

of things, and imagined a time when there was neither sea, nor land, but an all-pervading "slough" and "slime," which through many periods of inundations, emerged as earth and water, the source from which we spring.

A great distinction is drawn between the "World of Reason" and the "World of Sensation" by "Parmenides," who improved upon the theory begun by Xenophanes. He suggested that the "World of Reason" is the "World of Being," self-existent, uncreated, unending, unmoved, unchanging, ever poised and self-sufficient. Knowledge is of this, and of this only, for outside this known reality there is nothing. All things, which mortals have imagined to be realities are but words, as of the birth and death of things, of things which were, and have ceased to be, of here and there, of now and then.

It is obvious enough that in all this we have only a statement of the "inconceivability" by human reason of that passage from being as such to that "world of phenomena" which is now; but was not before and will cease to be, from "Being" to "Becoming," from "Eternity" to "Time," from the "Infinite" to the "Finite." In all this Parmenides did not contradict such observed facts as "Generation," or "Motion," "Life" or "Death." He talked of a world, which had nothing to do with observation.

He found "two Originative Principles" at work, "One" pertaining to "Light" and "Heat," the other to "Darkness" and "Cold;" of the two principles, the bright one being analogous to "Fire" the "dark one" to earth. The former was the male or formative element, the latter the female or receptive element; the former had analogies to "being," as such,