

year of grace, 1949, there is a demand that UNO should investigate the charges that there are more than 10,000,000 workers in slave camps in Siberia and the surrounding countries. The charge that Plato's theory is out of date on account of slave labour would have to be dropped. The charge that his education is only for the few would seem to be substantiated when we consider that his education was only for special classes. But we ourselves draw a sharp distinction between education for some children and a different kind for others. Is the existence of the Lyceum, or of the University an anti-democratic measure? Plato's education was only for those who could profit thereby.

#### Plato and modern Education.

We must admit that, there are enormous and profound differences between the times of Plato, who lived no less than two thousand, two hundred years ago and our own. There is probably far less difference between 1800 A.D. and 300 B.C. than there is between 1800 A.D. and 1949. Again the Greek communities were very small, our national communities number many thousands, often millions. Then for us distance has really been annihilated and the world has grown so much smaller. To-day London papers are being sold in New York, the same day as in London. A journey that took Stanley three months through the Congo forests can now be done in one day. Plato's world was so extremely different from ours, wherein the influence of pure science is so penetrating and universal. The differences between the two ages are like the great gulf spoken about by Abraham to Dives in the Gospel. But it is the spirit of Plato rather than the subjects mentioned in his curriculum that should interest us. To-day very many educators have no real aim. They do not quite know why they are educating; one will say for the "good life", but his definition of the "good life" will be displeasing to a second. Plato had clear ideas about ends. He wished to educate the whole man. He endeavoured to make children think to "organise, evaluate and judge." Plato's system was above all transcendental, he was convinced of the reality of absolute moral values and standards. In this he would stand on the side of the angels. Much that is taught by some schools of modern psychology is empirical and pragmatist and frequently pagan. Modern psychology has much to offer, and far be it from me to condemn it. What I have in view are the several schools of psychology, quite incompatible with our Catholic Christianity. Let it be noted that among modern psychologists, Catholics, in the front rank, are extremely few and far between; Freud, Adler, Jung, Watson, Dewey, Thorndike, a gallery of pagans, even if it be granted that they are good pagans. But although Plato was not illuminated by the light of Christ he held fast to absolute values, "he urged men to take thought for their dearest possession, their immortal soul, and to strive after the cultivation of true virtue which alone would make them happy".

I cannot do better than conclude by the lines which Aristotle, the greatest pupil of Plato, wrote of his Master:

"Of that unique man,  
Whose name is not to come from the lips of the wicked.  
Theirs is not the right to praise him,  
Him who first revealed, clearly,  
By word and by deed  
That he who is virtuous is happy,  
Alas, not one of us can equal him."

#### IN OBITUM FRANCISCI M. SCEBERRAS.

Occidit heu! Melite quo se iactabat alumno  
Mysta pius merito, linguae utriusque decus;  
quem cunctis carum ingenuas mens culta per artes  
fecit, et antiquae simplicitatis amor!

Occidit, unde tibi Romae iam foedere iunctae  
elloquium vivax, insula parva, stetit.

Hunc dolet extinctum Pietas, Doctrina, Pudorque  
detrectans animus splendidiora dolet;

quippe sacris functum rebus, vel ab arce Minervae  
egressum raperent duleia rura virum.

Hic vero strepitum fugiens urbisque tumultum  
delicias poterat mentis obire suae,

sive retexenti patrios testudine fastos  
alcaicis libuit concinuisse modis,

sive locuturo ad populum gentemque togatam  
iam conferre parem cum Cicerone pedem.

Fecerat inde sibi nomen, latiusque potentem  
sermonis Meliten fecit et ipse suam:

ut si mors Illum rapuit, tam cara supersit  
civibus et tanti semper imago Vivi!

V Non. Mart. MCMXXIII

A. BARTOLI.