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 prayer by the Precentor, the Chancellor (Sir George Murray) read the first lesson from Ecclesiasticus xliv. 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 by the Cathedral Choir of the anthem, "O, where shall wisdom be found?" preceded the Bidding Prayer, which was offered by the Bishop.

Bishop's Sermon.

The Bishop of Adelaide (Right Rev. Dr. Thomas) took for his text, "Who is sufficient for these things?" (2 Cor. ii., 16), and "Our sufficiency is of God" (2 Cor. iii. 5). He said that they were the words of a universal man, speaking across the 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 his time, and he had sat at the feet of the most famous teachers of his age. To his intellectual equipment he added the fearless faith of a follower of 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 one 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.

Call to Youth.

The call had come to the youth who were left, to carry on the work for which others had died; to grasp the opportunities to their land and to do their best to rebuild the world for God. Civilization had come near to breaking down. 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 the 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 commemorate 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; the greatness of the task which belonged to a university. He feared not that their university would shirk the task of guilding the lives of youth, equipping them for the battle of life, training and inspiring them to respond worthily to the call of which he had spoken.

Rebuilding the World.

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 "strong men," as they realized 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, and they were legion. How would the university 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 to the Christian enthusiasm.

Personality of Men.

The story of that conversion had its message for student and teacher, too. Where 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 vigour; 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 something 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 generation to come. Mere 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 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 congregation sang "Praise the Lord, ye heavens, adore Him." At the conclusion of the service Mr. Dunn gave a fine rendering of the glorious "War march of the priests," from Mendelssohn's oratorio, "Athalie."

The quintet which sang the opening solo in the anthem, "O where shall wisdom be found?" (composed by Dr. Boyce about 1730) were:—First sopranos, Masters Alan Phillips, Allen Miers, Sydney Gosling; second sopranos, Masters John Hodge and Clarence Gosling; tenor, Mr. W. F. Noffke; alto, Mr. K. Beckwith; bass, Mr. Hector McDonald. The trio in the anthem was sung by Mr. W. F. Noffke, Mr. K. Beckwith, and Mr. Hector McDonald.

ROMAN CATHOLIC CELEBRATION.

REV. J. M. MURPHY'S ADDRESS.

An address on the jubilee celebration of the University of Adelaide was delivered at the Cathedral of St. Francis Xavier, Wakefield street, on Sunday night by the Rev. J. M. Murphy, S.J.

He 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 undoubtely 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 honouring 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.

Gifted Roman Catholics.

The Rev. Murphy said that 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 honour the occasion and the gathering of Catholics. It 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 acknowledgment of Catholic services to the University of Adelaide. It was well to remember that in the days when the bulk of Europe stood undivided in religious allegiance, when the Catholic Church was more powerful than it was to-day, the same church was a mighty force in founding, organizing, and endowing universities. Under her patronage and active interest, those pioneer experiments were made—made as a rule by her own bishops or popes.

Not a Nursery.

The preacher went on to say that there was one supreme debt which they owed, both to the University and to their fellow-Catholics—the debt of stanch 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.

SERVICE AT ST. IGNATIUS'S.

The Rev. J. O'Neill, S.J., M.A. (who represents the National University of Ireland) preached on Sunday morning at St. Ignatius's Church, Norwood, on the right ordering of human knowledge, wisdom, and art, toward the fulfilling of the Divine purposes. Man, he said, must make God, and not his own glory or satisfaction, the end of his studies and labours. His sole destination on earth was to glorify God and save his soul with those of others in God. It was idolatory to worship art for art's sake, to venerate science as the key to all knowledge, to treat literature as untramelled by the moral law. But wisdom, rightly subordinated by Divine law, was loved and cherished by God. Solomon had pleased God by his choice of wisdom before material goods. During the centuries of the church's existence, a long succession of great men had sanctified great natural gifts and profound learning by combining them with supernatural lights. The patient labours of monks had saved the remnants of ancient civilization and raised Europe out of barbarism. The medieval church had been the nursing mother of universities. Up to A.D. 1500 some 80 universities had been founded in Europe by Papal (or occasionally royal) charter, during ages when the population of Europe was not equal to that of France at the present day, and not six times that of Australia. Were Australia now as well provided with such institutions as medieval Europe, her provision would be far richer than it is. By the year 1623 Roman Catholic Spanish America could boast of eight or nine universities; in that year was founded Harvard, the first established by English Protestantism, and not until 70 years later came the second—Yale. In Europe ancient foundations had often been ruthlessly pillaged and destroyed; and false liberalism and false nationalism had tried to draw education farther and farther from the lines of Roman Catholic tradition. The preacher quoted a long passage from The Times, declaring that this revolt had gone too far, that the Papacy had been splendidly and beneficially active in furthering education, and that the Papal conception of unity in education needed to be revived to-day. The world, he concluded, must return to Christ, to the one fold of the one Shepherd, if it were not to sink back into darkness and barbarism.

ADDRESS BY REV. G. H. WRIGHT.

Speaking last night at the Stow Memorial Church on "The University and the community," the Rev. G. H. Wright, M.A., said that 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. That depended on right thinking, right feeling, and right willing. 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 that 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. Thus the University, through its members, neared that vision of the function of teaching which an old prophet held. 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. Those 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 would refresh man's life with many streams of knowledge, all 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 we 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. As 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.

Ideals of Service.

Speaking as a Christian minister, continued Mr. Wright, he claimed all that for religion. Whatever his creed, the University man actuated by that ideal of service, whether aware of it or not, was serving God. What ever 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 make more potent the compassion of the Great Physician, history clarify the story of man's response or rejection to the divine vision, and philosophy, pondering on the wonders without and the values within man, enhance 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 realize 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 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 on His way, and every revelation would 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. In so far as a university cultivated that, the spirit of the endless search, and in so far as it called men and women to dedicate their lives to the vision of "joy in widest commonality spread," did it serve man and God, and fulfil the highest law of its being.

FLINDERS STREET PRESBYTERIAN CHURCH.

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, at the Flinders Street Presbyterian Church on Sunday evening. He said that an unused brain or an uninstructed mind, or an untrained moral faculty was of no use to the world. Those things were worse than useless; they were a source of of danger and destruction. The function of a University was to discover what faculties a young man possesed, 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 lgend was "Sub Cruce Lumen"—a fitting motto for such a great institution and light for the mind and soul and spirit. That was true education. 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. They were grateful that the seal of the University made it quite plain that "under the cross there is light."

VIEWS OF VISITORS.

OBSERVATIONS BY SIR JOHN MACFARLAND.

Among the notable visitors attending the jubilee celebrations of the University of Adelaide is Sir John MacFarland