

else than a reversion to the Protagorean *homo mensura*—‘that man is the measure of all things: of the existent, that they exist; and of the non-existent, that they do not exist.’* ‘He means by that,’ says Socrates,† ‘that, as everything appears to me, such is it to me; and, as it appears to you, such again is it to you.’ And the consequence is that there is no objective certainty, nothing but the illusory impressions of the senses. There was, according to Protagoras, no soul beyond the senses, and all things alike were true; and he ‘could know nothing about gods, either that they existed or that they did not exist; for there were many things that hindered knowledge—the lack of certainty and the brevity of the life of man.’‡

It is to this conclusion that the appeal to experience is apt to lead; nevertheless there is
 its
 legitimacy. a legitimate use of the argument. Indeed it is necessary; for apart from experience there can be no certitude, and it is the only final test. Was not Diogenes’ appeal to experience reasonable and incontrovertible

* Diog. Laert. ix. 51: πάντων χρημάτων μέτρον ἄνθρωπος· τῶν μὲν ὄντων ὡς ἔστι· τῶν δὲ οὐκ ὄντων ὡς οὐκ ἔστι.

† Plat., *Theæt.* 151 E.

‡ Diog. Laert., *ibid.*