

Register
September 29th 1914

—Free, Compulsory, and Secular.—

They must know that the State up till now had stood firmly to three main principles regarding the education system—free, compulsory, and secular. The word "secular" had carried in the minds of most people the connotation of no State aid to religion. That principle had been attacked from two sides—by those who wished to introduce religious teaching, or Bible-reading, which was its modified expression, and by others who desired to get a capitation grant for private schools. He did not think, speaking for himself, that was the sentiment of the community. Indeed, he did not think from his enquiries and investigation the people were prepared to depart from any one of those three great principles. So soon as a favourable opportunity presented itself for taking up the Education Bill again the Government would be pleased to give the fullest consideration to the representations which the deputation had been good enough to put before him.

—Scholarships.—

A Deputationist—Regarding our request respecting scholarships, a good deal might be done by regulation.

Premier—That point was concerning the extension of exhibitions or bursaries to private schools. The matter of exhibitions was before him. He had given it a good deal of consideration, and he was not averse, nor did he think his colleagues would be, to throwing open the whole of the scholarships to full public competition. (Applause.) That was based on the ground that anything which extended beyond the primary system of education, given in the way of prizes, or something of that kind, should become a reward of merit, and that being the case, those prizes should be open to all who could and would compete for them. It was in that frame of mind that the Government would consider the new regulations.

Hon. L. O'Loughlin—I think, Mr. Premier, you were the first Minister to throw them open.

Mr. Denny—I think you will have the whole House supporting you.

Hon. L. O'Loughlin—It seems a fair proposal.

—Admiration for Private Schools.—

The Premier said he had the greatest admiration for the work done by the private schools of the State, whether of the denomination represented that morning, of the Lutheran Church, or of the Church of England. They were all doing great auxiliary service to the State system, and when it came to awarding prizes they should be open to all.

—Medical Inspection.—

In reply to Archdeacon O'Neill, the Premier promised to consider the matter of having the children at private schools examined by the State medical officers who visited the public schools.

The Advertiser
October 1st 1914

Lady Galway will attend a lecture to be given at the University this afternoon by Professor G. Elliot Smith. Lady Galway and Miss D'Erlanger were present at the Vongergraph Picture Theatre last night.

Thurston

October 1st 1914

FEEDING THE HEAD.

There was much that was interesting in the lecture delivered by Dr. G. Elliott Smith at the Adelaide University last night on ancient burial customs. In introducing the lecturer his Excellency the Governor, who presided, said probably some of them knew Dr. Elliott Smith. He was an Australian. Among other things, he was vice-president of the Royal Society of England, a hall-mark which they would all envy. He had been in the chair of anatomy at the University of Cairo, and was one of the leading Egyptologists of the day. Personally, he did not know much about burial customs, which were very dull in these days. When he had been in Southern Nigeria it had been a custom of the natives to bury with their dead certain implements, wearing apparel, or chattels, which it was considered would be useful to them in their journeyings. Further up country, when chiefs were buried, there was a practice—which the British had had to put a stop to—of putting in the grave alive a retinue of slaves in order that the deceased might in the next world have an escort befitting his rank. In his lecture, Dr. Elliott Smith stated that even to-day in Southern Nigeria the Egyptian method of embalming the dead was practised. Later, his Excellency the Governor referred to the death of a notorious chief in that country who had died in prison, where he had been placed at his orders, for some crime. The followers of the "great man," after a journey of 300 miles, made a request that they should at least be given his head, as the surrounding tribes were ridiculing them concerning the report of the death and the absence of proof of it. The head was forthwith given. On the voyage from the place it was put in a box. One night he noticed standing near to it a glass of water and some food. He asked what it meant. The reply was that it had been put there for the spirit of the deceased. It was very interesting, concluded Sir Henry, seeing that the rest of the body was 300 miles away.

The Register

October 1st 1914

"DULL CUSTOMS."

His Excellency the Governor presided at a lecture given by Dr. G. Elliot Smith at the University of Adelaide last night, on the subject of "Ancient Egyptian mummies and burial customs." Sir Henry said he had very great pleasure in introducing the lecturer. Probably some of them knew Dr. Elliot Smith. He was an Australian. Among other things, he was Vice-President of the Royal Society of England, a hallmark which they would all envy. He had been in the Chair of Anatomy at the University of Cairo, and was one of the leading Egyptologists of the day. Personally, he (Sir Henry) did not know much about burial customs, which were very dull in these days. (Laughter.) When he had been in Southern Nigeria it had been a custom of the natives to bury with their dead certain implements, wearing apparel, or chattels, which it was considered would be useful to them in their journeyings. Further up country, when chiefs were buried there was a practice—which the British had had to put a stop to—of putting in the grave alive a retinue of slaves in order that the deceased might in the next world have an escort befitting his rank. (Laughter.) In his lecture, Dr. Elliot Smith stated that even to-day in Southern Nigeria the Egyptian method of embalming the dead was practised. Later His Excellency the Governor referred to the death of a notorious chief in that country, who had died in prison, where he had been placed at his orders for some crime. The followers of the "great man," after a journey of 300 miles, made a request that they should at least be given his head, as the surrounding tribes were ridiculing them concerning the report of the death and the absence of proof of it. The head was forthwith given. On the voyage from the place it was put in a box. One night he noticed standing near to it a glass of water and some food. He asked what it meant. The reply was that it had been put there for the spirit of the deceased. It was very interesting, concluded Sir Henry, seeing that the rest of the body was 300 miles away. (Laughter.)

The Register
October 1st 1914

BURLIAL CUSTOMS.

EGYPT AND ITS INFLUENCE.

Professor G. Elliott Smith, M.D., D.Sc., F.R.S., before a large audience at the University of Adelaide on Wednesday evening, gave a lecture, entitled "Ancient Egyptian mummies and burial customs." His Excellency the Governor presided. The speaker, who is professor of anatomy in the University of Manchester and Vice-President of the Royal Society of England, was accorded a hearty reception. He said that when in the chair of anatomy at the University of Cairo, he had been asked to give information to archeologists digging in various parts of Egypt. During the nine years he was there he had come into contact with many mummies, and got such an insight into archeology as fell to the lot of but few men. Ultimately he was asked to unwrap and write the catalogue of the royal mummies now in the Cairo Museum. The question of mummification had always had a fascination for tourists in that country. Among the first of them was Herodotus, who went there four centuries before the Christian era. They knew fairly well what circumstances had largely forced the Egyptians to adopt the practice, the study of which, and the burial customs, enabled students to trace the cultural influences which had brought the present-day civilization. In the earliest times implements and chattels, and later food, were interred with the corpses. The preservation of the body in some cases in the hot, dry sand, was extraordinary. In one mummy, more than 60 centuries old, the skin was found to be still visible. It was contended then that the preservation of the actual condition of the body was necessary to the attainment of afterlife. That led to aggrandisement of the tombs, regarding the construction of masonry walls and in other ways, for the greater protection of the occupants. The Egyptians regarded the grave as only the house of the dead, and believed that the soul went in and out about the world. That belief was proved by recent discoveries and the early writings of the people. The tomb always faced the river, which was regarded as the source of life. Two distinctive types of graves eventuated—one for royalty and the other for the general people. He described the various methods of embalming and the success which had been attained in each. The embalmers had two chief objects—one to preserve the actual tissues of the body, and the other to retain or restore the actual form and features of the persons. The embalming art reached its most successful period about 1,000 B.C., after which time less and less care was devoted to the body itself, and more and more attention to the decoration of the exterior of the mummy and the coffin in which it was placed. The greatest distance which he had discovered the Egyptian methods outside of that country was in Australasia. In the Torres Straits and in Queensland, as well as in some places in New Zealand, the natives exercised treatment of the corpses which was meaningless to them, but full of meaning in connection with the study of Egyptian mummies. Those practices could not have originated independently one from the other, but must have been copied by the aborigines concerned in Australasia from the Nile country. In Southern Nigeria and Uganda the process of mummification in operation in Egypt 2,000 B.C. was even now practised.

On the motion of Professor Stirling, C.M.G., seconded by Professor Rennie, Dr. Elliott Smith was cordially thanked for his "instructive, interesting, and illuminative address."

The Daily Herald
October 2nd 1914

LECTURE ON ECONOMIC HISTORY.

This afternoon Acting-Professor Portus will deliver the fifth of his series of lectures on "Economic History." He will outline the steps by which England captured her foreign trade and developed it. He will also indicate the influence of capital as a new force in England's economic development, especially dealing with the rise of the joint-stock principle in the formation of the great trading companies.