

jewels of the upper earth, the emeralds and the sardonyxes and jaspers and other gems"; there is "the purple of wonderful lustre, also the radiance of gold and the white which is whiter than snow, making that true earth such that to behold it is a sight for the blessed." The inhabitants "have no disease, but they hear the voices of the gods and receive their answers, and enjoy sensible visions, and hold converse with them, and their other blessedness is of a piece with this."

The Phædo, from which most of the preceding extracts have been taken, will ever remain the highest achievement of speculative reason. It marks the utmost limit that unaided human intellect can ever hope to attain. But it was a human effort after all, and the stream could not rise above its source. Earth can never rise to heaven; if earth and heaven meet, it must be by heaven coming down to earth. No human hand can rend the veil that hides the unseen, yet it may be that from the heaven-side light may break through. There is indeed a deep significance in the fact that Socrates' confession of his own inability to solve the pressing problems of human destiny, and to penetrate the mysteries of the unseen, is so frequently accompanied by an expression of yearning desire after light from on high. Certain it is that he thought it no unreasonable supposition that the gods would convey their will to mortals through revelation when they could not ascertain it by learning. There is the ring of prophecy about the following passage:—"Failing in this, that is to say, if a man can neither find the truth by his own faculties, nor learn it through the help of others, then having chosen that which is at all events the best and most irrefragable of human doctrines, he ought to embark thereon like a mariner going to sea on a raft (in default of any better conveyance) and sail through life's voyage, unless, indeed, it were possible to proceed on one's way more securely and with less danger, or on some *divine doctrine* (γόλου θειοῦ τινός).

Undaunted by the magnitude of the problems which Socrates had labored in vain to solve, his successors, with amazing pertinacity, returned again and again to the task. Never had such demands been made upon philosophy: never did philosophy fail so utterly to stand the test. With the loss of empire, the moral, social, and political life of Athens was completely under-