

Syrian philosopher of this school, was beheaded by the former emperor on a charge that he had bound the winds by the power of magic.⁸ But Julian, who shortly after succeeded to the purple, embraced with ardor the opinions of Iamblichus. Proclus (who died A. D. 487) was one of the greatest of the teachers of this school;⁹ and was, both in his life and doctrines, a worthy successor of Plotinus, Porphyry, and Iamblichus. We possess a biography, or rather a panegyric of him, by his disciple Marinus, in which he is exhibited as a representation of the ideal perfection of the philosophic character, according to the views of the Neoplatonists. His virtues are arranged as physical, moral, purificatory, theoretic, and theurgic. Even in his boyhood, Apollo and Minerva visited him in his dreams: he studied oratory at Alexandria, but it was at Athens that Plutarch and Lysianus initiated him in the mysteries of the New Platonists. He received a kind of consecration at the hands of the daughter of Plutarch, the celebrated Asclepigenia, who introduced him to the traditions of the Chaldeans, and the practices of theurgy; he was also admitted to the mysteries of Eleusis. He became celebrated for his knowledge and eloquence; but especially for his skill in the supernatural arts which were connected with the doctrines of his sect. He appears before us rather as a hierophant than a philosopher. A large portion of his life was spent in evocations, purifications, fastings, prayers, hymns, intercourse with apparitions, and with the gods, and in the celebration of the festivals of Paganism, especially those which were held in honor of the Mother of the Gods. His religious admiration extended to all forms of mythology. The philosopher, said he, is not the priest of a single religion, but of all the religions of the world. Accordingly, he composed hymns in honor of all the divinities of Greece, Rome, Egypt, Arabia;—Christianity alone was excluded from his favor.

The reader will find an interesting view of the *School of Alexandria*, in M. Barthelemy Saint-Hilaire's *Rapport* on the *Mémoires* sent to the Academy of Moral and Political Sciences at Paris, in consequence of its having, in 1841, proposed this as the subject of a prize, which was awarded in 1844. M. Saint-Hilaire has prefixed to this *Rapport* a dissertation on the Mysticism of that school. He, however, uses the term *Mysticism* in a wider sense than my purpose, which regarded mainly the bearing of the doctrines of this school upon the progress of the Inductive Sciences, has led me to do. Although he finds much to ad-

⁸ Gibbon, iii. 352.

⁹ Deg. iii. 419.