

the good or evil that is done on earth. Plato, moreover, was prepared to impose these beliefs by the authority of the philosophic ruler, upon the whole of society. In his commonwealth the preacher of materialistic atheism would have been offered the alternative of conversion or death. Religion was to be taught to the unphilosophic citizen in mythical form.

From first to last, the mainspring of Platonism is its moral and political motive. When Plato died, he was still at work upon the *Lesser*, his latest scheme for the reform of society. The Socratic morality, reinterpreted under Pythagorean influence and expanded into a system of the universe, had now become part of a religion whose ultimate truths were accessible only to the highly trained philosopher. And the philosopher who has achieved wisdom is to govern his fellow-citizens. This means that Socrates' ideal of self-rule for every individual enlightened by self-knowledge is once more to yield place, save for a few individuals, to the external authority of the wise over the unwise. When Plato projected his reform of actual society and laid down its institutions, he was attempting to incorporate the new morality of aspiration in a reformed society of social constraint. If only a few men can become philosophers, the rest must be taught to

as they are told. Self-knowledge and self-rule are not for them.

From that point of view, Plato's aristocratic commonwealth appears, not as an ultimate ideal for mankind, but as a compromise, which he hoped might prove to be just within the bounds of practical realisation. The hope was never to be fulfilled. In the Peloponnesian War, the fabric of moral life in the Greek city-state had been undermined and rent by the passions let loose in the turmoil of war and revolution. Plato could not see (as we can see from the course of later history) that the dissolution was beyond repair. The life which had flowed into that political form had come to the height of its climax in the Athens of Pericles. The city-state in Greece had no more, save the long catastrophe that began with the war.

Nor was that particular form of polity adequate to contain the spirit discovered by Socrates. The new morality was a universal morality. The life genuinely inspired by it demands, for its political frame, a world-wide organisation, co-extensive with the human race. It cannot be arrested at the boundaries of the city-state, nor yet of the nation. In the next century, after the conquests of Alexander, the Stoics began to perceive this truth. Their ideal of the wise man—the self-

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Table of Contents Selected Papers Of Fm Cornford

1. Understanding the eBook Selected Papers Of Fm Cornford
 - The Rise of Digital Reading Selected Papers Of Fm Cornford
 - Advantages of eBooks Over Traditional Books
2. Identifying Selected Papers Of Fm Cornford
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Selected Papers Of Fm Cornford
 - User-Friendly Interface
4. Exploring eBook Recommendations from Selected Papers Of Fm Cornford
 - Personalized Recommendations
 - Selected Papers Of Fm Cornford User Reviews and Ratings
 - Selected Papers Of Fm Cornford and Bestseller Lists
5. Accessing Selected Papers Of Fm Cornford Free and Paid eBooks
 - Selected Papers Of Fm Cornford Public Domain eBooks
 - Selected Papers Of Fm Cornford eBook Subscription Services

- Selected Papers Of Fm Cornford Budget-Friendly Options
- 6. Navigating Selected Papers Of Fm Cornford eBook Formats
 - ePub, PDF, MOBI, and More
 - Selected Papers Of Fm Cornford Compatibility with Devices
 - Selected Papers Of Fm Cornford Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Selected Papers Of Fm Cornford
 - Highlighting and Note-Taking Selected Papers Of Fm Cornford
 - Interactive Elements Selected Papers Of Fm Cornford
- 8. Staying Engaged with Selected Papers Of Fm Cornford
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Selected Papers Of Fm Cornford
- 9. Balancing eBooks and Physical Books Selected Papers Of Fm Cornford
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Selected Papers Of Fm Cornford
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Selected Papers Of Fm Cornford
 - Setting Reading Goals Selected Papers Of Fm Cornford
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Selected Papers Of Fm Cornford
 - Fact-Checking eBook Content of Selected Papers Of Fm Cornford
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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