the world." That, he thought, was the sublimest example of all. That was what he meant by the making of character. On the one hand it was a comprehension of the truth of things, and on the other a comprehension of the laws of human nature. No reformation, either of the individual or the national character ever came as a revelation. Every reformation either came from the discovery of a new truth or the rediscovery of an old one. Life should be dedicated to the truth when discovered. The making of character did not come by mere intellectual illumination. In order to obtain moral effects the mind must have been morally trained. The professor spoke at length on the subject of ideas and actions, and emphasised the fact that any course of action consistently contemplated tended to become an action. "If we could look after our thoughts," he said, "our actions would look after themselves." The mind should be surrounded with a proper environment. The child should be brought up with a reverence from what was beautiful and noble and good. The main basis of life must be laid in childhood and youth, as character tended to get fixed soon, and a bad character turned the very occasions of goodness into the opposite. Once a character was formed it was almost hopeless to alter it, and most schemes of reform for bad men and women failed. Similarly, shorter hours of labor and better wages given to a vicious man only increased his power of indulgence. To make character man must set an example to the youth and continue his education. The tendency was to starve the inner nature. To make character they must have direct communion with the best in literature—some of the grand old wines of literature that grew mellow with age—and with music and art, and everything that was elevating and noble and dignified.

The Secret of True Greatness.

The professor concluded—It is an error to think that the beauty of the world will yield itself at any or every time, or to any or every person. Beauty is like truth, or even like moral worth; it comes only to the soul that is prepared. The sordid soul never really possesses the loveliness of cloud or sea or landscape. Men may render themselves incapable of responding to it. As Wordsworth wrote—

> The world is too much with us; late and soon
> Getting and spending we lay waste our powers,
> Little we see in nature that is ours.
> We have given our hearts away, a sordid boon.
> The sea that bares her bosom to the moon,
> The winds that will be howling at all hours,
> And are up gathered now like sleeping flowers,
> For this, for everything, we are out of tune,
> It moves us not.

If this quiet passivity, this peace and purity of spirit were rare and intermittent, even to the poet amid the speaking silence of the hills of Cumberland, and in his unhurried age, what shall we say of ourselves in this age? I find you here a young nation, with powers not yet defined, and possibilities not yet limited. The virgin peace of a vast continent wraps you all about. I wonder if to its solemn quietude there responds a complementary quietness in your soul, and deep answers unto deep? Your city sparkles like a gem under your clear skies, with all its defects a fair thing in the midst of loveliness. One wonders if at times you pause so that its beauty may pass into the soul, and saturate it with joy. I do not judge you, for I do not know. But one thing I do know, that no man and no nation was ever truly great which did not commune with the quiet of the world—sometimes by means of reflective thought, as in the East; sometimes by means of art, as in Greece and Florence; and more frequently by means of religion. Israel's greatest legislator was called forth from the land of Midian, where he tended sheep. The most picturesque figure among its prophets and reformers was a dweller among the mountains of Gilead. These men mustered their powers amongst the silences. Cromwell, who rode the wildest storm that ever broke over our hard-tried home—that other gem amidst the sea, the little England with the mighty heart—Cromwell had his times of quiet. And so had his unrivalled Ironsides. And most assuredly it cannot be well with you here, or with us at home, who are heirs to the still unexhausted inheritance of the stern virtues of the Puritan age, if we lose utterly this quietness of spirit; this solemn delight in deep communion, and the sense of the might and grandeur of the world, and of the mind of man which come therewith, and cannot come in any other way. Either through religion, or through art, and the wisest literature; or, better still, through all of them, we should, and must, hear the murmur of the deeper meaning of the world and of the life of man. Otherwise we cannot prosper.

Register Aug. 18th. 08.

PROFESSOR JONES ON IMPROVING THE WORLD.

"I believe in almost all cases if we would only present on the hearth an example of consistent appreciation of noble things, an atmosphere of reverence for that which is right, just, pure, sincere, humble, beautiful—present that in our conduct, and it is practically certain a child will grow that way. A child understands there should be habitual reverence towards what is noble. It is no use talking about goodness while at the same the child sees that the most intense interests of our lives circle around other things. That is a false atmosphere. The main basis of life must be laid in youth, for the character gets more or less fixed very soon. Once it is fixed it has such a power of alchemy that it converts everything into its own substance. It is difficult to do anything to a bad man, because the bad character once fixed turns the occasions of goodness into occasions of the opposite. While character is in the making we can do almost anything to bring out its latent powers; but when once formed it is almost hopeless to effect, for the environment is not only within, but within as an active agent. Schemes of reform when applied to depraved men and women not only fail, but aggravate the conditions they are intended to ameliorate. Charities only corrupt a thoroughly bad lot. The work you offer them only proves that they are unemployable. Shorter hours and increased wages are good things in most cases, but if you have a corrupt personality it gives renewed opportunities for indulgence. We pull down rookeries and disperse the inhabitants, and only spread the contagion. We build night shelters, as Gen. Booth has done, and thereby increase the facilities for a homeless life. Whatever opportunities you give to a bad will it asserts alchemic power and converts everything into its own substance. The main basis of an improved life must be laid in youth and by example. That is why we cannot take big strides in improving the world. The child learns by example, and the way to uplift the world is to set a better example."—Professor Henry Jones on Monday evening.

Advertiser Aug. 18th 08

Professor Jones.

Professor Henry Jones, the distinguished scholar, delivered his last lecture in Australia at the Adelaide University on Monday evening. To-day he will leave for Sydney, and in order to see something of Australian pastoral life he has accepted an invitation to spend a fortnight on one of the large New South Wales sheep stations. Afterwards he will sail for Vancouver by the steamer Mararoa. Professor Jones will deliver very few lectures in Canada, as he is anxious to get back to his work at the Glasgow University by November. In wishing him "God speed" after his lecture last night, Professor Mitchell spoke of his presence in this city as "a source of enlightenment and inspiration," not only to those who heard him speak in public, but to all the professors of the University whose fortune it had been to be drawn into the closest contact with him. Dr. Mitchell quoted from a letter from one of his brother professors, who, not being able to be present himself, wrote of his delight in his association with Professor Jones, and added:—"The symposium of Saturday night was worthy of Athens at her best."

Advertiser Aug. 18/08

PROFESSOR JONES' FAREWELL.

In replying to a vote of thanks (proposed by Professor Mitchell) for his lecture at the University on Monday evening Professor Jones said:—"This is a great experience for me, this first escape from Europe. If I were a younger man I would willingly stay with you and share your fate and your splendid opportunities. But do not forget to make the most of the ideal elements of life. No nation ever did anything great simply because it had a large territory. Palestine is a strip of land on the shores of the Mediterranean, and Greece but a mere handful of islands. I wish you, if only out of gratitude, for your kindness to me, every prosperity, and I am sure that will come if you make it your first business to bring out the noblest powers of human nature."

Register, August 19th. 08

THE ANATOMY ACT.

In the Legislative Council on Tuesday the Chief Secretary (Hon. A. A. Kirkpatrick), in reply to the Hon. G. Brookman, said it was the intention of the Government to bring in an amendment of the Anatomy Act so as to make it punishable to illegally take possession of the body of a deceased person, or to mutilate the body of a deceased person, except as provided by the Act.

Register Aug 21st. 08.

AUSTRALIAN SOLAR OBSERVATORY.

Capt. Muirhead Collins, C.M.G., has supplied to The Standard of Empire the following particulars with regard to the proposed solar observatory in Australia:—"The scheme is receiving substantial private support. In addition to the promise of a telescope (a 6-in. Grubb equatorial refractor) from the trustees of the estate of the late Lord Farnham, Dr. W. Geoffrey Duffield, of the Physical Laboratories, Manchester University, has received from Mr. Frank K. McClean the offer of £500 towards the purchase of a large spectroheliograph, on condition that an additional sum of £1,000 be privately subscribed towards the same piece of apparatus. Mr. McClean recently led a successful expedition to Flint Island, in the Pacific, one of the two islands from which the eclipse of January 3 was visible. He was the only astronomer from Great Britain to observe this eclipse, his enthusiasm leading him to charter a steamer from Auckland to Tahiti and thence to Flint Island. By his invitation several astronomers from Australia and New Zealand were enabled to witness the eclipse; so his support of the project to found an observatory is not his first service to Australian astronomical science. Having recently passed through the Commonwealth, Mr. McClean's opinion that the South Australian climate is probably most suitable for solar work will be valuable to the selectors of the site. He supports the view that the proposed observatory should preferably not be situated too close to a large town, though it should be in close touch with some such centre of learning as the Adelaide University, with which the Royal Society has suggested its affiliation. The spectroheliograph, which is considered the first desideratum in the equipment of such an observatory, is an instrument which photographs the solar surface in light emitted by one particular element at a time, and this enables the sun's disc to be mapped out in areas corresponding to the distribution of the different elements upon it. For example, if it be required to find the distribution of the vapour of iron upon the sun's surface, it is possible to take photographs in that particular kind of light emitted by incandescent iron vapour and to

over