

on Bishop Barry, and of hearing an address from him. It also enabled the University to lend additional interest to the occasion when his Excellency the Governor was to receive a similar honor. Both these distinguished graduates of other Universities were admitted by the Chancellor to the *ad eundem* degrees. The Governor is a Master of Arts of Cambridge, and his name will henceforth be added to the list of Masters on the roll of the local University. Bishop Barry is also a Cambridge man. But of the three black graces, Divinity, Law, and Medicine, the University of Adelaide recognises only the two latter. Consequently the Primate was admitted to the same degree in Law as had been conferred on him by the University of Oxford. These degrees were designated and will be known as "*ad eundem*." But we are sure we express only what must have been in the minds of nine-tenths of the assembly when we say that to our thinking they were rather degrees *honoris causâ*. His Excellency quoted a remark that the stimulating climate of South Australia has a tendency to produce *cacoethes loquendi*. Bishop Barry, upon whom the remark was fathered, has no recollection of having made it, and at all events has erased it from the tablets of his memory. Be that as it may, there is nothing to which a South Australian gathering looks forward with such keen anticipation, or it may be said exacts so rigorously, as a speech or an address from men whose words are worth treasuring. And those who were present and that larger audience for whom the press finds ears, are under a debt, first, in order of time, to the University authorities for securing addresses from the Governor and Bishop Barry; and, secondly, though first in order of merit, to those eminent personages for what they said. It is only about a month since his Excellency came amongst us. The speech he took occasion to make on being sworn in created an impression which each succeeding utterance has confirmed and strengthened. Other public speakers may be gifted with more fluency. There is just enough hesitancy on occasions in Lord Kintore's manner to show that he speaks not because he has to say something, but because he has something to say. There was not much scope for his Excellency to speak at length on Saturday evening. To a certain extent he effaced himself, feeling that others, like himself, would be anxious to hear the last words of Bishop Barry. But what Lord Kintore said was graceful and to the point. And the hope may be expressed that, without waiting of necessity for commemoration, he will choose, at no distant time, an opportunity of addressing the University and the public on some question which touches both.

It is but a few years since Dr. Barry was consecrated Bishop of Sydney, and his connection with Australia, at all events as a Bishop and Primate of the Australian Anglican Church, is now closed. In this relation those of his own communion best know the loss their church has sustained, one which they will have no easy task to supply. But Australians generally had come to regard Bishop Barry, as they had regarded Bishop Moorhouse, as something more than an Anglican bishop. John Bright once electrified a crowded audience by citing the old Puritan lines to ears which for the most part had never heard them—

There is on earth a yet diviner thing,
Veiled though it be, than Parliament or
King.

We do not seek to disparage the office of bishop. No doubt he who desireth it desireth a good work. But a man may

be something more than a bishop and none the less or the worse bishop for being so. Dr. Barry during the five years of his Australian residence has worked to assist in raising the moral, social, intellectual, and spiritual growth of Australian life. He has never thrown himself athwart the vigorous and liberal sentiments and aspirations of a young community. He has recognised that this is pre-eminently an enquiring age, and has never decried the spirit of it. He has been a citizen in the full sense in which citizenship was understood in Roman days and has so little been understood since. His address on Saturday evening was one of the main sources of attraction. Though the time available was limited, it was sufficient for the delivery of some pregnant thoughts and ideas which strike a wider circle than a merely academic one. Australian society is just now in a critical period of its growth. The days of the early struggle with nature have passed away, and with them have passed away the sturdy men and the strong simple characters who maintained the struggle. The present generation has succeeded to a heritage of secured possession and accumulated wealth. The danger, and it is patent enough, of the vulgarity of a plutocracy and of the worship of mere material wealth, is what menaces Australian character and tends to corrupt it. The antidote to this is culture. And this it is pre-eminently the work of a University to implant and promote. Inherited wealth without the traditions of public service which ennoble it, and without the family and social obligations attached to it in older states, is one of the most dangerous temptations. Nothing can compare with it in power to sap true manhood. A University can present a higher ideal and a higher standard by which to estimate the real value of things. Possibly a time may come when a sounder public opinion will recoil from placing a successful professional carman on as high a pedestal as a great philanthropist, warrior, or statesman.

Bishop Barry alluded, as he did on a previous occasion at greater length, to what at present is a lack in the University system of South Australia. The University is simply a teaching and an examining body. It can never as now constituted have the hold in after life on its members, nor can it exercise the influence which Universities have and exercise where the collegiate system is in force. There is no such bond possible of creation where there is no dining in the same hall, attending the same college chapel, and being a member of a collegiate family, so to speak. An Oxford or Cambridge man speaks of himself as a Balliol, a Christchurch, or a Trinity man, or a Johnian, proud of the corporation of which he was a member. And no doubt as the colony expands the collegiate system will in time spring up, and provide that training which no mere University can give. It was hardly to be expected, it certainly was not to be desired, that Bishop Barry would pass over without remark the connection between what we may, for convenience, term secular University education and spiritual education. However much Christian men may differ as to the means, they are all in agreement that spiritual education is the crown of the edifice. And though a University may hold itself, from a variety of causes, bound to take no cognisance of Biblical scholarship and theological teaching and lend no aid to them, it may none the less prepare the ground for considering the most momentous questions in a spirit of true, candid, honest criticism. The scepticism of the latter part of this