

**THE WORKS OF
EDGAR
ALLAN POE, VOL. 9**

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The works of Edgar Allan Poe, Vol. 9 by Edgar Allan Poe & Edwin Markham

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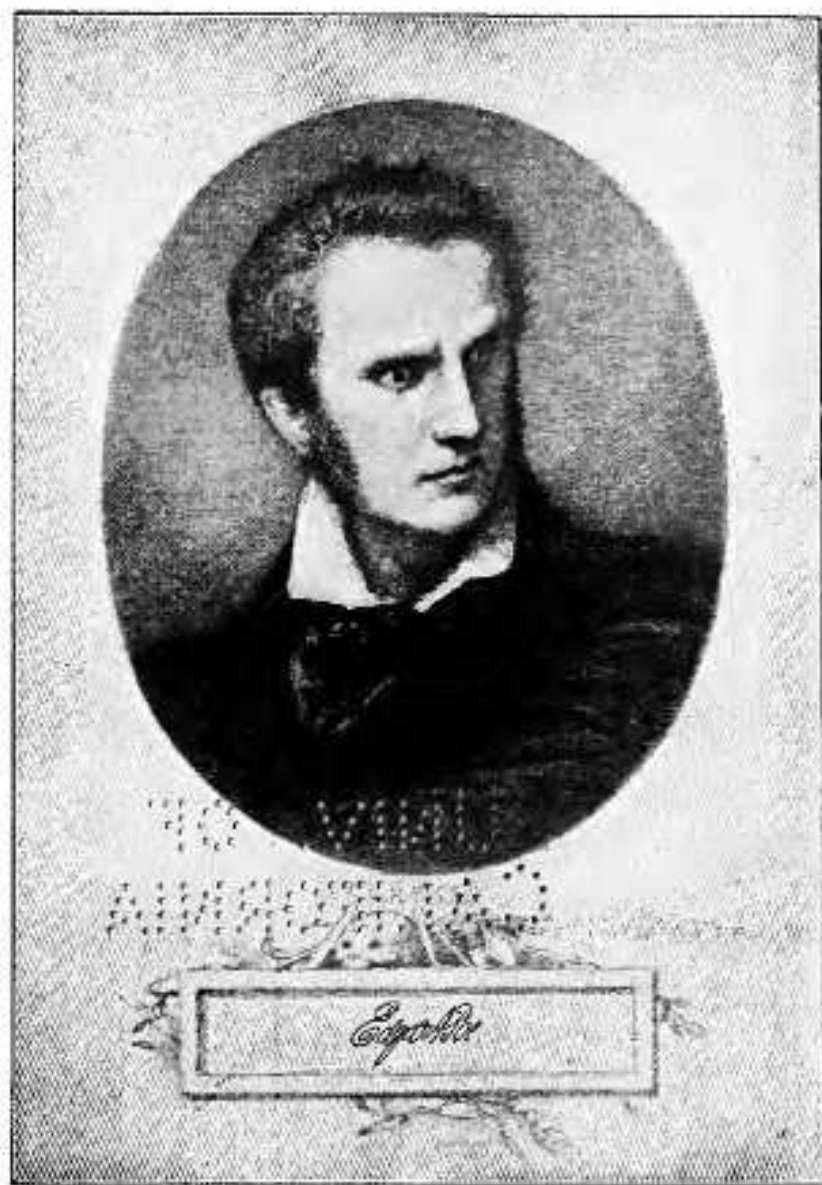
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EDGAR ALLAN POE & EDWIN MARKHAM

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ALLAN POE, VOL. 9**



From an etching by Chiffraet.

THE CAMEO EDITION

THE WORKS OF
EDGAR ALLAN
POE

IN TEN

VOLUMES



with an introduction by
EDWIN MARKHAM

VOLUME NINE
ESSAYS—PHILOSOPHY

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ESSAYS—PHILOSOPHY

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EUREKA

AN ESSAY ON

THE MATERIAL AND SPIRITUAL UNIVERSE

[Published as "Eureka: A Prose Poem," Geo. P. Putnam, New York, 1848, and dedicated to Alexander von Humboldt.]

[To the few who love me and whom I love—to those who feel rather than to those who think—to the dreamers and those who put faith in dreams as in the only realities—I offer this Book of Truths, not in its character of Truth-Teller, but for the Beauty that abounds in its Truth; constituting it true. To these I present the composition as an Art-Product alone:—let us say as a Romance; or, if I be not urging too lofty a claim, as a Poem.

What I here propound is true:—therefore it cannot die:—or if by any means it be now trodden down so that it die, it will "rise again to the Life Everlasting."

Nevertheless it is as a Poem only that I wish this work to be judged after I am dead.]

It is with humility really unassumed—it is with a sentiment even of awe—that I pen the opening sentence of this work: for of all conceivable subjects I approach the reader with the most solemn—the most comprehensive—the most difficult—the most august.

What terms shall I find sufficiently simple in their sublimity—sufficiently sublime in their

simplicity—for the mere enunciation of my theme?

I design to speak of the *Physical, Metaphysical and Mathematical*—of the *Material and Spiritual Universe*:—of its *Essence, its Origin, its Creation, its Present Condition and its Destiny*. I shall be so rash, moreover, as to challenge the conclusions, and thus, in effect, to question the sagacity, of many of the greatest and most justly revered of men.

In the beginning, let me as distinctly as possible announce—not the theorem which I hope to demonstrate—for, whatever the mathematicians may assert, there is, in this world at least, *no such thing* as demonstration—but the ruling idea which, throughout this volume, I shall be continually endeavoring to suggest.

My general proposition, then, is this:—*In the Original Unity of the First Thing lies the Secondary Cause of All Things, with the Germ of their Inevitable Annihilation.*

In illustration of this idea, I propose to take such a survey of the Universe that the mind may be able to receive and to perceive an individual impression.

He who from the top of *Ætna* casts his eyes leisurely around, is affected chiefly by the *extent* and *diversity* of the scene. Only by a rapid whirling on his heel could he hope to comprehend the panorama in the sublimity of its *oneness*. But as, on the summit of *Ætna*, *no man* has thought of whirling on his heel, so *no man* has ever taken into his brain the full uniqueness of