

existence come into Being. "All things Pass," said Heraclitus, all things as known have number, said the Pythagoreans, and this number has two natures, the odd and the even; the known thing is the odd-even or union of the two. Number only belongs to the first class; as such it is the source of all knowledge and of all good. Number became a kind of God, a revealer, and the Philosophy a kind of religion or mystery. Assuming that ultimately the elements of knowable existence are but "two," the "One" or Definite, and the manifold or Indefinite, it was argued that there must be some law which shall render their intelligible union possible. This "Principle of Union was Deity," ever living, ever one, eternal, immovable, self-identical. This was the Supreme Reality.

The universe in its Evolution is the self-picturing of the "Deity."

The Pythagoreans suggested what they conceived to be a higher solution of the Existence of all things, namely, that Proportion and Harmony is the Principle of Practical Life, as well as it is the Sovereign Law "of the Universe." They regarded the universe as a symmetrically arranged "whole or Unit;" that combined in harmony within itself all the varieties and contraries of Existence, from which they inferred as there exists nothing whatever, without "Form" and "Measure;" that "Number" is necessarily the Principle of things themselves, as well as the order which they exhibit in the Universe. We have no definite historical account handed down to us, whether they considered "Number" as a real material—real matter, or as an Ideal Principle which ordered and disposed everything. Yet we know