

the latter to "non-being." From the union of these two principles all observable things in creation come, and over this union a Deos-given power presides, whose name is "Love." On the other hand, since this union was a union of opposites (light and heat), discord or strife also had her say in the union. Thus the nature and character in every creature was the resultant of two antagonistic forces, and depended for its particular excellence or defect on the proportions, in which these two elements: the light and the dark, the fiery and the earthy, had been commingled. Parmenides practically admitted that he did not see how to bridge over the partition between Existence in itself, and the changeful, temporary existing things, which the senses give us notions of; but whatever the connection be, if there be a connection, he is convinced that nothing would be more impossible than to make the data of sense, in any way, or degree, the measure of the reality of Existence, or the source from which itself comes into "being." Parmenides, may be said, was fighting the "Battle of Personality in man" as well as that of "Reality in Nature" without being aware of it.

"Hegel" asserted, what Xenophanes began, Parmenides and Melissus improved; and what "these" taught, Zeno completed. The Fundamental Thought of these: only "Being is" and "Non-Being," i.e., "Becoming," is not at all.

In the opinion of Heraclitus, "the Universe" is neither "Pure Being," nor "Phenomenal Being," but both of them; and conceived the process of "Becoming" under the Symbol of "Fire," arguing that the totality of things is in eternal flow, in uninterrupted motion and mutation, and that their per-