

THE AND VERTISER, AND ELAIDE, MONDAY, MAY 13, 1889.

UNIVERSITY OF ADELAIDE.

ADMISSION OF HIS EXCELLENCY THE GOVERNOR AND OF BISHOP BARRY TO DEGREES.

An academic function on an unusually extensive scale took place in the Town Hall on Saturday evening, May 11, when his Excellency the Governor the (Right Hon. the Earl of Kintore), the retiring Bishop of Sydney and Primate of Australia (Dr. Barry), and several graduates of other Universities were admitted *ad eundem gradum*, and two candidate bachelors of the University of Adelaide were admitted to the L.L.B. degree. The "congregation" (as it is technically called) was numerous and brilliant to an exceptional degree, the galleries as well as the hall itself being filled by an audience comprising almost all the members of the council and senate, the professional staff of the University, besides a large number of the general public. Of course the undergraduates were present in force, and distinguished themselves at times by the usual noisy demonstrations. The presence of a number of ladies in evening toilette, and the many colored academic costumes of the graduates, diversified in a pleasant manner the sombre colors generally apparent at a meeting in the Town Hall. His Excellency, who was accompanied by Lady Kintore, Hon. Miss Trefusis, and Captain Anstruther Thomson (*aide-de-camp*), was received by the audience standing, and with loud cheers, the National Anthem being performed on the organ as the viceregal party passed up the hall. Her ladyship and the Hon. Miss Trefusis occupied armchairs facing the platform, and beyond the seats assigned to the senate.

The chair was occupied by the Chancellor (the Hon. S. J. Way), on whose right was seated his Excellency the Governor, who wore the academic robes of an M.A. of the University of Cambridge, and on his left the Most Rev. Bishop Barry. There were also on the platform the Vice-Chancellor (the Ven. Archdeacon Farr, M.A., LL.D.), the warden of the senate (Mr. F. Chapple, B.A. B.Sc.), the following members of the council:—Mr. A. von Treuer, LL.B., Rev. D. Paton, M.A., D.D., Sir Samuel Davenport, K.C.M.G., LL.D., Mr. W. R. Boothby, B.A., Rev. W. Roby Fletcher, M.A., Mr. E. C. Stirling, M.A., M.D., Mr. W. Barlow, LL.D., Mr. J. A. Cockburn, M.D., M.P., Mr. W. Everard, Mr. E. W. Way, M.B., Mr. Chas. Todd, C.M.G., M.A., F.R.S., the Right Rev. G. W. Kennion, M.A., D.D. (Bishop of Adelaide), Sir John Downer, K.C.M.G., Q.C., M.P., Mr. J. W. Smith, LL.D., Mr. J. D. Thomas, M.D., Mr. J. A. Hartley, B.A., B.Sc., and Mr. F. Ayers, M.A., the acting-registrar (Mr. C. R. Hodge), and the professional staff of the University—Professors Tate, Boulger, Rennie, Ives, Kelly, Watson, and Bragg. The members of the senate occupied several rows of seats in the body of the hall directly in front of the platform.

The CHANCELLOR then delivered the opening address. He said—Your Excellency, my lord bishops, ladies and gentlemen—A day or two ago I received a letter from a very esteemed friend of mine intimating that the only reason which he could imagine for fixing the meeting of the University for this evening was that it was intended to prevent residents in the country from being present on this occasion. Ladies and gentlemen, the letter of my friend does not quite accurately express the reasons which have induced us to fix the meeting of the University for this evening, but it affords a gratifying evidence to my mind of the interest which is taken all over South Australia in the progress of this University. (Cheers.) It also satisfies me that it may not be altogether irrelevant for me to explain to you why the meeting of this University for the purpose of granting degrees to those candidates to whom it may not be convenient to wait until the commemoration at the end of the year—I say it may not be altogether irrelevant for me to explain to you why this meeting is held on Saturday night and in the Town Hall. First, as to the time, this is the only hour at which we could have the honor of receiving and the pleasure of listening to the Primate of Australia. (Cheers.) Secondly, as to the place, we are brought face to face with one of the requirements of our University, namely, a building suitable for the purpose of holding our examinations, and for holding those larger assemblies of our graduates on interesting occasions. The largest room we have in the University will seat only 350 people. Now there are 320 persons who are entitled as members or as students of the University to be present on such an occasion as this, and I confess I had not the courage to assign the remaining 30 places amongst the residents of South Australia to represent those who would not be able to be present if the meeting were held at the University. We are indebted to the courtesy of his Worship the Mayor and of the Corporation of the City of Adelaide for permission to meet in the Town Hall. Perhaps I may be allowed to remind you that this is not the first occasion on which we have met as a University in this hall. When this University was inaugurated 13 years ago its first meeting was held here, and twelve months later, when the senate was first constituted, this hall was also the scene of that function. And, your Excellency, I beg to assure you—as I dare say you are glad to have a sound precedent for the responsibility which you are undertaking on the present occasion—that on that occasion amongst those who did us the honor of accepting a degree from the University of Adelaide was the Right Rev. Dr. Short, the first Anglican Bishop of Adelaide, my honored predecessor in the Chancellorship of this University, whose name can never be mentioned in South Australia without feelings of reverence and admiration for his character. (Cheers.) Your Excellency, my chief duty on the present occasion is to welcome you for the first time at a meeting of the University of Adelaide. That welcome would be loyal and hearty if you came here simply as the representative of her Majesty the Queen, but although your Excellency has only been in this colony for one short month our greeting to you is accentuated by feelings of personal esteem. Each of your Excellency's four predecessors in office as Governor of the colony has associated himself with the work of

this University. The late lamented Sir Anthony Musgrave presided at the meeting at which the University was inaugurated; Sir William Cairns, who was only in the colony for eight weeks, gave us the honor of his presence when the senate was constituted; Sir William Jervois laid the foundation-stone, and also had the honor of opening the University building itself; and Sir Wm. Robinson, your immediate predecessor—than whom I venture to say we have never had a better Governor in South Australia—(cheers)—secured for this University the honor of being the first University in her Majesty's dominions granting instruction and degrees in the science of music. But your Excellency is the first Governor of South Australia who has had the opportunity of honoring us by becoming a graduate and a member of the Adelaide University—(cheers)—and from your more intimate association with us in our corporate capacity, from the anxiety which you expressed to be identified with our work at the earliest possible moment, and from the elevated tone and earnestness of your public utterances, I venture to predict that your Excellency's connection with this University will be for our advantage, to your honor, and to the great advancement of learning in South Australia. (Cheers.) And let me say that we are glad also to be honored this evening by the presence of Lady Kintore. (Cheers.) Her presence and the presence of so many ladies on this occasion reminds us of the fact that by the special grace of her Majesty the Queen the University of Adelaide was the first University in Australia which was empowered to grant degrees to women. (Cheers.) Your Excellency, my lords, ladies and gentlemen, we have also to welcome amongst us to-night, and not for the first time, the most Rev. Dr. Barry, Bishop of Sydney and Primate of the Church of England in Australia. I am sorry indeed that this is not a welcome only, but that it is a farewell as well. When Bishop Barry came to live in Australia he brought with him a great English reputation—a greater reputation I venture to affirm than any other scholar who has yet come to live in these southern lands; and it must be admitted that the high expectations which were raised by that reputation have been amply justified by your lordship's Australian career. If, as was your duty, you have been first of all a bishop and churchman, your sympathies have been too broad, your energies have been too great, and your patriotism has been too earnest to be confined within ecclesiastical channels alone. Gradually but surely your lordship's influence has expanded beyond the limits of your diocese and outside your primatial jurisdiction, until that influence has come to be recognised as second in usefulness to that of no man upon this continent. We know that Bishop Barry leaves Australia with regret, but he has the satisfaction of having done a noble work during his residence in this country. I know of no other case in which a resident in Australia for only five short years has won such general esteem as has been won in all the colonies by our distinguished guest and friend, Dr. Barry. (Cheers.) On Tuesday last—only this week—a great meeting was held in one of the largest halls of Sydney, presided over by his Excellency Lord Carrington, and at which the Premier of the colony and some of the most distinguished residents in that city and colony were speakers and were present for the purpose of bidding farewell and of doing honor to Dr. Barry. On

Thursday last a similar demonstration in his honor happened in the city of Melbourne, and to-night this great assembly is in spite of ourselves developing itself into an expression of our respect and our esteem for Bishop Barry. My lord, you are about to honor us by accepting a degree in our University. If that degree does not in any way add to your academical distinction, it at all events gives us the privilege of doing honor to a good and great man. (Cheers.) And now, although I may not moralise, I should like to remind our students of this University that the two distinguished names which will presently be added to the roll of our graduates furnish examples of the fact that in the equipment which this University offers to its students during their undergraduate career will be found the best preparation for a noble, a useful, and an honored career. (Cheers.)

Mr. Eustace Giles and Mr. Thomas Hogarth Warren were then admitted by the Chancellor to the degree of LL.B.

Graduates of other universities were presented to the Chancellor by the deans of the respective faculties, and admitted *ad eundem gradum* in the following order:—

His Excellency the Governor, the Right Hon. the Earl of Kintore, M.A., University of Cambridge.

The Most Rev. Alfred Barry, D.C.L., University of Oxford.

Frederick William Niesche, M.D., University of Edinburgh.

W T. A. Hynes, M.B., University of Edinburgh.

O. A. F. Campbell, M.A., University of Cambridge.

Alan W. Kearney, M.A., University of Cambridge.

Robert W. Chapman, M.A., University of Melbourne.

C. H. S. Hope, B.A., University of Cambridge.

Alfred Hughes, B.A., University of Cambridge.

Douglas J. Byard, B.A., University of Oxford.

W Edmund L. Heinemann, B.A., University of Oxford.

HIS EXCELLENCY the GOVERNOR, who was received with cheers on rising, said:—Mr. Chancellor, Ladies and Gentlemen—That an ordinary M.A. of an English University, who has no better credentials to bring himself under your notice than the accident of relationship to others whose university career was distinguished, who has no record of services rendered to the university to be remembered by, should be the subject of the more than kind words of the Chancellor, of the encouraging cheers of the University, is at once an all-sufficient proof to him as the Queen's representative in this colony that the growth of loving devotion towards the purest woman and the most duty-loving sovereign that ever wore a crown or wielded a sceptre is not checked in its halls—(cheers)—and if I feel pride in receiving at all your hands such constant marks of loyalty to the crown I represent I trust you will consider my pride a pardonable one. (Loud cheers.) You have done something else for me to-night. You brought home to me the value of a master of arts degree. I confess lately that I have been a little out of conceit with mine, and this is why. You know that the universities of Oxford and Cambridge return two members to Parliament. They are returned by the votes of masters of arts and

doctors. So long as I was a commoner my vote was accepted, but once a peer the Vice-Chancellor, the returning-officer, after anxious thought arrived at the conclusion that with the death of my father all ideas as to how the best interests of the university could be served in Parliament had permanently left me, and disallowed my vote. (Laughter.) Well, I thought I could not have been worse off had I not taken a degree at all, and, as I have said, I have been out of conceit with it ever since. But when I came here—when I learnt some particulars of the good work this University has done—when I cast about to see how I could most easily associate myself with you, the value of my degree became grandly apparent, for it is by virtue thereof that you honor me by making me a master of arts to-night. (Cheers.) Ladies and gentlemen, so utterly unable am I adequately to thank the University for the honor done me that I could have wished that the practice of the English university in not allowing spoken words or thanks to follow the granting of a degree I was followed here, were it not for the reflection that such a rule would have debarred us from listening—must I say, for the last time—to the able and straightforward utterances of the most rev. primate, whose early departure from this continent constitutes so sad and heavy a loss to Australia, and to the church he represents. (Cheers.) But I must not press the precedent too far. Although no speeches take place at home after the granting of a degree, I am bound to say that an occasion is sometimes found by a dinner-in-hall the previous night, or otherwise to extract a speech from the new graduate. I was present on such an occasion not long ago when Prince Albert Victor of Wales, Lord Salisbury, Lord Rosebery, Lord Selborne, and Mr. Balfour spoke, and I shall never forget the delight we experienced in listening to the admirable speech, both in tone and matter, which Lord Rosebery delivered. (Cheers.) I bitterly regret that I was not at more pains to digest these and similar speeches. They might have stood me in good stead now. However, I shall be understood when I say that never in my wildest dreams did I fancy myself likely to occupy a position in any way similar. (Cheers.) Ladies and gentlemen, I must demur to the suggestion which the Chancellor seemed to imply, that entering the University the representative of the Queen confers as much honor as he receives. When I look around this august assembly, when I recollect how recent is the date of the University's actual birth, when I remember how wide and promising is the field it is your mission to cultivate, and how wise you are in working power, I rejoice to acknowledge that is no name, however illustrious, that would not acquire fresh dignity by its enrolment on your books. (Cheers.) Having said this you will readily believe that I shall always cherish with grateful satisfaction the remembrance of these proceedings, enhanced as the pleasure has been by having been permitted to enter your gates hand in hand with the illustrious prelate our Primate, whose claims upon our reverence and admiration as a Christian bishop and Primate of the Anglican Church all will readily acknowledge. (Cheers.) It only now remains for me, ladies and gentlemen, to express my deep and constant sympathy with you in your labors. (Cheers.) When one reflects on the rapid strides which science is beginning to make in Australia—and if Australia be a nation at school she is at school for some purpose—when

one think of her discoveries in biology, mineralogy, physics, and mechanics, it is difficult in sober language to shadow forth the enormous good an institution like this must effect. Its jurisdiction extends over all past triumphs of science and of thought, and over the realms of unattained knowledge it is as entitled as any other rival to hold sway. (Cheers.) As administering the government of a young people entering resolutely on the paths which lead to wealth and prosperity I am immensely impressed by the consideration of how many services this University is fitted to render. Every one will appreciate how close should be the connection between this University and the fairest hopes of the country, for in our youths South Australia must find her future strength. (Cheers.) By-and-bye it will be their turn to carry forward to grander results the work now in our hands. (Cheers.) Ladies and gentlemen, I see by a former utterance of the primate that this place is apt to develop the failing of *cacoethes loquendi*. I fear I have proved the accuracy of that statement during the last quarter of an hour. I ask your forgiveness, and sit down expressing my fervent hope that the splendid beginning the University has made is but an earnest of a grand and noble career. (Continued cheers.)

Bishop BARRY, who was cordially greeted, spoke as follows:—Mr. Chancellor, your Excellency, and fellow members of the University of Adelaide—It is not the first time that by the kindness of your Chancellor I have been allowed to meet the members of this University, but on the former occasion it was under different circumstances. I was then merely a stranger; I have now the honor of being one of yourselves. (Cheers.) I thank you very greatly for the honor conferred on me to night, and I feel it a great honor to be associated with the representative—and may I say so worthy a representative—of her Majesty the Queen. (Cheers.) All pleasures, however, have their alloy, and the alloy in this case was when I was told to night that I should deliver an address that should bear to some degree on the functions of this University in relation to the higher life of the colony. Of course I was bound to obey, because the command came from the Chief Justice, and had I disobeyed him I might have been exposed to that vague and terrible penalty for contempt of court—(laughter)—which is in the nineteenth century as mysterious and terrible as the penalty of *præmunire* was in the sixteenth. Of course there is a great difference between the ancient and the modern idea of a University. The idea of the ancient University—such as the University of Cambridge—was to endeavor to contribute, not to one, but to all the faculties of the higher life. It was the seat of the highest intellectual teaching; it put the crown to the educational system of the country; it developed and stimulated the work of all the schools of the community; it embraced the whole circle of science and the whole ground of humanity. Besides this, the old University sought also to contribute to the higher social and moral life. Even in the earliest days, before the foundation of the colleges, there was always a common life, together with that discipline and that intercourse of mind with mind which results in one's learning as much, I think, from one's fellow students as from one's lecturers. Then when colleges were founded there was the opportunity of a common, moral, and social life. Moreover; in the old university there was not only the university lecture-

room but the university church; and in that we listened to the higher theological and religious teaching. The chapel was the true centre of our collegiate life. Therefore the old idea of the university was a contribution to all the higher life of the community; its influence radiating through the whole circle of the nation. In modern days, I suppose in consequence of the principle of division of labor, our universities confine themselves to a somewhat narrow field. They take up almost solely the intellectual work, and yet I consider that intellectual culture has always a moral and spiritual influence; for I believe that ignorance, even more than perverted knowledge, is our great moral and spiritual foe. (Cheers.) In your University I regret to note that the collegiate system; and therefore the system of the common life of the students; has not yet developed itself, and the moral life is left to the associations perhaps of the home, perhaps of ordinary society, and to that very high sphere of education, of which I hope young men will always make full use in a free community, the opportunity of taking part in a free political and social life. The spiritual part of the work is left rather to the influences outside the University, to the various branches of the Church of Christ, all working under the encouragement and sympathy of but without any material support either from the University or the State. Whether this is a good or an evil thing it is not for me to enquire. Of course I am aware that university life gives its attention in some degree to the body as well as the mind. I have no doubt the University of Adelaide cultivates athletics as well as intellectual gymnastics, but in this generation I am inclined to think that athletics can very well take care of themselves. (Laughter.) In my early days at Cambridge it was not the custom to greet a successful oarsman with a public reception as though he were the greatest benefactor of the human race, but no doubt those were benighted days, and you, as the younger generation, are teaching us better. (Laughter.) Indeed, I may say that nothing has struck me more than the exceedingly affable, kind, and condescending manner of the younger generation towards their seniors. (Laughter.) I am inclined to think that our colonies are now at a stage which makes the influence of the university of paramount and supreme importance. We are now growing a little out of the struggles with material necessity, but we are in great danger of absorption—let me say it plainly—in vulgar and material interests, and therefore an influence like that of the University, which teaches us that after all the mind and the intellectual life is greater than the body and life's outward environment, is even of greater importance than in a matured and older civilisation. Looking at it not merely as a doctor of your University, but also as a bishop and as a minister of Christ, I am inclined to think that even from the point of view from which I should regard it it is almost impossible to exaggerate the importance of that high intellectual life which the University should exercise. I suppose the University exists for the promotion of what is generally called science, by which is meant the science which brings us in contact with the material world. Every one knows the extraordinary strides physical science has taken in our age. But this science, bringing us into contact with the material universe, must to one who believes in a God at all, tend to an in-

direct manifestation of the supreme, absolute, ultimate power—call it what you will—which underlies this material universe, and which gives it its power and its life, and, believing as I do, that that ultimate and absolute power will never be recognised by the human soul as a mere abstraction or an impersonal law, but will always draw humanity to it in the character of a living and personal God, I wish myself godspeed to the advance of science; and although I know that in the process there may be many difficulties and bewilderingments, and the following of false lights, yet I believe that the more science is cultivated the more truth is revealed, and the more it will ultimately lead us to the supreme truth, and therefore to a revelation of God himself. (Applause.) The University is emphatically the home of learning, by which I practically understand the study of humanity, language, literature, and history are all parts of this study of the human mind. Holding as I do the old doctrine that humanity is not a god, either as an abstraction or as a many-headed idol before whom we should bow down, but that it holds in itself a reflection of God, that in the old phrase "Nature veils God, and man reveals Him," I again wish all possible Godspeed to the growth of learning, and I believe that growth will reveal God in humanity, and that that revelation—pardon me if I speak of the central mystery—will culminate in a bringing forth of the whole manifestation of the Godhead in one who is the true Son of man. Then, again, I suppose another object of the University is culture—in other words, the training of all the various faculties of the mind. Of course your main business lies in training the intellectual power. At the same time I hope you will never neglect the power called the æsthetic faculty and the faculty of the imagination; and I think it is a great honor to your University that it has so greatly led the way—in respect to the professorship of music—in the cultivation on this side of the world of the highest and most popular form of art. This being the case culture certainly bears upon the faculties of the human mind indirectly and unquestionably upon higher faculties than either the intellectual or the æsthetic, for culture makes us what is called gentlemen, and the essence of the character of a gentleman is not intellectual and is not æsthetic, but it is eminently moral. Therefore, I rejoice to know that all culture of the human faculties, and every culture of humanity; is indirectly again an imitation of God, and it prepares the whole of humanity for that strange and mysterious dignity of being not mere instruments but fellow-workers with the supreme power. Once more, therefore, I desire above all things that the members of this University will remember that the object of the University is not merely the discovery of the principles of true science and not merely the accumulation of learning, but that it is what has been called culture, by which is meant the thorough training, discipline, and stimulating of all the faculties of the human mind. I have known scientific men so utterly absorbed in one single branch of science that, as Charles Darwin has said, they simply turned their minds into great machines—that they have really lost half the power of the originative faculties of their nature. I have known men also who were so impressed with their own learning that they were only able to remember and not able to think or originate for themselves; and therefore you will see what I mean when I say that culture in the true sense is one of the highest objects of the University; and this is a reason, as I have said, why I wish it may advance more and

more, and attain to the highest development. Of course in the first instance culture teaches a man how to receive, how to appreciate, and how to assimilate, and then it gives him the highest privilege of man — the power to originate. The man who discovers even the smallest branch of scientific truth; the man who brings out some forgotten treasure even if it is not of the highest order of human learning; the man who in any respect helps to spread the power of culture, is a great benefactor to the human race. It is said that any man who makes two ears of corn to grow where only one grew before is a benefactor to the world, and I am inclined to think that during the past year in South Australia you have wished that you had a good many such benefactors—(laughter)—but if this be true in regard to material advancement it is infinitely more true in regard to the highest intellectual advancement; and I hope for all Australia that she and all her universities in particular will not be content merely to learn and to imitate, but that they will develop amongst themselves some originating power in literature and distinctive research in science. Already it has been begun, and although the community is yet young, perhaps for its youth it has done as much as might readily be expected of it; but as yet the originating faculty is only in its infancy, and it is the work of universities like this to stimulate the highest growth in this direction. Another great object of an university is to equip the human mind so that it can grasp philosophy in the largest and widest sense, and this means ultimately, not the endeavor to discover mere facts—the great laws and principles that underlie the facts of all human life. You know right well, if you have studied even the rudiments in the form of science, that whatever the line of thought you proceed along you ultimately get to some final mysterious truth which is in it, and on which everything depends, and yet which you cannot comprehend and grasp in its entirety; and this being the case in regard to all branches of human philosophy I believe that the growth of right habits in the thinking powers and the cultivation of the originating power in what has been called scientific literature is essential. Mere imagination will no doubt bring us more and more face to face with that great question of what is the ultimate mystery that underlies all others, and on which the whole expanse of the universe and of being depends; and when we are brought face to face with that great mystery I believe there is presented to the human mind this one great alternative. On the one side to acquiesce in what calls itself and is known as agnosticism—which so far as I can see is the acquiescence in intellectual indolence or intellectual despair—and bidding the human mind to cease asking itself this question, which from the beginning it has asked, and in regard to which life is not worth living if we find no answer to it. That I believe presents itself on one side a blank and dreary alternative as it seems to me—the presentation to the hungry soul not of any solid food, but what Tennyson calls the vacant husks, well meant for grain. On the other side you see the positive knowledge that there is the great alternative of faith; in other words, the recognition of the infinite and eternal, with a partial and yet real knowledge resting upon that infinite and eternal power, and through which we may realise that trust in the fulness of God. When that

alternative is plainly presented to the human mind then, in the name of all the highest instincts and interests of humanity, I have no doubt as to what is the answer; and I am glad therefore that through science, learning, and culture our universities are leading us to the true philosophy, and that they bring the human mind to ask that great, mysterious, and ultimate question to which, as I believe, eighteen centuries of Christianity have supplied the true and ever-growing answer. Therefore it is not merely as a citizen but as one who has taken the deepest interest in all that concerns the welfare of this young growing Australian community, not merely as one who has from his earliest youth been engaged more or less in the task of study and the task of teaching; not merely in the character of a minister of Christ and as a bishop of His Church, but as one who is charged with a mission, unworthy as our frail humanity is of such a mission, to manifest God in and through the Lord Jesus Christ, I say in all these characters—and you must pardon me if I can speak in nothing more than a union of these characters—in the whole of my mind and heart I earnestly wish godspeed (and mind I do not use the word in any conventional, but in its real sense) to this and every other university in Australia. (Cheers.) May they grow with the growth and strengthen with the strength of these young communities, and may they still fulfil the use and have for you the interest of ancient universities, so that they shall always teach the growth of true humanity by the right harmony of moral, intellectual, and spiritual life. (Cheers.)

The CHANCELLOR, on behalf of the assembly, tendered his best thanks for the profound and instructive address the bishop had just delivered. He could assure Bishop Barry that he carried away with him the best wishes from Australia, and that Australians would always rejoice in his happiness and success. (Cheers.)

The proceedings then terminated.