

abundant and defective,—were, by a willing submission to an enthusiastic bias, connected with the notions of good and beauty, which were suggested by the terms expressing their relations; and principles resulting from such a connection were woven into a wide and complex system. It is not necessary to dwell long on this subject; the mere titles of the works which treated of it show its nature. Archytas<sup>10</sup> is said to have written a treatise on the number *ten*: Telaugé, the daughter of Pythagoras, wrote on the number *four*. This number, indeed, which was known by the name of the *Tetractys*, was very celebrated in the school of Pythagoras. It is mentioned in the “Golden Verses,” which are ascribed to him: the pupil is conjured to be virtuous,

Ναὶ μὰ τὸν διμετέρην ψυχὴν παραδόντα τετράκτυν  
Παγὰν δὲννάου φύσεως . . . .

By him who stampt *The Four* upon the mind,—  
*The Four*, the fount of nature’s endless stream.

In Plato’s works, we have evidence of a similar belief in religious relations of Number; and in the new Platonists, this doctrine was established as a system. Proclus, of whom we have been speaking, founds his philosophy, in a great measure, on the relation of Unity and Multiple; from this, he is led to represent the causality of the Divine Mind by three Triads of abstractions; and in the development of one part of this system, the number seven is introduced.<sup>11</sup> “The intelligible and intellectual gods produce all things triadically; for the monads in these latter are divided according to number; and what the monad was in the former, the number is in these latter. And the intellectual gods produce all things hebdomically; for they evolve the intelligible, and at the same time intellectual triads, into intellectual hebdromads, and expand their contracted powers into intellectual variety.” Seven is what is called by arithmeticians a *prime* number, that is, it cannot be produced by the multiplication of other numbers. In the language of the New Platonists, the number seven is said to be a *virgin*, and without a *mother*, and it is therefore sacred to Minerva. The number six is a perfect number, and is consecrated to Venus.

The relations of space were dealt with in like manner, the Geometrical properties being associated with such physical and metaphysical notions as vague thought and lively feeling could anyhow connect with them. We may consider, as an example of this,<sup>12</sup> Plato’s opinion

<sup>10</sup> Mont. ii. 122.

<sup>11</sup> Procl. v. 3, Taylor’s translation.

<sup>12</sup> Stanley, *Hist. Phil.*