

was this : the neck of the criminal was fastened in a *furca*, or sort of wooden collar, and then the rods or sticks were applied to the naked body, till he breathed his last. So Suetonius (Nero, 49.) describes it : *nudi hominis cervicem inseri furcæ, corpus virgis ad necem cædit*. That was *puniri more majorum*, as the same author intimates, and seems to have been adapted to this, as well as to other great offences.

COLLECTION OF THE CHALDEAN ORACLES.

PART I.

THE following remains of Chaldean 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 was 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 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 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 Chaldean language. And still farther, as we shall see, he has inserted in his works fifteen conclusions, founded on this very Chaldean 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, Iamblichus, 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 showed, 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.¹ It is clear, therefore, that the following oracles, which are collected from the writings of the Platonists, are of Chaldean, and not of Christian origin; not to mention that the dogmas 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 Chaldean Zoroaster. This appears from the Chaldean 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

¹ Οὕτω καὶ τοῖς ἐκ ΜΑΡΚΟΥ γινόμενοις θεουργοῖς οἱ θεοὶ ὡς νοήτας καὶ νοεράς τάξεις ἐκφραίνοντες, ὁμοίωτα τῶν θείων διακοσμῶν ἐξαγγελτικῶς τῆς ιδιοτήτος αὐτῶν παραδιδάσκουσιν, ὡς καλοῦντες ἐκινεῖ τοὺς θεοὺς ἐν ταῖς προσηκουσαῖς θεραπευσίαις, τῆς παρ' αὐτῶν εὐκροῦς ἐσυχάνου.

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 Chaldean 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.

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 profundity. They are of opinion, that there is one principle of things; and this they celebrate as *the one, and the good*.² After this, they venerate a certain paternal profundity,³ consisting of three triads; but each triad contains, *father, power, and intellect*. After this is the intelligible *Iynx*,⁴ then the

¹ These three material worlds, are the inerratic sphere, the seven planetary spheres, and the sublunary regions.

² So Plato.

³ 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*.

⁴ The *Iynx, Synoches, and Teletarche* of the Chaldeans, 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*.

Synoches, of which one is empyrean, the other ethereal, and the third material. The *Teletarchæ* follow the *Synoches*. After these succeed the *fontal fathers*,¹ 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*;² and, last of all, the *Upezokus*. They likewise venerate a fontal triad of *faith, truth, and love*. They 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*³ succeed: for fountains are superior to principles. But of the *vivific*⁴ *principles*, the summit is called *Hecate*, the middle *ruling soul*, and the extremity *ruling virtue*. They have likewise *azonic Hecata*, such as the Chaldaic *Trieccdotis, Comas, and Ecklustike*. But the *azonic*⁵ 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 celestial zones, and rule over sublunary affairs, but not with the same unrestrained energy, as the *azonic*. For the Chaldeans 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 *zonic*, being one of the seven spheres.

¹ These fontal fathers compose the *intellectual triad* of the Greeks, and are *Saturn, Rhea, Jupiter*.

² 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*.

³ These *principles* are the same with the Platonic *supermundane* order of gods.

⁴ The *vivific triad* consists, according to the Greek Theologists, of *Diana, Proserpine, and Minerva*.

⁵ 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.

Of human souls, they establish a twofold fontal cause; viz. the *paternal intellect*,¹ and the *fontal soul*;² and they consider partial³ 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 every thing divine is of this kind; and of this the soul is a portion. They assert, too, 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,⁴ 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, irrational⁵ soul. In this, they place the rational soul, not essentially, but according to habitude, when it sympathises with it, and energises according to partial reason.

They consider ideas, at one time, as the conceptions of the father;⁶ at another time, as universal reasons, viz. physical, psychical, and intelligible; and again, as the exempt hyperaxes (or summits) of beings. They assert that magical operations are accomplished through the intervention of the highest powers, and terrene substances; and that superior natures sympathise with inferior, and especially with those in the sublunary region. They consider souls, as restored after death to their pristine perfection, in the *whales*⁷ of the universe, according to the measures of their peculiar purifications; but some souls are raised by them to a supernudane condition of being. They likewise define souls to be media between impartible and partible natures. With respect to these dogmas, many of them are adopted by Plato⁸ and Aristotle: but Plotinus, Porphyry, Jamblichus, Proclus, and their

¹ The *Jupiter* of the Greeks, the artificer of the universe.

² Called by the Greeks, *Juno*.

³ That is, such souls as ours.

⁴ So Plato: see my translation of the *Phædrus*.

⁵ 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*.

⁶ i. e. *Jupiter*, or the *Demurgus*.

⁷ That is to say, the *celestial and sublunary spheres*.

⁸ 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*.

disciples, adopt the whole of them, and admit them without hesitation, as doctrines of a divine origin."

Thus far Pselus: 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 media; and this not through any impotency, but, on the contrary, through transcendency of power. For 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 mean 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. All these summits too, which are indescribably absorbed in 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.

Ἔστι καὶ εἰδωλὸν μερὶς εἰς τόπον ἀμφιβαρῶντα.

The privation of accents is the system of the author.

Ed.

'There is also a portion for the image' in the place² every way splendid.

Μη δε το της υλης σκυβαλον κρημων καταλειψης.

Nor should you leave the dregs of matter³ in the precipice.⁴

Μη εξαξης, ινα μη εξη εχουσα τι.

Nor should you expel the soul from the body, lest in departing it retain something.⁵

Μη τα πελωρια μετρα γαιης υπο σην φρενα βαλλου.

Ου γαρ αληθειης φυτον ενι χθονι.

Μηδε μετρει μετρα ηλιου κανοντας συναδρουσας.

Αιδιω βουλη φερεται πατρος, ουχ ενκεν σου.

Μηνις ριζον εασον αι τρεχει εργω αναγκης.

Αστεριον προπορευμα σθεν χαριν ουχ ελοχουθη.

Αιδριος ορνιθων ταρσος πλατυς, ου ποτ' αληθης,

Και θυσιων σπλαγχνων τε τομαι τα δ' αδυσματα παντα,

Εμπορικης απατης στηριγματα. Φευγε συ ταυτα,

Μελλων ευσεβιης ιερην παραδεισον ανοιγειν,

Ενθ' αρετη σοφια τε και ευνομια συναγονται.

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 wide-spread aerial wing of birds, and the sections of 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.⁶

Διζω ψυχης οχετον, οθεν η τινη ταξει

Σωματι θητουςας, επι ταξιν αφ' ης ερρουης

Αυθις αναστησεις, ιερω λογω εργον ενωσας.

Explore the river⁷ of the soul, whence, or in what order, having

¹ That is, the irrational soul, which is the image of the rational.

² That is, the region above the moon. ³ *i. e.* The human body.

⁴ *i. e.* This terrestrial region.

⁵ *i. e.* Lest it retain something of the more passive life.

⁶ This oracle is conformable to what Plato says in his Republic, that a philosopher must astronomise above the heavens: that is to say, he must speculate the celestial orbs, as nothing more than images of forms in the intelligible world.

⁷ *i. e.* The producing cause of the soul.

become a servant to body, you may again rise to that order from which you flowed, uniting operation to sacred reason.¹

Μη κατω νεωσθης, κρημνος κατα γης υποκειται,
Επταπορου συρων κατα βαθμιδος ην υπο δεινης
Αναγκης θρονος εστι.

Verge not downwards, a precipice lies under the earth, which draws through a descent of seven steps,² and under which lies the throne of dire necessity.

Ονοματα βαρβαρα μη ποτ' αλλαξης.

You should never change barbarous names.³

Πως εχει κοσμος νοερους ανοχητας ακαμπτεις.

In a certain respect the world possesses intellectual inflexible sustainers.⁴

Ενεργει περι τον εκαστικον στροφαλον.

Energise about the Hecatic sphere.⁵

Πολλακις ην λεξης μοι, αθρησης παντα λεοντα,
Ουτε γαρ ουρανης κυρτος τοτε φαινεται ογκος,
Αστερες ου λαμπουσι, το μηνος φως κεκαλυπται,
Χθων ουχ εστηκα βλεπεται δε παντα κεραυνοις.

If you often invoke me,⁶ 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.

Παντοθεν απλαστω ψυχη πυρος ηνια τεινον.

On all sides, with an unfigured⁷ soul, extend the reins of fire.

Ω τεληφρας της φυσικης ανθρωπε τεχνασμα.

O man, thou subtle production,⁸ that art of a bold nature!

Δαιης εν λαγοσιν Εκατης αρετης πελε πηγη,

Ενδαν ολη μενουσα, το παρθενιον ου προεισα.

¹ By sacred reason is meant the summit, or principal power of the soul, which Zoroaster, in another place, calls the flower of intellect.

² i. e. The orbs of the seven planets.

³ For in every nation there are names of divine origin, and which possess an ineffable power in mystic operations.

⁴ i. e. The fountal fathers, or intellectual gods. By *inflexible*, understand stable power.

⁵ 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.

⁶ By *me* is meant the fountain or cause of the celestial constellation called the lion.

⁷ By *unfigured*, understand most simple and pure: and by the reins of fire, the unimpeded energy of the theurgic life of such a soul.

⁸ Man is a *subtle* production, considered as the work of the secret art of

In the left-hand inward parts of Hecate¹ is the fountain of virtue, which wholly abides within, and does not emit its virginal nature.

Ηήκα μιν βλαβής μορφής ατις ενίερων πυρ,
Λαμπομενον σκιρτηδον ολου κατα βεβεια κοσμου,
Κλυδι πυρος φωνην.

When you behold a sacred fire² without form, shining with a leaping splendour through the profundities of the whole world, hear the voice of fire.

Μη φυσειωσ καλεσθς αυτοπτον αγαλμα.

You should not invoke the self-conspicuous image of nature.³

Η φυσις παιδει ειwai τους δαίμονας αγνους,
Και τα κακης υλης βλαστηματα, χρηστα και εσθλα.

Nature persuades us, that there are holy dæmons, and that the blossoms of depraved matter⁴ are useful and good.

Ψυχη η μεροπων θεον αγχει πως ες εαυτην,
Ουδεν θνητον εχουσα, ολη θεοθεν μεμεθυσται.

Αρμονια αυχει γαρ, υφ' η κελε σωμα βροτειον.

⁵ 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 harmony⁶ under which the mortal body subsists.

Ηγεισθω ψυχης βαθος αμβροτον, αρματα δ' αρθην

Παντα εκπετασον ανω:

The immortal depth⁷ of the soul should be the leader; but vehemently extend all your eyes⁸ upwards.

Μη πνευμα μολυνης μη δε βαθυνης το επιπεδον.

You should not defile the spirit,⁹ nor give depth to a superficies.

divinity. But he is of a bold nature, as exploring things more excellent than himself.

¹ Hecate, according to the Chaldeans, 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.

² This oracle relates to the vision of divine light.

³ *i. e.* The image to be invoked in the mysteries must be intelligible, and not sensible.

⁴ By the blossoms of depraved matter, understand the dæmons called *Evil*; but which are not so essentially, but from their office.

⁵ 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.

⁶ *i. e.* Unapparent and intelligible harmony.

⁷ *i. e.* The summit or flower of its nature.

⁸ *i. e.* All the gnostic powers of the soul.

⁹ Understand by the spirit, the serial vehicle of the soul; and by the superficies, the ethereal and lucid vehicle.

Ζητησον παραδεισον.

Seek Paradise.¹

Σον αγγειον θήρες χθονος οικησουσιν.

² The wild beasts of the earth shall inhabit thy vessel.

Εκτεινας πυρινον νουν

Εργον επ' ευσεβις, ρευστον και σωμα σαωσεις.

By extending a fiery intellect³ to the work of piety, you will also preserve the flowing body.

Εκ δ' αρα κολπων

Γαιης θρασκουσι χθονιοι κυνες, ουποτ' αληθες

Σημα βροτω ανδρι δεικνυντες.

From the bosom therefore of the earth terrestrial dogs⁴ leap forth, who never exhibit a true sign to mortal man.

Παντα γαρ εξετελεσσε πατηρ, και να παρδακις

Δευτερα, ον πρωτον κληζεται εθνεα ανδρων.

The Father⁵ perfected all things, and delivered them to the second intellect,⁶ which the nations of men call the first.

Αι ποιαι μεροπων αγχειραι.

The furies are the bonds of men.⁷

Συμβολα γαρ πατρικος νοος εσπειρε ταις ψυχαις.

The paternal intellect disseminated symbols⁸ in souls.

Βη σωμα λιποντων ψυχαι καθαρωταται.

Those souls that leave the body with violence are most pure.⁹

Οτι ψυχη πυρ δυναμει πατρος ουσα φαινον,

Αθανατος τε μενει και ζωης δεσποτις εστι,

Και ισχει κοσμου πολλα πληρωματα κολπων.

The soul being a splendid fire, through the power of the father remains immortal, is the mistress¹⁰ of life, and possesses many perfections of the bosoms of the world.

¹ The Chaldaic Paradise is the choir of divine powers about the Father of the universe; and the empyrean beauties of the demiurgic fountains.

² By the vessel is meant the composite temperature of the soul; and by the wild beasts of the earth, terrestrial dæmons. These, therefore, will reside in the soul which is replete with irrational affections.

³ *i. e.* An intellect full of divine light. ⁴ *i. e.* Material dæmons.

⁵ *i. e.* Saturn.

⁶ *i. e.* Jupiter.

⁷ 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.

⁸ That is, symbols of all the divine natures.

⁹ 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.

¹⁰ The soul is the mistress of life, because she extends vital illuminations to body, which is, of itself, destitute of life.

* Πατηρ ου φοβον ενθρασκει, πειθα δ' επιχρει.

The father did not hurl forth fear, but infused persuasion. ¹

Εαυτον ο πατηρ ηρησεν,

Ουδ' εν η δυναμει νοερα κλεισας ιδιον πυρ.

The father ² has hastily withdrawn himself, but has not shut up his proper fire, in his own intellectual power.

Εστι τι νοητον, ο χρη σε νοειν νοου ανθει.

There is a certain intelligible ³ which it becomes you to understand with the flower of intellect.

Ψυχης εξωστηρες αναπνοες ευλυτοι εισι.

The expelling powers ⁴ of the soul which cause her to respire, are of an unrestrained nature.

Χρη σε σπευδειν προς το φαιος και πατρος αυγας,

Ενθεν επεμφθη σοι ψυχη, πολυν εσσαμενη νοου.

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.

Εισι παντα πυρος ενος εκγεγαωατα.

All things are the progeny of one fire. ⁵

Α νους λεγει, τα νοειν δηπου λεγει.

That which intellect says, it undoubtedly says by intellection. ⁶

Α Α τους δε χθων καταρυσται ες τεκνα μεχρις.

Ha! ha! the earth from beneath bellows at these as far as to their children. ⁷

Μη συναυξησης την ειμαρμενην.

You should not increase your fate. ⁸

Ου γαρ απο πατρικης αρχης ατελες τι τροχαζει.

¹ That is, as divinity is not of a tyrannical nature, he draws every thing to himself by persuasion, and not by fear.

² 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.

³ Meaning the intelligible, which immediately subsists after the highest God.

⁴ That is, those powers of the soul which separate it from the body:

⁵ That is, of one divine nature.

⁶ That is, the voice of intellect is an intellectual, or in other words, an immaterial and indivisible energy.

⁷ 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.

⁸ 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 energise intellectually, we are under the dominion of

Nothing imperfect proceeds, according to a circular energy, from a paternal principle.¹

Αλλ' οὐκ εἰσδέχεται κεινῆς τὸ θέλει πατρικὸς νοῦς
Μέχρις ἂν ἐξέλθῃ λήθης, καὶ ῥῆμα λαλήσῃ
Μήμητι ἐνθεμένη πατρικῶν συνθημάτων ἀγνοῦ.

But the paternal intellect will not receive the will of the soul, till she has departed from oblivion;² and has spoken the word, assuming the memory of her paternal sacred impression.

Ἦνικα δ' ἐρχομενὸν προσγειὸν δαίμων ἀδράσῃς,
Θυε λίθον Μνιζουρίμ ἐπαύδων.

When you behold the terrestrial³ dæmon approaching, vociferate and sacrifice the stone MNIZURIM.

Μαθήσῃ τὸ νοητὸν ἐπεὶ νοῦ ἐξω ὑπάρχει.

Learn the intelligible, for it subsists beyond intellect.⁴

Νοοῦμεναι ἰωγγες πατρὸς νοεούσι καὶ αὐταὶ

Βουλῆς ἀφθεγκτοῖσι κινουμέναι ὥστε νοηταὶ.

The intelligible Iynges⁵ possess intellection themselves from the Father, so far as they energize, intellectually, being moved by ineffable councils.

The above Zoroastrian Oracles are from Psellus.

CRITIQUE ON OSSIAN'S TEMORA,

Shewing its great resemblance to the Poems of Homer, Virgil, and Milton.

PART II.—(Continued from No. XXVIII. p. 276.)

AMONG the bodies of the inanimate world, the diamond is distinguished by the peculiar hardness of its texture, which resists

Providence; but when corporeally, under that of Fate. The oracle therefore admonishes to withdraw ourselves from corporeal energy.

¹ For divinity is self-perfect; and the imperfect cannot proceed from the perfect.

² 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 the sacred ideas.

³ Terrestrial dæmons 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 dæmon to appear, who, approaching invisible to the material dæmon, will give a true answer to the proposed question; and this to the interrogator himself.

⁴ The intelligible is two-fold; one kind being co-ordinate with intellect, but the other being of a super-essential characteristic.

⁵ See the concise Exposition of Psellus, prefixed to these oracles.