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turn cross up, but "Life is more than food." The most satisfactory answer to the question no doubt would be a list of the achievements of university men. In the public life of a century university education has given its possessors the lion's share of all the offices of responsibility and trust in the United States, and so elsewhere. This is no mere statement, but has been proved from statistics. Men have done great things who never saw the inside of a university, but they had to do for themselves painfully, with self-denying and long-continued labour, what a university would have done for them earlier and more easily. The plea then that a man imbued with deep studiousness can put himself in possession of all that a degree implies is idle. Unless a man be possessed of a most philosophical and critical spirit can he say that he has come to a balanced view of history after the perusal of even a large number of works differing in their explanation and treatment? Will he in his vanity put himself on a par with an expert—a man who has made the comparison and verification of historical data a life study. And the same applies to each subject of consideration.

—The Personal Factor.—

Books often need explanation themselves. Let me quote an experience. As a school-boy preparing for the junior, as a pupil teacher studying history for four years, I flattered myself I had a knowledge of history. I now realize that I had a knowledge of English chronology, but of history in the true sense, of history in the philosophical sense, I was woefully ignorant. In literature, as a schoolboy and pupil teacher, my ideal of the study of an English author used to be to parse and analyse it from cover to cover, with a strong dilution of roots. It was in such a spirit that I once studied—save the mark!—that glorious epic "Paradise Lost." I contend that one cannot get inspiration to the full from books. The personal factor is the greatest influence. That the University of London grants degrees on book study arises from no lack of recognition of the superiority of attendance at lectures. Why, I would ask, has she lately taken up the work of teaching? A degree of that character certainly stamps the recipient as having mastered certain knowledge, but is that all that is looked for in a graduate? That there is a prejudice in favour of those universities which insist on the students being brought within the influence of university life is not to be denied. I hear some one quoting Carlyle—"That the true university of these days is a library of books." I can hardly think of a more frequently misapplied quotation. As the very name implies, the university has ever kept its portals open to all. That all do not enter her halls is no matter of reproach or regret. It was never contemplated that dullards would attend her prelections, and in all advanced lands the poorest are helped to climb the intellectual ladder if they show talent. Still, no doubt many a genius may be crushed out by the stern realities of life. That books are of such an advanced character that they to a certain extent can become the poor man's university is a matter of great comfort to the aspiring mind. But whatever may be said of other professions, to the teacher the inspiration, the culture, is of far more value than the knowledge. If he has an ideal, it must be an ethical one. To him his influence on the character of his pupils will be his most studied aim. I have endeavoured to show that there are certain influences inseparable from a teacher's training that tend to narrow his mind and dwarf his sympathies, that these can be removed and high ideals created by a university course.

—University Colleges.—

The day will come when university colleges will be established in big centres in this country, as they have been in other lands; but they are out of all practical discussion at present. If it is made possible for all teachers to get a university training—and in New South Wales the Minister has said that this will be the case—what is to be the status of those not availing themselves of the training? Here I think is the explanation of much of the lack of sympathy—shall I say antagonism?—that graduates come in for in some quarters. The man who has health and strength and youth, unless he has chosen teaching with an idea of the modicum of effort for the maximum of pay, should be expected, as contingent to his success, to comply with the trend of educational reform in this question of teacher improvement. But what of the faithful servant whose years and cares and waning ambition put a university training out of the question? I cannot think for a moment that he would be penalized. You must remember that I am not advocating the degree for what promotion it will bring.

—Personal Character.—

Ample warning has been given to teachers in recent educational discussion as to the lines on which educational reform will proceed. Teachers should be up and doing, and give the department an earnest of their desire to fulfil all that may be asked of them. Whatever shape any reform scheme may take the higher education of the teacher has really been decided on already. "It is, in fine, the teacher we have to educate. It is in him, as a personality, that the moralities and humanities must be found; and he must be so penetrated with the ethical nature of his task, and so governed in all he does by the ethical aim of his vocation as giving life and significance to all he teaches and all he does, that he cannot fail to mould the thoughts of his pupils to those high conceptions of duty and justice, humanity and religion, which are the bond of society and the sole guarantee of its stability and progress. He must, in short, himself be dominated by ethical passion; and both the subjects taught and the methods pursued must be regarded by him as instruments for attaining an ethical result." Thus Laurie; and Fitch is equally emphatic:—"Nor will a true teacher ever lose sight of the fact that the most important of the factors that make up the moral and spiritual environment is himself. The school is influenced not only by what he is, by his tastes, his prejudices, his bearing, his courtesy, the breadth of his sympathy, the largeness and fulness of his life. He is the moral atmosphere in which the student grows." In addition, says the student, "the teacher's own life is the most important of the factors that make up the moral and spiritual environment."

EXAMINATIONS IN MUSIC.
"The Universities of Adelaide and Melbourne have decided to co-operate in holding public examinations in music," remarked Professor Ennis to a representative of The Register on Saturday. "In accordance with a resolution passed at a conference of the two institutions, held in Melbourne in April, it is hoped to make this co-operation the nucleus of a Federal scheme. The proposal claims to offer advantages in the matter of public examinations in music which no visiting body can hold out, and to make these advantages as general as possible new centres will be formed in South Australia, on the lines of those existing in Victoria." The centres will be established at Mount Barker, Gawler, Kapunda, Petersburg, and Burra, where examinations will be conducted.

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An important meeting will be held in the Elder Hall, University, on Thursday next in celebration of the decennial anniversary of the Australasian Student Christian Union. The gathering will consist of the clergy, business and professional men of Adelaide, and University staff and students. His Excellency the Governor will preside, and addresses will be given by the Bishop of Adelaide (Right Rev. Dr. Thomas), and Acting Professor Deitmann.

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UNIVERSITY DINNER.
The annual dinner in connection with the University will be held at the South Australian Hotel next month. The medical school reaches its majority this year, and it is the wish of the committee that the 1906 dinner shall fitly celebrate this interesting event in the history of the University. In the circular issued by the hon. secretary (Mr. T. Ainslie Caterer) it is stated that "it is proposed to cut down the speechmaking to the smallest possible limit, and it is confidently anticipated that the dinner and formal proceedings will be terminated by 9.30 p.m. A short musical programme will follow, and opportunity will at the same time be given to those present of renewing old associations and fostering the spirit of comradeship."

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A PHILOSOPHICAL EXCURSION.
The audience which listened to Professor Henderson's lecture on Wordsworth for one and a quarter hours on Tuesday evening did not notice how the time slipped by, and enjoyed an earnest lecture on a well-founded philosophy. He appealed to them to combat a growing tendency to sordidness with a greater self-education in Nature; and he impressed upon them the fact that this self-education consisted not in a passive contemplation of scenic beauty, but a diligent enquiry into it. This, he held, was the only means of uplifting people from the mire of selfishness and greed into which they were slowly sinking. They must work harder and for a better end. Professor Henderson painted no pictures of black despondency, but his aim was to bring about greater economy. It was worse than waste, he said, to spend huge sums of money on pictures when Nature's originals were nearer, cheaper, and lovelier. The fault was not the spending of money, and not the delight in man's talent, but the neglect of a greater beauty and a sloth that made men reluctant to seek out loveliness for themselves. "You will not properly appreciate Wordsworth from what I have been saying to you," said the professor, "but you must read him for yourself and find your own glories." The lecturer touched his hearers when he added:—"Wordsworth tells of the beauties of sunrises and sunsets in Cumberland, but they are no lovelier than ours. I have seen them in Cumberland myself, and I have seen them all over Europe, but I enjoy a view of our own from Burnside (say) just as well. We do not look enough for beauties at home." Professor Henderson urged his listeners to work hard and relax amid natural surroundings, for this was the best way to appreciate them. He impressed his audience with the fact that the best doctrine was Carlyle's—Laborare est orare.

WORDSWORTH'S MESSAGE TO DEMOCRACY.
At the University on Tuesday evening Professor Henderson gave the first of a series of three lectures on the poets of the 19th century, the subject being "Wordsworth." The lecture took place in the Prince of Wales lecture theatre, which was crowded. In opening Professor Henderson likened the work of Wordsworth to that of the French painter, Millet, in so far as both idealised lowly life. In Wordsworth's nature there was an overwhelming tendency to idealise that which was generally regarded as commonplace and humble. He had the analytical faculty, and could look into things and see what few men might see. At the age of 17 he was accustomed to speak of "the light that never was on sea or land," which he described as an auxiliary light—the light that came from a vital soul. It was because Wordsworth had a vital soul and the power of seeing that he could write as he did. Discussing Wordsworth's line, "obstinate questionings of sense and outward things" in the Ode on Intimations of Immortality, the lecturer said Wordsworth had the feelings of an individual who was moving about in worlds that were not realised and had no tangible nature. This state of being might by some people be regarded as akin to madness, but Tennyson had similar experiences, which he described as a state of transcendental wonder associated with absolute clearness of mind. Before the commonplace could be idealised, something must be seen in the commonplace which suggested high idealism, and that something could only be seen by one who had the faculty of seeing invisible things. Things would never be quite right in the universe until we discovered the highest ideal in the lowest form of existence. Wordsworth had discovered this ideal when he wrote—
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.
Wordsworth got a greater inspiration from nature than from the associations of distinctively religious life and church worship. If religion in its essence was impassioned union with what was highest and best, then that communion was more to Wordsworth than anything else. He believed Wordsworth had a message for democracy, and if they could understand that message they would safeguard against the dangers of democratic life. Wordsworth wrote about things that everyone could take an interest in. One did not need a big salary to enter into the joys of nature which Wordsworth expounded. They lay at one's very door. A community could not have a better ideal than the best life for all, and if they could fix upon something which would minister to the higher life of every human being, then they had got something worth keeping. If people were capable of appreciating the beauties of nature, these beauties were capable of ministering to and developing some of the highest qualities in human nature. Walking in the hills in the early morning he felt there was something supremely beautiful in the natural world, and something which was capable of nourishing the better side of one's nature. He had watched the sunsets from Burnside, and noticed scarlet edges to the clouds and changing tints of green and blue in the vacant spaces between the clouds, such as one saw in Cumberland, Switzerland, and Italy. There were people who raved about the beauty of diamonds, and seemed to be oblivious that the same prismatic colours flashed from a dew drop in the early morning. He knew people who could admire the grandeur of a sunset when they saw it in a picture, but rarely took the trouble to look at the sunset over the gulf. Was that because the picture was intrinsically more beautiful than the sunset of nature? The poet was well satisfied if his imitation could approximate to the original. What man could portray on canvas that delicate coloring, as the orange passed into green? The best office works of art could serve as to train the mind to appreciate the beautiful things that cost nothing. One of the great dangers of democracy was that people might engage in a sordid scramble to outdo one another in things which cost a lot of money, and as an antidote to this tendency it would be wise to cultivate in the rising generation desires which could be satisfied with a minimum of expenditure. A big change was coming over the world. He did not believe in equality, but approximation to equality was another matter, and he believed that the distinctions which had held in the past in certain respects would hold no longer. If what was to come was to be simply a sordid struggle for material things, a struggle based upon the money value of a certain amount of property, and nothing more, then he could only wonder what the state of the world would be in a few years. If they could train boys and girls to idealise nature and love these ideal interests as much as, if not more than, material things, they had a safeguard for the future. In developing these higher faculties they would be developing that part of the mind in which the distinction between "mine and thine" hardly existed. If they could cultivate boys and girls so that this ideal interpretation of nature became a power in their lives, from which they derived happiness and satisfaction, then they had done a great deal to undermine the sordid struggle for mere material wealth. In so far as these things were within the reach of all, the poetry of Wordsworth would be a valuable asset to a democratic people. He believed this faculty of seeing invisible things could only come from hard work, for no true idealism could be divorced from very hard work.