

and from man; and the whole mass of them may be termed the World of Things purely Intelligible.

Further; there are qualities in the Supreme and Ultimate Cause of all, which are manifested in his creation; and not merely manifested, but in a manner—after being brought out of his super-essential nature into the stage of being which is below him, but next to him—are then, by the causative act of creation, deposited in things, differencing them one from the other, so that the things participate of them (*μετέχουσι*), communicate with them (*κοινωνοῦσι*).

The Intelligence of man, excited to reflection by the impressions of these objects, thus (though themselves transitory) participant of a divine quality, may rise to higher conceptions of the perfections thus faintly exhibited; and inasmuch as the perfections are unquestionably *real* existences, and known to be such in the very act of contemplation, this may be regarded as a distinct intellectual apprehension of them;—a union of the Reason with the Ideas in that sphere of being which is common to both.

Finally, the Reason, in proportion as it learns to contemplate the Perfect and Eternal, desires the enjoyment of such contemplations in a more consummate degree, and cannot be fully satisfied except in the actual fruition of the Perfect itself.

These propositions taken together constitute the THEORY OF IDEAS. When we have to treat of the Philosophy of Science, it may be worth our while to resume the consideration of this subject.

---

In this part of the History, the *Timæus* of Plato is referred to as an example of the loose notions of the Greek philosophers in their physical reasonings. And undoubtedly this Dialogue does remarkably exemplify the boldness of the early Greek attempts at generalization on such subjects. Yet in this and in other parts the writings of Plato contain speculations which may be regarded as containing germs of true physical science; inasmuch as they assume that the phenomena of the world are governed by mathematical laws;—by relations of space and number;—and endeavor, too boldly, no doubt, but not vaguely or loosely, to assign those laws. The Platonic writings offer, in this way, so much that forms a Prelude to the Astronomy and other Physical Sciences of the Greeks, that they will deserve our notice, as supplying materials for the next two Books of the History, in which these subjects are treated of.