

Reg. 16-9-25
PLATO THE PHILOSOPHER.

26.8.25

W. H. H. M.
Reg. 15-9-25
Compliments

Sydney University Extension Board

The Universities of Sydney, Melbourne, Adelaide and Queensland, in co-operation with the University Colleges of New Zealand, have invited SIR ERNEST RUTHERFORD, Kt., M.A., D.Sc., LL.D., F.R.S., Cavendish Professor of Experimental Physics and Director of the Cavendish Laboratory, Cambridge, to give a series of lectures on Modern Physics in Australia and New Zealand.

The Extension Board has undertaken the arrangement of the Australian lectures and confidently asks the people of Sydney to show that they value the opportunity of hearing one of the world's greatest scientific investigators.

The lectures will be delivered in the new **ADYAR HALL**, Bligh Street, at 8 p.m., as follows:—

- Monday, September 14—Atoms.
- Monday, September 21—Disintegration of Atoms.
- Wednesday, September 23—Radiation.

The course will be illustrated by lantern slides and, if possible, by at least one cinematograph film.

The price of tickets is 2/- for single lectures and 5/- for the course of three lectures. Tickets for single lectures may be obtained at the door, but only if the accommodation of the hall is not entirely occupied by holders of course tickets, which are obtainable from Angus & Robertson, Limited, 89 Castlereagh Street; Dymock's Book Arcade, 428 George Street, and at the University from the Yeoman Bedell and the Secretary of the Board. Course tickets will not be sold to a number greater than the number of seats in the hall. Arrangements have been made for holders of course tickets to reserve seats at Nicholson's, 390 George Street. The Booking Plan will open on September 7th for the First Lecture and on September 14th for the Second and Third Lectures.

IVEN G. MACKAY,

Secretary.

Utility Attained in Abstraction.

One prevalent idea was that on entering the body the soul had fallen from a higher state of existence and needed purification and in Plato's mind philosophy meant soul purification. He devoted his teaching to that purpose. He argued that a real philosopher was a lover of wisdom, which embodied truth and good; so that as a result of the dominance of that love in the human spirit, through teaching, all lower desires and affections became subordinate. In that system philosophy became a way of life. Philosophy, according to Plato, fulfilled two functions; it converted the soul and saved man. The first function was performed when the mind, spirit, or soul had awakened in it an aspiration for the ideal. Truth, beauty, and good were the three ideals of Plato. Truth was considered as the source of the philosopher's inspiration; beauty was a power more fundamental than truth because it elevated the spirit from the contemplation of sensory beauty to a vision of that which was pure, unchanging, and everlasting. Good was considered as the mother of truth, imparting it to the object, and knowledge to the subject. Good was represented by Plato as a power which invited the soul to pursue truth and beauty and at the same time sustained the spirit of the world. That might be seen in the fact that it was the men with ideals who were responsible for advance in the world, and that without them there would be stagnation. Plato never made his ideals subjective fancies or creations. They were not experiences, but aspiration. He visualized them as the inspiration of the search for truth, the love of beauty, and the striving after goodness; and made them the goal sought by the soul. To him the first duty of philosophy was to rouse the spirit to aspire to the ideal. Its second task was the service of men to which disinterested scientific research was essential. Though forbidding utilitarian preoccupation, Plato insisted that the final justification of study was its application to human life. Such disinterested research was pre-eminent in the academy, which had proof of its value in the fact that it was the acknowledged training ground of legislators and rulers. Many applications for legislators were made to the academy by new communities of Greeks, whose people had experience of the wisdom of its students. It was a contention of Plato that the philosopher should not be content with an insight into the ideal, but that he should be able to deduce practicable principles from his vision. Such principles should be sufficient to guide individuals and communities.

Supremacy of the Soul.

The soul or spirit was believed by Plato to constitute the real self. He argued that it was next to the gods in worthiness and therefore should be honoured in that degree. It was in all respects superior to the body, and even in life was the one thing which caused existence. The soul was self-moving or self-moved, and that was its essential characteristic. On that supposition Plato rested his theory of education. He argued that the spirit or soul was an active force which the teacher could rouse directly, but only as he had the necessary stimulant. The spirit might be considered as an eye which would turn towards a light. The teacher did not turn it; he merely held a light towards which the soul would turn. The mind was subject to the environment, and unless given the proper surroundings would reason wrongly, as a result of which its powers were developed in a false direction. The soul, finally, was depicted as the organ of the ultimate powers which formed the ideal. That ideal was not merely a succession of ideas, but a coherent unity, the binding threads of which were truth, beauty, and goodness or right. Many of the problems set by Plato had not been solved yet and every school of philosophy freely owned indebtedness to him. A community existed principally as a result of the discoveries of great thinkers as to the nature of the powers which in the last resort sustained human life, and it was well to listen to the voice of a man like Plato.

Reg. 15-9-25. Continued.

ELDER CONSERVATORIUM.

Fine Effort by Choral Class.

It was fitting that the gradual closing in of the Elder Conservatorium concert season should be celebrated by a special performance from the University choral class. For more than a quarter of a century this company of singers has given periodical concerts under the auspices of the Conservatorium, with Mr. Frederick Bevan as conductor. Many of the choristers have been associated with the class for long periods, as, for instance, Mr. Walter Wood, who last evening completed the seventeenth year of unbroken solo work. Mr. Bevan and his company, including the full orchestra, are to be congratulated upon Monday night's achievement, certainly one of the most important occasions in the whole year's concert work. To give upon one programme such exacting compositions as Mendelssohn's setting of Racine's tragedy, "Athalia," and Handel's serenata, "Acis and Galatea" indicates the ability of those taking part. Moreover, it proves the definite purpose for which a year's class-work of advanced students has been steadily striving. Included in last evening's crowded attendance were His Excellency the Administrator and Miss Poole, and the Vice-Chancellor of the University (Professor Mitchell).

The performance began with "Acis and Galatea," in which the characters represented:—Galatea, a sea nymph; Acis, a shepherd; Damon, a shepherd; Polyphemus, a giant; with chorus of nymphs and shepherds. The soloists comprised:—Miss Thelma Martin, A.M.U.A.; Miss Elsie Cook, Mr. Walter Wood, Mr. John Ardill, Mr. Arnold Matters. In this serenata, as in the succeeding tragedy, the orchestra was led with great intuition by Miss Sylvia Whittington, A.M.U.A., and Mr. Harold Wyldo, F.R.C.O., presided at the grand organ. It was the first performance of "Acis and Galatea" by the choral class, and the difficult chorus passages were attacked with an ease that revealed careful rehearsing. The soloists acquitted themselves credit-

ably, Miss Elsie Cook's pure soprano voice being well suited to, "Oh didst thou know." Mr. Walter Wood is, justly, a favourite soloist; Mr. John Ardill made a capital tenor; Mr. Arnold Matters proved his powers as a basso; and Miss Thelma Martin added her share to the special items. The chorus gave very effective interpretations throughout, and excellent orchestration added to the whole ensemble.

Even greater things were done with Mendelssohn's beautiful study, "Athalia," which was given some years ago. To intensify the impressiveness of the performance, Professor Darnley Naylor fulfilled the role of reader. The soloists were:—Miss Sylvia Thomas, A.M.U.A., L.Mus.A.; Miss Alice Savage, Miss Mabel Siegle (Elder Scholar), and Miss Jean Sinclair, A.M.U.A. Upon Miss Thomas fell the major portion of the soprano solos, and Miss Jean Sinclair was entrusted with a considerable number of the alto solos. Both vocalists justified this distinction, and the assisting artists likewise won their share of appreciation. The chorus has never eclipsed its splendid achievement, for balance, attack, and tone gradation were finely sustained. The orchestra, too, was outstanding, both in the striking overture with its magnificent climax, and the well-known and inspirational "War march of the priests." This march stood out prominently from among the many classic successes of the whole programme. Both the Handel and Mendelssohn works were given with befitting dignity and earnestness, and the applause at the conclusion was thoroughly deserved.