

But the Pythagoreans evidently felt the perplexity of the problem which this rigid monism imposed upon human thought. "How can the whole of things be for us a unity, and yet each separate?" *Πᾶς δὲ μὲν ἐν τῇ τὰ πάντα εἶναι, καὶ χωρὶς ἑασθῶν*; is a question which the Orphic poems, though spurious, yet with a certain historic truth, represent as being forced upon human intelligence at the very dawn of reflective thought. In the effort to solve this problem the monism of the Pythagoreans collapsed into a fateful phase of dualism. Among numbers they detected two forms, even and odd; and recognising number as the essential constituent of all things, they were forced to find the same duality throughout the universe. With a curious, at times even pathetic, illustration of the limitations of human intelligence, they followed this dualistic idea into fantastic analogies of odd and even with male and female, right and left, good and evil, etc.,—mere conceits which have long ago lost all meaning and interest. But it is only fair to this old school of thinkers to bear in mind the calculable service which they rendered to primitive science by their essentially monistic conception of nature. It was they who laid the first foundations of exact science by their efforts, fanciful though they were at times, to trace throughout the universe proportions calculable in definite numbers. They also, alone among ancient thinkers, rose above the sensible appearance of stellar movements, and conceived the earth as merely one of the planets revolving round a central point. It was in fact a fragment of the Pythagorean Philolaos, that suggested to Copernicus the heliocentric explanation of celestial phenomena. It remains, in fine, a significant fact, that the word *κόσμος*—the general Greek term for any orderly arrangement—was first applied by the Pythagoreans in the use which almost displaced its primitive meaning, to denote the universe of things *διὰ τῆς ἐν αὐτῷ τάξεως*.¹

Dualism therefore is, at worst, merely an unessential feature of the Pythagorean philosophy, and its influence is practically neutralised by the intrinsic monism of the system. But this is not the case, or at least by no means so completely, in the Eleatic philoso-

¹Plutarch, *De Plac. Phil.*, II., 1.