

THE UNIVERSITY OF ADELAIDE.

CONFERRING OF DEGREES.

ADDRESS BY HIS EXCELLENCY.

DR. BARRY ON HIGHER EDUCATION.

The Town Hall was the scene on Saturday, May 11, of one of the most brilliant demonstrations that have taken place in connection with the University of Adelaide. The main object in view was to admit as graduates His Excellency the Governor and also the late Anglican Primate, who is to-day taking leave of Australia; and in the anticipation of an imposing ceremony and the delivery of interesting addresses the hall was crowded. The members of the Council and Senate assembled in the banqueting-room at 7.45, wearing the academic costume proper to their respective degrees and offices, and at 8 o'clock entered the hall in procession. Some 350 chairs immediately fronting the platform were reserved for the graduates and students. Professor Ives presided at the organ, and discoursed a little music before the proceedings formally began, while the undergraduates amused themselves by making sallies at the expense of others in the audience, and by efforts at sneezing, coughing, and whistling in chorus. His Excellency and the Countess of Kintore arrived shortly after 8, and were welcomed by the strains of the National Anthem and by lusty cheering. Dr. Barry also met with an ovation. The Chancellor of the University (Hon. S. J. Way) presided, and on the platform were His Excellency, Bishop Barry, the Vice-Chancellor (Rev. W. R. Fletcher), the Warden of the Senate, the Members of the Council, and the Acting Registrar.

The CHANCELLOR said—Your Excellency, my Lord Bishops, Ladies and Gentlemen—A day or two ago I received a letter from a very esteemed friend of mine intimating that the only reason which he could imagine for fixing the meeting of the University for this evening was that it was intended to prevent residents in the country from being present on this occasion. My friend does not quite accurately express the reasons which have induced us to fix the meeting of the University this evening, but it affords gratifying evidence to my mind of the interest which is taken all over South Australia in the progress of this University. (Cheers.) His letter also satisfies me that it is not altogether irrelevant for me to explain why the meeting of this University, for the purpose of granting degrees to those graduates to whom it may not be convenient to wait for that purpose until the Commemoration at the end of the year, is held on Saturday night and in the Town Hall. First as to the time. This is the only hour at which we could have the honour of receiving and the pleasure of listening to the Primate of Australia. (Prolonged cheering.) Secondly, as to the place. We are brought face to face with one of the requirements of our University, namely, a suitable building for the purpose of holding our examinations and of holding larger assemblies of our graduates on interesting occasions. The largest room we have in the University will seat only 350 people. There are 320 persons who are entitled as members or as

students of the University to be present on such an occasion as this. I confess that I had not the courage of assigning the other thirty places amongst the residents of South Australia to represent those who were unable to be present. Consequently we are indebted to the courtesy of His Worship the Mayor and the Corporation of the city of Adelaide for permission to meet in this Town Hall. Perhaps I may be allowed to remind you that this is not the first occasion on which the University has met in the Town Hall. When this University was inaugurated thirteen years ago its first meeting was held here. Twelve months later, when the Senate was constituted, this hall was also the scene of that function. My Lord, that you may be assured there is good precedent for the responsibilities you are assuming to-night I beg to inform you that on that occasion amongst those who did us the honour of accepting a degree from the University of Adelaide was the Right Rev. Dr. Short, first Bishop of Adelaide, my honoured predecessor in the Chancellorship of this University, whose name can never be mentioned in South Australia without feelings of reverence and admiration for his character. (Cheers.) Your Excellency, my chief duty on the present occasion is to welcome you for the first time at a meeting of the University of Adelaide. That welcome would be loyal if you came here simply as Her Majesty's representative. But although your Excellency has only been in this colony for one short month, our welcome is accentuated by feelings of personal esteem. (Cheers.) Each of your Excellency's four predecessors in the office of Governor of this colony has associated himself with the work of this University. The late lamented Sir Anthony Musgrave presided at the meeting when this University was inaugurated. Sir William Cairns, who was only in this colony eight weeks, gave us the honour of his presence at the meeting when the Senate was constituted. Sir William Jervois laid the foundation-stone and also had the honour of opening the University building. Sir William Robinson, your immediate predecessor, than whom I venture to say we have never had a better Governor of South Australia—(cheers)—Sir William Robinson's influence secured for this University the honour of being the first in Her Majesty's dominions to grant degrees in the science of music. (Cheers.) But your Excellency is the first Governor of South Australia who has been able and who has had the opportunity of becoming a graduate and a member of this University. (Cheers.) From your more intimate association with us in our corporate capacity, from the anxiety which you expressed to be identified with our work at the earliest possible moment, and from the lofty tone and earnestness of all your public utterances I venture to predict that your Excellency's connection with this University will be for our advantage, to your honour, and to the great advancement of learning in South Australia. (Cheers.) We are glad also to be honoured with the presence of Her Excellency the Countess of Kintore. (Cheers.) Her presence and the presence of so many ladies on this occasion reminds us of the fact that by the special grace of Her Majesty the Queen the University of Adelaide was the first University in Australia which was empowered to grant degrees to women. (Cheers.) We have also to welcome amongst us to-night and not for the

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On His Excellency being presented by the Dean of the Faculty (Professor Boulger) the students rose and lustily cheered the Governor. When the Chancellor had admitted the Governor the students again rose, and amid the cheers sang "For he's a jolly good fellow." The hall also rang with cheers when Dr. Barry was admitted.

ADDRESS BY THE GOVERNOR.

HIS EXCELLENCY THE GOVERNOR (who on rising was loudly cheered) said—Mr. Chancellor, Ladies and Gentlemen—That an ordinary M.A. of an English University who has no better credentials to bring himself under your notice than the accident of relationship to others whose University career was distinguished, who has no record of services rendered to this University to be remembered by, should be the subject of the more than kind words of the Chancellor and of the encouraging cheers of the University is at once an all-sufficient proof to him as the Queen's representative in this colony that the growth of loving devotion towards the purest woman and the most duty-loving Sovereign who ever wore a crown or wielded a sceptre—(cheers)—is not checked in its halls, and if I feel pleasure in receiving in my person at all your hands such constant marks of loyalty to the Crown I represent, I trust that you will consider my pride a pardonable one. (Cheers.) You have done something else for me to-night; you brought home to me the value of a master of a degree. (Cheers.) I confess lately that I have been a little out of conceit with mine. (Laughter.) This is why: You know that the Universities of Oxford and Cambridge return two members to Parliament. They are returned by the votes of the Masters of Arts and Doctors of the respective Universities. So long as I was a commoner my vote was accepted, but once a Peer the Vice-Chancellor (the returning officer), after anxious thought, arrived at the conclusion that with the death of my father all ideas as to how the best interests of the University could be served in Parliament had permanently left me, and disallowed my vote. (Laughter and cheers.) Well, I thought I could not have been worse off had I not taken a degree at all, and, as I have said, I have been out of conceit with it ever since. But when I came here; when I learnt some particulars of the good work this University is doing; when I cast about to see how I could most readily associate myself with you, the value of my degree became apparent, for it is by virtue thereof that you honour me by making me a Master of Arts here. (Cheers.) Ladies and gentlemen, so utterly unable am I to adequately thank the University for the honour done me that I could have wished that the practice of my English University in not allowing spoken words of thanks to follow the granting of a degree was followed here were it not for the reflection that such a rule would have debarred us from listening—must I say for the last time?—to the able and straightforward utterances of the Most Rev. Primate, whose early departure from this continent constitutes so sad and heavy a loss to Australia and to the Church he represents. Indeed, I must not

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press the precedent too far, for although no speaking takes place at home after the granting of a degree, I am bound to say that an occasion is sometimes found by a dinner in hall the previous night or otherwise to extract a speech from the new graduate. (Cheers.) I was present on such an occasion not long ago when Prince Albert Victor of Wales, Lord Salisbury, Lord Rosebery, Lord Selborne, and Mr. Balfour spoke, and I shall not soon forget the delight we experienced in listening to the admirable speech both in tone and matter which Lord Rosebery then made. I bitterly regret that I was not at more pains to digest those and similar speeches; they might have stood me in good stead. (Laughter and cheers.) However, I shall be understood when I say that never in my wildest dreams did I fancy myself likely to occupy a position in any way similar. Ladies and gentlemen, I must demur to the suggestion which the Chancellor seemed to imply, that on entering the University the representative of the Queen confers as much honour as he receives. When I look round this august assembly; when I recollect how recent is the date of the University's actual birth; when I remember how wide and promising is the field it is your mission to cultivate, and how rich you are in working power I rejoice to acknowledge that there is no name, however illustrious, which would not acquire fresh dignity by its enrolment on your books. Having said this you will readily believe that I always shall cherish with grateful satisfaction the remembrance of this day's ceremonial, immensely enhanced, as the pleasure has been, by having been permitted to enter your gates hand-in-hand with the illustrious prelate, our Primate, whose claims upon our reverence and admiration as a Christian Bishop and Primate of the Anglican Church will be readily acknowledged. (Cheers.) It only now remains for me, ladies and gentlemen, to express my deep constant sympathy with you in your labours. When one reflects on the rapid strides which science is beginning to make in Australia, for if Australia is a nation at school, she is at school to some purpose; when one thinks of her discoveries in biology, mineralogy, physics, and mechanics, it is difficult in sober language to shadow forth the enormous good an institution like this must effect. (Hear, hear.) Its jurisdiction extends over all past triumphs of science and of thought, and over the realms of unattained knowledge it is as entitled as any other rival to hold sway. As administering the Government of a young people, entering resolutely on the paths which lead to wealth and prosperity, I am immensely impressed by the consideration of how many services this University is fitted to render it. Every one will appreciate how close should be the connection between this University and the fairest hopes of the country, for in our youth South Australia must find her future strength. By-and-by it will be their turn to carry forward to grander results the work in our hands. (Cheers.) Ladies and gentlemen, I see by a former utterance of the Primate's that this place is apt to develop the failing of *cacoethes loquendi*. I fear I have proved the accuracy of that statement during the last quarter of an hour. (Laughter.) I ask your forgiveness, and sit down, expressing my fervent hope that the splendid beginning the University has made is but an earnest of a grand and noble career. (Loud cheer.)

Dr. BARRY, who was received with cheers, said—Mr. Chancellor, your Excellency, my fellow-members of the University of Adelaide—It is not the first time that by the kindness of your Chancellor I have been allowed to meet and to address the members of this University. But on the former occasion it was under different circumstances. I was then merely a stranger. I have now the honour of being one of yourselves. (Cheers) At that time I could only look upon the University with kind wishes from without; I am bound now to tinge those wishes with a loyalty felt from within. (Cheers.) I thank you very much for the honour conferred upon me to-night. It is a great pleasure to me to be allowed to stand before this distinguished audience, and if I may be allowed to say it, I feel it a great honour in this matter to be associated with the representative, and so worthy a representative, of Her Majesty the Queen. (Cheers.) But all pleasures have their alloy. Allow me, by-the-by, to disclaim the statement of His Excellency that I should have indicated that there is a *cacoethes loquendi* in the atmosphere of South Australia. (Laughter.) There is no doubt a good deal of it in South Australia—(Hear, hear)—but I am not aware that it is more developed here than in any other colony, or perhaps in the British Parliament itself. (Cheers and laughter.) I don't know how His Excellency got his information. I presume it is correct. How could it be otherwise coming from such a source? (Cheers and laughter.) But I assure you that any utterance of that kind is entirely effaced from the tablets of my memory, and if I ever used it I venture humbly to offer an apology to those on whom it may reflect. (Laughter.) I was saying there was an alloy to all pleasures, and in my case it is in being told that I was to deliver an address on the subject of higher education in the colonies. Of course I was bound to obey, because the command came to me from the Chief Justice. Had I disobeyed, I might have been subject to the grave penalty of a contempt of Court. (Laughter.) Being a graduate, too, if I disobeyed the Chancellor, I might have become like a well-known member of Parliament, who in the House of Commons rendered himself liable to a penalty which he was told no human authority could possibly fathom. (Cheers and laughter.) If I must inflict an address upon you, it is simply in obedience to the command of your Chancellor. The subject on which I am to speak is one which it is impossible to treat worthily within the limits of an address, with which I could trespass on your patience now. Of course there is a great difference between the ancient and the modern idea of a University. An ancient University, such as that of Cambridge, of which, with His Excellency the Governor, I have the honour to be a member, endeavoured to contribute not to one faculty only, but to all the faculties of the higher life. It was a place of the highest educational teaching—the crown of the educational system of the country—and its very characteristic was that it embraced the whole circle of science, and occupied the whole ground of humanity. But besides that the old University sought to contribute to the upbuilding of the higher moral and social life. In the earliest days, before the founda-

tion of Colleges, the University had always a common life, a discipline, and an intercourse of life with life, by which one learnt much from his fellow-students; and when Colleges were established we find the same discipline and common life. Then, moreover, in our old University we had not only the University Lecture-room, but the University Church, where we listened to the highest theological and religious teaching, and in our Colleges the Chapel was really the true centre of the collegiate life. Therefore, the old idea of a University was the contribution to all the higher life of the community, and the exercise of an influence radiating through the whole circle of the nation. (Hear, hear.) Now, in modern days—owing, perhaps, to the tendency to sub-division of labour—our Universities confine themselves to a narrower field. They take up the intellectual. Now, in my idea, ignorance, more than perverted knowledge, is always our great moral and spiritual foe, and so I will not find fault with the change that has taken place. But nevertheless, the modern University confines itself almost entirely to what I may call merely intellectual progress. I may here say that in your University I regret to know that the collegiate system has not developed itself. (Hear, hear.) The moral life is now left to the associations of home or ordinary society, while the highest sphere of education—the opportunity of taking part in political and social life—and the spiritual part of the work of education are left to influences outside of the University, and to the various branches of the Church of Christ, all working under the encouragement and sympathy, but without any material support either from the University or from the State. Now, whether this is a good thing or an evil thing, whether it is better that the scope of the University should be narrowed, or whether it should be as wide as human nature itself, it is not for me to enquire. I venture to speak of the University here in respect of its contribution to the higher intellectual life of this community. Of course I am aware that University life gives attention to the physical as well as the mental powers. (Hear, hear.) I have no doubt it cultivates athletics—(cheers from the undergraduates)—but in this generation I am inclined to think that athletics can very well take care of themselves. (Cheers and dissent.) In my days the position of captain of the boat was not considered higher than that of Senior Wrangler, and we were not accustomed to regard a successful oarsman as if he was one of the greatest of benefactors to the human race. (Hear, hear, and “Oh, oh!”) Of course in those days we were benighted. (Laughter.) The young people are naturally wiser than their elders, and as a tribute to young Australians I may say that nothing has struck me more than the exceedingly affable and condescending manner in which they bear with their seniors. Therefore I ask them now to allow me indulgence in the remarks I make. (Cheers and laughter) I am inclined to think that our colonies are at a stage that makes the question of the higher life of the people one of peculiar interest. We are growing out of the struggles of material necessity, and may be in great danger of absorption in vulgar and material interests; and, therefore, an influence like that of the University, which teaches us that the mind

and the intellectual life are of more importance than the welfare of the body and of the material interests, is of greater moment than in an older and maturer civilization. (Hear, hear.) And looking at it not merely as a doctor of your University, but as a Bishop and a minister of Christ, I am inclined to think that even from the point of view from which I should regard it, it is almost impossible to exaggerate the importance of that high and intellectual influence that the University should exercise. (Hear, hear.) I suppose that the University exists for what is commonly called science, by which is meant that science which brings us into contact with the material world. Everybody knows what strides it has taken—how it has contributed to our material civilization, and subserved our higher civilization; but this science, bringing us as it does into contact with the material universe, must tend—at least to all who are willing to believe in a higher Being—to an indirect manifestation or revelation of the supreme absolute Power, call it what you will, which underlies this material universe, and gives it power and life; and believing that that ultimate and absolute Power will never be recognised as a mere abstraction or law, but that humanity will always be drawn to it, and accept it in the character of a personal God, I, as a minister of the Gospel, wish all possible godspeed to the advance of science; and although I know that in the process of gaining more knowledge there may be difficulties and bewilderments—the following of false lines which lead out of the true paths of knowledge and light—still I believe that the more science is cultivated the more it will lead us to the supreme truth, and bring out the revelation of God itself. (Cheers.) The University is a home of learning, and by that I mean that it practically provides a study of humanity. In the old days, in the Scotch Universities at least, the study of higher literature was called the study of humanity, and in the true sense of the word learning is not the study of the material universe, but the study of man. (Cheers.) We may study, for instance, the languages of man, but language is simply concrete mind; and the study of language is, therefore, the study of mind in that form. (Cheers.) We may study history, but as to what is of course a revelation of humanity. In other words, we may study all the literatures of the world, and they are an expression of the deepest and most undying thoughts of man. Hence I take learning to be in its largest sense the wide study of humanity, and holding as I do the old, old doctrine that humanity is in God, we go to the very abstraction, before which we all bow down, and hold that humanity appears in it as the image of God, and reflects the divine attributes: to use an old phrase, "Nature veils God, but man reveals Him." I again wish all possible godspeed to the growth of learning, and believe that that growth of learning will reveal God in humanity, and that the revelation—pardon me if I speak of the very central mystery of our religion—that the revelation will culminate in bringing forth the whole manifestation of the Godhead. Then again I suppose another object of a University is culture. In other words, the training of all the various faculties of the mind. Of course, gentlemen, your main business I know is training of the intellectual power. At the same time I hope you will never neglect the power called the æsthetic, the faculty of imagination; and

I think it is a very great honour to your University that it has so greatly led the way in respect to the Professorship of Music, in the cultivation on this side of the world of the highest and most popular form of art. This being the case, culture certainly bears upon the faculties of the human mind, and indirectly, unquestionably, upon even higher faculties than either the intellectual or æsthetic—for culture makes, or should make, what is called the gentleman, and the essence of the character of a gentleman is not intellectual, and is not æsthetic, but eminently moral. This being the case I rejoice to know that culture of the human faculties prepares the whole of humanity for that strange and mysterious dignity of being not an instrument, but a fellow worker with the Supreme Power. Once more, therefore, I desire above all things that members of this University will remember that the object of a University is not merely the discovery of a particular principle in science, and is not merely the accumulation of learning, but what is and has been called the culture and thorough training, disciplining, and stimulating of all the faculties of the human mind. I have known scientific men so utterly absorbed in one single branch of science that, as Darwin said of himself, "they were turning their minds into great machines," that they have really lost half their power and half the originating faculty of their nature. I have known men so impressed with their own learning that they were only able to remember, and not able to think or originate. Therefore I again say that the following of science and learning—culture in its true sense—is one of the highest objects of a University, and that is the reason, as I said, why I wish you to advance more and more and attain to the highest possible development. Of course in the first instance culture teaches men how to receive, how to appreciate, and how to assimilate, and, having that, it gives him that which is the highest privilege of man—I mean the power to originate. The man who discovers even the smallest branch of scientific truth, the man who brings out some forgotten treasure—these have it, and it is the highest principle of human learning. The man who in any respect helps to spread the power of culture is himself a great benefactor to the human race. It has been said that any man is a benefactor to the world who makes two ears of corn to grow where one grew before. I am rather inclined, ladies and gentlemen, to think that during the past year in South Australia you must have wished that you had a great many such benefactors. (Hear, hear, and laughter.) And if this be true in regard to the material advancement, then it is infinitely truer of the higher intellectual advancement, and I hope for all Australia that she and all her Universities in particular will not be content merely to imitate, but that they will develop amongst themselves some original power in literature and some original research in science. Already it has begun. The community is yet young, and perhaps for its youth it has done as much as might reasonably be expected of it. But as yet your original faculty in Australia is only in its infancy. This work the Universities should stimulate to the highest growth. Well, once more and I have done.

Another great object of a University is to enable the human mind to grasp philosophy in its largest and widest sense. This means, ultimately, I think, the discovery of not mere facts but the great laws and principles that underlie the facts of the human life. You know right well if you have studied even the elements of any form of science that whatever line of thought you proceed along you ultimately come to some final mysterious truth which is in it, and on which everything depends, and which you cannot comprehend and grasp in its entirety. This being the case with regard to all directions and branches of human philosophy, I believe that with the growth of right habits, of the thinking power of generalization, and even the originating power of what has been called scientific literature, mere imagination will bring us more and more face to face with that great question of what is the ultimate mystery which underlies all forces, and on which the whole province and whole existence and universe of being depends. And when we are brought face to face with that mystery I believe there is presented to the human mind this one great alternative—on the one side to acquiesce in what calls itself, and is known as, agnosticism; and which, as far as I can see, is acquiescing in intellectual indolence or in intellectual despair, bidding the human mind to cease to ask this question, which from the beginning it has asked, and with regard to which life is not worth living, if we find no answer to it. That I believe presents itself on the one side—a blank and dreary alternative as it seems to me, the presentation to the hungry soul of what Tennyson calls the vacant husk well meant for grain. On the other side you retain the positive knowledge that there is the great alternative of faith. In other words, the recognition of the infinite and eternal, with partial and yet certain knowledge, and resting upon that infinite and eternal power, so that through it we may know that truest knowledge and be filled with the fullness of God. Ladies and gentlemen, when that alternative is plainly presented to the human mind, then in the name of all the highest instincts and highest interests of humanity I have no doubt as to what the answer will be. I am glad, therefore, that through science, learning, and culture our Universities should lead us to the true philosophy, and they shall train the human mind to seek that great mysterious and ultimate question to which, as I believe, eighteen centuries of Christianity have supplied the true and ever-growing answer. Therefore it is that, not merely as a citizen, but as one who has taken the very deepest interest in all that concerns the welfare of this young growing Australian community; not merely as one who has from his earliest youth been engaged more or less in the task of studying and the task of teaching; not merely in the character of a minister of Christ and as a Bishop; but as one who is charged with a mission—unworthy as our frail humanity is of such a mission; as one who is charged with a mission to manifest God in and through the Lord Jesus Christ—I say in all these characters—and you must pardon me if I cannot speak on anything from other than a union of these characters—in other words, with the whole of my mind and heart, I say in respect of all these characters I earnestly wish godspeed—and mind I don't use the word in its conventional, but real sense—

word in any conventional, but real sense—
godspeed to this and all other Universities.
May they grow with the growth and
strengthen with the strength of these young
communities, and may they still fulfil, and so
far fulfil the idea of the ancient Universities
that they shall always teach the growth of
true humanity by the right harmony of in-
tellectual, of moral, and spiritual life. (Loud
cheers.)

The CHANCELLOR.—Your Excellency, my
Lords, ladies and gentlemen, on behalf of this
University, and also on behalf of this large
and distinguished assembly, I desire to
tender to His Lordship the Bishop of Sydney
our grateful thanks for the suggestive, pro-
found, and instructive address which he has
delivered. Not merely in his capacity of
Bishop of Sydney, but as a distinguished
citizen of Australia, and also as a member
of this University, we wish him farewell.
And I can assure him that he carries away
from Australia our best wishes, and that we
shall always watch his career with interest,
and rejoice in his happiness and success.
(Loud cheers.)

The proceedings then terminated.