

Advertis 5/6/94.

The return called for by Mr. Ash, M.P., of September 6 last, detailing the number of candidates and the income of the Adelaide University, was laid on the table of the Assembly on Thursday afternoon by the Minister of Education. It showed that 5,000 candidates had presented themselves for examination since the foundation of the University up to the end of 1893. The total amount of receipts up to the same period from all sources, excepting those from the State and those covered by the third paragraph of the motion passed by the House on August 24, 1893, was £128,379 3s. 11d. The sum was made up of £64,639 3s. bestowed on the institution in endowments and the incomes derived from various sources, totalling £61,459 0s. 11d.

The Register.

ADELAIDE: SATURDAY, JUNE 9, 1894.

EDUCATION REPORT.

The following extracts are from Dr. Cockburn's report on the state of public education during the year 1893—

SCHOLARSHIPS AND EXHIBITIONS.
University Scholarships.—The method of awarding University scholarships, not having proved altogether satisfactory, considerable alterations were decided upon during the year, after conference with the Council of the University. The previous custom was to grant three scholarships annually, each of which was of the value of £50, and tenable for three years, on the sole condition of passing the ordinary examinations at the end of each year. It was found that there was not sufficient stimulus to energetic work in the case of some scholars, and at the same time the sum paid appeared to be rather higher than was necessary; it also appeared desirable to give some assistance to students engaged in work during the daytime who were anxious to prosecute their studies in the evening. Under the new system there are scholarships of two kinds—one for those who work at the University in the daytime, the other for evening students. The former are three in number, of the respective value of £30, £20, and £25 each, tenable for one year. The scholarships may, however, be continued during the three years of the course, but only after a competitive examination. For evening classes scholarships are provided, value £10 each, and tenable as in the other case for one year. Arrangements have been made by the University Council for a complete system of evening classes in preparation for the ordinary degrees in arts and science, but the course extends over four years instead of three, as in the day classes. The number of evening scholarships is to be five for each of the first two years, and four for the other two.

Register 9/6/94.

THE UNIVERSITY BALL.—The annual ball in aid of the various athletic clubs of the Adelaide University took place on Thursday evening, and proved a great success. There were 150 ladies and gentlemen present. The hall was most tastefully decorated by ladies. Among the guests was His Excellency the Governor. The first act of the banquet comprised His Excellency the Governor and Mrs. Newland, Mr. Henderson and Miss Campbell, Mr. F. Halcomb and Mrs. A. Hamilton, Captain Milner and Miss F. Campbell, Professor Pennyfather and Miss Ayers, Mr. G. H. Bray and Miss Lucas, Mr. J. R. Baker and Mrs. J. Fowler.

The Register.

ADELAIDE: THURSDAY, JUNE 14, 1894.

FRENCH LECTURES AT THE UNIVERSITY.

The University authorities having decided that a second series of French lectures should be given, Monsieur Collas on Wednesday developed his programme for the ensuing term. The chief masterpieces of Corneille, Racine, and La Fontaine will be reviewed, as well as the works of some lady writers of the *siècle* of Louis XIV. The subject of the first lecture of the new series was "Le Cid," of Corneille, a tragedy which, albeit the opposition it met with at the hands of a clique when first put on the stage, has been pronounced the finest tragedy written in the French language. "Beau game to Jid" became a popular saying in the seventeenth century. The subject of "Le Cid" is, it appears, historical, the hero being the famous Don Rodrigue Diaz de Bivar, who fought so bravely against the Moors of Spain, and whom the Moorish King, his captive, called "Cid," master. Amongst the dramatic personæ Rodrigue and Chimène excite our sympathies, and nowhere does the French stage exhibit more attractive persons. They are true young people, and their youth and love appear in every word they utter; their passion moves us because it is natural. When the fatal blow has been dealt our sympathy increases for the unfortunate lovers, because we feel that the sacrifice they make of their love is real heroism. Don Diègue is a noble type of the old Spanish warrior: bravery and manliness are his chief characteristics. Count Gormas, the father of Chimène, in a fit of jealousy has deeply insulted this old warrior, and is fully alive to the magnitude of the offence. He will hardly do his best to conquer Rodrigue, to whom has fallen the lot of avenging his father. In the encounter which takes place the Count is killed by Rodrigue. Chimène comes to the King imploring justice against the murderer of her father, and that murderer is her lover. The heart-rending scene between Chimène and Rodrigue when the latter comes and offers to die by her hands is sad in the extreme. Chimène, struggling between her love and what she owes to her father's memory, smooz up all what is in her heart with these words to her lover and Co.—
Va! je te hais point.

A champion has been chosen by her to fight in her cause on the condition named by the King—that the victor shall become her husband. Having no wish to marry her champion she encourages her lover.

sois vainqueur d'un combat dont Chimène est le prix.
Rodrigue has discerned his antagonist, the King then urges Chimène to cease to pursue a useless struggle, and to accept Rodrigue as her husband. Chimène refuses, but it is pretty clear that her refusal comes from her lips and not from her heart, and that the marriage is only deferred. The subject of the next lecture will be Corneille's "Les Horaces."

Register 15/6/94.

GERMAN LECTURES AT THE UNIVERSITY.

The subject of the first lecture of the second term delivered on Tuesday by Herr Rechner before a highly appreciative audience was Lessing's "Nathan der Weise." The hatred and intolerance of the bigot clergy of his time, which lessening himself had to experience beyond all measure and the contents with which his Jewish friend, the amiable Mendelssohn, was treated, incited him to the production of his "Nathan," the object of which was to rebuke this bigotry, to uphold the principle of religious toleration, and to inculcate the simple truth that no man is better than his Christian creed unless the fruits of Christianity are seen in his life. To accomplish this he made use of the old Hebrew parable of "The Three Rings," which represents the three monotheistic religions, viz. the Jewish, Mohammedan, and Christian. A Jew (Nathan), a Turk (Sultan Saladin), and a Templar are therefore the principal characters of this play, which takes place at Jerusalem at the time of the Crusades. The parable in question is the key-note to the whole drama, and all the other parts group themselves around it, and only tend to verify and strengthen its great sublime truth. Even the scene where the Templar, who had rescued Recha, the adopted daughter of Nathan, from the flames, expects to get her hand, and meant to find her to be his sister, tends to show that the three religions must not needs be united, but that all spring from the same source and are all called into existence by the will and love of the one Father in order to love one another. So Lessing to the last remained true to the original idea, and the great object of his "Nathan," although he expressed the contrary the modern reader who gradually assess the harmonious conclusion—the marriage festival. In this masterpiece, in this immortal poem, the most profound intellect is combined with the noblest sentimentality; it is filled with the mildest, nay sweetest, wisdom, and with wonderful heartfelt force and sweet persuasion smooz upon the mind. Next Tuesday afternoon Herr Rechner will comment upon "Emilia Galotti."