

look from him we revolve about him : we do not always look at him, but when we do, we have satisfaction and rest, and the harmony which belongs to that divine movement. In this movement, the mind beholds the fountain of life, the fountain of mind, the origin of being, the cause of good, the root of the soul."⁴ "There will be a time when this vision shall be continual; the mind being no more interrupted, nor suffering any perturbation from the body. Yet that which beholds is not that which is disturbed; and when this vision becomes dim, it does not obscure the knowledge which resides in demonstration, and faith, and reasoning; but the vision itself is not reason, but greater than reason, and before reason."⁵

The fifth book of the third Ennead has for its subject the Dæmon which belongs to each man. It is entitled "Concerning Love;" and the doctrine appears to be, that the Love, or common source of the passions which is in each man's mind, is "the Dæmon which they say accompanies each man."⁶ These dæmons were, however (at least by later writers), invested with a visible aspect and with a personal character, including a resemblance of human passions and motives. It is curious thus to see an untenable and visionary generalization falling back into the domain of the senses and the fancy, after a vain attempt to support itself in the region of the reason. This imagination soon produced pretensions to the power of making these dæmons or genii visible; and the Treatise on the Mysteries of the Egyptians, which is attributed to Iamblichus, gives an account of the secret ceremonies, the mysterious words, the sacrifices and expiations, by which this was to be done.

It is unnecessary for us to dwell on the progress of this school; to point out the growth of the Theurgy which thus arose; or to describe the attempts to claim a high antiquity for this system, and to make Orpheus, the poet, the first promulgator of its doctrines. The system, like all mystical systems, assumed the character rather of religion than of a theory. The opinions of its disciples materially influenced their lives. It gave the world the spectacle of an austere morality, a devotional exaltation, combined with the grossest superstitions of Paganism. The successors of Iamblichus appeared rather to hold a priesthood, than the chair of a philosophical school.⁷ They were persecuted by Constantine and Constantius, as opponents of Christianity. Sopater, a

⁴ vi. Enn. ix. 9.

⁵ vi. Enn. ix. 10.

⁶ Ficinus, *Comm.* in. v. Enn. iii.

⁷ Deg. iii. 407.