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### UNIVERSITY EXTENSION LECTURES.

Professor Darnley Naylor will this evening conclude his course of extension lectures upon Euripides. He will treat of the play entitled "The Bacchae," which was recited by Miss Dorothea Spinney last year in the beautiful version of Professor Gilbert Murray. The interpretation of the poet's meaning in this tragedy has been the cause of much controversy during the last 10 years. The conservative view that Euripides here recants the whole of his theological position held the field triumphantly until Professor Verrall commenced to write his remarkable essays, entitled "Euripides, the Rationalist." Later Professor Norwood, of Manchester, contributed valuable suggestions towards the solution of the riddle, and now the opinion is held largely that, so far from being a recantation, "The Bacchae" emphasizes Euripides' hatred of the false and the immoral in religion. That he also seeks in this play to picture the good which may exist in religious ecstasy cannot, of course, be denied. Nor, indeed, should it be denied, for Euripides has not merely tools for pulling down. He can also build up, and perhaps nowhere else in his writings does he show so clearly what religion pure and undefiled may be than in this the last of all his plays. The manuscript was discovered after his death, and the play was produced at Athens by his son, about 405 B.C. The first of a course of three lectures by Mr. W. Howchin, F.G.S., on "The lost rivers of South Australia" will be given on Tuesday, June 30.

Daily Herald  
23/6/14

### UNIVERSITY EXTENSION LECTURES.

#### SWAN SONG OF EURIPIDES.

Professor Darnley Naylor gave the third of his series of extension lectures on "The problem of Euripides" at the Adelaide University on Tuesday evening. Most of the seats in the Prince of Wales Theatre were occupied. The lecturer dealt with "The Bacchae," the plot of which is:—The god, if god he be, Dionysus, accompanied by his wild women, comes to his own land. According to the legend, his mother, Semele, had borne him to Zeus, but, before she brought him to birth, she desired to see the Eternal Father in all His glory. To behold God face to face was beyond human endurance. Semele died, and the babe was rescued by Zeus. The Dionysus of our play says that he is this babe, and that he comes to win recognition from his kinsmen—from Cadmus, his mother's father, from Pentheus, the grandson of Cadmus, son of Agave, and from Agave's sisters. The claims of this Dionysus are, however, rejected by King Pentheus, and by the women of the royal house. He therefore sends his divine madness on the women. Cadmus and the old priest Teiresias alone are believers. Pentheus first binds and imprisons Dionysus; then, yielding gradually to the power of this mystic, he agrees to go, disguised in women's garb, that he may watch the secret worship of the Maenads (wild women), on Mount Kithaeron. He goes, is discovered by the Maenads, and torn in fragments. His mother, Agave, returns in triumph with her son's head, which, in her madness, she mistakes for a lion's. The scattered body is recovered; Agave is restored to her right mind and to misery; the god proper appears in majesty and pronounces doom on all who have rejected him. The mortals go forth, still faithful, still loving. The ghastly and triumphant god ascends into heaven. The lecturer said his desire was to give a consistent interpretation of the play, and such an interpretation must follow the lines laid down by Dr. Berrill and Professor Norwood. A consistent story involved the assumption that Dionysus of the prologue was not the god himself, but an Eastern Magnus, who must not be confounded with the deity proper who appears on the "machine" in the last act. Professor Naylor commented on the fact that since no line referred to the fact of the fall of the palace it had to be assumed that the poet intended his audience not to consider this a fact, but that he wished them to infer that the Magnus Dionysus had hypnotised the women of the chorus into believing that the palace had fallen. The lecturer expressed his sympathy with the impetuous young King Pentheus, and contrasted his behaviour unfavourably with the disingenuous conduct of Cadmus and the charlatanism of Teiresias in his frigid theological expositions. Professor Naylor concluded by saying that "The Bacchae" was the swan song of Euripides, still unrepentant. In the choruses the poet had depicted, with consummate art, both the good and the evil of ecstatic religion. It was as Andrew Lang had said of Herodotus, "Behind all creeds the spirit there is one."

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### NEW MEDICAL HEAD-QUARTERS.

#### A MEMORIAL TO LORD LISTER.

The new headquarters of the South Australian branch of the British Medical Association were opened yesterday afternoon and the hall was dedicated to the memory of the illustrious Lord Lister, by Sir Harry Allen, professor of pathology and Dean of the Faculty of Medicine at Melbourne University. The South Australian branch of the B.M.A. has secured the premises in Hindmarsh-square formerly occupied by the Young Women's Christian Association. The building has been renovated throughout, and will provide an excellent headquarters for the medical profession in South Australia.

The opening ceremony was performed in the Lister Hall in the presence of a large gathering of medical practitioners and students. The president of the branch (Dr. E. W. Morris) presided.

The retiring president (Dr. B. Poulton) introduced Sir Harry Allen. He pointed out that the branch consisted of the greater number of the members of the medical profession in South Australia. It had been a branch of the British Medical Association for many years, dating back, in fact, to the early eighties. It was probably one of the oldest branches of the British Medical Association in the southern hemisphere. In its early existence it was housed at the Adelaide Hospital, and of late years they had been beholden to the Adelaide University for accommodation. Three years ago Dr. W. T. Hayward first suggested the purchase of a suitable house, and whilst consideration was being given to this matter there came an appeal from England for funds towards a national Lister memorial. It was then suggested that South Australia's memorial to Lord Lister should take the form of a medical hall, and so the scheme which had now reached finality was developed.

Sir Harry Allen formally dedicated the hall and unveiled a portrait of the late Lord Lister, painted by Mr. G. A. J. Webb, the well-known Adelaide artist, from a photograph published in "Nature" some years after the great surgeon's death. Sir Harry Allen then delivered an address on the life and work of Lord Lister, and spoke in glowing terms of the great work achieved for humanity by that scientist by means of the discovery of antiseptic surgery.

At the instance of Dr. Morris, votes of thanks were accorded to Sir Harry Allen for his address, and to the council of the University for the accommodation placed at the disposal of the branch in the past.

Dr. Barlow, C.M.G., vice-chancellor of the Adelaide University, was present yesterday at the opening of the new Lister Hall. The president of the South Australian branch of the British Medical Association, in asking Dr. Barlow to convey to the council of the University an expression of thanks for having housed the branch for so many years, referred in felicitous terms to the distinction so recently conferred upon Dr. Barlow and Sir Douglas Mawson by his Majesty the King.

## The Advertiser

ADELAIDE: SATURDAY,  
JUNE 27, 1914.

### UNIVERSITY EXTENSION TEACHING.

Somewhere about 1886 Sir John Seeley, writing on "The New Missionaries," used that title to describe the University extension lecturers who just then were doing a vigorous work in the cities and provincial towns of England. They were the missionaries, he maintained, of what was to be a new religion, the religion of culture and enlightenment. It was implied in his article that the work of teaching the old religion would soon come to an end, and that the University lecturer would take the place of the minister of religion in English life. With such high hopes did no less a person than the Regius Professor of Modern History at Cambridge proclaim the rise of the movement which carried University teaching to the great towns. More than 25 years have gone by, and these hopes and warnings have not been fulfilled. There has been in many countries, notably in England and in France, a remarkable revival of the old religion. Thoughtful people are more than ever interested in the documents of the Christian faith, and the study of Christian origins has become a science; the sale of books on religion and modern thought is enormous; Christian missions are no longer apologised for—they have become the serious study of multitudes of hardheaded men and highly educated women, and they are written about no longer in cheap tracts and magazines, but in smart-looking reviews and in books which lie on the tables of the houses of cultivated people. Meanwhile, the University extension movement in England