

intermediate position between the cold calmness of the intellect and the warmth of the imagination. He valued the power of the imagination and the educating influence of art. At Oxford and Cambridge a professorship of fine art was established, not to be pursued technically, but used as an educating influence and with other forms of science. He thought that was a great function. (Cheers.) He might be pardoned for saying that the University here had lost something that the old English Universities had—it had no theological faculty. They would find an old saying that theology was the queen of science, and in some form or another in every line of thought it would be found. This, of course, he knew was one of those instances in which one had to tell as far as one knew it an unwelcome truth. But he did not think they desired him to flatter them in speaking of University training and education. (Hear, hear.) He would say that this witness for universality of character which belonged to Universities was especially needed in these days. The specialities of life specialized us far too quickly, and we were too soon removed into narrow grooves. A University ought to be a witness of the universality and harmony of broad culture. (Cheers.) Then there was one function which seemed to particularly mark the colonial University. We had not here the divisions of labour that were apparent in the old country, and the University had to take up what were called distinctively technical subjects. There were the School of Arts and the school of pure science, which he would call liberal in character. Then they had the School of Law, the School of Medicine, and he supposed in some sense the School of Music. How were they to harmonize those two elements? How were they to prevent the technical from encroaching on the liberal, and the liberal from being a bar to the technical? They must to a certain degree direct technical education in a liberal and not purely technical spirit. The more practical parts of all technical instruction would have to be done outside the University. What they had to do was to bring out the fundamental truths and to make technical study a liberalizing process. That was what belonged to all Universities. He had looked through the Adelaide University calendar, and he would like to have seen that those schools which were most directly liberal were in a larger proportion. He thought there was some danger of the technical encroaching on the liberal. To avoid that they must take care that technical education was carried on in a thoroughly liberal spirit. (Hear, hear.) The function of the University was a very high and noble one. What did they require? They wanted, first of all, good and liberal government, good teachers,

and, above all, good learners. (Cheers from the students.) A University, after all, was largely in the hands of its undergraduates. (Renewed cheers.) Might he say, if it was so, that he trusted the undergraduates would prove themselves sensible of the gravity of their responsibility. (Cheers and laughter.) All governors, teachers, and learners had to work together there to maintain not merely



the teaching, but what was really of great importance, the discipline and the tone of the University. Then they wanted some independence. He did not like it to be at all subject to political or party movements in a community of this kind, and he was glad to know that practically they had an endowment which would make them virtually independent—receiving, as they should receive, State encouragement, help, and subsidy, and yet being able to exercise an independence of their own. (Cheers.) He valued endowment, first because it gave that independence, and next because it enabled a University to do what would never pay and what nevertheless ought to be done. Those were the two great uses of endowment, and he was glad to know that they had an endowment sufficient to secure their independence. (Hear, hear.) Then they wanted to develop the collegiate system. In Sydney and Melbourne there were semi-independent Colleges within the limits of the Universities. He as a Cambridge man remembered that one of the chief advantages he derived from his collegiate life accrued, not from what he learnt in the lecture-room, but from what he learnt from his own fellow-students, in taking part with them in a common discipline and common life. Moreover, Colleges had the advantage that, by the Act of Parliament which constituted them, they were bound to supply instruction and training that the University did not give. They were also distinctly religious institutions, and as such had a work to perform. He hoped that hereafter, as in connection with the other colonial Universities, the collegiate system would be developed in Adelaide. At Oxford and Cambridge it at one time almost tyrannized over the University. This was not desirable, but the collegiate element was none the less required. (Cheers.) One thing more they needed; one thing more he hoped they would always have—the support of public sympathy and of public opinion. (Hear, hear.) In all free communities, and just in



proportion as they were the more democratic, the need of public sympathy was the more felt. The University had commanded it in the past, and he trusted it would command it in increasing measure in the future. He looked with satisfaction at the sacrifice colonial Governments were making in the education of the people. No money was more wisely spent; but that money must be the expression of public opinion and sympathy, and derived its value very much from the further support in other ways of that public sympathy. Those were the things which they required good and efficient work within; an independence which would allow them to do what was right; the development of collegiate life; and that support which they had received, and which no doubt they would continue to receive, the support of public sympathy and public opinion. (Cheers.) He heartily wished godspeed to the work of that University; he admired what he had seen of its noble beginning; he trusted it was only the beginning of a far nobler and complete career in the future.

The CHANCELLOR thanked Dr. Barry on behalf of the members of the University and on behalf of the friends present for his wise, comprehensive, and suggestive address.

The proceeding closed with cheers for His Excellency and Dr. Barry.

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### THE PRIMATE IN ADELAIDE.

The Bishop of Sydney and Primate of Australasia has made remarkably good use of his time during his short visit to Adelaide, and a very large number of people have listened with pleasure to his straightforward and able utterances. His addresses on Monday night and Tuesday morning were full of that quality of calm reflectiveness and breadth of thought which in these days of superficial thinking and hasty action is in danger of becoming so great a rarity. It would of course be impossible for any one, however powerful in intellect or assiduous in enquiry, to solve in the short time during which Dr. Barry has lived in Australia, more than a few of the problems which present themselves in such a country as this. But those conclusions which he announces as the actual result of his observations are evidently founded upon much careful reflection. Looking at matters material there are three great facts which seem to present themselves to him as the most striking conditions of life and labour in



Australia. The first is the immensity of the untenanted space which lies awaiting development in this quarter of the world. The second is the great difficulty which is placed in the way of useful labour by that very immensity, which renders communication between one part of the continent and the other usually much more difficult than it is between the centres of population in more thickly settled countries. The third is the peculiar condition which climatic influences have imposed upon the labours of the agriculturist.

Summed up in a few words, the great wants which present themselves in the "New Britain of the South" appear to him to be population, education, facilities for transit, and irrigation. These terms, of course, are to be taken in their widest possible sense. In the Primate's view, for example, education includes not merely an intellectual training, but a process of bringing out and cultivating in a human being all that is great or good, not only in a mental but also in a moral and religious sense. In regard to primary education, he expresses surprise at the amount of work which has been accomplished. But the people of Australia, he considers, have not yet in any respect taken a place among the pioneers of knowledge. In