to Bishop Barry, and of hearing an address from him. It also enabled the University to lend additional interest to the occasion when his Excellency the Governor of New South Wales was present. Both these distinguished graduates of other Universities were admitted by the Chancellor to the od 8edum degree. The Governor is a Master of Arts of Cambridge University, and we henceforth be added to the list of Masons on the roll of the local University. Bishop Barry is also a Cambridge man. But of the three black faces, Divinity, Law, and Medicine, it would be difficult to say which is the more conspicuous only the latter. Consequently the Primate was admitted to the same degree in Law as had been conferred on him by the University of Oxford. These degrees were designated—and will be known as "ed 8edumus." But we are sure we express only what must have been in the minds of nine-tenths of the assembly when we say these men were neither degrees nor honors casual. His Excellency quoted a remark that the stimulating climate of South Australia has a tendency to produce "cousinial logicians." Bishop Barry, upon whom the remark was fathered, has no recollection of having made it, and at all events has erased it from the tablets of his memory. Be that as it may, it is impossible to discount a Sydney gathering looks forward with such keen anticipation, or it may be said exacts so rigorously, as a speech or an address from a man whose words are worth treasuring can always be heard with pleasure and that larger audience for whom the press finds ears, are under a debt, first, in order of time, to the University authorities for the offer from the Governor and Bishop Barry; and, secondly, though first in order of merit, to those eminent personalities for what they said. It is only about a month since His Excellency made a similar address in Adelaide. The speech he took occasion to make on being sworn in created an impression which each succeeding utterance has confirmed and strengthened. Other orators who speak before such audiences may be gifted with more facility. There is just enough hesitancy on occasions in Lord Kintore's manner to show that he speaks not because he has to say anything, but because he has something to say. There was not much scope for his Excellency to speak at length on Saturday evening. To a certain extent he was occupying the minds of others, like himself, would be anxious to hear the last words of Bishop Barry. But what Lord Kintore said was graceful and to the point. And the hope may be expressed that it will be used as necessa— no nes— for commemoration, he will choose, at no distant time, an opportunity of addressing the University and the public on something of a lighter note.

It is but a few years since Dr. Barry was consecrated Bishop of Sydney, and his connection with Australia, as at all events as a Bishop and Primate of the Australian Anglican Church. In this relation those of his own communion best know the loss their church has sustained, one which they will have no easy task to supply. But Australians generally had come to regard Bishop Barry as they had regarded Bishop Moorehouse, as something more than an Anglican bishop. John Bright once electrified a crowded audience by citating the old Parliamet lines to ears which for the most part had never heard them—

There is on earth a yod diviner thing, Valued though it be, than Parliament or King.

We do not seek to disparage the office of bishop. No doubt he who destroy it destroys a good work. But a man may
Dr. Barry during the five years of his Australian residence has worked to assist in raising the moral, social, intellectual, and religious standards of the life. He has never thrown himself ahithout the vigorous and liberal sentiments and aspirations of a young comunity. He has recognised that this is prematurely for the delivery of some pregnant thought and ideas which strike a wider circle. A country is a world’s leader, and an Australian society is just now in a critical period of its growth. The days of the easy struggle with nature have passed away, and through them with passage away the benevolent influence of those characters who maintained the struggle.

The present generation has succeeded to a heritage of secured possession and accumulated wealth and the danger, and it is patent enough, of the danger of a plutocracy and of the worship of mere material wealth, is what amounts Aus- tralian character and tends to corrupt it. The student and the Australian is eminently pre-eminent the work of a University to implant and promote. Inherited wealth without the traditions of public service which ennobles it, and without intellectual training, is a potent source of danger, and it is patent enough, of the danger of a plutocracy and of the worship of mere material wealth, is what amounts Australian character and tends to corrupt it.

Bishop Barry lived, as did in a previous occasion at greater length, to what at present it is the University system of South Australia. A University is simply a teaching and an examining body. It may as well now constituted have the hold in after life upon its members, nor can it be ascribed with the Universities have and exercise where the collegiate system is in force. There is no such bond possible of creation where there is no union in the same hall, attending the same college, and taking the same degree as a member of a collegiate family, so to speak. An Oxford or a Cambridge man speaks of himself as a Balliol, a Christchurch, or a Trinity man, for a Johnman, proud of the connection, would not be a member of a collegiate family, so to speak. And no doubt as the colony expands the collegiate system will in time spring up, and provide that training which no mere University can give. It is only as expected, it certainly was not to be desired, that Bishop Barry would pass over without remark the connection between what we may, for convenience, term secular University and an educational University. How much work the students, and that is as to the means, they are all in agreement that religious education is the crown of the edifice. And though a University may hold itself, from a variety of causes, the arrangement of Biblical scholarship and theological teaching and lend no aid to them, it may none the less prepare the ground for considering the most momentous questions in a spirit of faith and the deepest reverence.

The scepticism of the latter part of this