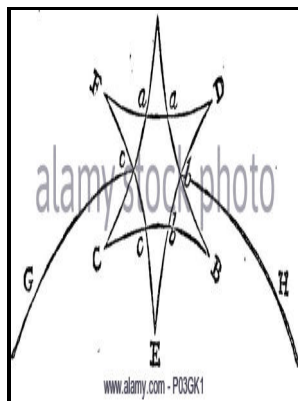


# Henry More - The immortality of the soul

**Nijhoff - A collection of several philosophical writings of Dr. Henry More : More, Henry, 1614**



Description: -

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Immortality (Philosophy)Henry More - The immortality of the soul

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Xin shi qi di yu wen hua xiao shuo cong shu

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Notes: Bibliography: p453-468.

This edition was published in 1987



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## Henry More. The Immortality of the Soul

This last Excerption seems more considerable then any of the former, or all of them put together: but when the force of the Arguments therein contained is duly weighed, they will be found of as little efficacy to make good the Conclusion as the rest.

## Henry More. The Immortality of the Soul

He explains the union of spirit with matter by saying that it is no more difficult than the union of parts of matter among themselves without any cement. The greatest difficulty is to fancy how this Spirit, being so Incorporeal, can be able to move the Matter, though it be in it. Each page is checked manually before printing.

## A Platonick Song of the Soul

To him, it appears that the main argument in support of the souls immortality is that derived from the universality of the belief a certain consensus gentium, discernible throughout pagan times, fondly cherished by the multitude, and no less firmly maintained by philosophers such as Plotinus, Proclus and Aristotle. I Say mere Fancy, in Counter-distinction to such Representations as, although they be not the pure Impressions of some real Object, yet are made by Rationall deduction from them, or from Common Notions, or from both. His writings emphasized the mystical and theosophic phases of that philosophy, and as he grew older mysticism dominated his writings.

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If the first, it may be despoiled of all its motion: and so that whose immediate nature is to move, shall rest, the entire cause of its motion still remaining, viz. The Platonists write of other Orders of Spirits or Immaterial Substances, as the Νόες and Ἐνσώδες.

## The Immortality of the Soul

Whence it plainly appears that this last Evasion contradicts Experience, and therefore has no force against our former Arguments. Wherefore she

bringing in a false evidence, her testimony is to be rejected; nay if she could perplex the cause far worse, she was not to be heard, by Axiome the 4.

**CPP: Henry More, The Immortality of the Soul, 2nd ed., from A Collection of Several Philosophical Writings (1662), pp. 15**

But how little he appears to us every eye is able to judge. Now what is simply active of it self, can no more cease to be active then to Be; which is a sign that Matter is not active of it self, because it is reducible to Rest: Which is an Argument not only that Self-activity belongs to a Spirit, but that there is such a thing as a Spirit in the world, from which activity is communicated to Matter. Beside the senses each one are restrained To his own object: so is Phantasie.

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