

It appears, therefore, that the secret fraternity of Pythagoras was intended as a propaganda of new ideas and social relations, as a means of fashioning society after a higher and better idea of justice and right. The members lived together, with their wives and children, in buildings, in perfect harmony, as one family. Each morning it was decided how the day should be spent, and every evening a review was made of all that had been done. They rose before the sun for religious worship; verses from Homer and other poets were then recited, or music was introduced, to arouse the mental powers and fit them for the duties of the day. Several hours were then spent in serious study. A pause for recreation followed, in which a solitary walk was usually taken, to indulge in contemplation; a conversation then took place. Before dinner, various gymnastic exercises were performed. The common meal consisted principally of bread, honey and water. The remainder of the day was devoted to public and domestic affairs, conversation and religious performances.

Such was the character of this famous confrerie, which was to achieve the social regeneration of Magna Græcia. Previous to, and at the time of, its establishment there, the inhabitants were notorious for the looseness of their manners, but the influence of the Pythagorean Brotherhood was not long in showing itself. Sobriety, temperance, justice and virtue, soon predominated over the prevailing dissoluteness. Justice and equity appeared in the administration of the laws, and society rapidly advanced to a high degree of prosperity.

Unfortunately, the social Ideal of the order did not reach far enough. In progress of time a struggle arose between the aristocratic and the democratic elements. The fault of the society was, that it did not provide for the unlimited development of social ideas, nor for their application to life. The rejection of one Cylon, an influential citizen, who had made application for initiation, was made the occasion of an attack on the institution which ended in the breaking up of the establishment at Crotona. But this turned to the advantage of the order at large for the members dispersing carried the ideas of the society into all lands and Pythagorean lodges or clubs were established in all quarters of the globe and flourished through many ages.

The objects of the association being mutual aid, social communion, intellectual cultivation, and social and personal progress. The scope of the Pythagorean Mysteries was therefore as wide as the circle of human wants and human science. By an admirable system of education, they led the neophyte, gradually step by step, through the mazes of science, up to the sublimest secrets of philosophy. In this progress of the human mind, the first step was the study of the *Mathematics*. The doctrine of numbers was considered the foundation of the mathematics, according to Pythagoras. They are, as it were, the model by which the world is formed in all its parts. The odd numbers are limited and perfect, the even unlimited and imperfect. The *monad* or unity, is the quantity which, being deprived of all number, remains fixed, whence called monad from *meneia*, and is the source of all numbers. The *duad* is imperfect and passive, and the cause of increase and division. The *triad*, composed of the monad and duad partakes of the nature of both. The *tetrad*, *tetractys*, the quaternian member, or number four, is, in the highest degree, perfect. The *decad*, which contains the sum of the four prime numbers, comprehends all musical and arithmetical proportions, and denotes the system of the world. The real meaning of thi