

Register 11th July 1906.

Reg. 12th July 1906

A NATURE WORSHIPPER.

A STUDY OF WORDSWORTH.

PROFESSOR HENDERSON'S LECTURE.

There was a large attendance at the lecturing theatre at the rear of the University on Tuesday evening when Professor Henderson gave his first extension lecture on "The poets of the nineteenth century." The subject of the lecture was Wordsworth. The poet was born on April 7, 1770, and spent a happy, vigorous boyhood in all the unrestrained joys that the Lakes country could give him. Here he learned the primary interest in Nature that remained with him all his life. While in the heyday of all the lusty vigours of youth he was able to rejoice in a world that few boys knew. He was filled with the love of all Nature and the simplicity of the shepherd, yet without lack of schoolboy health and strength, when he stepped from his stage of early education into college life at Cambridge. Here he accumulated book lore, but lost none of those first true instincts. From the university he went to London. In London Wordsworth was influenced as Chaucer and the older poets were, but the chief side of the great city that appealed to him was that it most closely touched Nature. This was shown by his beautiful poem on dawn as seen from Westminster Bridge. He had learned to love an atmosphere at Cambridge in which talents and natural worth were more highly esteemed than money and mere riches. With high and noble ideas of peaceful living and general human happiness the poet crossed the English Channel at the time of the French Revolution to study the great social disturbance which was imminent. It needed only a small thing to throw his sympathies either on the side of the richer and oppressing classes or on the side of the common people. In France he saw pitiable cases of poverty and despair that soon decided his position. He entered France not sufficiently educated in sordid things to be free from the danger of rude shock. What most appealed to him was the picturesque detail of Nature. At the time of the outbreak of the Revolution Wordsworth was in the throes, to quote Carlyle, "first of the everlasting nay, and then the centre of indifference." In other words, he was a little off the track. He was accustomed to think of and feel "the light that never was on sea or land"—an "auxiliary light," a light of the soul. With such peculiar instincts and education was the poet confronted with the brute force and destruction of the Revolution. The result was that he threw himself violently on the side of the oppressed French peasants.

—"The Poet's Dream."

The lecturer then dealt with Wordsworth's conceptions of immortality, the deep feeling that underlay his writing of

Obstinate questioning
Of sense and outward things,
Blank misgivings of a creature,
Moving about in worlds not realized.

His cast of mind so carried him away in his reveries that he lost all recollection of worldly things. For instance, he had been known during a walk to catch suddenly at a tree to convince himself that he was in the world of substantialities. They of the matter-of-fact world would say that Wordsworth was mad. But he was not; those moods were among his sanest. It was not a case of "nebulous excitement," but, as Tennyson had said, "a transcendental wonder associated with absolute clearness of mind." Wordsworth's idea of true life could be illustrated from "Peter Bell"—

A primrose by the river's brim
A yellow primrose was to him,
And it was nothing more.

Perhaps many people in the audience said to themselves, "Well, what more was it?" (Laughter.) It meant a lot more. It meant that because Peter Bell could not see invisible things, because he could not see anything more in that yellow primrose than its superficial properties, he was blind. This was what Wordsworth complained of in Peter Bell. That inner invisible loveliness, which men had to see to really appreciate Nature, was what they all had to seek for themselves. They had to discover the highest ideal in the lowest form of existence. They could, if they only tried hard enough. Wordsworth meant what he said when he wrote—

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

Wordsworth found his religion and his love of Nature in the things he found round about him. Whatever inspiration he got from religious books and church worship—and he did get inspiration from them—he got a greater from Nature herself. He learned most of his knowledge of Heaven and the higher side of life from his own studies of no greater things than the small flowers that we often do not trouble even to notice. The lecturer crooned rounds of applause by the recital of passages from the exquisite poems on "The daffodils" and similar pieces.

—Wordsworth and Democracy.

Professor Henderson had command of all eyes and ears by this time, and he worked his audience to a pitch of intense interest. He had induced his hearers with a love for the feelings and the whole nature of Wordsworth, and he appealed to them to try to make that nature their own—at least their ideal. "The consecration and the poet's dream" might not be theirs, but on the other hand they had to overcome the opposite influence of sordid gain and petty struggle. Present life was calculated to induce a certain strain. They all knew the healing power of a walk in the hills after heavy work, and it was such relaxation that Wordsworth loved and preached. Man did not need a big snary to appreciate

the joys of Nature as Wordsworth expounded them. The lecturer appealed to them to look for Nature and her delights nearer home than they were sometimes tempted to. He said he had seen sunrises and sunsets and starlit nights in many places in Europe and in the lovely Lake country itself, but they were no lovelier than those they saw every day and night in their own land. It was well for them to study works of art—the more they did so the better for them—but they should strive to satisfy their desires with a minimum expenditure of money. Why spend much money on art pictures, when the originals were handier and much lovelier? There was a great change coming over the world. Was it to be a struggle for the acquisition of things of mere money value? If they could educate their children to appreciate natural ideals till those ideals became powers in their lives, they would do a great deal to undermine the debased and sordid state of things that was growing all too fast. There was no true idealism divorced from hard work.

Professor Henderson will repeat the lecture on Friday evening for the benefit of those who were unable to obtain admittance on Tuesday night. The second and third lectures on Tennyson and Browning will be given on July 17 and 24.

Ad. 12th July

Mr. Walter Geoffrey Duffield, B.Sc. (Adelaide), and B.A. (Cambridge), who, according to our cable messages, has been granted the Mackinnon studentship by the London Royal Society for researches concerning the spectra of metals, was in 1903 awarded the "Nobel" scholarship (worth £50, for one year), at the National Physical Laboratory. Mr. Duffield took honors in the Mechanical Science Tripos at Cambridge in 1904.

Ad. 12th July 1906.

THE ASSOCIATED BOARD EXAMINATIONS.

Although the University has resolved to determine the agreement with the Associated Board of the Royal Academy of Music and the Royal College of Music in connection with the local examinations in music, the board has not been discouraged, and will in future conduct its own examinations in Adelaide. A cablegram has been received confirming the appointment of Mr. Wamborough Fisher as honorary representative of the board in South Australia, and Mr. Maurice Ralph as local secretary. Both of these gentlemen are well known in musical circles in Adelaide, particularly Mr. Fisher, who has frequently appeared on the concert platform as a tenor singer. The Associated Board conducts examinations in all parts of the United Kingdom and in the various colonies of the Empire, and thousands of students have gained its certificates or diplomas. There are two classes of examinations, and they are known as the "local centre" and the "school," the former being designed to meet the cases of students who have reached what may be termed the advanced stage, while the school section, as the name implies, is intended to be associated with batches of pupils drawn from scholastic institutions, and is graded from the primary to the higher divisions. In pursuance of the resolution of the board to continue the Adelaide examinations, notwithstanding the withdrawal of the University, an examiner will be sent out next year, and in November, 1907, examinations in the practice of music will be conducted in this city. In future years the same month will be set apart for the practical work, and each year, early in June, the local representative or a supervisor chosen by him will have charge of the school examinations in theory. It is, however, provided in the syllabus of the board that should circumstances necessitate it, the theory work in the schools may be entrusted to the head of the school or the music teacher, but it is stipulated that wherever possible, a responsible deputy should be appointed to perform the duty. The reason for this is obvious—the prevention of unconscious favoritism. It is somewhat remarkable that despite the existence of University conservatoriums in various States, the number of students who have submitted themselves for examination under the auspices of the Associated Board has been on the increase for years, and Mr. H. A. Parker, of Sydney, the Australasian representative of the board, states that from information already to hand it is evident that next year's record will eclipse that of the present year. The Associated Board enjoys the distinction of having the King as patron, and the Prince of Wales as president, while the board of directors includes such well-known musicians as Sir Alexander Mackenzie (principal of the R.A.M.), and Sir Hubert Parry (director of the R.C.M.), Professor Stanford, Messrs. Walter MacFarren, Oscar Reinger, and Franklin Taylor.

Reg. 12th July.

SCHOLARS AND STUDENTS' TICKETS

The amended bylaw regarding scholars and students' tickets was proposed by the Railways Commissioner because it was found that the regulation forbidding any concession in fares to scholars and students who receive remuneration was interfering with the education at the School of Mines, and several teaching classes of a large number of youths of both sexes, and it is thought that, providing, as is done in the new regulation, that the tickets may be issued unless the intending scholar is in receipt of a wage of £45 a year, the difficulty will be overcome.

AN ADELAIDE STUDENT

HONOUR FOR MR. W. G. DUFFIELD.

LONDON, July 19.

Mr. W. G. Duffield, of Adelaide, who is a graduate of Trinity College, Cambridge, has been awarded the Royal Society's Mackinnon studentship for spectra of metals.

Professor Bragg, when seen by a representative of The Register, said:—"Mr. Duffield has been engaged for some time on this work in the laboratory of Professor Schuster, at Manchester. He has investigated the spectra formed in metal vapours under enormous pressures, and the instrument which he uses and of which he has charge is a magnificent diffraction grating made by Professor Rowland, of Baltimore. The subject is of special interest in that it helps to elucidate the connection between the constitution of the atom and the spectrum which it emits."

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FAITH AND CULTURE.

The decennial anniversary of the foundation of the Australasian Student Christian Union, which will be celebrated in the Elder Hall this evening, affords an appropriate opportunity to review the progress of this eminently practical movement. It is impossible to tabulate many of the most important results achieved by an organization which aims at moral and ethical ideals, but the statistics published in a recent issue of the official organ of the Student Christian Union are indicative of encouraging advancement. There are now in Australasia 51 separate unions, with a total membership of 2,067. Ten of these unions are associated with universities, and 37 per cent. of the university students in the Commonwealth and New Zealand are enrolled as members. The 41 branches connected with theological colleges and secondary schools have a total membership of more than 1,300 students. Dr. Andrew Harper (Principal of St. Andrew's College, Sydney) has pointed out that, as a means of "conserving already existing Christianity among students," the movement has exerted a profound and far-reaching influence. "When I was a student," he wrote, "so far as appearances went, university life was an aridly secular thing. Whatever faith or even idealism a man might possess, he kept it rigorously to himself; and to many it seemed on entering the university that they had got into a region where all the great and real interests of human life were unknown, or at least ignored." It is not difficult to estimate the effects which such an environment would be likely to produce upon the minds and characters of sensitive and impressionable students, especially those removed from parental and family influences. Dr. Harper admits that many young men who went up to the universities from homes in which religion was the "principal thing in life" felt their isolation to be intolerable, and eventually began to grow ashamed of their faith. "It seemed to be a mere curious eccentricity of that earlier life from which they found themselves moving away so inevitably in other directions. Left to themselves, such men too often found their faith die of inanition."

The Student Christian Union has already done much to check this "drift from faith," and no undergraduate desirous of preserving his religious ideals would now be alienated in any Australasian university. Great, however, as the gain in this direction has been, it does not represent the whole of the work accomplished by the union. The growth of Bible study is among the most encouraging features of the movement; and last year in the universities alone 530 members, representing 22 per cent. of the total number of students, engaged in a systematic course of Scripture reading. Mr. E. K. Miles, an organizing secretary, remarks:—"When one considers that this study is carried on in small groups—rarely is there a circle of more than a dozen members—and that each week these men and women come together voluntarily to train one another by practical help and suggestion in their devout