

manence is only illusion. Nothing remains the same; all comes and goes, resolves itself and passes into other forms. Out of all comes all: from life, death; from the dead, life; there is everywhere and eternally only this one process of the alternation of "birth and decay." We may ask What has "Fire" to do with all this? Heraclitus answers: "The world is an "ever-living fire," that in due measure and degree extinguishes itself and again kindles itself; that this fire, this restless, all-transmuting and equally (in heat) all verifying elements represents the constant force of this eternal alteration and transformation, the notion of life, in the most vivid and energetic manner, and accounts for the multiplicity of things, by the arrestment and partial extinction of this "fire," in consequence of which it condenses itself into material elements (first as then water, then earth). Fire is to Heraclitus the principle of Movement of Physical as of Spiritual Vitality; the Soul itself is a Fiery Vapour;" its power and perfection depends on its being pure from all grosser and duller elements.

Zeno, the Eleatic, was a pupil of Parmenides. He had nothing to add to or to vary in this doctrine. He simply became an expositor and defender of that doctrine, his popularity lay in the ingenuity of his dialectic resources of defence. The relation of Zeno and Parmenides is humorously expressed by Plato, thus: "I see Parmenides, said Socrates, that Zeno is your second self; in his writings, too, he puts what you say in another way and would fain deceive us into believing that he is telling us what is new. For you in your poems say 'All is One,' and of this