

tion expresses the absolute as unity of "Thought" and "Being." In the "Air Theory" he perceives a spiritual as well as a material Element, and considers it an advance or improvement on the "first;" but in the "Number Theory," he finds much with which he agrees; for numbers have been much used as expressions of ideas, i.e., applicable in expression of the absolute relation.

While the "Pythagoreans" held to the theory of "Space" and "Time," another school arose, which negatived these, and declared that "All is One," and that "One" Deos. The founder (Xenophanes) of this school conceived all nature to be Deos, or that "Matter itself" is of the very nature of the Deos; this form of the "theory" is only a "higher phase" of Materialism, which from the highest view, Deos is the "Spiritual Substance" pervading all things, and in activity Deos is the Spiritual Force operating through all things. This is the Modern Theory of "Pantheism," or, in a lower stage, "Monotheism."

Xenophanes insisted that Deos must be "One," "eternal," "incorporeal" without beginning or ending. As Aristotle expresses it: He looked forth over the whole heavens and said that Deos is one; that That which is one is Deos; outside the self-existent there could be no "Second" "Self-existent," otherwise each would be conditioned by the existence of the other, and the self-existent would be gone; anything different from the self-existent must be of the non-existent, "must be nothing." He was content to emphasize that which seemed to him to be necessary and true, "that Deos was Deos," and not either partner with or a function of matter. He recognized a world of phenomena as to the origin