rhea, Jupiter.
|| The three Amilicti are the same with the unpolluted triad, or Curetes of the Greeks. Observe, that a fontal subsistence means a subsistence according to cause.
assert that there is a ruling sun from a solar fountain, and an archangelic sun; that there is a fountain of sense, a fontal judgment, a thundering fountain, a dioptric fountain, and a fountain of characters, seated in unknown impressions. And, again, that there are fontal summits of Apollo, Osiris, and Hermes. They likewise assert that there are material fountains of centres and elements; that there is a zone of dreams, and a fontal soul.

After the fountains, they say, the principles* succeed: for fountains are superior to principles. But of the vivific † principles, the summit is called Hecate, the middle ruling soul, and the extremity ruling virtue. They have likewise azonic Hecate, such as the Chaldaic Triecdotis, Comas, and Ecklustike. But the azonic ‡ gods, according to them, are Serapis, Bacchus, the series of Osiris, and of Apollo. These gods are called azonic, because they rule without restraint over the zones, and are established above the apparent gods. But the zonic gods are those which revolve round the

* These principles, are the same with the Platonic supermundane order of gods.
† The vivific triad consists, according to the Greek Theologists, of Diana, Proserpine, and Minerva.
‡ The azonic gods are the same with the liberated order of the Greek Theologists, or that order which is immediately situated above the mundane gods.
celestial zones, and rule over sublunary affairs, but not with the same unrestrained energy, as the azonic. For the Chaldaæans consider the zonic order as divine; as distributing the parts of the sensible world; and as begirding the allotments about the material region.

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

Of human souls, they establish a two-fold fontal cause; viz. the paternal intellect*, and the fontal soul†: and they consider partial‡ souls, as proceeding from the fontal, according to the will of the father. Souls of this kind, however, possess a self-begotten, and self-vital essence: for they are not like alter-motive natures. Indeed, since according to the Oracle, a partial soul is a portion of divine fire, a splendid fire, and a paternal conception, it must be an immaterial and self-subsistent essence: for everything divine is of this kind; and of this the soul is a portion. They assert too,

* The Jupiter of the Greeks, the artificer of the universe.
† Called by the Greeks, Juno.
‡ That is, such souls as our's.
that all things are contained in each soul; but that in each there is an unknown characteristic of an effable and ineffable impression. They are of opinion, that the soul often descends into the world, through many causes; either through the defluxion of its wings*, or through the paternal will. They believe the world to be eternal, as likewise the periods of the stars. They multifariously distribute Hades, at one time calling it the leader of a terrene allotment, and at another the sublunary region. Sometimes they denominate it the most inward of the ethereal and material worlds; at another time, irrational† soul. In this, they place the rational soul, not essentially, but according to habitude, when it sympathizes with, and energizes according to partial reason.

They consider ideas, at one time, as the conceptions of the father‡; at another time, as universal reasons, viz. physical, animastic, and intelligible; and again, as the exempt hyparxes (or summits) of beings. They assert that magical operations are accomplished through the intervention of the

* So Plato: see my translation of the Phædrus.
† Hades is, with great propriety, thus called: for the rational, when giving itself up to the dominion of the irrational soul, may be truly said to be situated in Hades, or obscurity.
‡ i. e. Jupiter, or the Demiurgus.
highest powers, and terrene substances; and that superior natures sympathize with inferior, and especially with those in the sublunary region. They consider souls, as restored after death to their pristine perfection, in the *wholes* of the universe, according to the measures of their peculiar purifications: but some souls are raised by them to a supermundane condition of being. They likewise define souls to be mediums between impartible and partible natures. With respect to these dogmas, many of them are adopted by Plato† and Aristotle; but Plotinus, Porphyry, Jamblichus, Proclus, and their disciples, adopt the whole of them, and admit them without hesitation, as doctrines of a divine origin.

Thus far Psellus: I add, for the sake of those readers that are unacquainted with the scientific theology of the ancients, that as the highest principle of things is a nature truly ineffable and unknown, it is impossible that this visible world could have been produced by him without mediums; and this not through any impotency, but, on the contrary, through transcendency of power. For

* That is to say, the *celestial and sublunary spheres*.

† Indeed, he who has penetrated the profundity of Plato's doctrines, will find, that they perfectly accord with these Chaldaic dogmas; as is every where copiously shown by Proclus.
if he had produced all things without the agency of intermediate beings, all things must have been like himself, ineffable and unknown. It is necessary, therefore, that there should be certain mighty powers between the supreme principle of things and us: for we, in reality, are nothing more than the dregs of the universe. These mighty powers, from their surpassing similitude to the first god, were very properly called by the ancients gods; and were considered by them as perpetually subsisting in the most admirable and profound union with each other, and the first cause; yet so as amidst this union to preserve their own energy distinct from that of the highest god. For it would be absurd in the extreme, to allow, that man has a peculiar energy of his own, and to deny that this is the case with the most exalted beings. Hence, as Proclus beautifully observes, the gods may be compared to trees rooted in the earth: for as these, by their roots, are united with the earth, and become earthly in an eminent degree, without being earth itself; so the gods, by their summits, are profoundly united to the first cause, and by this means are transcendently similar to, without being the first cause.

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

THE ORACLES OF ZOROASTER.

N. B. Wherever a star occurs prefixed to an oracle, it denotes that oracle to be an additional one, first discovered by me.

Εἰς καὶ εἴδωλον μείζω τοῦτον αὔμφιδραία.

There is also a portion for the image (a) in the place (b) every way splendid.

Μὴ δὲ τὴν ἐνθές σκιειδον κρημνων καταλυσίν.

Nor should you leave the dregs of matter (c) in the precipice (d).

(a) That is, the irrational soul, which is the image of the rational.
(b) That is, the region above the moon.
(c) i. e. The human body.
(d) i. e. This terrestrial region.
Nor should you expel the soul from the body, lest in departing it retain something (e).

(f) Direct not your attention to the immense measures of the earth; for the plant of truth is not in the earth. Nor measure the dimensions of the sun, by means of collected rules; for it revolves by the eternal will of the father, and not for your sake. Dismiss the sounding course of the moon; for it perpetually runs through the exertions of necessity. The advancing procession of the stars was not generated for your sake. The widespread aerial wing of birds, and the sections of

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

(f) This oracle is conformable to what Plato says in his Republic, that a philosopher must astronomize above the heavens: that is to say, he must speculate the celestial orbs, as nothing more than images of forms in the intelligible world.
victims and viscera are never true: but all these are mere puerile sports, the foundations of mercantile deception. Fly from these, if you intend to open the sacred paradise of piety, where virtue, wisdom, and equity, are collected together.

Δίζο ἵψης ὀξέων, οὖν η τιν ταξίο
Σωματί θείως, ητὶ ταξιμ αφ' ὑπερην
Αυθεσ αναγνωσις, ἰμὸν λογον ἵππων εἰσωτας.

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

Μη καλω νεωτας, κηθινος καλα γης ὑποκινται,
Ἐπταποφοι συμον καλα βαδθιδος' μη πυκ δινυς
Αναγνωσ θεον εσι.

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

Ουπομαλα βαθαθα μη ποι' αλλαξης.
You should never change barbarous names (k).

(g) i. e. The producing cause of the soul.
(h) By sacred reason is meant the summit, or principal power of the soul, which Zoroaster, in another place, calls the flower of intellect.
(i) i. e. The orbs of the seven planets.
(k) For in every nation there are names of divine origin, and which possess an ineffable power in mystic operations.
In a certain respect the world possesses intellectual inflexible sustainers (l).

Energize about the Hecatic sphere (m).

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

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

(l) i.e. The fontal fathers, or intellectual gods. By inflexible, understand stable power.

(m) This sphere was of gold. In the middle of it there was a sapphire; and the sphere itself was turned round by means of a thong, made of the hide of an ox. It was likewise every where inscribed with characters: and the Chaldeans turning it round, made certain invocations. But it is called Hecatine, because dedicated to Hecate.

(n) By me is meant the fountain or cause of the celestial constellation called the lion.

(o) By unfigured understand most simple and pure: and by the reins of fire, the unimpeded energy of the theurgic life of such a soul.
O man, thou subtle production \((p)\), that art of a bold nature!

\[
\text{Δαίμονεσ η' λαγοσου Εκαίνες αφήνες πίλη πευκή,}
\text{Εδών ολη μεροῦσα το παρθενον ου χροίσα.}
\]

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

When you behold a sacred fire \((r)\) without form, shining with a leaping splendour through the profundities of the whole world, hear the voice of fire.

You should not invoke the self-conspicuous image of nature \((s)\).

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

\((q)\) Hecate, according to the Chaldaeans, is the centre of the intellectual gods: and they say, that in her right hand parts she contains the fountain of souls; and in her left, the fountain of the virtues.

\((r)\) This oracle relates to the vision of divine light.

\((s)\) i. e. The image to be invoked in the mysteries must be intelligible, and not sensible.
H φυσις πενθει ειναι τους δαιμονες αγγους
Και τα κακης ιλης βλαστηματα, χρησα και εσθλα.

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

\[\text{\.\.\.} \]

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

\[\text{\.\.\.} \]

\(t\) By the blossoms of depraved matter, understand the dæmons called Evil; but which are not so essentially, but from their office.

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

\(x\) i. e. Unapparent and intelligible harmony.

\(y\) i. e. The summit or flower of its nature.

\(z\) i. e. All the gnostic powers of the soul.
You should not defile the spirit (a), nor give depth to a superficies.

Seek Paradise (b).

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

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

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

(a) Understand by the spirit, the aërial vehicle of the soul; and by the superficies, the ethereal and lucid vehicle.

(b) The Chaldæan Paradise is the choir of divine powers about the Father of the universe; and the empyrean beauties of the demiurgic fountains.

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

(d) i. e. An intellect full of divine light.

(e) i. e. Material demons.
The father \((f)\) perfected all things, and delivered them to the second intellect \((g)\), which the nations of men call the first.

\[\text{As πάντα μετοχῶν αὐλεώσα.}\]

The furies are the bonds of men \((h)\).

\[\text{Συμβόλα γιὰ παλικόνν νοὸς ἱστηκε τινις φύχαις.}\]

The paternal intellect disseminated symbols in souls \((i)\).

\[\text{Βίον σμοικν λοιπῶν φύχαις καθαρωλαίας.}\]

\((k)\) Those souls that leave the body with violence are the most pure.

\[\text{Οτί φύχη πνὲ ἐκαθαρίζεται παλικὸς ωστά θανάτος,}\]
\[\text{Ἀθανατός ἴτα μεῖνι καὶ ζώνη διστόλιος ἵπτε}\]
\[\text{Καὶ οὐχὶ κοσμοῦ πολλὰ πληρωμάτα χολίων.}\]

The soul being a splendid fire, through the

\((f)\) i. e. Saturn;
\((g)\) i. e. Jupiter.

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

\((i)\) That is, symbols of all the divine natures.

\((k)\) This oracle praises a violent death, because the soul, in this case, is induced to hate the body, and rejoice in a liberation from it.
power of the father remains immortal, is the mistress (l) of life, and possesses many perfections of the bosoms of the world.

* Πατὴρ οὐ φοβοῦν εὐθύως, πειθῶν εὐθὺς.

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

Ευλογὸν ὁ πατὴρ ημῶν ἔχων
Οὐδεὶς ἐν τῇ δύναμείς νοεῖν κλαίσας ἰδιον πυρ.

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

Εἰς τι νοησόν, ο Χρήστης τοις τοσοῦτοι αἰθεὶς

There is a certain intelligible (o) which it becomes you to understand with the flower of intellect.

Τυχὺς εὐγνωμον αἰθυνος εὐλογοι εἰς.

The expelling powers (p) of the soul which cause her to expire, are of an unrestrained nature.

(l) The soul is the mistress of life, because she extends vital illuminations to body, which is, of itself, destitute of life.

(m) That is, as divinity is not of a tyrannical nature, he draws everything to himself by persuasion, and not by fear.

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

(o) Meaning the intelligible, which immediately subsists after the highest God.

(p) That is, those powers of the soul which separate it from the body.
It becomes you to hasten to the light and the rays of the Father, whence a soul was imparted to you, invested with an abundance of intellect.

All things are the progeny of one fire (q).

That which intellect says, it undoubtedly says by intellection.

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

You should not co-increase your fate (t).

That is, of one divine nature:

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

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

Fate is the full perfection of those divine illuminations which are received by Nature: but Providence is the immediate energy of deity. Hence, when we energize intellectually, we are under the dominion of Providence; but when corporeally, under that of Fate. The oracle, therefore, admonishes to withdraw ourselves from corporeal energy.
Nothing imperfect proceeds, according to a circular energy, from a paternal principle (u).

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

When you behold the terrestrial (y) daemon approaching, vociferate and sacrifice the stone Mnizurim.

(u) For divinity is self-perfect: and the imperfect cannot proceed from the perfect.

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

(y) Terrestrial daemons are full of deceit, as being remote from divine knowledge, and replete with dark matter: he therefore, who desires to receive any true information from one of these, must prepare an altar, and sacrifice the stone Mnizurim, which has the power of causing another greater daemon to appear, who, approaching invisible to the material daemon, will give a true answer to the proposed question; and this to the interrogator himself.
Learn the intelligible, for it subsists beyond intellect (a).

The intelligible lynges (a) possess intellection themselves from the Father, so far as they energize intellectually, being moved by ineffable counsels.

The above Zoroastrian Oracles are from Psellus.

The course of the moon, and the advancing procession of the stars.

* Ton Bapulonon oti docnomédai, kai Osana, kai Zwarasth, agelas kuriws kalousi tas aeriques s' Emails. Ei pa oson teléias agvniai peri to kivn Mou na para ta somatika megev. Hn atopo to sunedem piv, kai suna-gwngi chrmalizein dogmalizebhai pa ovlon ton Fvsikon logon, as agelous kalai ta aula kalousin ev tous ierous logous kalai paraplastai de ton gumma, aggelous. Dio kai tous paw' emagwn tous agelwn eukrhoiagias ageras kai daivonos, omoius aggelous, kai arkhagelous prassagog- revesbhai, outhe eisin evla ton arithmon.

Anonymus, in Theologumenis Arithmeticis.

(a) The intelligible is twofold; one kind being co-ordinate with intellect, but the other being of a super-essential characteristic.

(a) See the concise Exposition of Psellus, prefixed to these oracles.
The most approved of the Babylonians, together with Ostanes and Zoroaster, very properly call the starry spheres herds; whether, because these alone among corporeal magnitudes, are perfectly carried about a centre, or in conformity to the oracles, because they are considered by them as in a certain respect the bonds and collectors of physical reasons, which they likewise call in their sacred discourses herds, and by the insertion of a gamma, angels. Hence, in a similar manner, they denominate the stars and daemons which rule over each of these herds (or starry spheres) angels and archangels: and these are seven in number.

* Qui se cognoscit, in se omnia cognoscit, ut Zoroaster prius, deinde Plato in Alcibiade scrips- runt. 

He who knows himself, knows all things in himself, as Zoroaster first asserted, and afterwards Plato in the first Alcibiades.

* Ζωής το υγρόν συμβολον. διο και τοις μεν λεβαδε
μελουσιν αειν (animam) τυς ολης ζωγονιας, τοις δε
πηγην τινη, και πλαθν και προ πλαθνον οι θεοι.

Moisture is a symbol of life; and hence, both Plato, and prior to Plato, the gods call the soul, at one time, a drop from the whole of vivification; and, at another time, a certain fountain of it.

There are certain aquatic daemons, called by Orpheus, Nereides, in the more elevated exhalations of water, such as reside in this cloudy air, whose bodies, according to Zoroaster, are sometimes seen by more acute eyes, especially in Persia and Africa.

* Cum anima currat semper, certo temporis spa-tio transit omnia, quibus paractis cogitum recurrere paulatim per omnia denuo, atque eadem in mundo telam generationis retexere, ut placuit Zoroas-ter, qui usdem aliquando causis omnino redeuntibus, eosdem similiter effectus reverti putat. *Ibid.* p. 129.

Since the soul perpetually runs, in a certain space of time it passes through all things, which circulation being accomplished, it is compelled to run back again through all things, and unfold the same web of generation in the world, according to Zoroaster; who is of opinion, that the same causes on a time returning, the same effects will, in a similar manner, return.

According to Zoroaster, in us, the ethereal investment of the soul perpetually revolves.

* Congruitates materialium formarum ad rationes animæ mundi, Zoroaster divinas illices appellavit.

*Ficin de Vita Coelitas Comparanda,* p. 519.

Zoroaster calls the congruities of material forms to the reasons of the soul of the world, divine allurements.

In that part of the works of Johannes Picus, earl of Mirandula, which is demominated *Conclu-
siones*, there are fifteen conclusions, according to his own opinion, of the meaning of certain oracles of Zoroaster, and the meaning of his Chal-dean expositors. In these the two following oracles are preserved, which are not to be found in any Greek writer now extant.

*Nec exeas cum transit lictor.*

Nor should you go forth when the lictor passes by.

*Adhuc tres dies sacrificabitis, et non ultra.*

As yet three days shall ye sacrifice, and no longer.

It appears likewise, from these conclusions, that the first oracle of Zoroaster was concerning a laq-
der, which reached from Tartarus to the first fire.

That the second oracle was respecting a twofold air, water, and earth, and the roots of the earth.

That the eleventh was concerning the twofold intoxication of Bacchus and Silenus.

That there was an oracle respecting a syren, and another respecting she-goats.

As a translation of these conclusions, from their mixture with Cabalistic, and other barbarous jargons, would not be of the least use to the philosophic English reader, I shall only give them in the original.

Conclusiones numero 15 secundam propriam opinionem de intelligentia dictorum Zoroastris et expiatorum ejus Chaldæorum.

1. Quod dicunt interpretes Chaldæi super primum dictum Zoroastris, de scala a tartaro ad primum ignem: nihil aliud significat quam seriam naturarum universi, a non gradu materiae ad eum, qui est super omnem gradum graduate protonsum.

2. Ibidem dico, interpretes nihil aliud per virtutes mysteriales intelligere quam naturalem magium.

3. Quod dicunt interpretes super dictum secundum Zoroastris de duplci aere, aqua & terra, nihil aliud sibi vult, nisi quodlibet elementum,
quod potest dividi per purum et impurum, habere habitatores rationalcs et irrationales; quod vero purum est tantum, rationales tantum.

4. Ibidem per radices terræ nihil aliud intelligere possunt quam vitam vegetalem, convenien ter ad dicta Empedoclis, qui ponit transanimatio nem etiam in plantas.

5. Ex dicto illo Zoroastris, Ha, Ha, hos terræ deflet usque ad filios, sequendo expositionem Osiae Chaldæi, expressam habemus veritatem de peccato originali.

6. Dicta interpretum Chaldæorum super 11 aphorismo de duplici vino ebriatione Bacchi et Sileni, perfecte intelligentur per dicta Cabalistarum de duplici vino.

7. Quæ dicunt interpretes super 14 aphorismo, perfecte intelligentur per ea, quæ dicunt Cabalistæ de morte osculi.

8. Magi in 17 aphorismo nihil aliud intelligunt per triplex indumentum, ex lino, panno et pellibus, quam triplex animæ habitaculum cæleste, spiretale, et terrenum.

9. Poteris ex præcedenti conclusione aliquid intelligere de pelliceis tunicis, quas sibi fecit Adam, et de pellibus quæ erant in tabernaculo.

10. Per canem nihil aliud intelligit Zoroaster, quam partem irrationalem animæ et proportionalia. Quod ita esse videbit qui diligenter dicta omnia
expositorum consideravit, qui et ipsi sicut et Zoroaster ænigmatice loquuntur.

11. Dictum illud Zoroastris, Nec exeas cum transit lictor, perfect intelligentur per illud Exodi, quando sunt prohibiti Israelitæ exire domos suas in transitu angeli interficientis primogenita Ægyptiorum.

12. Per Sirenam apud Zoroastrem nihil aliud intelligas quam partem animæ rationalem.

13. Per puerum apud interpretes nihil aliud intelligible quam intellectum.

14. Per dictum illud Zoroastris, Adhuc tres dies sacrificabitis, et non ultra, apparuit mihi per Arithmeticam superioris Merchianæ illos computandi dies esse, in eo dicto expresse prædictum adventum, Christi.

15. Quid sit intelligendum per capras apud Zoroastrem, intelligit, qui legerit in libro Bair quæ sit affinitas capris et quæ agnes cum spiritibus.

CHALDEAN ORACLES,
DELIVERED BY

THEURGISTS, UNDER THE REIGN OF THE EMPEROR MARCUS ANTONINUS.

Concerning the summit of the intelligible order:

\[ \text{Ἡ μονάς ἐκι πρῶτως ὑπὸν πατρικὴ μονάς ἐστι.} \]

*Procl. in Eucl.* p. 27.

The monad is there first where the paternal monad subsists.

Concerning the production of the middle of the intelligible order:

\[ \text{Τακαὶ ἐστὶ μονάς ἡ δύο γίνεσθαι.} \]

*Procl. in Eucl.* p. 27.

The monad is extended, which generates two.

Concerning eternity, according to which, the middle of the intelligible order is characterised:

\[ \text{Πατρικὴς ἄγας. Πολὺ γὰρ μονὰς} \]
\[ \text{Ἐξ πατρὸς ἀλλὰς δριθαμινὸς τοὺς αὐθὲς,} \]
\[ \text{Ἐχὶ τῷ τοῖς πατρικοῖς τοὺς πτείδοναι} \]
\[ \text{Πασιν πηγαίς τὰ και ἀρχαῖς.} \]
\[ \text{Καὶ τὸ τοῦτο, αὐτὶ τὰ μεῖντος αὐτὴν ἐφακλίττη.} \]

*Procl. in Tim.* p. 242.
Father-begotten light. For this alone, by plucking abundantly from the strength of the Father, the flower of intellect, is enabled, by intellect, to impart a paternal intellect to all the fountains and principles; together with intellectual energy, and a perpetual permanency, according to an unsluggish revolution.

* Τῆς γὰρ αὐενεκλεπτοῦ ζωῆς, καὶ τῆς αἰχυλοῦ δύναμεως, καὶ τῆς αἰωνοῦ καθα τὸ λόγιν ενεργείας, ο αἰων (αἰών).

(b) For eternity, according to the oracle, is the cause of never-failing life, of unwearied power, and of unsluggish energy.

Concerning the extremity of the intelligible order:

**Evthei συμμετοχα προση αμιδειν πυρος ανθος**

Κοσμων ενδοσμων κολωματι. παλα γα τε θεων

Αρχιζαι εις το μαλω τιτιν αιτιας αγνιας.


Thence a fiery whirlwind sweeping along, obscures the flower of fire, leaping, at the same time, into the cavities of the worlds. For all things thence begin to extend their admirable rays downwards (c).

(b) Agreeably to this, Plotinus divinely defines eternity to be infinite life, at once total and full.

(c) See my Introduction to the Parmenides of Plato, near the end.
Nor has it proceeded, but it abides in the paternal profundity, and in the adytum, according to the silence nourished in deity.

Damascius, περὶ αἴχων.

It is the boundary of the paternal profundity, and the fountain of intellectual natures.

Oliteyalis, cl.tw.<tr.rveos&n?otov Ol.xx (woyoyoyTAngolrmsExaln;KoMroz.

Procl. in Tim. p. 167.

Concerning Love:

Who first leaped forth from intellect, clothing fire bound together with fire, that he might govern the fiery cratera, restraining the flower of his own fire.

F
Concerning Faith, Truth, and Love.

* Παντὶ γὰρ ἐν τῆς τοιοῦτος καθεξῆς ταῦτα καὶ οὕτως.  
  Procl. in I. Alcib. 

All things are governed and subsist in these three.

Ἄρχας γὰρ τοιοῦτος λαβώνς δουλεύειν ἀπαντὰ.  
  Damasc. περὶ αρχῆς. 

You may conceive that all things act as servants to these three principles.

Concerning the intelligible order in general:

Ἡ νόημα πάσης τιμητῶς αρχὴ.  
  Damasc. περὶ αρχῆς. 

The intelligible order is the principle of all section.

Ἄρχας πάσης τιμητῶς ὡδὲ τὰχί.  
  Damasc. περὶ αρχῆς. 

This order is the principle of all section.

* Τὰ λόγια περὶ τῶν τάξεων πρὸ τοῦ οὐρανοῦ ὡς ἀφθηγμόν εὐνεῖσθαι, καὶ προσέλθειν
  ἴπ' ἕχε μυστ.  
  Procl. in Crat. 

The oracles show, that the orders prior to Heaven are ineffable, and add, "They possess mystic silence."

* "Θεος" ταῖς νοημάς αἰνεῖ τὸ λόγιον καλοῦ, καὶ "προσέλθεις ἀπὸ τοῦ θαλός θεῖον εἰς αὐλήν."  
  Procl. in Crat.
The oracle calls the intelligible causes "Swift," and asserts "That proceeding from the Father, they run to him."

* Πάντα γαρ εσιν ομοι εν κόσμῳ τούτῳ νοημ.
  Damasc. περὶ αρχῶν.

All things subsist together in the intelligible world.

Concerning hyparxis, power, and energy:

* Οἱ οἱ Πυθαγορεῖοι, διὰ μονάδος καὶ δυνάμεις, καὶ 
  τριάδος, ἢ ο Πλάτων διὰ τοῦ περαίος, καὶ τοῦ ἄριστου, καὶ 
  τοῦ μικροῦ, ἢ πρέσεων, γε ημείς διὰ τοῦ ένος καὶ των 
  τολαμών, καὶ τοῦ πνεύματος, τούτο οι χρήσιμοι των θεών 
  διὰ τῆς υπαρξίας, καὶ δύναμεως καὶ ενεργειας.
  Damasc. περὶ αρχῶν.

What the Pythagoreans intended to signify, by monad, duad, and triad—or Plato, by bound, infinite, and that which is mixed from both—or we, in the former part of this work, by one, the many, and the united, that the oracles of the gods signify by hyparxis (d), power, and intellect.

Concerning power and intellect:

Η μιᾷ γὰς δύναμις του εκείνου, καὶ δι’ αὐτῆς εκείνου.
  Procl. in Plat. Theol. p. 365.

(d) By hyparxis, understand the summit of the nature of any being.
Power is with them (father and intellect) but intellect is from him (the father).

Concerning the intelligible in general:

The intelligible is food to that which intellectually perceives.

You will not apprehend it by an intellectual energy, as when understanding some particular thing (ε .)

It is not proper to understand that intelligible (f) with vehemence, but with the extended flame of an extended intellect; a flame which measures all things, except that intelligible. But

(e) This is spoken of a divine intelligible, which is only to be apprehended by the flower of intellect, or in other words, the unity of the soul.
(f) That is, a divine intelligible.
it is requisite to understand this. For if you incline your mind, you will understand it, though not vehemently. It becomes you, therefore, bringing with you the pure convertible eye of your soul, to extend the void intellect to the intelligible, that you may learn its nature, because it has a subsistence above intellect.

Concerning the energy of intellect about the intelligible.

Κηλευταὶ εἰσωτερικῶν ταύτην φυλάσσεις, κελαδονίς.  
Procl. in Tim. p. 236.

Eagerly urging itself towards the centre of resounding light.

Concerning the triad.

Πᾶνι γας ἐν καθάρμα λαμπάνε τρίας ἢ μονας αἰχμ.  
Damasc. in Parmenid.

In every world (g) a triad shines forth, of which a monad is the ruling principle.

(g) i. e. In each of the seven worlds mentioned by Psellus, in the exposition prefixed to these oracles: and the like must be understood in every divine order. Indeed, that in every procession of divine natures, a monad presides over, and is the principle of, a kindred multitude, and, first of all, of a triadic multitude, is largely and beautifully shown by Proclus, in Plat. Theol. and is demonstrated to be the doctrine of Plato; but to understand this, requires very different qualifications from those by which a man is able to discover, that instead of ἀνθρώπως in a Greek MS, you may read ἀνθρώπω—Et hoc dico pro ratione officii mei; non quod velim conviciari, sed admonere.
Concerning intelligible, and at the same time, intellectual natures:

Those natures are both intellectual and intelligible, which possessing themselves intellection, are the objects of intelligence to others.

Concerning the Iymphes, or the summit of the Intelligible, and at the same time, intellectual order of gods.

These being many, ascend leaping into the shining worlds; and they contain three summits.

Concerning the defensive triad, which subsists with the Iymphes:

They are the guardians of the works of the Father, and of one intelligible Intellect.
Concerning the empyrean Synoches:


Procl. in Parmenid.

All things yield ministrant to the intellectual presters of intellectual fire, through the persuasive will of the Father.

Concerning the material Synoches:

Alla kai ullois osa douleia Synochis.

But likewise such as serve the material Synoches.

Concerning the Synoches in general:

Φθοριαν αυ τευτηρησιν εις αερινας ειδους
Εγκεκατος αλλης ειδου μιν εις Συνοχισιν.

Damasc. περι αεξιν.

He gave them to guard the summits with their pres ters, mingling the proper force of his strength in the Synoches.

* Παντα γαρ συνεχου τη εαυτου με της οπαξανα
αερινας, κατα το λογιον, εις της εξων υπαρξει. Procl.
in Theol. p. 213, respecting the first of the Synoches.

Connectedly containing all things in the one summit of his hyparxis, according to the oracle, he himself subsists wholly beyond.
The oracles call the angular junctions of figures Synocheideae, so far as they contain an image of synochean unions, and of divine conjunctions, according to which, they connect together things separated from each other.

Concerning the Teletarchae:

Oi de ta atomai kai aiomfleta demounyousai,
Kai splanantidei kai kataleplagmena eis ulna.

These fabricate indivisible and sensible natures, together with such as are endued with corporeal form, and are distributed into matter.

Oi Telitarchai synulipetai touz Synochous.

The Teletarchae are comprehended together with the Synoches.

Concerning Saturn, the summit of the intellectual order:

Ou gape ies ulna tis ektena to theou
Eni dynami kaiaklesi ergous, alla kou.
Nou gape touz stin o kosmu tichin ton throno.

The fire which is the first beyond, did not shut up his power in matter, nor in works, but in intellect. For the artificer of the fiery world is an intellect of intellect.

καὶ τοῦ του οὗ του εμπτυμον κοσμον αγών

Damas. περι αρχῶν.

And of that intellect which conducts the empyrean world.

Ἀυτον γὰρ εκθροσκούσιν αμελικτὰς κιςαυνον,
καὶ πρεσβεθοχοι κολποι παμφεγγος αληθις
Πατρογενος Εδαίνα, και νεπίκον νυφος ανόδος,
Ηδε κατακαυς πνυμα πολων πυρων επικεινα.

Procl. in Crat.

From him leap forth the implacable thunders, and the prester-capacious bosoms of the all-splendid strength of the father-begotten Hecate, together with the environed flower of fire, and the strong spirit which is beyond the fiery poles.

* Εν τοις λόγοις της πράξεως πυγνη των αμελικτων
(id est Saturnum) λεγέων περιεχεῖν, και εποχετείων τως αλλοις ακατων.

Νοως παρας αραιως εποχουμενος θυντήσιν
Ακμασιου αθανασιου αμελικτων νυφος ολως.

Procl. in Crat.

In the oracles it is said, that Saturn, who is the first fountain of the Amiliicti, comprehends and rides on all the rest. "The intellect of the Fa-
ther, riding on attenuated rulers, they become re-
fulgent with the furrows of inflexible and impla-
cable fire."

Concerning Rhea, who in the intellectual triad, is called by the Chaldeans, Hecate:

Γιὰ τὸ δύο όνομα τῆς ζωγονοσ ὑπηρετεῖ τὸ χαριάν.
Damasc. τῷ αέγχυτον.

The vivific fountain of souls is comprehended under two intellects.

Νυνὶς ἵλα τὴν μέσην βουλεῖ τὸ ἱερόν ὁμός.
Procl. in Tim. p. 4.

Immense Nature is suspended about the shoulders of the goddess.

Μεσον τὴν πτέρυγαν Ἐκατῆς, κεντρον φοροῦσαι.

The centre of Hecate is carried in the middle of the fathers.

Χαλλαι γὰρ ὡς ἐκεῖ περιοχὰς φυτόπλαστον.
Procl. in Plat. Polit. p. 387.

Her hairs appear similar to rays of light ending in a sharp point.

* Πεῖν τοι νοειον μάκαρον τηγάν ἵε φοιν ἴε,
Παντῶν γὰρ πραφή δυνάμεις κολποίουν αὖρατοις
Δέξαλεν, γενένει ἐπὶ παν πρόκεει τροχίουνοιν.
Procl. in Crat.
Rhea is the fountain and river of the blessed intellectual gods. For first receiving the powers of all things in her ineffable bosoms, she pours running generation into every thing.

Concerning Jupiter, the artificer of the universe:

Δυνα γας παρα τοδ' καθεται, και τοιςαυταπλη τομαις,
Και το κυβερνη σα παντα, και παντιν εκαστιν ευ ταχθειν.

_Procl. in Plat. p. 376._

The Duad (k) sits with this god, and glitters with intellectual sections; together with the power of governing all things, and placing in order every thing which is not regularly disposed.

_Και πιγα πτωγυ, και πηγας πτωγων απακων._

_Damasc. περι αρχων._

And the fountain of fountains, and the boundary of all fountains.

_Εις τρια γας κατ ους παλας ασθην
Νυ παντα κυβερνων._

_Procl. in Tim. p. 313._

The intellect of the eternal Father governing all things by intellect, said into three.

_Εις τρια γας κατ ους παλας τημονωςων απαδαν,
Ου το θεουν κατημυσι, και όνο παντα ετεμυμενο._

_Procl. in Parmenid._

(h) Thus too both Orpheus and Plato characterise Jup't by the duad.
For the intellect of the Father said all things should be cut into three. His will assented, and immediately all things were cut.

Ἐθν ἀρξηθαν γενεσις πολυποικλου υλης.

*Procl. in Tim.* p. 118.

Thence the generation of multifarious matter wholly leaps forth.

Ἐργά τοιςας γας παλνιςων νος αυτουειθλος
Πασιν ειςκεπειν διαμαν πυρισκαθη ερως
Οφρα τα πανια μενη χρονον ως απεραντον ερως.
Μηπι πασι τα παλισων νοεσι ωφαισενα φιγγην,
Ὡς ει ερως μενη κοσμου τακρον Σεπια.

*Procl. in Tim.* p. 155.

The paternal self-begotten intellect disseminated in all things the bond of love, heavy with fire, that all things might remain loving for an infinite time; that the connected series of things might intellectually remain in all the light of the Father; and that the elements of the world might continue running in love.

Συμβολα γας παλινιςων νος εικονιειν παλιν κοσμου,
ΟΙ τα νοεια νος, και αφρασια καλλαπιζει.

*Procl. in Crat.*

The paternal intellect, who understands intelligibles, and adorns things ineffable, has disseminated symbols through the world.
Through intellect he contains intelligibles, but he introduces sense to the worlds.

For he is the power of a strength every way lucid, and he glitters with intellectual sections.

The artificer, who himself operating, fabricated the world.

He glitters with intellectual sections, but he has filled all things with love.

These things the Father understood, and the mortal nature became animated for him.

A matrix \( (i) \) containing all things.

(Agreeably to this, he was celebrated by the Pythagoreans as the decad, from the all comprehensive nature of this number.)
Chaldæorum theologia septem processiones huic deo tribuit. Is enim extayMaxis & exlaxii; ideo dicitur in oraculis.

*Gal. not. in Iamblich.* p. 315.

The theology of the Chaldæans attributes seven processions to this god. Hence he is called in the oracles, *seven-angled and seven-rayed.*

Concerning the unpolluted, or guardian intellectual order:

* Ἀνυπερβλητὸς γὰρ ἐστὶν ἡ εὐνοία τοῦ ἐπὶ πρῶτον πάλαι (Saturni) καὶ του πρῶτο των αἰχμαλῶν Θεῶν, καὶ διὰ τοῦτο "συγγένειος καλεῖται ἀπὸ τῶν Θεῶν, οὗτος ὁ ἴκλι- λος Θεὸς, καὶ ίνα συνώδειν λέγεται καὶ καλα γονον ὑπὸ τῶν ψυχῶν γνωρίζεσθαι."  


The union of the first father (Saturn) and the first of the unpolluted gods, is transcendant; and hence this stable god is called, by the gods, "silent, and is said to consent with intellect, and to be known by souls through intellect alone."

* Καὶ μόι δοκεῖ διὰ τούτων παλῖν ο πλαίων τα αὐτὰ λέγειν υπέρθεν τοῖς ὑπὸ τῶν Θεῶν πεφασμένοις. καὶ η ἐκεί-νοι παντευχοχον προσειρχασι, ταυτήν πανοπλία παθέλει κεκοσμημένην εὐφημι.

*Καὶ γὰρ ἑκα ταυλεύχως, εὐπλιος, εἰς θεῖα.*  

*Procl. in Plat. Theol.* p. 324.
And hence, Plato appears to me again to assert the same things which were afterwards asserted by the gods. For what they have denominated, *furnished with every kind of armour*, this he celebrates, by the being adorned with an all-perfect and complete armour.

"For being furnished with every kind of armour, and being armed, he is similar to the goddess."
CHALDAEAN ORACLES,

WHICH WERE EITHER DELIVERED BY THEURGISTS,
UNDER THE REIGN OF THE EMPEROR MARCUS
ANTONINUS, OR BY ZOROASTER.

Concerning ideas, as proceeding from the intellect of Jupiter, the artificer of the universe:

Nous πάντος εφεύξοντο κοσμος ακμαίς βουλή
Παμμοβούς ἱδεώς, τοιγής δὲ μιᾶς αποτύχασαι
Ἐξεδόθη γεναιεῖν γὰρ ἐν τού τελος τε.
Αλλ' εμεῖς ἐπαινοῦσιν νοεῖν τρεῖς μοιραίωσαι
Εἰς ἄλλας νοεῖς' κοσμὸν γὰρ ἀναξιωτάτην
Προούκης νοεῖν τυπον αἰθίτων αὐτὸ κατὰ κοσμον
Ἰχνος εἰπογεμένος μορφῆς μετὰ κοσμος εἰκάθιν,
Παθονας ἱδεως εἰκεχερείμονος, ὡς μιᾶ πνημ,
Ἐξ ἡς οἰκονομούμενη μεμειρείναι ἄλλας απλήτων,
Προημικεῖν κοσμον πείς συμασσιν, αὐτὶ πείρι κολπος
Σμεράλλειος, συμπετούσι εικαινια φορεονται,
Τραποι πείς τ᾽ αμφί παρὰ σχεδον αλλιδες αλλιν.
Ἐποιαι κοιμαὶ τοιγής παλιρρης απο, τολο
Δραττομεὶν τυρος αὐθος ακολυμπου χρισου, αχμη
Ἀρχιγενούς ἱδεως τρεῖς παλιρρης εἴλυτι τας δὲ
Αυτοτελῆς φυγή.

Procl. in Parmenid.
The intellect of the Father made a crashing noise \((k)\), understanding, with unwearied counsel, omniform ideas. But with winged speed they leaped forth from one fountain: for both the counsel and the end were from the Father. In consequence too of being allotted an intellectual fire, they are divided into other intellectual forms; for the king previously placed in the multiform world, an intellectual incorruptible impression, the vestige of which hastening through the world, causes the world to appear invested with form, and replete with all-various ideas, of which there is one fountain. From this fountain, other immense distributed ideas rush with a crashing noise, bursting forth about the bodies of the world, and are borne along its terrible bosoms, like swarms of bees. They turn themselves too on all sides, and nearly in all directions. They are intellectual conceptions from the paternal fountain, plucking abundantly the flower of the fire of sleepless time. But a self-perfect fountain pours forth primogenial ideas from the primary vigour of the Father.

An oracle addressed to the intellectual gods:

\[
\text{Οῖ τοῦ υἱοθετήμου πατρίδος βοῶν εἰς κοινωνίας.}
\]

\(\text{Damasc.}\)

\((k)\) The crashing noise, signifies the procession of ideas to the formation of the world.
Ye who understand the supermundane paternal profundity.

Concerning that intelligible which is co-ordinate with intellect:

"Οὐ γὰρ αὐτῷ τοῦ ἔστιν τὸν ἀληθικὸν, οὐ χρήση νυκτοὰκίνηται."

*Procl. in Plat. Theol. p. 172.*

For intellect is not without the intelligible, it does not subsist separate from it.

Concerning intellect:

"Τὸν δὲ τοῦ πάσην νους θεοῦ." *Damasc.*

Every intellect understands deity.

Concerning fountains and principles:

"πάσας πτωχας Ἰκε και αἰχας"  
*Procl. in Parmenid.*

All fountains and principles rapidly whirl round, and perpetually abide in an unsluggish revolution.

Concerning the multitude of rulers:

"Τοιοῦτοι αὐτοῖς αἰχας αὐλῶν." *Damasc. in Parmenid.*

The ruler of the immaterial worlds is subject to them.

"Αἰχας αὐ τοῖς ἐργα νομθᾶσαι νοητα,  
Διότι τοῖς ἐργοῖς καὶ συμμαχία συμφεκαλυψις."
Rulers who understand the intelligible works of the Father. These he spreads like a veil over sensible works and bodies. They are standing transporters, whose employment consists in speaking to the Father and to matter; in producing apparent imitations of unapparent natures; and in inscribing things unapparent in the apparent fabrication of the world.

* 

* The employment of the assimilative order, is to elevate things posterior to itself to the intellectual demiurgic monad (Jupiter); just as it is the employment of another order, which has a transporting power, to elevate natures subordinate to itself to the intelligible monad. For as the gods say, "All things proceed from it, as far as to matter, and again all things return to it."
Concerning fONTAL time:

Πηγαῖον ἀλλος ος τον ἐμπυρίαν κόσμου αγέλ.

Procli. in Tim. p. 252.

Another time which is fONTAL, and the leader of the empyrean world.

Concerning Time:

Οἱ γε Θεοῦ γωνίαν εἶναι Φασίν, καὶ ημνος τῇ προεστερίᾳ καὶ νεωτερίᾳ, καὶ ημελλείκηθος τον Θεοῦ καὶ αἰωνίου. καὶ νοοῦλα τον συμπανία των εὐ κοσμίω κυκλευμένων ἀπαινίων αἰθήμον. καὶ πρὸς τούτοις απεφάνθων διὰ τὴν δύναμιν. καὶ εἰκοσείδη Φασί μὲν τοὺς τούτοις.

Theurgists assert, that Time is a god, and celebrate him as both older and younger, as a circulating and eternal god; as understanding the whole number of all the natures which are moved in the world; and, besides this, as eternal through his power, and of a spiral form.

Concerning the fONTAL soul:

Ἀρὸν ἑπτὰνος Φασί, πυρ, αἰθήμα, κόσμους.

Simplic. in Phys. p. 143.

Abundantly animating light, fire, ether, and the worlds.

The speech of the soul of the universe, respecting the fabrication of the world by Jupiter:
I, soul, reside after the paternal diarioetic conceptions, hot, and animating all things: for the Father of gods and men placed our intellect in soul, but soul he deposited in sluggish body.

Concerning natural productions, and the soul of the world:

Natural productions consubsist in the intellectual light of the father. For it is soul which has adorned the mighty heaven, and which adorns it in conjunction with the Father. But her horns are established on high.

Concerning Nature:

* Kai otiw au ai ai alla perioudo plhrounai hliou, sele-

Procl. in Tim. p. 4 & 323.
Unwearied nature rules over the worlds and works, and draws downward, that heaven may run an eternal course; and that the other periods of the sun, moon, the seasons, night and day may be accomplished.

Καὶ ταχὺς πέλας περὶ κέντρον οὕτως εἴδε.

And that the swift sun may as usual revolve about the centre.

Μὴ φυσὶν ἐμβληθῆς ἦμαρμινος οὐνομα τῆς ἐς.

Procl. in Plat. Theol. p. 317.

You should not look upon Nature, for her name is fatal (1).

Concerning the light above the empyrean world:

Εἰ τούτῳ γαρ τα αἰτωκτὰ τυποῦσιν.

Simplic. in Phys. p. 143.

In this light, things without figure become figured.

Concerning the universe:

Νον γαρ μιμημα πεῖτε, τὸ δὲ τίχειν τι σωματος ἐχι.

Procl. in Tim. p. 87.

It is an imitation of intellect, but that which is fabricated possesses something of body.

(1) This alludes to the intimate connection between Fate and Nature. For Fate, as we have before observed, is the full perfection of those divine illuminations which are received by Nature.
The paternal intellect disseminated symbols through the world.

Concerning the composition of the world from the four elements, by the Demiurgus.

He made the whole world from fire, water, earth, and all-nourishing air.

The artificer who, self-operating, fabricated the world. And there was also another mass of fire. All these he produced, self-operating, that the mundane body might be conglobed, that the world might become manifest, and that it might not appear membranous (2).

Concerning the seven firmaments, the heavens, heavenly bodies, æther, air, earth, and water.

(2) As every deity is a self-perfect unity, all things must be as much as possible united: for union must necessarily be the offspring of unity.
The Father gave bulk to the seven firmaments of the worlds, and inclosed the heavens in a convex figure.

He established the numerous multitude of inerratic stars, not by a laborious and evil tension, but with a stability void of a wandering motion; for this purpose compelling fire to fire.

He made the planets six in number, and for the seventh he hurled into the midst the fire of the sun.

He suspended the disordered motion of the planets in orderly disposed zones.

The ethereal course, and the immense impetus of the moon, and the aerial streams.
O æther! sun, spirit of the moon, and ye leaders of the air.

Of the solar circles, the lunar rattlings, and the aerial bosoms. The portion of æther, of the sun, of the rivers, of the moon, and of the air.

The broad air, the lunar course, and the pole of the sun.

The sun is a fire, which is the channel of fire; and it is the dispenser of fire.

He constituted the heptad of wandering animals.

Placing earth in the middle, but water in the bosoms of the earth, and air above these.
The oracles assert, that the impressions of characters, and of other divine visions, appear in aether.

The most mystic of discourses inform us, that the wholeness of the sun is in the supermundane order. For there a solar world and a total light subsist, as the oracles of the Chaldæans affirm.

The more true sun measures all things together with time, being "truly a time of time," according to the oracle of the gods respecting it.

The orb of the sun revolves in the starless, much above the inerratic sphere. Hence, he is
not the middle of the planets, but of the three worlds, according to the telestic hypotheses.

Concerning the middle of the five mundane centres:

* Καὶ πέμπτοι μὲν ἄλλοι τυφόιον εὐθα κατείσον
Μίχει νεκρων ζων ἐφαρμοσυν τυχ.

_A. Procl. in Tim._ p. 172.

And another fifth middle fiery centre, where a life-bearing fire descends as far as the material channels.

Concerning the summit of the earth:

* Αἰπλοῖς δ' οὖν οἰ τῶν σοιχείων αἰθέρες, ὡς Φιτι τὰ λογὶα ἑκεῖ.

_Olympiod. in Phæd._

The æthers of the elements, agreeably to the oracles, are there (3).

Concerning matter:

(3) The earth, according to Plato, in the _Phædo_, is everywhere cavernous, like a pumice-stone; and its true summit is æthereal.—Agreeably to this theory, which probably is of Egyptian origin, and which we see was adopted by the Chaldaeans, we only live at the bottom of four large holes in the earth, which we denominate the four quarters of the globe; and yet—fancy, as Plato observes, that we inhabit the true summit of the earth. For further particulars concerning this curious theory, see my _Introduction to the Timæus of Plato_, and _Notes on Pausanias_.

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We learn, that matter pervades through the whole world, as the gods also assert.

Concerning evil:

Evil, according to the oracle, is more debile than non-entity.

Concerning the aquatic gods:

The aquatic, when applied to divine natures, signifies a government inseparable from water: and hence the oracle calls the aquatic gods water-walkers.

Concerning Typhon, Echidna, and Python:

* Olympiod. in Phaed.
Typhon, Echidna, and Python, being the progeny of Tartarus, and Earth, which is conjoined with Heaven, form, as it were, a certain Chaldaic triad, which is the inspective guardian of the whole of a disordered fabrication.

Concerning the origin of irrational daemonic:

* Αὐτὸ τῶν αἰείων αρχοντῶν συννομίζων οἱ αλογοὶ δαίμονες, διὸ καὶ τὸ λόγιον Φυσίν.

Ἡρῴων ειλατρία κυνών χθονίων τε καὶ υγρών.

Olympiod. in Phæd.

Irrational daemons derive their subsistence from the aërial rulers, and hence, the oracle says, "Being the charioteer of the aërial, terrestrial, and aquatic dogs."

Concerning terrestrial daemons:

Οὐ γὰρ χέρκες σείματος ἐίπει σείμα τελείωθι,
Τὰς θυράς θελειστει τελέων αἰτηοὺς.

Procli in 1 Alcibiad.

It is not proper that you should behold them, till your body is purified by initiation: for these daemons alluring souls always draw them away from mystic ceremonies.

Concerning divine names:

Ἀλλὰ εἰναὶ όνομα σημανία ἀκοιμητὴ γενεαλογία,
Κοσμοῦν εἰθραυκοῦ, κραματὸς δὶς ψάλιος ὑπὸν.

Procl. in Crat.
There is a venerable name with a sleepless revolution, leaping into the worlds, through the rapid reproofs of the Father.

Εἰς γὰς οὐρανῶν παῖς ἐκατός Θεοῦ ὀλοκληρωμένος,
Δυνάμει εἰς τελείας αὐτῆς ἐξορθαίον ἔχοντα.

There are names of divine origin in every nation, which possess an ineffable power in mystic ceremonies.

Concerning the centre:

Κεντρὸν αὐτοῦ, καὶ πρὸς αὐτὶ, μεγάς αὐτοῦ τυχὸν
Ἰσοῦ ιασι. 

Procl. in Eucl. p. 43.

The centre is that from which, and to which, (the lines) as far as they may happen to extend, are equal.

Concerning prayer:

Ἡ συμβαλλὴς εἰσὶν πρωτὴν εἰς ταξιν.
Τῷ πρῷ γὰς βρῶς ἐπιτελασάς θεοῖν φασὶν εἰς
Δηλοῦντι γὰς βρῶς κεραισι μακαρὶς τελείους.

Procl. in Tim. p. 65.

A fire-heated conception has the first order. For the mortal who approaches to fire, will receive a light from divinity: and he who perseveres in prayer, without intermission, will be perfected by the rapid (1) and blessed immortals.

(1) By the rapid, the oracle means, according to Proclus, the intelligible gods.
Concerning divine natures, and the manner in which they appear to mankind:

\[\text{Procl. in Plat. Polit. p. 359.}\]

All divine natures are incorporeal, but bodies were bound in them for your sake; bodies not being able to contain incorporeals, through the corporeal nature in which you are concentrated.

Concerning divine appearances:

\[\text{Procl. in Plat. Polit. p. 380.}\]

A similar fire extending itself by leaps through the waves of the air; or an unfigured fire, whence a voice runs before; or a light beheld near, every way splendid, resounding and convolved. But also to behold a horse full of refulgent light; or a boy carried on the swift back of a horse,—a boy fiery, or clothed with gold, or on the contrary naked;
or shooting an arrow, and standing on the back of the horse.

* Παρακελευνονται οι θεοί  
 NOAAINUOFH ΨΩΛΟΣ ΠΡΟΤΕΘΕΙΑΝ.  
 Procl. in Grat.

The gods exhort us to understand the foreruning form of light.

Concerning the mystic ceremonies of Apollo:

* Ο Θεουγγος ο ής τελείς του Απολλώνος πρόκαθηγομένος, από των καθαρσεων αρχείαν, και των περιπατευαν.  
 Αυτου δ’ εν πρώτοις ιερεὺς πυρὸς εργα κυδερών.  
 Κυματι ρανεσθα παγερος τεμπερχελος αλυμη.  
 Ως Φησι το λογίου.  
 Procl. in Grat.

The Theurgist who presides over the mystic rites of Apollo, begins his operations from purifications and sprinklings. "The priest, in the first place, governing the works of fire, must sprinkle with the cold water of the loud-sounding sea," as the oracle says.

Concerning the human soul, its descent, ascent, body, &c.

Τις ΦΥΣΙΝ ΑΝΑΠΛΗΡΟΣ ΕΡΩΙ ΜΗ ΒΑΘΙ.  
 Procl. in Plat. Theol. p. 4.
Filling the soul with profound love (2).

By understanding the works of the Father, they fly from the shameless wing of Fate. But they lie in God (3), drawing vigorous torches descending from the Father; and the soul descending from these, plucks empyrean fruits, the soul-nourishing flower.

Though you should perceive this particular soul restored to its pristine perfection, yet the Father sends another, that the number may be complete.

(2) Profound love must be our guide to the beatific vision of the intelligible world: and Plato informs us, that a better guide than this cannot be found.

(3) The soul, when united with deity, energizes supernaturally; and is no longer self-motive, but is wholly moved by divinity.
Those are in the most eminent degree the most blessed of all souls, that are poured forth from heaven on the earth: but those are fortunate, and possess ineffable stamina, who are either produced from thy lucid self, O king (4), or from Jupiter, through the strong necessity of Mithus.

Nor should you verge downwards into the darkly-splendid world, whose bottom is always unfaithful, and under which is spread Hades (5); a place every way cloudy, squalid, rejoicing in images, stupid, steep, winding, a blind profundity, always rolling, always marrying an unapparent body, sluggish, and without breath.

(4) Apollo.
(5) See the Exposition of Psellus.
And the light-hating world, and the winding streams, under which many are drawn down (6).

Olympiod. in Phaedon. & Procl. in 1 Alcibiad.

Fiery (7) hope should nourish you in the angelic region.

Procl. in Crat.

Things divine cannot be obtained by those whose intellectual eye is directed to body; but

(6) The winding streams signify the human body, and the whole of generation externally placed about us.

(7) That is, divine hope: for the ancients assimilated a divine nature to fire.

(8) That is, some men acquire divine knowledge through communicating with divinity in sleep.
those only can arrive at the possession of them, who, stript of their garments, hasten to the summit.

Μηγευμένοι οἄσχηται πυρός αφθητον ιχνα τελουσι.

_Procl. in Plat. Polit. p. 399._

Rivers being mingled, perfecting the works of incorruptible fire.

* Ινα μη βαπτισθείς πχονος, αιτρος και τως της Φυσεως αναγκας (ασ Φης τις των Θεων) αυξηται.

_Procl. in Plat. Theol. p. 297._

Lest being baptized in the furies of earth, and in the necessities of nature (as some one of the gods says) it should perish.

* Αι μεν ερρωμενετεραι ψυχαι, δι' εαυτων θεωται το αληθες, και ειναι ευφελικιασι, "σωκομεναι δι' αυτης αληθες," ασ Φης το λογιον.

_Procl. in 1 Alcibiad._

More robust souls perceive truth through themselves, and are of a more inventive nature; "such a soul being saved (according to the oracle) through its own strength."

* Φενικεον κατα το λογιον,

Το πληθος των ανθρωπων των αγεληδου ιουτων.

_Procl. in 1 Alcibiad._

According to the oracle, we should fly from "the multitude of men going along in a herd." (9)

(9) He who voluntarily mixes with the multitude, necessarily imbibes puerile notions, and engages in puerile pursuits.
As the oracle, therefore, says, "Divinity is never so much turned away from man, and never so much sends him novel paths, as when we make our ascent to the most divine of speculations, or works, in a confused and disordered manner, and as it adds, with unhallowed lips, or unbathed feet. For of those, who are thus negligent, the progressions are imperfect, the impulses are vain, and the paths are blind."

The telestic life, (1) through a divine fire re-

(1) That is, a life consisting in the exercise of divinely mystic ceremonies.
moves all the stains, together with every foreign and irrational nature, which the spirit of the soul attracted from generation, as we are taught by the oracle to believe.

* Αξιωμα τουλ ξριθαι γηλευν πας θεος αγαθος, ην ιων λογιον αξιωματι μαθηρουνουν, εν οις αυτιομενα την ιων ανθρωπων ασθειαν Φηιιν.

Ουδ' οτι πας αγαθος θεος ειδοτες αταλαεργοι νηφιλε.


This axiom then must be first assumed: every god is good; and the oracles witness the truth of the axiom, when accusing the impiety of men, they say, "Not knowing that every god is good, ye are fruitlessly vigilant."

* Ανδρος ειρου εμα δυναμεις οικοδομουν.

Boeth. de Consol.

The powers build up the body of the holy man (2).

(2) This sentence is, by all the editors of Boethius, erroneously ascribed to Hermes Trismegistus. I say erroneously, because Philosophy is made to utter it, as the saying of one greater than herself. But since philosophy, according to Plato, in the Banquet, ranks in the daemoniacal order, it is evident, that one greater than herself must be a god. As the sentence, therefore, is clearly oracular, I have not hesitated, from the peculiar sanctity of its meaning, to insert it among the Chaldean oracles.
The oracles of the gods declare, that, through purifying ceremonies, not the soul only, but bodies themselves become worthy of receiving much assistance and health: "for (say they) the mortal vestment of bitter matter will, by these means, be preserved." And this, the gods, in an exhortatory manner, announce to the most holy of Theurgists.

* Qui autem AD DEO TRADITI SERMONES fons per se laudant omnis animæ empyrias, id est empyriales, ætherialis, materialis: et hunc se-jungunt ex tota Zoogonothea, a qua et totum fat-tum suspendentes, duas faciunt sæpiae id est ordines, hanc quidem animalem, hanc autem ut diximus μονευμ, id est sortialem, fatalem. Et animam ex altera trahentes, quandoque autem fato servire, quando irrationalis facta, dominum permutaverit, pro providentia fatum.

The oracles delivered by the gods, celebrate the essential fountain of every soul, the empyrean, the ethereal, and the material. This fountain they separate from the whole. vivific goddess (Rhea): from whom also, suspending the whole of fate, they make two series, the one animastic, or belonging to soul, and the other belonging to Fate. They assert, that soul is derived from the animastic series, but that sometimes it becomes subservient to Fate, when passing into an irrational condition of being, it changes its lord, viz. Fate for Providence.

* Τὸ λόγιον φησὶ τὰς ψυχὰς ἀναγεμενὰς τὸν πανανακτείν. Olympiod. in Phaed.

The oracle says, that ascending souls sing a hymn in praise of Apollo.

* Οὔδε περιπολημένων ποδὰ πεταὶν κατὰ τὸ λόγιον εἰς τὴν ἔσοδον. Damascius in Vita Isidori apud Suidam.

Nor hurling, according to the oracle, a transcendant foot towards piety (1).

(1) Nothing so requisite as an orderly progression to the acquisition of a divine life.
This animal spirit, which blessed men have called the pneumatic soul, becomes a god, an all-various daemon, and an image, and the soul in this suffers her punishments. The oracles too, accord with this account: for they assimilate the employment of the soul in Hades to the delusive visions of a dream. (2.)


Procl. de Providentia, p. 483.

The oracles often give the victory to our own choice, and not to the order alone of the mundane

(2) For he who lives under the dominion of the irrational life, both here and hereafter, is truly in a dormant state.
periods. As for instance, when they say, "On beholding yourself fear." And again, "Believe yourself to be above body, and you are." And still further, when they assert, "That our sorrows germinate in us voluntarily as the growth of the particular life which we lead."

Oracles of uncertain, or imperfect, meaning:

Π' αφητα και τα φητα συνάματα κοσμου.

The ineffable and effable impressions of the world.

Συλλεγει αυτο, λαμβανουσα αιθες μεγος,
Ηλιου τε, Σεληνης τε και οσα περι συνεχοται.

He collected it, receiving the portion of aether, of the sun, of the moon, and of whatever is contained in the air.

Και εφασσων εν αυτη πε αφη η και η σοφια,
Και τη πολυφεν ατεκνω.

There appeared in it virtue and wisdom, and truth endued with abundance of intellect.

Εκ τωδε εις τριαδος δημας περ της ουσης
Ου πενης, αλλ' ου τα μετευται.

From these the body of the triad flows before it had a being, not the body of the first triad, but of that by which things are measured.
The first course is sacred, the aerial is in the middle, and there is another as a third, which nourishes earth in fire.

An entire and impartible division.

For he assimilates himself, he hastening to invest himself with the form of the images.

Nor to approach in a scattered manner to the empyrean channels, but collectively.

It appears to be a circumstance of a most singular nature, that the oracles respecting the divine orders, which were delivered by Chaldaean Theurgists, under the reign of Marcus Antoninus, should be, in every respect, conformable to the Grecian theology, as scientifically unfolded by L 2
Plato. That this is actually the case, every one who is capable of understanding the writings of Plato, and his most genuine disciple Proclus, will be fully convinced. The philosophic reader, who is desirous of obtaining a partial conviction of this extraordinary fact, may be satisfied by perusing my Introduction to the Parmenides of Plato.

It may indeed, be clearly shown, that the most ancient poets, priests, and philosophers, have delivered one and the same theology, though in different modes. The first of these, through fabulous names, and a more vehement diction; the second, through names adapted to sacred concerns, and a mode of interpretation grand and elevated; and the third, either through mathematical names, or dialectic epithets. Hence we shall find, that the Aether, Chaos, Phanes, and Jupiter of Orpheus; the father, power, intellect, and twice beyond of the Chaldaeans; the monad, duad, tetrad, and decad, of Pythagoras; and the one being, the whole, infinite multitude, and sameness and difference, of Plato, respectively, signify the same divine processions from the ineffable principle of things.

I only add, that Fabricius seems to have entertained a very high opinion of these oracles, and to have wished to see them in that form in which they are now presented to the English reader.
For thus he speaks (Bibl. Græc. tom. i. p. 249): "Digna autem sunt præstantissima hæc priscæ sapientiæ apospasmata, quæ post clarissimorum Virorum conatus, etiamnum eruditorum industrium et ingenia exercæant, adeo multa adhuc restant in illis notanda, quæ ab interpretibus male accepta, et quia argumentum de quo agunt paucis perspectum est, ineptæ plerisque vel sensus expertia videntur." i.e. "These most excellent fragments of ancient wisdom, deserve that the industry and wit of the learned should be, even at present, exercised upon them; so many things yet remain in them to be noted, which being ill-understood by interpreters, and because the subject on which they treat is obvious but to few, they appear for the most part foolish, or void of sense." And in page 250, he expresses his wish, that some one would consult the writers from which Patricius made his collection (a great part of which, though unpublished, are to be met with in various libraries) and not negligently consider the places of the authors, where they are to be found.

But whatever merit there may be in the preceding collection, long experience has taught me to expect from mere verbal critics nothing but impertinent and malevolent censure, in return for
laborious exertion, and valuable information. However, as these men may be aptly compared to the mice that nibbled the veil of Minerva, I soothe my resentment with the consoling assurance of the goddess herself (in the Battle of the Frogs and Mice) that,

"To such as these, she ne'er imparts her aid."
TO THE

EDITOR OF THE MONTHLY MAGAZINE.

SIR,

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

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

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

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

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

It is beautifully observed by Aristotle, that corporeal pleasures are nothing more than remedies against corporeal pains; and that they fill up the indigence of nature, but do not perfect the energy of the soul. As this must be obvious to every one who is in the habit of reflection, it is as ridiculous to assert that the happiness of man, considered as man, consists in sensual gratifications, as that the
felicity of the animal life consists in removing its torments when diseased, and not in the vigorous energies which attend it when in an healthy condition. Corporeal pleasures, therefore, however intense, can never be true pleasures, nor such as human nature principally desires, unless it can be shown that the felicity of a diseased is preferable to that of a healthy animal, and that the energies of sickness are more perfect than those of health. Hence Aristotle very properly adds, that true pleasures (and such are the intellectual) are those which are not necessarily preceded by pain. These are always laudable, and never transcend the becoming. These can triumph over indigence and oppression, and rise in full vigour when appetite is no more. These can smooth the brow of care, and dispel the gloom of despondence; sweeten the bitterness of grief, and lull agony to rest.

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

I remain, Sir,
Your's, &c.

Manor Place,
Waltham,

T. TAYLOR.
THEODOSIUS AND CONSTANTIA.

TO WILLIAM MEREDITH, ESQ.

If dreams of fancy sooth the pensive heart,
And woes fictitious pleasing pains impart;
How much more soothing is the tender tale,
Where all th'unborrow'd charms of Truth prevail!
Sorrows well sung from hist'ry's faithful page,
Awaken sympathy, and vanquish rage.
Ye gen'rous few, whose finer feelings move
Responsive to the joys and pangs of love,
Attend the theme my plaintive muse has chose,
Fam'd Theodosius and Constantia's woes.
Conceive a maid with ev'ry virtue crown'd,
Alike for beauty and for wit renown'd;
Where matchless symmetry of form conspires
To suscitate and spread Love's dormant fires;
Where speaking eyes, and mind-illumin'd face,
Give soul to shape, and dignity to grace:—
Such was Constantia: but her sordid sire,
Averse to lib'ral Love's refining fire;
To freezing fiend-like avarice a slave,
Sent her love's victim to the gloomy grave.

This beauteous virgin Theodosius woo'd,
A youth with worth, of early growth endu'd,
Profoundly learned; yet whose noble mind,
A place for heav'n-descended Love could find:
For, in the bosom of the greatly wise,
Venus and Mercury together rise.

Soon in Constantia's breast his goodly frame
And pleasing converse spread the gen'rous flame;
But disagreement foul between their sires,
Dampt all the ardour of Love's lib'ral fires.
Then was the youth, to dire revenge a prey,
Torn from sweet converse with the fair away;
And soon her father, whose relentless rage,
Nor tears could move, nor pity soft assuage,
Resolv'd to sacrifice her matchless charms,
With brutal fury, to another's arms.

But Theodosius, plung'd in deep despair,
Soon, in a letter, thus address'd the fair:
"Lovely Constantia, once my fav'rite theme,
Is now, alas! my misery supreme.
Must I then live, distressing thought! to see
Those charms another's, once design'd for me?"
Streams, fields, and meadows, where so oft of love
We talk'd delighted, now my torment prove;
Life's purple tides to me unwilling roll,
And Hope's last ray expires within my soul.
Farewell, and ever happy may you be,
Nor break your transport with one thought of me!

Distracted as she read, the weeping fair
Was now resolv'd her father's rage to dare:
And sooner with heroic courage die,
Than with a marriage full of guilt comply.
But when the well-beloved youth she heard,
Had in the night's deep silence disappear'd,
To heav'n she vow'd to consecrate her days,
And spend her time in penitence and praise.
Now in a cloister's solitary cell,
Where barb'rous zeal and melancholy dwell,
The beauteous maid immur'd, a prey to grief,
Sought, in confession of her sins, relief.

A priest there was within the convent, fam'd
For thoughts sublime, and Father Francis nam'd;
Him, kneeling, thus with agony opprest,
And drown'd in tears the noble maid addrest:
"My conduct has depriv'd of life, I fear,
A youth, ah! once to me how justly dear!
Whose well-taught mind was gen'rous, brave, and free,
And without fault, save that of loving me;
For him my tears in ceaseless torrents flow,
And keen remembrance points the sting of woe."

While thus the beauteous mourner sought relief,
The rev'rend priest was overwhelm'd with grief;
Their post the powers of life almost forsook,
And agony the seat beneath him shook.
For now the fair Constantia stood reveal'd
To Theodosius, in the priest conceal'd;
But studious to elude her searching eyes,
The father still retain'd his dark disguise.
His soul he mans with fortitude severe,
Collects his thoughts, and checks the gushing tear;
With accents mild, and words of sov'reign balm,
He tries her grief to mitigate and charm.
His speech the tempest of her grief restrain'd,
And her lost peace the maid awhile regain'd;
Next day to heav'n, and pure affection true,
She took the veil, and bade the world adieu.

Now by a letter to the fair addrest,
The long-lost Theodosius stood confess;
And father Francis thus, in plaintive strains,
Sooth'd the fair source of all his joys and pains:
"As the first fruits of comfort ever thine,
Since now the vot'ry of a life divine,
Know, Theodosius lives, and lives in me,
Lost to the world's delights, dear maid, for thee;
Our disappointed love will prove our gain,
And mutual joy succeed to mutual pain."
With tears of rapture such as virtue gives,
The fair one wept, and cry'd, "He lives, he lives!
The pangs of hopeless sorrow now will cease,
And life's last trembling flame expire in peace."

Deep in the cloister's horrid gloom immur'd,
By walls of stone, and massy gates secur'd,
Ten years composed of melancholy days,
Constantia spent in penitence and praise.
At length a fever, whose devouring rage
With ruthless ravage spares nor sex nor age,
But brings to all an undistinguish'd doom,
Swept gen'rous Theodosius to his tomb.
But ere the vital spark had wing'd its way,
As on the bed of death he panting lay,
In moving terms, life's feeble lamp just spent,
His benediction to the fair he sent;
Who to the dire distemper now a prey,
And verging fast to death, delirious lay.

Soon as the abbess told th' expiring maid,
That the lov'd father in the dust was laid,
And dying blest her, she with pleasure cry'd,
"Let me be bury'd by my lov'd-one's side!
My vow extends no farther than the grave,
And this is all my fondest wish can crave."

Stern gloomy zeal, relenting at the prayer,
This her last wish then gave the constant fair.

Their tomb proclaims them justly, still we find—
"Lovely while living, nor in death disjoin'd."
THE DREAM,
AN IMITATION OF THE BEGINNING
OF THE
ELEVENTH BOOK OF APULEIUS.

IN a vision of the night,
Bursting on my ravish'd sight,
Lo! the moon * before me stood,
By the foam-besilver'd flood.

* In order to understand the description of the moon in these verses, which, with some addition, is taken from Apuleius, it is necessary to observe, that each of those mighty powers, rooted in the first cause, and which were called gods by the ancients, is, according to the Grecian theologists, the leader of a luminous series of a greater or less extent, according to its nearer, or more remote alliance to the highest god. Hence, as the deity of the moon, i.e. Diana, is of the vivifical series, she is celebrated by Apuleius, as Ceres, Proserpine, Rhea, Isis, &c. &c. in consequence of those divinities belong-
Matchless were the garb and mien
Of the heav'n's resplendent queen,
As she graceful press'd the ground,
Dews ambrosial spreading round.
Dazzling like the burnish'd gold,
Shone her hair in ringlets roll'd,
Copious on her neck behind,
Softly waving to the wind.
Multiform, with flow'rs around,
Hecate's crown her temples bound,
In whose middle, on the sight
Flash ing like a mirror bright,
Shone an orb of glorious light.
Viper's furrows, ears of corn,
Bind the di' dem and adorn.

ing to the same series. She is likewise said even to illuminate
the sun; because, according to the same theologists, that vi-
 vific series of which she is the head, is superior to the harmonic
 series to which the sun belongs. Considered, therefore, with
relation to her summit, or first subsistence, she is superior to the
deity of the sun. Nature, too, was considered by the same
theologists as principally flourishing in the moon; and hence
they called the moon, αὐτοτερον φυσι εἰς αγαλμα, i. e. "the self-
conspicuous image of nature." For nature belongs to the vi-
vific series.

The many-coloured garment of the moon, is intended to re-
present the various and mutable colour of the lunar orb: and
her darkly-splendid vestment, perhaps, alludes to the nature of
that orb, which is partly luminous, and partly obscure. Her
boat-like cup, perhaps, signifies her dominion over moisture;
and her agreement with Isis.
With a many coloured vest,
   Was the awful goddess drest—
Lucid now with beauteous white,
Now with yellow saffron bright;
Of this golden hue instead,
Flaming now with rosy red.
But what dazzl'd most my sight,
   Was a robe like that of night,
Of the deepest dusky hue,
Darkly splendid to the view.
This the goddess spreading round,
   Fringed at bottom, on the ground
Floated gracefully behind,
   By a silver zone confin'd.
Thence the folds sinister tend,
Emboss'd, and at her shoulder end.
Glitt'ring stars in copious store,
   Spangled all the vestment o'er;
And half-full the moon between,
Breathing flaming fires was seen.
   As I gaz'd with holy awe,
A brazen rattle next I saw,
   Brandish'd in her strong right-hand;
Emblem of her dread command
O'er the savage fiends of hell,
That in Stygian darkness dwell.
While her arm from side to side
Vig'rous shook the rattle wide,
With terrific thund'ring clang,
Triple rods resounding rang.
Next a boat-like cup of gold,
In her left-hand I behold,
On whose handle, proudly rais'd
An asp, with venom-bloated, gaz'd.
Sandles last her feet display'd,
From the conqu'ring palm-leaf made.

Breathing all Arabia's sweets,
Me the goddess mildly greets:
Rapture warbling as she spoke,
And night's awful stillness broke.
Moved with thy fervent prayers,
Adverse fate, and anxious cares.
I, from whom all beings spring,
Consolation deign to bring.
For I am NATURE, her whose sway
All the elements obey:
Of the starry spheres the head,
Queen of ages, and the dead.
I that of the pow'rs divine
Th' uniform resemblance shine.
Gods supernal me revere,
Me, the gods Tartarean fear.
Heav'n my pow'r resistless rolls
Round the adamantine poles;
And its all resplendent height
Marks my nod, and owns my might.
With this female light of mine,
I, on ev'ry structure shine;
And with moist enlivening fire,
The joyful seeds of plants inspire.
Balmy breezes of the sea,
Hell's dread silence, yield to me.
From my fount divinely bright
Flows the sun's victorious light;
And while from Olympus steep
His strong steeds impetuous leap,
While with matchless speed they fly,
Thund'ring through th' astonish'd sky,
Crown'd with fire, th' harmonic king
Boasts from me his splendours spring.
Grateful lands in times of yore,
Glory'd me heav'n's queen t' adore,
Under various names and rites,
Which to mark my soul delights.

Much-enduring mortal hear,
Nor adverse fate, nor fortune fear;
For in me confiding still,
Thou shalt vanquish ev'ry ill;
And with independence blest,
Soon from ev'ry ill shall rest;
And indignant from the crowd,
Vain, impertinent, and loud;
From unfeeling folly's mirth,
Doctrines of Tartarean birth,
Lab'rinths of delusion dire,
Thou shalt happily retire.

The goddess said, and swift as light,
Shot like a meteor through the night.
I woke, and starting from the bed,
Her rattle seem'd resounding as she fled.
TO THE

EDITOR OF THE MONTHLY MAGAZINE.

THOUGH the fables of the ancients are, in their secret meaning, utility, and construction, the most beautiful and admirable pieces of composition which the mind of man is capable of framing, yet nothing has been so little understood, or so shamefully abused. Of the truth of this observation, the philosophic part of your readers will, I persuade myself, be fully convinced, by comparing the following explanations of some of these fables, with those given by the Abbé Banier, and other modern writers on mythology, in those ridiculous and contemptible publications called *Pantheons*.

That these moderns, indeed, should have grossly erred in their interpretation of ancient fables, is
by no means wonderful, if we consider that they appear to have been ignorant that these fables were invented by theological poets *, and adopted by intellectual philosophers †; and, consequently, that their meaning can only be unfolded by recurring to the theology and intellectual philosophy of the ancients.

It is, indeed, easy for ingenious men to give an explanation of an ancient fable, which to the superficial observer shall appear to be the precise meaning which its inventor designed to convey, though it be in reality very far from the truth. This may be easily accounted for by considering, that all fables are images of truths, but those of the ancients of truths with which but few are acquainted. Hence, like pictures of unknown persons, they become the subjects of endless conjecture and absurd opinion, from the similitude which every one fancies he discovers in them to objects with which he has been for a long time familiar. He who understands the explanations given by the Platonic philosophers of these fables, will subscribe to the truth of this observation; as it is impossible that these interpretations could so won-

* Orpheus, Homer, Hesiod, &c.
† Pythagoras, Plato, &c.
derfully harmonize with the external or apparent meaning of the fables, without being the true explanations of their latent sense. Even Lord Bacon himself, though he saw enough to be convinced that these fables were replete with the highest wisdom of which he had any conception, yet was far from penetrating the profound meaning they contain. He has, indeed, done all in attempting to unfold them that great genius, without the assistance of intellectual philosophy is able to effect: but the most piercing sagacity, the most brilliant wit, and the most exquisite subtilty of thought, without this assistance, are here of no avail.

This being premised, it will be necessary, in the first place, to observe, that between us and the highest god there are certain mighty powers, which, though rooted in, yet possess energies distinct from their ineffable cause; for we, in reality, are nothing more than the dregs of the universe. These mighty powers are called by the poets a golden chain, on account of their connection with each other, and incorruptible nature. Now, the first of these powers you may call intellectual; the second vivific; the third paonian, and so on, which the ancients desiring to signify to us by names, have symbolically denominated. Hence, says Olympiodorus (in M. S. Comment. in Georgiam) we ought not to be disturbed on hearing such names
as a *Saturnian* power, the power *Jupiter*, and such like, but explore the things to which they allude. Thus, for instance, by a Saturnian power rooted in the first cause, understand a *pure intellect*: for Κροκός, or *Saturn*, is νοσος νοις, i. e. ο μεθορος, or a *pure intellect*. He adds, hence we call all those that are pure and virgins, νοες.

On this account, too, poets* say, that Saturn devoured his children, and afterwards again sent them into the light, because *intellect* is converted to itself, seeks itself, and is itself sought: but he again refunds them, because intellect not only seeks and procreates, but produces into light and profits. Hence, likewise, Saturn is called ἀγνυλο-μυς, or *inflected counsel*, because an inflected figure verges to itself.

Again, as there is nothing disordered and novel in intellect, they represent Saturn as an old man, and as slow in his motion: and hence it is that astrologers say, that such as have Saturn well situated in their nativity are *prudent* and *endued with intellect*.

In the next place, the ancient theologists called life by the name of Jupiter, to whom they gave a twofold appellation, δια and ζωα, signifying, by these names, that he gives *life through himself*†.

* So in Hesiod in his *Theogony*.
† These etymologies of Saturn and Jupiter are given by Plato in the *Cratylus*; a dialogue in which he every where
Farther still, they assert that the sun is drawn by four horses, and that he is perpetually young, signifying by this his power, which is motive of the whole of nature subject to his dominion, his four-fold conversions, and the vigour of his energies. But they say that the moon is drawn by two bulls: by two, on account of her increase and diminution; but by bulls, because as these till the ground, so the moon governs all those parts which surround the earth.

I persuade myself every liberal and intelligent mind will immediately perceive the propriety and accuracy of the above interpretations; and be convinced, from this specimen, that the fables of the ancients are replete with a meaning no less interesting than novel, no less beautiful than sublime.

That your readers may be still farther convinced of this, I shall subjoin the division of fables given by the Platonic philosopher Sallust, in his elegant Treatise on the Gods and the World:

"Of fables, some are theological, others physical, others animastic (or belonging to soul), others material, and, lastly, others mixed from these.

"Fables are theological, which employ nothing etymologies agreeably to the Orphic theology. Most critics, not perceiving that Plato's design in this dialogue was to speculate names philosophically, and not grammatically, have very ridiculously considered his etymologies as for the most part false."
corporeal, but speculate the very essences of the gods; such as the fable which asserts that Saturn devoured his children: for it obscurely intimates the nature of an intellectual god, since every intellect returns into itself.

"But we speculate fables physically, when we speak concerning the energies of the gods about the world; as when considering Saturn the same as Time, and calling the parts of Time the children of the universe, we assert that the children are devoured by their parents.

"We employ fables in an animastic mode when we contemplate the energies of soul; because the intellections of our souls, though by a discursive energy they proceed into other things, yet abide in their parents.

"Lastly, fables are material, such as the Egyptians ignorantly employ, considering and calling corporeal natures divinities; such as Isis, earth; Osiris, humidity; Typhon, heat: or again, deno-minating Saturn, water; Adonis, fruits, and Bacchus, wine. Indeed, to assert that these are dedicated to the gods, in the same manner as herbs, stones, and animals, is the part of wise men; but to call them gods, is alone the province of mad-men; unless we speak in the same manner as when, from established custom, we call the orb of the sun, and its rays, the sun itself.
"But we may perceive the mixed kind of fable, as well in many other particulars, as in the fable which relates that Discord, at a banquet of the gods, threw a golden apple, and that a dispute about it arising among the goddesses, they were sent by Jupiter to take the judgment of Paris, who, charmed with the beauty of Venus, gave her the apple in preference to the rest. For in this fable the banquet denotes the supermundane* powers of the gods; and on this account they subsist in conjunction with each other: but the golden apple denotes the world, which, on account of its composition from contrary natures, is not improperly said to be thrown by Discord, or Strife. But again, since different gifts are imparted to the world by different gods, they appear to contest with each other for the apple. And a soul living according to sense (for this is Paris) not perceiving other powers in the universe, asserts that the contended apple subsists alone through the beauty of Venus."

If the intellectual philosophy, then, is alone the true key to ancient mythology, surely nothing can be more ridiculous than the attempt of the Abbé Banier, to explain ancient fables by history; not to mention that his interpretations are always tri-

* By this is to be understood, powers which are wholly unconnected with every thing of a corporeal nature.
fling, and frequently impertinent; are neither calculated to instruct nor amuse; and are equally remote from elegance and truth. That this is not mere declamation, the following instance from his Mythology, will, I persuade myself, abundantly evince: "I shall make it appear (says he*) that the Minotaur, with Pasiphae, and the rest of that fable, contain nothing but an intrigue of the queen of Crete with a captain named Taurus; and the artifice of Daedalus, only a sly confident."

Let the reader contrast with this, the following explanation of this fable, given by Olympiodorus in his MS. Commentary on the Gorgias of Plato: "The Minotaur signifies the savage passions which our nature contains: the thread which Ariadne gave to Theseus, a certain divine power connected with him: and the labyrinth, the obliquity and abundant variety of life. Theseus therefore being one of the most excellent characters, vanquished this impediment, and freed others together with himself."

Reserving a further discussion of this interesting subject to another opportunity.

I remain, Sir,

Your's, &c.

Manor Place,  
Walworth.  

T. TAYLOR.

* Vol. I. of the translation of his Mythology p. 29.
TO THE

EDITOR OF THE MONTHLY MAGAZINE.

SIR,

As it appears to be a singular circumstance, that almost all nations have called the principle of the universe by a word which consists of four letters, I send you the following catalogue in confirmation of this position; and shall only further observe that Orpheus, Pythagoras, and Plato, celebrated the first effable divinity as a Tetradic God.

Your's, &c.

T. TAYLOR.

God was called by the Persians Syre: by the discipline of the Magi Orsi, from whence Oro-masius: by the Assyrians Adad, which, according to Macrobius, signifies one. The Goths, accord-
ing to Olaus Magnus, called their greater god *Oden*, but their most powerful divinity *Than*. The Macedonian priests, as we are informed by Neanthes Cyzicenus and Clemens Alexandrinus, invoked in their prayers *Bedy*, that he might be propitious to them and their children. The Mahometans call God *Abdi*. The Gauls *Dieu*. The Tuscan *Esar*. The Spaniards *Dios*. The Teutones *Golt*. The Hetruski call him Signor *Idio*, that is *Lord God*. The Arabians, Turks, and Saracens *Alla Ibel*, that is, *God the Just*. In the Sclavonian tongue he is called *Boeg*, from *Goodness*. In Chaldea and India he is called *Esgi Abir*, that is the *fabricator of the universe*. The name of the supreme Jupiter among the Egyptians is *Amun*, which by corruption came to be called Ammon. This word, according to Manetho, signifies the concealed and concealing. According to Jamblichus (*De Mysteriis,* sect. 8.) this god is the demiurgic intellect, who presides over truth and wisdom, descends into generation, and leads into light the unapparent power of concealed reason. By the Greeks God was called *Theos*; and by the Romans *Deus*. The proper name of God with the Hebrews is *Adon*, or *Adni*. By the Dutch he is called *Godt*: and with us the word *Lord* is synonymous with God. By the Chinese too, the supreme God is called *Tien*, and by the Danes *Goed*. 
TO THE

EDITOR OF THE MONTHLY MAGAZINE.

SIR,

It has been generally believed that Alchemy cannot be solidly proved to be more ancient than the time of the Emperor Dioclesian, and even its existence as far back as that period has been suspected by some critics, as it rests upon the authority of Suidas alone. The following observations, however, prove, that it is of much higher antiquity than the æra of Dioclesian. Whether the art itself is a mere deception, or contains any thing of reality, I shall leave the chemists to determine.

In the first place then, the Empress Eudocia, in her Greek Dictionary, p. 108, published by Villoison, observes as follows concerning the famous Golden Fleece: Διονυσός ο Μυθυληναος, αναχαίνου Φησι εγεννηθαι παιδαγωγων του Φιλιξου, ονομαλί
Krios, and a ram, ἄριστος χρυσομαλλον, oux, ὡς ποιηματικος, Φε-
θελει, αλλα βελον ην εν δειμασι γεγραμμενον, περιεχον
σως δει γενεσαι δια χυμειας χρυσουν. εικοτας ουν
οι τοι λεγει, χρυσουν ουναλαξον αυτο δερας, δια την εξ
αυτου ενεργειαν. i. e. "Dionysius the Mitylenean
says, that a man, whose name was Krius*, was the
pedagogue of Phryxus, and that the sheep-skin
had a golden fleece, not conformable to poetic
assertion, but that it was a book written in skins,
containing the manner in which gold ought to be
made according to the chymic art. Justly, there-
fore, says he, did those of that period denomi-
ate the skin golden, through the energy pro-
cceeding from it."—This Dionysius, as Fabricius
shews, lived somewhat prior to Cicero.

Again, Manetho, in the 4th book of his Apote-
lesmatica, p. 66, has the following lines:

Κας μονὴν Κυθηνια συνα καλον χαιδον
Ρικηνες χρυσον, και Ινδοινους ελφαινας
Ερυχτονους δικυνον.

i. e. "Venus alone, in conjunction with the beau-
tiful Phaeton, (the Sun) points out MAKERS OF
gold, and workers of Indian ivory." This Ma-
netho lived in the time of Ptolemy Philadelphus,
to whom also he dedicates this work.

Your's, &c.

Manor Place,
Walworth.

T. TAYLOR.

* This word signifies a ram.
TO THE SUN,

CONSIDERED AS WHEN RISING, ATTENDED BY
THE POWERS THAT PRESIDE OVER THE PLANETARY SPHERES, AND THE FOUR ELEMENTS.

ETHYS from hoary Ocean's deeps,
Now climbs Olympus' shining steeps,
T' attend the god of day;
And frees the steeds that panting wait
Through sacred Light's refulgent gate
To wing their spacious way.

Aurora, daughter of the Dawn,
Has sprinkled now the dewy lawn
With rays of rosy light;
Apollo, crown'd with fire, is seen
Emerging now, with dazzling mien
From Tartarus and Night.
Armies of gods and daemons round,
Now bursting from the dark profound,
    In solemn silence stand;
And from his lips, with mental speed,
Ere words of power immense proceed,
    Anticipate command.

The gods that roll the starry spheres,
And lead on hours, and days, and years,
    A shining synod form;
With those in fire and air who ride,
O'er winds and thunders who preside,
    Or rule the raging storm.

Before, behind, around the god,
Eager to mark his awful nod,
    And pleas'd his course t'attend,
With eyes undazzi'd by that light,
Whose beams o'erpower e'en angels' sight,
    See gods adoring bend.

Thron'd in a radiant amber car,
And scatt'ring milder light from far,
    See first great Dian comes;
And, hark! as deck'd with starry light,
Foremost proceeds the queen of night,
    Loud rattle Rhea's drums.
Gay Hermes next, fair Maia's son,
Glad round the king of light to run,
    And borne by fiery steeds—
The god who mounts the winged winds,
Fast to his feet his pinions binds,
    And gods ministrant leads.

The car of Venus, drawn by doves,
While close behind the Smiles and Loves,
    A blooming band are seen,
In order next attends the god,
Whose will is law, and fate his nod,
    And bears bright Beauty's queen.

See next advance terrific Mars,
Who joys in uproar, ruin, wars,
    With lance deep-bath'd in gore;
Fear, Fury, Flight, beside him stand,
Prompt to fulfil his dread command,
    His gold-rein'd steeds before.

But, lo! the mighty power* appears
Who guides the largest of the spheres.
    That round Apollo run—

* Jupiter.
See! how along sublimely roll'd
By brass-hoof'd steeds with manes of gold,
He hails the sov'reign Sun.

To close the band, Time's hoary sire *,
Who rides on guards of mental fire †,
    His winged chariot cites;
Slow through the shining tracts of Heav'n,
By dragons drawn, the god is driv'n
    From steep Olympian heights.

Each Dryad of the shady wood,
Each Sister of the silver flood,
    With these well-pleas'd advance;
Around creation's seven-ray'd king,
In strains that ravish Tart'rus sing,
    In mystic measures dance.

Glad earth perceives, and kindly pours
Unbidden herbs, spontaneous flow'rs,
    And forests tow'ring rise;
Old Ocean stills his raging deeps,
And Darkness flies, and Discord sleeps,
    And laugh th' exulting skies.

* Saturn.
† This is asserted of Saturn in the Chaldaic Theology.
See my "Version of the Chaldaic Oracles."
Let Nature's tribes, with gen'ral voice,
Unceasing in the god rejoice,
   · Who pours the blaze of day;
Rocks, hills, and vales, one chorus raise,
Men, beasts, and birds, resound his praise,
   And bless his vivid ray.

*Manor Place,*
*Walworth.*

T. TAYLOR.
APPENDIX.
APPENDIX.

TO BEING ITSELF;

OR,

THE FIRST MONAD OF THE INTELLIGIBLE TRIAD.

THE highest order of the gods I sing,
First shining forth from Unity's retreats,
And with intelligible good replete.
Essence divine, all-comprehending God!
Whose nature, ever vigilant and fair,
The most united multitude contains;
And as the good's bright vestibule displays
With dazzling grandeur undecaying light.
Thy matchless nature, O transcendent king,
From stable bound, and infinite consists.
For after the subsistence of the one,
That solitary darkness thrice unknown,
That God of gods, of unities the fount,
Than silence more ineffably occult,
Than deepest intellection more profound,
With light immense the first of beings shines,
And veils the uncaus'd glories of the good.
O first begotten, of the first unknown!
Great unity partaking of the one,
And duad mixt of infinite and bound!
Triadic god, with symmetry adorn'd,
Truth ever pure, and beauty's sacred light!
Hence through the union symmetry affords,
Thy being shines an all-containing one;
And from the purity of perfect truth,
Thy nature is not only one, but true.
And last, through beauty's all-perfective power,
Thou reign'st the first intelligible god.
The bound thy essence secretly contains,
Proceeds from imparticipable good,
And shines the first intelligible height.
Hence it both measures all things and defines;
And each paternal genus of the gods,
With energy ineffable sustains.
But infinite thy never-failing power,
And distributions generative shows;
Which from thy essence omniform proceed.
To matter's utmost, dark, rebounding seat.
O mighty god, enable me to rise
With winged speed from this terrene abode,
And the dark mists disperse of matter's night,
That essence true, substantial, I may view,
And generation's phantom scenes despise.
O haste my union with thy secret world,
That by a flight ineffably divine,
My soul may leave all mental forms behind,
And lose herself in solitary good.
TO LIFE;

OR,

THE SECOND MONAD OF THE INTELLIGIBLE TRIAD.

A Fertile god, intelligible life,
The second triad from the one, I sing;
Whose boundless essence is a vital all,
And through the first infinity, subsists.
Hence it contains through untam'd, endless power,
The middle of intelligible gods;
And from a union more sublime is fill'd,
But fills all natures subject to its own
With ever-vig'rous and prolific powers.
O first intelligence! in thee is fix'd
Th' intelligible centre full of life,
And truth from thee its purity derives.
Eternity in thee too first resides;
For this in never-failing total life,
And in unsluggish energy subsists.
From thy unwearied essence Rhea flows:
And all the central orders of the gods
In union beautiful from thee proceed.
Knowledge to thee its situation owes,
Between th' intelligible object plac'd,
And Intellect's divinely piercing eye.
Hence too, all life, howe'er sublime or low,
Is nought but Intellection's active light!
O ever true, all-comprehending god!
Enable me to rise from Lethe's life,
Phantastic, false, with death and darkness mix'd,
And vig'rous fly with winged speed to thee.
Give me to see, that while in body 'merg'd,
I but receive the punishment of guilt,
And die the life of unembodied souls:
O aid me to depart from Matter's seat,
Stormy, and dark, and whirling without end:
A boundless chaos, where delusion dire
And true nonentity maintain their sway.
Dispel the phantoms of corporeal night,
The flying mock'ries of fictitious life;
Which, as they glide before the mental eye,
Arrest its sight with fascinating arts,
And fix in lethargy its active power.
O haste my union with thy perfect life,
That by a flight transcendentally divine,
My soul may leave all vital forms behind,
And lose herself in solitary good.
TO INTELLECT;

OR,

THE THIRD MONAD OF THE INTELLIGIBLE TRIAD.

The third bright offspring of the thrice unknown
Intelligible animal I sing,
Fairest of all things: for in this alone
The beautiful itself for ever dwells.
Th' intelligible *tetrad* here resides,
Of all that lives the hypostatic cause;
And this exhibits to the mental eye
The first ideas in perfection bright.
Hence, from contemplating these splendid *forms*,
The demiurgus constitutes the world,
And shines a great intelligible all.
Hail, perfect animal, bright form of *forms*,

...
Only-begotten, intellect supreme!
Whose essence omniform, alone unfolds
The single nature of the unknown good;
Before its power with light unbounded shines;
And to thy own self-perfect splendor draws
The pure desire which there occultly dwells.
For all things, though in different modes, possess
A silent, unapparent wish for good;
But beauty with astonishment excites,
And vig’rous agitates with strong desire;
Its light acutely penetrates the soul,
And mental natures to itself converts.
And, as in rites most holy and divine,
Before the mystic spectacles appear’d,
A stupor fill’d th’ initiated soul,
So, prior to the influence of the good,
Beauty’s unbounded and forerunning light,
Astonishes th’ intelligible gods;
And seated in the vestibule supreme,
The secret nature of the one declares.
This highest beauty from that place proceeds,
On which the eyes of all the gods are fix’d,
And to their genera from thence extends,
And with its all-attractive light illumes,
Their unities than essence more divine.
All beings too which from the gods depend,
The sacred influence of its splendor own,
Ev’n to th’ apparent vehicles which shine
Amid the heavens with undecaying light,
And as through uncaus’d, solitary good,
The gods their nature binosform derive,
And through intelligible wisdom share
A knowledge seated beyond mind itself;
So, through true beauty’s summit, they acquire
A form transcendently divine and fair:
Hence they replenish with its copious streams
Inferior natures subject to their own,
And vig’rous raise them to its powerful love,
As if with vivid, god-like fury fir’d.
This is the constant source of joy divine,
Of friendship and communion without end:
For all the gods through this in union join,
And in eternal amity subsist.
This beauty, from its anagogic power,
Which strongly agitates, is lovely call’d.
For this the amatory series leads,
Walks silent on its shining feet’s extremes;
And to itself perpetually excites
Whatever is, through wonder and desire.
But from the plenitude and joy serene,
Which this on secondary forms confers,
Alluring, raising all things by its light,
This highest beauty delicate is nam’d.
And last, because this perfect beauty bounds
The triad of intelligible gods,
Majestic swims above the light of forms,
And with intelligible splendor shines,
The unknown union of the gods conceals,
And silently enunciates secret good,—
Hence it is splendid, clear, and lucid call'd.
O fairest offspring of an uncaus'd sire!
Give me to see that all material forms
Are only shadows of substantial life,
True beauties mock'ries, without check or stay;
Innum'rous flowing into matter's seat;
Where true nonentity and darkness reign.
O may thy light, replete with mystic joy,
Beam on my soul with energy divine,
And to my râvisht'd mental eye disclose
Thy bright abode amidst the highest forms.
Come with thy fair, all-comprehending world,
Come with the gods its secret realms contain;
That thus my soul with rapturous delight
Thy splendid vestibule may quickly gain,
May pass beyond thy lovely vital forms,
And seated on the first intelligible height,
May view alone with supermental gaze
The gods' o'erflowing, solitary fount.
THE FOLLOWING INFORMATION

RELATIVE TO

THE INTELLIGIBLE TRIAD,

IS EXTRACTED FROM THE NOTES TO MY TRANSLATION OF

THE PARMENIDES OF PLATO.

As the first cause is the one, and this is the same with the good, the universality of things must form a whole, the best and the most profoundly united in all its parts which it is possible to conceive: for the first good must be the cause of the greatest good, that is, the whole of things; and as goodness is union, the best production must be that which is most united. But as there is a difference in things, and some are more excel-
lent than others, and this in proportion to their proximity to the first cause, a profound union can no otherwise take place than by the extremity of a superior order coalescing through intimate alliance with the summit of one proximately inferior. Hence the first of bodies, though they are essentially corporeal, yet ἐντὸς ἀκοης, through habitu-
tude, or alliance, are most vital, or lives. The highest of souls are, after this manner, intellects, and the first of beings are gods. For as being is the highest of things after the first cause, its first subsistence must be according to a superessential characteristic.

Now that which is superessential, considered as participated by the highest or true being, constitutes that which is called intelligible. So that every true being depending on the gods, or in other words, suspended from their superessential unities, is a divine intelligible. It is divine indeed, as that which is deified; but it is intelligible, as the object of desire to intellect, as perfective and connective of its nature, and as the plenitude of being itself. But in the first being, life and intellect subsist according to cause; for every thing subsists either according to cause, or according to the summit of essence, or according to participation. That is, every thing may be considered either as subsisting occultly in its cause, or openly
in its own order, (or according to what it is,) or as participated by something else. The first of these is analogous to light, when viewed subsisting in its fountain the sun; the second to the light immediately proceeding from the sun; and the third to the splendour communicated to other natures by that light.

The first procession, therefore, from the first cause, will be the intelligible triad, consisting of being, life, and intellect, which are the three highest things after the first god, and of which being is prior to life, and life to intellect. For whatever partakes of life, partakes also of being; but the contrary is not true, and therefore being is above life; since it is the characteristic of higher natures to extend their communications beyond such as are subordinate. But life is prior to intellect, because all intellectual natures are vital, but all vital natures are not intellectual. In the intelligible triad, however, on account of its superessential characteristic, all things may be considered as subsisting according to cause; and, consequently, number here has not a proper subsistence, but is involved in unproceeding union, and absorbed in superessential light. Hence, when it is called a triad, we must not suppose that any essential distinction takes place, but must consider this appellation as expressive of its ineffable perfection: for
as it is the nearest of all things to the one, its union must be transcendantly profound and ineffably occult.

All the gods, indeed, considered according to theirunities, are all in all, and are at the same time united to the first god, like rays to light, or lines to a centre; and hence they are all established in the first cause, (as Proclus beautifully observes) like the roots of trees in the earth; so that they are all, as much as possible, superessential, just as trees are eminently of an earthly nature, without at the same time being earth itself: for the nature of the earth as being a whole, or subsisting according to the eternal, is different from the partial natures which it produces. The intelligible triad, therefore, from its being wholly of a superessential characteristic, must possess an inconceivable profundity of union, both with itself and its cause, so as to subsist wholly according to the united; and hence it appears, to the eye of pure intellect, as one simple indivisible splendour, beaming from an unknown and inaccessible fire.

He, then, who is able by opening the greatest eye of his soul, to see that perfectly which subsists without separation, will behold the simplicity of the intelligible triad, subsisting in a manner so transcendant, as to be apprehended only by a
superintellectual energy, and a deific union of the perceiver with this most arcane object of perception. But since, in our present state, it is impossible to behold an object so astonishingly lucid with a perfect and steady vision, we must be content, as Damascius well observes, with a far distant, scarcely attainable, and most obscure glimpse; or with difficulty apprehending a trace of this light, like a sudden coruscation bursting on our sight. Such, then, is the pre-eminence of the intelligible order, to which, on account of the infirmity of our mental eye, we assign a triple division, beholding, as in a mirror, a luminous triad beaming from a uniform light; "just," says Damascius, "as the uniform colour of the sun appears in a cloud which possesses three catoptric intervals, through the various-coloured nature of the rainbow."

But when we view this order in a distributed way, or as possessing separation, in order to accommodate its all-perfect mode of subsistence to our imperfect conceptions, it is necessary to give the triad itself a triple division. For we have said that it consists of being, life, and intellect. But in being we may view life and intellect according to cause; in life, being according to participation, and intellect according to cause; and in intellect both being and life according to parti-
cipation; while at the same time, in reality, the whole is profoundly one, and contains all things occultly, or according to cause. But when viewed in this divided manner, each triad is said, in the Chaldaic theology, to consist of father, power, and intellect; father being the same with hyparxis (i.e. the summit of essence) unity, or that which is super-essential; power being a certain pouring forth, or infinity of the summit; and on this account, says Damascius, it is present with father, as a diffused with an abiding one, and as pouring itself forth into a true chaos; but intellect, that is, paternal intellect, subsisting according to a conversion to the paternal one; a conversion, transcending all other conversions, as being neither gnostic, nor vital, nor essential, but an unseparated surpassing energy, which is union rather than conversion.

These names, too, were well known to Plato himself, as is evident from his Timæus; for in that dialogue he calls the artificer or demiurgus of the universe intellect and father, and represents him commanding the junior gods to imitate the power which he employed in their generation.

This intelligible triad is occultly signified by Plato, in the Philebus, under the dialectic epithets of bound infinite, and that which is mixed
from both bound and infinite. For all beings, says he, consist or are mingled from bound and infinity; and, consequently being itself, which, as we have already shewn, has the highest subsistence after the first cause, must be before all things mixed from these two; the former of these, viz. bound, being evidently analogous to the one, or father, and infinity to power. We may likewise consider him as unfolding the intelligible order in the same dialogue, by the epithets of symmetry, truth, and beauty; which, says he, are requisite to every thing that is mixed; and he adds, that this triad subsists in the vestibule of the good; evidently alluding, by this expression, to the profound union of this triad with the incomprehensible cause of all things. In the Parmenides also, he unfolds this triad by the dialectic epithets of the one being (εὐ οὐ) or being characterized by or absorbed in unity; whole and parts; and infinite multitude, or, in other words, all-powerful and incomprehensible multitude.

Such, then, is the intelligible triad, considered according to an all-perfect distribution, in accommodation to the imbecility of our mental eye. But if we are desirous, after having bid adieu to corporeal vision, and the fascinating but delusive forms of the phantasy, which, Calypso-like, detain us in exile from our father's land, after hav-
ing, through a long and laborious dialectic wandering, gained our paternal port, and purified ourselves from the baneful rout of the passions, those domestic foes of the soul; if, after all this, we are desirous of gaining a glimpse of the surpassing simplicity and ineffable union of this occult and astonishing light, we must crowd all our conceptions together into the most profound indivisibility, and opening the greatest eye of the soul, entreat this all-comprehending deity to approach: for then, preceded by unadorned beauty, silently walking on the extremities of her shining feet, he will suddenly, from his awful sanctuary, rise to our view.

But after such a vision, what can language announce concerning this transcendant object? That it is perfectly indistinct and void of number. "And," as Damascius, ἡμι ἀρχήν, beautifully observes, "since this is the case, we should consider whether it is proper to call this, which belongs to it, simplicity, ἡμιλογής; something else, multiplicity, πολλοτής; and something besides this, universality, παντοτής. For that which is intelligible is one many all, that we may triply explain a nature which is one. But how can one nature be one and many? Because many is the infinite power of the one. But how can it be one and all? Because all is the every-way ex-
tended energy of the one. Nor yet is it to be called an energy, as if it was an extension of power to that which is external; nor power, as an extension of hyparxis, or summit abiding within: but again, it is necessary to call them three instead of one: for one appellation, as we have often testified, is by no means sufficient for an explanation of this order. And are all things then here indistinct? But how can this be easy to understand? For we have said that there are three principles consequent to each other; viz. father, power, and paternal intellect. But these in reality are neither one nor three, nor one and at the same time three. But it is necessary that we should explain these by names and conceptions of this kind, through our penury in what is adapted to their nature, or rather through our desire of expressing something proper on the occasion. For as we denominate this triad one, and many, and all, and father, power, and paternal intellect, and again, bound, infinite, and mixed—so likewise we call it a monad, and the indefinite duad, and a triad, and a paternal nature composed from both these. And as in consequence of purifying our conceptions, we reject the former appellations, as unable to harmonize with the things themselves, we should likewise reject the latter on the same account."
Now from this remarkable passage in particular, and from all that has been said respecting the intelligible triad, it follows, that the Platonic is totally different from the Christian trinity, since the former is a triad posterior to the first cause, who, according to Plato is a principle transcendentally exempt from all multitude, and is not coordinated or consubsistent with any being or beings whatever.

A superficial reader, indeed, who knows no more of Platonism than what he has gleaned from Cudworth's Intellectual System, will be induced to think that the genuine Platonic trinity consists of the first cause, or the good, intellect, and soul, and that these three were considered by Plato as in a certain respect one. To such men as these it is necessary to observe, that a triad of principles distinct from each other, is a very different thing from a triad which may be considered as a whole, and of which each of the three is a part. But the good, or the one, is, according to Plato, superessential, as is evident from the first hypothesis of his Parmenides, and from the sixth book of his Republic. It is impossible, therefore, that the good can be consubsistent with intellect, which is even posterior to being, and much less with soul, which is subordinate to intellect. And hence, the good, intellect, and soul, do not form a consubsistent triad.
But in order to convince the reader that this doctrine of the intelligible triad is not a fiction devised by the latter Platonists, I shall present him with the following translation from Damascius (ὁ τρίος ἀρχής) Concerning Principles*, in which the agreement of all the ancient theologists concerning this triad is most admirably evinced.

"The theology contained in the Orphic rhapsodies, concerning the intelligible gods, is as follows: Time is symbolically placed for the one principle of the universe; but ether and chaos, for the two posterior to this one: and being, simply considered, is represented under the symbol of an egg. And this is the first triad of the intelligible gods. But for the perfection of the second triad, they establish either a conceiving and a conceived egg as a god, or a white garment, or a cloud: because from these Phanes leaps forth into light. For indeed they philosophize variously concerning the middle triad. But Phanes here represents intellect. But conceiving him, over and above this, as father and power, contributes nothing to Orpheus. But they call the third triad Metis as intellect†, Ericapæus as power, and Phanes as father. But whether or

† as νοησις is omitted in the original.
not are we to consider * the middle triad according to the three-shaped god, while conceived in the egg? for the middle always represents each of the extremes; as in this instance, where the egg and the three-shaped god subsist together. And here you may perceive that the egg is that which is united; but that the three-shaped and really multiform god is the separating and discriminating cause of that which is intelligible. Likewise the middle triad subsists according to the egg, as yet united; but the third † according to the god who separates and distributes the whole intelligible order. And this is the common and familiar Orphic theology. But that delivered by Hieronymus and Hellanicus is as follows. According to them water and matter were the first productions, from which earth was secretly drawn forth: so that water and earth are established as the two first principles; the latter of these having a dispersed subsistence: but the former conglutinating and connecting the latter. But they are silent concerning the principle prior to these two, as being ineffable: for as there are no illuminations about him, his arcane and ineffable nature is from hence sufficiently evinced. But the

* μέσος is erroneously printed instead of ἔσω.
† τὸ τρέστος is, I conceive, erroneously omitted in the original.
third principle posterior to these two, water and earth, and which is generated from them, is a dragon, naturally endued with the heads of a bull and a lion, but in the middle having the countenance of the god himself. They add likewise, that he has wings on his shoulders, and that he is called undecaying Time, and Hercules; that Necessity resides with him, which is the same as Nature, and incorporeal Adastria, which is extended throughout the universe, whose limits she binds in amicable conjunction. But as it appears to me, they denominate this third principle as established according to essence; and assert, besides this, that it subsists as male and female, for the purpose of exhibiting the generative causes of all things.

"I likewise find in the Orphic rhapsodies, that neglecting the two first principles, together with the one principle who is delivered in silence, the third principle, posterior to the two, is established by the theology as the original; because this first of all possesses something effable and commensurate to human discourse. For in the former hypothesis, the highly reverenced and undecaying Time, the father of æther and chaos, was the principle: but in this Time is neglected, and the principle becomes a dragon. It likewise says that there was a triple offspring; moist
æther, an infinite chaos, and cloudy and dark Erebus; delivering this second triad analogous to the first: this being potential, as that was paternal. Hence the third procession of this triad is dark Erebus: its paternal and summit æther, not according to a simple but intellectual subsistence: but its middle infinite chaos, considered as a progeny or procession, and among these parturient, because from these the third intelligible triad proceeds. What then is the third intelligible triad? I answer the egg; the duad of the natures of male and female, which it contains, and the multitude of all-various seeds, residing in the middle of this triad; and the third among these is an incorporeal god, bearing golden wings on his shoulders; but in his inward parts naturally possessing the heads of bulls, upon which heads a mighty dragon appears, invested with the all-various forms of wild beasts. This last then must be considered as the intellect of the triad; but the middle progeny which are many as well as two, correspond to power, and the egg itself is the paternal principle of the third triad: but the third god of this third triad, this theology celebrates as Protagonus, and calls him Jupiter, the disposer of all things and of the whole world; and on this account denominates him Pan. And such is the information which this theology affords.
us, concerning the genealogy of the intelligible principles of things.

But in the writings of the Peripatetic Eudemus, containing the theology of Orpheus, the whole intelligible order is passed over in silence, as being every way ineffable and unknown, and incapable of verbal enunciation. Eudemus, therefore, commences his genealogy from Night, from which also Homer begins: though Eudemus is far from making the Homeric genealogy consistent and connected, for he asserts that Homer begins from Ocean and Tethys. It is, however, apparent that Night is according to Homer, the greatest divinity, since she is reverenced even by Jupiter himself. For the poet says of Jupiter,

\[ \text{Iliad. Lib. } \xi. \text{ v. 261.} \]

"that he feared lest he should act in a manner displeasing to swift Night." So that Homer begins his genealogy of the gods from Night. But it appears to me that Hesiod, when he asserts that Chaos was first generated, signifies by Chaos the incomprehensible and perfectly united nature of that which is intelligible: but that he produces Earth the first from thence as a certain principle of the whole procession of the gods. Unless,
perhaps, *Chaos* is the second of the two principles: but *Earth*, *Tartarus*, and *Love*, form the triple intelligible. So that *Love* is to be placed for the third monad of the intelligible order, considered according to its conversive nature: for it is thus denominated by Orpheus in his *Rhapsodies*. But *Earth* for the first, as being first established in a certain firm and essential permanency. And *Tartarus* for the middle, as in a certain respect exciting and moving forms into distribution. But Acusilaus appears to me to establish *Chaos* for the first principle, as entirely unknown; and after this, two principles, *Erebus* as male, and *Night* as female; placing the latter for infinity, but the former for bound. But from the mixture of these, he says *that Æther, Love, and Counsel* are generated, forming three intelligible hypostases. And he places Æther as the summit; but Love in the middle, according to its naturally middle subsistence; but Metis, or Counsel as the third, and the same as highly-reverenced intellect. And, according to the history of Eudemus, from these he produces a great number of other gods. But Epimenides establishes *Air* and *Night* as the two first principles; manifestly reverencing in silence the one principle prior to these two. But from air and night *Tartarus* is generated, forming as

* Ψυχα in the original should doubtless be Ψαλοι.
it appears to me the third principle, as a certain mixed temperature from the two. And this mixture is called by some an intelligible medium, because it extends itself to both the summit and the end. But from the mixture of the extremes with each other, an egg is generated, which is truly an intelligible animal: and from this again another progeny proceeds. But according to Pherencydes Syrius, the three first principles are a Perpetually-abiding Vital Nature, Time*, and an Earthly nature: one of these subsisting, as I conceive, prior to the other two. But he asserts that Time generates from the progeny of itself, Fire, Spirit, and Water; which signify, as it appears to me, the triple nature of that which is intelligible. But from these, distributed into five profound recesses, a numerous progeny of gods is constituted, which he calls five-times animated (πενελευκοσς); and which is perhaps the same as if he had said πενεκοσς, or a five-fold world. But we may probably discourse on this subject at some other opportunity. And thus much may suffice at present concerning the hypotheses derived from the Grecian fables, which are both many and various.

But with respect to the theology of the Bar-

* χένος is printed for χφυμος.
barians, the Babylonians seem to pass over in silence the one principle of the universe. But they establish two principles, Tauthe and Apasoon. And they consider Apasoon as the husband of Tauthe, whom they denominate the mother of the gods; from whom an only-begotten son Mooumis was produced: which, as it appears to me, is no other than the intelligible world deduced from two principles*. But from these another procession is derived, Dache and Dachus. And likewise a third from these, Kissare and Assoorus. And from these again three deities are produced, Anus, Illinus, and Aus. But from Aus and Dache a son called Belus is produced, who, they say, is the demiurgus of the world. But with respect to the Magi, and all the Arion race, as we are informed by Eudemus, some of them call all the intelligible and united world Place, and some of them Time: from which a good divinity and an evil daemon are distributed; Light and Darkness subsisting prior to these, according to the assertions of others. However, both the one and the other, after an undistributed nature, consider that nature as having a subsistence which distributes the two-fold co-ordination of better natures: one of which co-ordinations Orosmades

* That is, from bound and infinite.
presides over, and the other Arimanius. But the Sidonians, according to the same historian, place before all things, Time, Desire, and cloudy Darkness. And they assert, that from the mingling of Desire and Darkness as two principles, Air and a gentle Wind were produced: Air evincing the summit of the intelligible triad; but the gentle Wind raised and proceeding from this, the vital prototype of the intelligible. And again that from both these the bird Otus, similar to a night raven, was produced; representing, as it appears to me, intelligible intellect. But as we find (without the assistance of Eudemus) the Phoenician mythology, according to Moschus, places Aëther and Air as the two first principles, from which the intelligible god Oulomus was produced; who, as it appears to me, is the summit of the intelligible order. But from this god (yet proceeding together with him) they assert that Chousorus was produced, being the first unfolding procession. And after this an egg succeeds; which I think must be called intelligible intellect. But the unfolding Chousorus is intelligible power, because this is the first nature which distributes an undistributed subsistence: unless, perhaps, after the two principles Aëther and Air, the summit is One Wind; but the middle Two Winds, the south-west and the south; for in a certain respect they place
these prior to Oulomus. But Oulomus himself is intelligible intellect: and unfolding Chousorus* the first order after the intelligible series. And the egg itself is heaven: from the bursting of which into two parts, the sections are said to have become heaven and earth. But with respect to the Egyptians, nothing accurately is related of them by Eudemus. According to some Egyptian philosophers, however, among us, the Egyptians, in certain writings, celebrate an unknown Darkness as the one principle of the universe, and this thrice pronounced as such: but for the two principles after the first they place Water and Sand, according to Heraiscus; but according to the more ancient writer Asclepiades, Sand and Water; from which and after which the first Kamephis is generated. But after this a second, and from this again a third: by all which, the whole intelligible distribution is accomplished. For thus Asclepiades determines. But the more modern Heraiscus says that the Egyptians, denominating the third Kamephis from his father and grandfather, assert that he is the Sun; which doubtless signifies in this case intelligible intellect. But a more accurate knowledge of these affairs must be received from the above-mentioned

* χωσορός should be read instead of χωσορός.
authors themselves. It must, however, be observed, that with the Egyptians there are many distributions of things according to union; because they unfold an intelligible nature into characteristics, or peculiarities of many gods, as may be learned from such as are desirous of consulting their writings on this subject."

Thus far Damascius; from which curious and interesting relation the reader may perceive at one view the agreement of the ancient theologists with each other in celebrating the intelligible triad, and venerating in silence the ineffable principle of things. From this most sublime theory, too, that an intelligible triad is the immediate offspring of the immense principle of things, of which that principle is no part, and with which it is not to be con-numerated, it may be demonstrated, that the first procession in every divine order is a triad, of which a monad is the source; and hence the Chaldaean Oracle most truly asserts, that "in every world* a triad shines forth, of which a monad is the leader."

* i.e. In the empyrean world, the three ethereal, and three material worlds, of which an explanation is given in the Introduction to the Chaldaean Oracles, in the former part of this work.
Hear, blessed Hermes, Maia's beauteous son,
And first bright monad of the solar gods,
Whose splendid power enunciates and unfolds
To secondary natures mental light,
All beings fills with universal truth,
And by harmonic, anagogic arts
Unites them with the intellects divine;
Jove's lucid angel, ruler of mankind,
Whose hand the rod of blameless peace contains;
Great life-supporter, prophet of discourse,
And in necessities to mortals kind;
Rejoicing power, by all the gods rever'd;
Holy, august, the source of lawful rites,
And the soul's leader to a blessed life.
When lost in error on the dreary coast
Of Circe's magic realms I roam'd forlorn,
Thy friendly aid enabled me to brave
The dire effects of her transforming power;
The sov'reign plant thy bounteous hand bestow'd,
Repell'd the mischief of her venom'd cup,
And gave my reason to preserve her sway
O'er sensual appetite's debasing arts.

But, when departing from th' enchanted bower,
Replete with Fraud, Calypso in her cave
Irrigous, lucid, with detaining charms
My soul beguil'd, and with phantastic bliss
In vain attempted to secure my stay,
Inspir'd by thee, I then reluctant lay
Absorb'd in thought, in her desiring arms,
And inly pining for my native home,
Consum'd in wretched solitude my days.

O'er generation's loud-resounding sea,
Huge, horrid, dark, I roll'd my streaming eyes
Indignant, and to view the pleasing coast
From whence, self-banished, wretchedly I roam'd,
Attempted often, but th' attempt was vain.
At length th' ensnaring goddess, urg'd by thee,
Reluctant yielded to the will of Jove,
And sorrowing sent me from her shadowy isle.
Then on the dreadful-sounding sea I sail'd

* See my explanation of the fable of Ulysses, in my History of the Restoration of the Platonic Theology, Vol. II. of Proclus on Euclid.
Of wand'ring generation, in thy light
Rejoicing, which with guiding radiance shone
On the dark deep, and gave me to discern
The blissful coast, where, splendid as the day,
Thy palace charms the wand'ring trav'ler's eye.
There intellectual banquets fill the soul
With true, substantial, undecaying food,
And joy unmixt with sensual revels reigns;
While thoughts refin'd to recollection's lyre
To rapture strung, the dance responsive form.
Serenely seated in this lucid dome,
Inspir'd by thee with salutary grief,
I mourn'd the follies of my pristine state,
And with redoubled ardour sigh'd for home.
For then at length, the soul-awakening chords
Of recollection's lyre I touch'd, which long
Had lain forgotten, and in darkness hid
On flow'ry Lethe's sleep-inspiring brink:
Till thy sagacious eye, and powerful arts
Pierc'd and dispell'd the wide-encircling gloom,
And to my ravish'd view the heav'nly gift restor'd.
And last, in wond'rous vessels fram'd by thee,
Light as a bird, with intellect replete,
I flew transported o'er the swelling waves
Of scientific Reas'ning's mighty sea,
Dissolv'd in pleasing intellectual rest,
Till from the deep recesses of my soul
I banish'd, by Minerva's friendly aid,
Insidious appetite's destructive rout,
And the lost empire of my mind regain'd.
All-bounteous power, by whom the soul is rais'd
From sleep profound to energy divine;
And whose convertive purifying arts,
Her bright ethereal vehicle restore
To truth's all-splendid and immortal plain:
O! place me far above dread Hyle's sea,
Profoundly-whirling, horrible and vast,
Where flying mockeries of perfect life
In swift succession rise and disappear;
And to the eye of cogitation seem
Like shadows on a sea of shadow tossed,
Which rise and vanish with delusive play,
And vainly imitate substantial forms.
For now my soul abhors the realms of night,
And pants impatient for the shining coast
And lawful kindred which she left behind,
When first ensnarl'd through love of outward form
And mad desire of change, on earth she fell.
But if still longer I am doom'd to roam
A mourning exile from the courts of light,
O gracious free me from the hostile rage
Of all my marine and material foes,
That thus the seeds of life-consuming care,
Dispers'd by thine all-liberating power,
My weary soul may find desir'd repose,
And lead in solitude a life divine.
THE FOLLOWING BEAUTIFUL

HYMN,

Pound by me among the Harleian MSS. in the British Museum, was, I doubt not from the manner of it, composed by Proclus.

ΤΜΝΟΣ ΚΟΙΝΟΣ.

Χαίρε, Θει μητέρ, πολυσωμή, καλλιγενέβλε,
Χαίρε Εὐαγγείλε, προθυρεί, μεγασθενές, ἀλλὸς εὐάλος.
Χαίρε Ιάνε προσάνεκρο, Ζεὺς αἱρήτορε, χαίρε ὑμαῖν Ζεὺς.
Τευχέτε δ' αὐγίσθησαν εἰς βιοτοῖο πορείνην,
Βρισκομένην αγαθοίς κακας δ' ἀπελαύνετε ναός.
Εἰκνεῖν πνεῦμα τῷ χώδοι μαρακάνουσαν
Εἰλεττ', ἐγερτούοι καθημαγενήν τελετήν.

Ναος λυτομαί, δοτε χείραυ Θεοφρουεάς τε κελεώνους
Δεῖξητε μοι χατευντίς, Φαίος ἐρωτήζω αὐκται
Κυανεὶς οὖθεν ἐστὶ Φυγεὶν κακοτητα γενέθλης.

Ναος, λυτομαί, δοτε χείραν καὶ ὀμλετοροιν αὐταῖς
Ομον εὔσεβις με πελασθαίε κεκλιμένα.
Hail, mother goddess! beauteous offspring fam'd:
Hail, strenuous Hecate! Prothyraean nam'd:
Grandfather Janus, undecaying Jove,
With Jove supreme, enthron'd all height above,
Hail! may the blissful road of life be mine,
With ev'ry good replete of light divine:
And from my members dire disease expel,
That splendid-gifted health with me may dwell.
My soul insanely wand'ring on the earth,
Though intellectual regions gave her birth,
Attract to heav'n with vigour unconfin'd,
Through mysteries which rouse the dormant mind.
Your helping hands, all-bounteous powers, extend,
And paths divine unfold as I ascend.
Give me to see those beams of glorious light,
Which aid the soul from Generation's night,
Dark, dreary, dire, indignantly to fly,
And rapidly regain her native sky.
Extend your hands, and with your fav'ring gales,
While bound for home I raise th' impatient sails,
Impel my vessel o'er life's stormy main,
Till the fair port of Piety I gain;
For there my soul, with mighty toils opprest,
Shall find her long-lost Paradise of rest.

THE END.