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DR. BARRY AT THE ADELAIDE UNIVERSITY.

By invitation Dr. Barry, the Primate of Australasia, delivered an address at the Adelaide University on Tuesday morning, and the subject he chose was the appropriate one of "University Life and Work." There was a very large attendance, including his Excellency the Governor, Bishop Kennion, representatives of various denominations, professors, undergraduates, and many leading citizens. The Chancellor (Chief Justice Way) presided, and there were also on the platform Sir Alfred Stephen (New South Wales) and Mr. Justice Webb (Victoria).

The CHANCELLOR said—Your Excellency, my lords, ladies, and gentlemen—I have first to express the regret that I feel that this gathering should be fixed at such an hour as to prevent the presence of several representative colonists and members of the University. My friend, the Vice-Chancellor, regrets that a prior engagement, which was fixed six weeks ago, and which cannot be postponed, deprives him of the pleasure of being here. I have also received a letter from his Grace Archbishop Reynolds expressing his personal regret that an official engagement prevents his presence. I have much pleasure in welcoming his Excellency, not merely as the representative of her Majesty, but as a benefactor to the University in being practically the founder of the chair of music. (Cheers.) This has enabled the University of Adelaide to attain the distinction of being the first University in her Majesty's dominions which both grants degrees and gives instruction in that science. I think I may also venture to express the pleasure which I—and I am sure you all—feel in having present a distinguished representative of the council of the University of Melbourne in the person of Mr. Justice Webb. (Cheers.) Further, I may express the sense of honor which we feel is done to the University by the presence of the Lieutenant-Governor of New South Wales, Sir Alfred Stephen. He is not only venerable from his great age, but his character and career are known and admired all over her Majesty's dominions. My lord, it is now my duty to welcome you to the Adelaide University. We do not receive you on this occasion as the Bishop of Sydney or as the Primate of Australasia, but we welcome you here to-day as a distinguished member of the republic of letters; as a distinguished graduate of the venerable University of Cambridge; as a member of the council of the senior of the three Universities in Australia; as having had great experience in education—as headmaster first of a well-known grammar school, afterwards of one of the most celebrated public schools in England, and subsequently as principal of one of the most distinguished collegiate institutions of that country; and finally, as one of the greatest and most distinguished living authorities on public, private, primary, advanced, and University education. (Cheers.) The University of Cambridge being your *alma mater*, it may not be without interest to you to hear that that University has had a more important and direct influence upon the Adelaide University than any other similar institution in the old country. The two professors of mathematics whom we have had were, like yourself, members of Trinity College, Cambridge; both of them being high wranglers and one a Smith's prizeman like yourself. So far as the medical classes are concerned the practical founder was Dr. Stirling, also a Cambridge graduate, though the funds were found by our munificent friend Sir Thomas Elder. Professor Kelly, and his predecessor in the Elder chair of classics, were also both Cambridge graduates; the head of our law faculty and the head of our School of Music are also distinguished graduates of that University. I will not detain you longer, except to say that we feel it a high honor that Dr. Barry should consent to deliver an address on University life and University work in the colonies. I am sure that it will be of great advantage to us all. (Cheers.)

Dr. BARRY, who was received with cheers, said—Your Excellency, my lord, ladies and gentlemen—I have appeared so often on the platform already during my stay in Adelaide that I think I must plead to-day the excuse of the demands laid upon me lest you should accuse me of that modern failing—the *cacoethes loquendi*. Still, I feel it a great honor to be present here and to address the members of this University. Your chancellor said, with perfect truth, that I am asked to be here in my academical and not in my ecclesiastical character. I have the honor of being connected with four universities—with dear old Cambridge; with the sister University of Oxford; which on one occasion graced me with an honorary degree; with the University of London as a matriculated student and a member of the senate; and recently as one of the governing body of the University of Sydney. Necessarily, therefore, I have had some experience of various forms of university education, and I feel an equal interest in the varied forms of university life. Yet, as a bishop I must necessarily express the interest I feel in these institutions of higher education, for as a bishop of the Church of Christ it is my special duty to bear witness to what we believe to be the supreme truth of all truths; and I am one of those who consider that that truth will only be brought out clear, illustrative, and exalted, by the freest study of all other forms of truth,

which to the believer in God must be revelations of His will and nature. So, looking at the other side of the work of the church, which I take to be the highest education of humanity, I must sympathise with all forms of culture whatever which tend to bring out the higher and nobler elements of human nature; and I believe that as the supreme truth dominates and harmonises with all other truths, so the higher culture—that of the spirit—must borrow assistance, sympathy, and help from all lower forms, high as they may be, of the culture of human nature. I am allowed to day the dangerous privilege of a roving commission, and I am asked to say something as to the impressions which have been borne in upon my mind on the functions of a university in itself, and especially of a university in one of these new and growing colonial communities. (Hear, hear.) I think that the university, to be rightly estimated, must never be regarded in isolation; it must be looked upon as the crown and completion of a great educational system. Education, if it is to move at all, must move as one through the whole mass of the community, from the public elementary schools established by the State to the higher schools and colleges; and I am glad to hear that in this colony you leave the development of the latter largely, if not entirely, where it ought to be left, to private and voluntary enterprise. All these lower schools should be connected with one another, and graduated so as to lead up to the highest university training. I learn with great satisfaction that there are bursaries or exhibitions by which boys or girls of talents even in the elementary schools may mount the educational ladder to the University itself. Besides that the University must influence these schools insensibly by the direction given to study through its own curriculum. What the University study is will largely determine what the study of all schools in the colony shall be, and therefore it imposes a high and grave responsibility on the University to make its curriculum as sound and complete as can be. Here, as in the old country, I rejoice to see that the University exercises a very good influence over the schools through its public examinations. That is a new development of university work even in England, and I am glad to see that here the University undertakes that task with a most direct influence on the education of the colony as a whole. The University, if it occupies its right place must consider not only its own special work, its own special prosperity, but the prosperity of education as a whole in the colony, and will consider that its function is not rightly performed unless that education is everywhere rightly guided, and inspired, and helped. The next great value of a university is that it is a witness for what is rightly called a liberal education, that is the education of what they called in the old days a man's "humanity"—not his special avocation in life, but that which makes him a true man and teaches him to grow up in true manhood. I imagine the university ought to teach us that there is a value in knowledge, simply for its own sake; it must discountenance the false and shallow division sometimes made between what is useful and what I presume, by the process of exhaustion, would be designated useless knowledge. It must teach us that all knowledge is in itself good. Experience has shown that there is no knowledge whatever, even of the most abstract kind, which may not be found in process of time to possess the most visible and practical advantages. Sought for its own sake it brings other rewards with it, but sought for its own sake it must be if education is to be truly liberal. Then a liberal education contemplates the training of all the various faculties of our nature quite independently of the acquisition of any, and although it can never be unconnected with the vision of truth it considers the cultivation of the human faculty as education in the true sense of the word. Education is not the putting things into a man, but the drawing out of a man that which is in him. It is different from instruction, different from information; using both of these it is something higher and nobler still. I imagine it is the function of a university to bring out these two great truths of what is called liberal education as against many tendencies more or less materialising and utilitarian, which show themselves largely in a new community, and against which the University should raise a temperate but continuous protest. (Hear, hear.) What I should like to see in these colonies is this—that every young man whose parents can afford the time and resources necessary for the curriculum of study should seek a university education as in itself a benefit—(hear, hear)—and they should get rid of the narrow idea that a university educational degree is fit only for what are called the learned professions, and that it is not a grace and an advantage to those entering in various ways the business of life, even to those who go out into the back settlements of