

the jubilee of the University of Adelaide was conducted at St. Peter's Cathedral on Sunday afternoon. The Cathedral was full long before the time arranged for the marshalling of the procession, but a large number of people waited outside to view the pageant of representatives of the University and the Cathedral choir and clergy. The procession formed a short distance from the Cathedral, and led by the Chancellor of the University (the Chief Justice, Sir George J. R. Murray, who was preceded by the mace-bearer (Mr. K. H. Boycott), marched to the altar.

The robes of the professors of the various faculties lent rich coloring to the procession which was an inspiring sight as the combined leaders of intellectual thought and representatives of the church entered the Cathedral for the mutual purpose of expressing gratitude and thanksgiving for the fifty years of progressive work experienced by the University.

Behind the Chancellor came the Vice-Chancellor (Professor William Mitchell), and members of the Council of the University, the Registrar (Mr. F. W. Farley), representatives of Universities of Australia and other parts of the British Empire, including Sir Wm. Cullen (Chancellor of the Sydney University) and Sir John McFarland (Chancellor of the Melbourne University), professors and lecturers of the University, and members of the Senate, and graduates of the University, arrayed in order of precedence, the doctors being followed by the masters and the bachelors. The vergers and cross-bearer, were then followed by the choir and clergy in order of seniority, honorary canons of the Cathedral, members of the dean and chapter, the Archdeacon of Adelaide (Rev. J. S. Moyes), Canons Jose and Murphy, the Bishop (Right Rev. Dr. A. N. Thomas), and his chaplains.

While the procession slowly entered the Cathedral and passed down the aisle, the organist (Mr. J. M. Dunn), played "March from Scipio" (Handel), and "Choral song" (S. S. Wesley). Upon the entrance of the choir and clergy the congregation stood and joined in the singing of "Praise my soul, the King of Heaven." After the recital of the Apostles' Creed, and the offering of a prayer by the precentor, the Chancellor (Sir George Murray), read the first lesson which was taken from Ecclesiasticus xiv., 1-15.

The singing of Psalm 100 was followed by the reading of the second lesson by the president of the Council of Churches (Dr. J. R. Wilton), who is Elder Professor of Mathematics at the University. The beautiful rendering of the anthem, "O, where shall wisdom be found?" preceded the Bidding Prayer, offered by the Bishop. This prayer included the following:—"Let us also praise God for all our benefactors and founders, for Sir Walter Hughes and Sir Thomas Elder; for John Howard Angus, Robert Barr Smith, and Peter Waite; for Jane and George Marks, Violet Laura Simpson, and Alice Keith Sheridan; for Sir Richard Hanson, Bishop Augustus Short, and Sir Samuel Way, former chancellors of the University; for the Rev. William Roby Fletcher, Archdeacon George Henry Farr, John Anderson Hartley, and Dr. William Barlow, former Vice-Chancellors; for the Rev. James Lyall and Dr. James Jefferis; for Sir Langdon Bonython and Elizabeth Jury; and for all others by whose help the University has been established and the cause of learning fostered."

The Bishop took for his text, "Who is sufficient for these things?" (2 Corinthians, 2, 16), and "Our Sufficiency is of God" (2 Corinthians, 3, 5). These were the words of a universal man, speaking across 19 centuries to a universal audience in their cathedral that day. For St. Paul had been educated at Tarsus, one of the chief literary centres of the world of that day, and at Tarsus, where he had sat at the feet of the most famous teachers of his age. And to his intellectual equipment he had added the fearless faith of a follower of the Christ. Those were the early days of Christianity. Paul had heard and responded to the call to a great and difficult adventure—to turn the world upside down, to build a new world, to start a new tradition. Nineteen hundred years had passed, and the world had been turned upside down. There was a call to-day to at least as great and as difficult an adventure, which was nothing less than to build a new world again, and to start a new tradition, for the old had failed. To whom could they turn for the rebuilding of the world? Many of their best, many of those who would naturally have been their leaders to-day had been cut off in the war. The call came to the youth, who were left to carry on the work for which others died, to grasp the opportunities to their hand, and do their best to rebuild the world for God. Civilization had come near to breaking down, and, to save the future, lives were needed as well as deaths, strong, pure, good, and noble lives, the best that the manhood and womanhood of their State could give. On that memorable occasion, when they gathered to give thanks to God for the jubilee of their University, to thank Him for the many great and generous gifts that had been made, for work accomplished, for wonderful growth and development during the 50 years, for high traditions and noble aims, for lofty vision and successful achievement; when they commemorated their founders and benefactors, living and departed, in gratitude for their far-sighted generosity, for the inspiration of their example, rather than dwell upon the greatness of the past he would visualize the greatness of the future and the greatness of

the task which belonged to a University, and which he feared not that their University would shirk, of guiding the lives of their youth, equipping them for the battle of life, training and inspiring them to respond worthily to the call of which he had spoken. Youth was always ready for the great and difficult adventure. Yet even those, he thought, who like John Shand in Barrie's charming play, considered themselves to be "strong men," as they realised at all the greatness of the demand would be inclined to say with St. Paul, "Who is sufficient for these things?" The task of rebuilding a world called for many hands and many minds. It was a greater work than fighting; it was harder, less heroic, and it cost more and took longer to build up than to pull down.

The world looked naturally and rightly to their Universities to take the lead. The University was the guide of their young lives and was of immense importance for all posts. To the University they should look for ministers, teachers, civil servants, for leaders, and for governors of every kind. They should expect the best; the opportunities were grand they they were legion. How would the University teachers and students answer their expectations? Would it help them to the great things? Would it produce the men and women qualified and able to build Jerusalem, to build that new world, to start that new and nobler tradition "here in Australia's sunny land?" He referred to the remarkable change wrought in the lives of Francis Xavier, the student in a Paris University, and Ignatius Loyola, his friend, by the entrance of the Christian enthusiasm. The story of that conversion had its message for student and teacher too. Where else but in a great University should the keenest and best instruments for a great movement be found? There was the enthusiasm and the chivalry and the malleability of youth. There was the quick intellect, the keen interest and the bodily vigor, the attractive grace and hopeful temperament, all the gifts and endowments which, duly directed and consecrated, went to make up the heroic reformers of abuses, the fearless preachers of righteousness. It was for the teacher to discover and direct; it was for the student to offer the gift. A University was sometimes far greater than an emporium of knowledge or an academy of teaching. Its nobler function was to arouse, uplift, inspire. Its professors and lecturers had in their hands the moulding of the generations to come. More knowledge and teaching ability were not enough. The character and personality of the man counted. Education dealt, not with any one part of man, but with the whole man, body, mind, and spirit. A one-sided education damaged by its neglect what it refused to care for. Surely the time would come when the University would desire to recognise God and to be recognised by God. Surely the time would come when a theological faculty would be founded in Adelaide as in other great Universities? Surely the time was not far distant when other colleges of similar ideals would take their place with St. Mark's College in the life and work of the University. Their sufficiency was of God.

The congregation joined in the singing of "Praise to the holiest in the height," and the beautiful voices of the choir were then heard in Handel's "Hallelujah chorus." As the procession left the Cathedral the hymn, "Praise the Lord, ye heavens, adore Him," was sung.

OTHER SERVICES.

In addition to the principal thanksgiving service at St. Peter's Cathedral services were conducted by Congregational, Presbyterian, and Roman Catholic Churches in the city and suburbs on Sunday.

The University and the Community.

Speaking at the Stow Memorial Church on "The University and the Community," the Rev. G. H. Wright, M.A., said a university should exist for more than the imparting of instruction. However it might promote education and research, and qualify its students for the callings of life, its great function was to fit them rightly to live. This depended on right thinking, right feeling, and right things, the more it enabled them to get at the truth of things, the more it helped them to live rightly. Science, increasing their knowledge of the physical universe, and of man himself, was promoting this end. The study of the best in ancient and modern literature, through which they felt the impact of great personality, trained the emotions. The need to harness their knowledge to the tasks and problems of life educated the will. In serving man through its inspiration and its refutation of error, a university fulfilled the law of its being. Its spirit might be degraded by those who sought its aid only to win preferment in some profession; such never possessed its best gifts. These came through the wider interest which dedicated all knowledge to the enriching of human life, and through the purpose which marshalled the interests of many subjects into the service of a common aim. The specialist should wholeheartedly work in his own field, yet remember that other fields were making their contribution. So the philosopher learned from science and the scientist if he would complete his estimate of life, looked beyond the boundaries of his particular interest. Thus the university could refresh man's life with many streams

of knowledge, and co-operating to enrich and unify it. Science enriched it through the conquest of nature, and the revelation of the marvels of the universe banished olden errors. Literature and music gave fresh impulses to the spirit of man. History enlarged and philosophy deepened the values of existence; economics more and more revealed that they belonged to a commonwealth of the race. Even as the old seer, brooding over what the inner voice said to him, learned that his mission was to help his fellows, so those who listened to truth to-day, as it spoke in varied tongues, put new power into life, and made it nobler and more beautiful. Their own university, he believed, was in that way making its contribution to the community. At the years went on it would reach out to an ampler fulfilment of the ideal of education. Colleges would come into existence offering the corporate life which broadened a student's outlook. The University would increase its usefulness as a centre of enlightenment and stimulus to the community by making its education open to all who could profit by it. Through movements like the Workers' Educational Association it would go out to those who could not come to it. Speaking as a Christian minister, he claimed all this for religion. Whatever his creed, the University man, actuated by this ideal of service, whether aware of it or not, was serving God. Whatever his name for the Supreme Power, in so serving it he was serving the highest. There were many books of revelation, and the truth came through them all. Science must lead to nobler conceptions of God; medicine and research made more potent the compassion of the Great Physician; history clarified the story of man's response or rejection to the Divine vision, and philosophy, pondering on the wonders without and the value within man, enhanced the majesty at the heart of things. They were all servants of God; behind their activities stood the eternal temple of vision. Every student who graduated had more or less the tongue of the learned; his value to the community would depend on whether this ideal of service, the desire to realise a better life for mankind—the Kingdom of God he himself preferred to call it—so kindled his knowledge that thought and work became sacramental. All right knowledge came from the Divine wisdom. If the old truths went they but made way for greater truths. What was vital in religion would never die. The more they solved the mysteries of the visible world, the greater became the mysteries of the invisible. The more man probed into himself, the higher and deeper would his wonder be. Through all their thinking and living God went at last confirm the truth, goodness, and beauty God had bidden man to seek. Whatever his calling, every student worthy the name carried with him through life that spirit.

At St. Francis Xavier's Cathedral.

On Sunday night, at St. Francis Xavier's Cathedral, the Jubilee of the University was celebrated by a procession, which was headed by Professor Darnley Naylor and the Director of Education (Mr. W. T. McCoy), representing the Council of the University.

The Rev. Father Murphy, in a discourse on the work of a university, took as his text, "Let your light shine before men," Matthew v., 16. He said that half a century might seem a short period in a long-lived institution like a university. In the lives of many of their established homes of learning, whose representatives were with them in Adelaide, it undoubtedly was. Yet the earlier years of every university were apt to be years of anxiety and struggle, with alternations of hopefulness and disappointment, with brilliant dreams and sobering realities. The University of Adelaide had not been spared these chastening and strengthening trials; and to-day a host of universities throughout the world united in honoring her fiftieth birthday. Years ago she was tiny and puny; her field of intellectual adventure was small and stunted; her students a handful, her resources scant, but her heart was big and her courage strong. She had outgrown her limitations; had flung far back her intellectual boundaries, had built herself splendid halls, and drawn students to crowd them; had had the privilege of being a pioneer in more than one sphere of university advance, and had won for herself an assured repute in the world of learning, not merely by the extent of her activities, but by the depth and vision of her achievements. The city of Adelaide rejoiced in the happy growth; the friends of learning rejoiced with her; and those who came from other homes of learning were glad to add their small tribute of appreciation. They all wished the University of Adelaide many another half century of ever growing usefulness to the city, the State, Commonwealth, and the world.

In that general rejoicing, the Catholics of South Australia were fully entitled to share. It was their proud privilege to have given to the University some of the most gifted of her alumni. Their names could be seen in the records of her schools—schools of Medicine, of Arts, of Dentistry, of Laws, of Engineering. It was the earnest hope of those who had their welfare most at heart, that the coming years would show their growing interest in the University, and that another half-century would enrich the State with many other highly qualified Catholic men and women. The University itself had thought well to honor the occasion and the gathering of

Catholics. I had sent as its official representative a member of its council, a distinguished scholar, Professor Darnley Naylor, of the School of the Humanities. They should like to assure the University authorities that they appreciated and were grateful for the gracious and courteous acknowledgement of Catholics' services to the University of Adelaide. It was well to remember that in the days when the bulk of Europe stood divided in religious allegiance, when the Catholic Church was more powerful than it was to-day, the same church was a mighty force in building, organising, and endowing universities. Under her patronage and active interest, those pioneer experiments were made—made as a rule by her own bishops or popes.

There was one supreme debt which they owed, both to the University and to their fellow Catholics—the debt of staunch fidelity to their religion, its principles and convictions. All that was best and most thoughtful in the community expected them to be sterling Catholics. A university was a great training ground; in its halls and on its rostra were gathered together all shades of temperament and conviction. But a university was not, nor was it intended to be, a nursery. In the large freedom of its life (alike social and intellectual), in the delicate and intangible influence of environment, lurked perils peculiarly its own. They were perils common to universities the world over, common to every century of university life and activity. Yet commoner and more obvious, as was surely natural, when a relatively small group of its members held views (whether in ethics, or morals, or religion) with which their fellows found it impossible to agree. The university was grateful to its benefactors; it would be ungracious to be unmindful. Yet prominent among their number stood those whose upright characters and splendid lives brought undying glory to their Alma Mater. Was it not in the great funeral speech that Pericles reminded his countrymen that a citizen's noblest memorial was not engraved in stone or marble, but in the indelible memory that his career carved on the hearts of his fellow citizens? They were proud of their University; their pride was well founded. They should make their University and their fellow men proud of them. No university could be proud of one who, with a record of centuries, was not proud of himself.

University and the Bible.

At the Flinders-street Presbyterian Church a service commemorating the jubilee of the University was held on Sunday evening.

The Rev. Dr. Davidson, after giving a short sketch of the founding of the University, and calling attention to the jubilee celebrations, spoke of the function of a university. He said an unused brain or an untrained mind, or an untrained moral faculty, was of no use in the world. These things were worse than useless; they were a source of danger and destruction. The function of a university was to discover what faculties a young man or woman had, and to put them in working possession of them. The seal of the University of Adelaide represented the Southern Cross, with the open Bible beneath; and its legend was "Sub Cruce Lumen." At fitting motto for such a great institution—light for the mind and soul and spirit. That was true education; the training of the mind for the practical purposes of life, the training of the moral sentiment for right conduct, and the training of the spirit of man for God. There were those who thought that through the increasing growth of scientific knowledge they could afford to shut the Bible; but the founders of the University had a larger vision. To their view the Bible was always to remain an open book, which meant that the Christian religion would never have cause to be alarmed at the progress of knowledge. Knowledge was power; power over nature, but not power over themselves. For a man to control and guide the impulses and passions which were the dynamics of his nature, something more than intellectual culture was required. The Greeks were the most intellectual people of the ancient world, but they lost their high place through festering corruption. The Romans, so strong and law-loving, went down for want of inward moral and spiritual tension. And so to-day. For a man to hold commerce with the stars did not render him secure from clouds of earth-born passion; a knowledge of protons and electrons was quite compatible with a low moral sense; and science was not undisturbed by jealousies and servile tempers. It was therefore a strange illusion to seek redemption from the ailments of civilisation behind the ramparts of mental culture. Only in the religion which opened man's life to God, and released the capacities of his spiritual nature, could redemption be found. They were grateful that the seal of the University made that quite plain, "Under the Cross there is Light."

The Church and Education.

The Rev. G. O'Neill, who represents the National University of Ireland, was the preacher at St. Ignatius's Church, Norwood, on Sunday. He spoke of the right ordering of knowledge, wisdom, and art towards the fulfilling of the Divine purpose. Man must make God and not his own glory or satisfaction the end of his studies and labors. His sole end on earth was to glorify God and save his soul, and those of others, in God. It was idolatry to worship art for art's sake. To venerate science was the key to all knowledge, and to treat literature as untrammelled by the moral law. But wisdom, rightly sub-