

all sorts of really existing things, having a permanence both of form and power, and yet we imagine these very things altering and changing according to what we, from time to time, see about them. "If they were realities, as we first perceived them, our sight must now be wrong. For if they were real, they could not change. Nothing can be stronger than reality, whereas, to suppose it changed we must affirm that the real has ceased to be, and that which was not has displaced it." To Melissus, by such reasoning, the world of sense was a world of illusion; the very first assumptions of which, as of the truthfulness of the senses and the reality of the various objects which we see, are unthinkable. The weakness as well as the strength of the Eleatic position consisted in its purely negative and critical attitude.

Parmenides conceived a Unity in Thought, which is limited. Melissus held by a material unity, which is unlimited.

Zeno maintained that "There is no many," and Heraclitus held Unity in Multiplicity. The difference between them is a difference of vision, or rather mental picture as to this mighty All which is One, or as Aristotle puts it, a difference between thought and matter, or between form and matter. Xenophanes made no clear statement on this question, he intuitively gazing up to the Arch of Heaven declares, "The One is God."

Parmenides resolves all becoming into an absolutely permanent Being. Heraclitus resolves all permanent existence into an Absolutely Fluent Becoming