

University movement. The central purpose of every University should be the cultivation of learning for its own sake. The forces of blind materialism tend continually to overspread the whole world, and to overwhelm those of mind and of spirit. But it is the function of the University to stand as the stronghold of pure learning and its higher motives, just as it is the part of the Church to stand up for pure morality arising from the loftiest of conceptions of spiritual truth. Hence arises the importance of that corporate life, intellectual, social, and moral, upon which Dr. Bevan so strongly insists. For what can be accomplished by any stronghold whose garrison has lost all sense of esprit de corps?

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ADELAIDE UNIVERSITY.

LECTURE BY DR. BEVAN.

The prediction of the Chancellor of the Adelaide University on Tuesday night that when the Rev. L. D. Bevan, M. A., D. D., delivered his second lecture the library of that classic building would be crowded was amply fulfilled on Wednesday evening, for the graduates and undergraduates, with their relatives and friends, rallied to the scene in great numbers, and there was no room to spare when the hour came. The students had evidently congregated in the hall and passages, for their strong, hearty voices could be heard in snatches of melody, and were all united in rolling out the National Anthem as the Chancellor of the University (His Excellency the Lieutenant-Governor) arrived with Dr. and Mrs. Bevan. The graduates and undergraduates in a body followed singing lustily, and preceded by a cross-bearer banner embellished with a grinning death's head and passive crossbones, which practical piece of bunting was reared over the piano, from which a skilful player drew musical inspiration in the course of the evening for the benefit of the students, the audience, and the lecturer. The gathering was representative enough, consisting as it did of lawyers, doctors, and "sweet girl graduates" in their gowns, heads of scholastic institutions, literateurs, leading citizens, and a large attendance of ladies, all deeply interested in the somewhat novel proceedings, for the lecture might almost have been called a service of song, the subjects being "Student Songs in Illustration of Student Life," and at intervals the young fellows who served under the Death's Head banner sang most effectively the appropriate compositions, which had been evidently carefully selected to point a moral and adorn the lecture. The CHANCELLOR inroduced the lecturer in his happy way, remarking that it was the students' turn that night. Dr. Bevan, he said, was essentially the friend of the student, and his strong desire was to see the social and corporate life of the University strengthened. That corporate life did not consist of meetings of the Council, mere attendance in lecture and classrooms, nor that most imposing occasion—the commemoration. It represented something more than that—loyalty, unity, earnestness, and co-operation. (Cheers.)

Dr. BEVAN, who was greeted with boisterous cheers, said it gave him very great pleasure to take part in the gathering of the University the previous night and that evening. He was only sorry that the students were not present when he gave his lecture on "Ancient Universities." The Chancellor had very properly referred to the corporate life of the University. It was of the highest importance to maintain it. There were the intellectual and the social life of a University, and that evening he had more especially referred to the social life, and his young friends had kindly consented to supplement his poor prose with their melodious music. (Laughter.) Ladies unfortunately could not take part in all the psalms of the students, because a few were rather too masculine for the feminine voice—[laughter]—but here were others to whom they could lend their melody. Dr. Bevan then launched into his discourses on student songs, becoming quaint, pathetic, humorous, and professorial by turns. After saying that rhythmic prose was the natural form in which man expresses quickened and exalted feeling, he said that from rhythm song was but a short step, and as the lyric mode offered itself to convey the same sentiments which the heart felt, so the song in the heightened form in which that sentiment got itself uttered. He spoke of the purifying influence of good songs, and expressed the opinion that the camaraderie spirit which made the students sing a singing race pressed by rolling out a joyous chorus. After this he proceeded to illustrate, by means of an abiding *Adieu* *Fine* of the students' choir. This was sung in Latin with great effect, followed by the *Chorus*.

Of the students' songs, which smacked of the golden Mean, he gave the famous *Bow's Head* *Chorus* of *Christmassetide*, and told the quaint legend connected with it. He did not find that students' songs of a very special character had been largely used in the English Colleges. The German student was essentially a singing man. For one reason, music was more cultivated among that people, and perhaps the student in Germany was allowed a liberty in social life denied to his compeer in England. Here followed examples of the rollicking and other characteristic songs of the German students, breathing of sentiment, wine, tobacco, and hearty enjoyment of life. These were read and sung, the lecturer reading one with hearty emphasis, and the students singing the other with equal gusto. The remarks upon the sentiments of the Teutonic students excited the fancy of the audience, for the lecturer, if satirical on some points, was also kindly and just on others. He did not approve of the bibulous propensities and swash-buckler style of some German students, but admired their comradeship and generous feeling. The transference of musical airs to the service of a spoken wholly diverse from that to which they originally belonged was illustrated in the cases of sacred airs set to popular ballads, and the students gave voices to "*Grasbambull*." It was pointed out that one of the essentials to a student's song was a good chorus, and examples were furnished. So the lecturer went on interesting his audience by his more serious prose, and amusing them by semi-sarcastic or quaint utterances. The lecture would be too long to more than outline, but it may be understood that although Dr. Bevan spoke for over two hours with a unobtrusive but constant glance from the student through his audience did not relax their attention. American students and their ways were dealt with in an equally felicitous fashion with the rest, and the lecture closed with that fine composition "*Alma Mater O*." The lecturer urged that it did not need the inspiration of the wine cup to make the students' song. He urged his young friends to cherish a warm affection for their University. (Cheers.)

The CHANCELLOR said that, thanks to Dr. Bevan, they had enjoyed one of the happiest evenings in the University. Dr. Bevan would have the satisfaction that during his stay in Adelaide he had given a wonderful impetus to the social life of the Adelaide University. It had been said that gratitude was a virtuous favour to come, and he hoped that Dr. Bevan would ere long revisit the University, and deliver another of his delightful lectures, when he might be sure of a crowding the largest hall in Adelaide. (Cheers.) Dr. BEVAN, in responding, said he was very grateful to his young friends for the assistance they had tendered by their excellent singing. They had in a very short while mastered sentiment and the music of the songs, which excepting one were unfamiliar to them. It was a great thing to have intelligence in illustration. His desire was to see the social instinct develop into something more than mere desire for company. God was creating in the hearts of the young people a real veneration for their University. He hoped that they would adorn the professions they selected, and that their reputations and accomplishments would be great. A noble life lay before them, and he would find how many they were indebted to their instructors for the inspiration leading to a useful career. *Alma Mater* could never be dearer to them than to their mothers who shared their life, but she gave them strength to toil whereby they might become rulers or good servants in the future. He hoped that their lives would be so eventful that they would look back with pleasure to the period when they were students of the Adelaide University.

FRENCH LECTURES AT THE UNIVERSITY.

The second of the French lectures, which was delivered on Wednesday at the University, was fully up to what had been promised last week by the lecturer. "*Les Précieuses Ridicules*," one of Molière's most witty plays, was presented to a fairly large audience. Monsieur Calais dwelt at some length and in a happy manner upon the school of "*Les Précieuses*," which recognized as its head Mlle. de Scudéry. The aim of her followers was to attain the very highest perfection in the art of expressing oneself, and to estrange from their vocabulary any expression which might have been somewhat vulgar or even thought to be so. It was required of a "*Précieuse*" to be recognized an efficient member of that school that she should know how to say she was beautiful in at least twelve different ways without being tainted with pride or conceit. It was that affectation, so highly cultivated by a certain class of people, that Molière had held to ridicule in his inimitable comedy of "*Les Précieuses Ridicules*." Commenting upon the play itself and the *dramatis personæ*, Monsieur Calais was equally happy in interesting his audience. His vivid description of the different characters is very much to be commended. *Les Précieuses* Madelon and Cathos are two very good illustrations, showing how far affectation in manners and speech can be carried out, whilst *Georgette*, as the traité father, who will no longer put up with the nonsense carried on in his household, is true to nature. In *Moscarille* and *Jodille*, the two valets degraded as grand seigneurs, our donzelles think they have at last found the *Marquis* and *Vicomte* they have so long wished for as their intended husbands. But the triumph of these two worthies is short-lived, for their respective masters appear when least expected, and after administering them a sound thrashing send them back to their proper station in life. The lecturer was listened to most attentively. Such lectures will go a long way towards making people familiar with the best productions of French authors. Next Wednesday "*Le Misanthrope*" will be commented upon.