

quiring what it was, he was told that it belonged to the Brothers Minor. For the only time on record he became greatly enraged—the rage of a man who finds his high ideals breaking down. Then he remembered the Pope's warning that his rule was too strict, and that no order could be maintained without organisation. Francis' ideal was that the order should remain absolutely democratic, and that the leper, the beggar, and the prince—for the order contained some of each—should live on terms of absolute equality. Now he found that the organisation had become so large that the members wanted a leader, and with a leader how could there be equality? One man would give instructions, and the others would obey. Francis resigned, and went forth into the wilderness. While praying on the hill side a vision appeared to him and then was inflicted on his body the "stigmata" or five wounds on the hands and feet and side. He (the lecturer) had carefully searched all records bearing on this legend, and knowing well how careful he had to be, he was prepared to prove, if necessary, that it was scientifically possible, and he was convinced absolutely true. It could be attested from the historical physiological and psychological side, and but served to show the influences of mind over body. The man had all his life aspired to become as near as possible to the Christ he knew in the scriptures, and his hopes were fulfilled to the last degree. Though Francis led a life of asceticism, he always had a mission in view, and he exerted great influence on his times. Though he turned his back on material wealth, he did not abjure riches of a better kind. Two men might be going through an art gallery, one with £2000 in his pocket and the other with merely a sixpence, but while the former could perhaps appreciate a nice frame the latter admired the beauty of form and color, and felt something from the painting lifting him out of himself as it were. Which was the happier man for the time being, and which was enjoying the fuller life? In the same way Francis could enjoy the starry night, the beautiful sunset, and the glories of the universal riches which demanded nothing except the eye trained to appreciate them. He had the fervor of the poet and his poem. "The Canticle of the Sun" was one of the finest written during his time. His was a happy, though hard, life, for he had a great mission always before his eye. He desired to live the self-same form of life as the Christ of the Gospel, and perhaps he was the only man in history who not only desired but did it.

Some fine views were shown by Mr. T. B. Kelly, comprising the most trustworthy painting of the saint, and views of the churches of St. Francis, St. Damien and St. John Lateran, together with frescoes painted by Giotto. Some of these the lecturer described as magnificent, and the views of them fully bore out all that he asserted. An interesting view was that of a manuscript containing references by Francis and his most faithful companion Bro. Leo to the stigmata. It was, the lecturer said, accepted as an original document, and as a matter of fact was shown to be written much nearer to the date of the occurrence than was the Gospel of St. Mark to the time of Christ.

The Rev. Absolom Deans proposed a vote of thanks to the lecturer for his instructive address. He had the privilege of attending the professor's lectures at the Adelaide University,

and he felt justified that he was a most painstaking and impartial historian. He was an Australian—(loud applause)—and one who would yet make a name far outside of Australia in the realms of scientific research. (Applause.)

The mayor put the motion, which was carried with enthusiasm.

The Professor, in replying, said he hoped no one would think that because he lectured in a particular church that he had any religious bias. He tried always to get the absolute truth, as near as possible, and to speak nothing but the strict historical truth.

### RICHARD THE FIRST.

Professor Henderson delivered a lecture in the Boulder Mechanics' Institute on Saturday night, his subject being "Richard I., of England." There was a good attendance for a Saturday night. The mayor (Mr. J. L. Johnstone), presided.

To such as had formed their impressions of Richard from the novelist, Richard, the lecturer said, was very different from what the historian could show him to have been. He came from the Plantagenet line, which at the time seemed to produce Kings who were unnatural in many ways. Henry II., Richard's father, was not a man whom they need waste time upon, but this had to be said of him, that he administered the country well, and so it came to pass that Richard ascended the throne at a period when the people were happy and prosperous. The men of the times had two ideals—the ambition to be soldiers and the desire to pray. Both these qualities were manifested in Richard. The Turks at this time had been consolidated from Cairo to Bagdad, and their great leader, Saladin, had captured Jerusalem by the sheer weight of the armies which he was able to concentrate against it. To

retake the city which contained the Holy Sepulchre was the ideal of Christianity of the time, and so originated the great crusading movement. Richard was the most important man in Europe, and the one best fitted to lead, and as such a duty would combine his two great ideals, war and prayer, he was only too ready to go. To do so, however, required money in the first place, and also demanded that he should make some arrangements to safeguard his kingdom during his absence. His mode of raising money could not be justified, as he not only taxed the people, but also sold high offices of State, including several bishoprics, though the highest bidder did not always get the office. The enemies he had most to dread were his brother John and Philip of France. The King of England was overlord of the greater part of France, but the French people were awakening to the sense of nationhood, and Philip desired to consolidate them and to drive the English out. For this reason he did not wish to accompany Richard to Palestine, but public opinion was so strong that he was forced against his will. He and Richard drew up an agreement by which they undertook to divide their captures, and arrangements were made for the campaign. Philip suffered severely from sea sickness, and he therefore declined to go by sea, but agreed to meet Richard on the coast opposite the island of Sicily. Richard determined to take his troops round by sea, which was practically the first attempt to organise a navy. He drew up a code of rules for maintaining discipline on board the ves-

sels, and these rules were interesting as serving to show the spirit of the times. Three of them might be quoted. The first read: "If any man draw a knife and wound another, let him lose his fist." The second was, "If any man on board shall slay another, let him be cast into the sea, lashed to the dead man." The third read, "Let the convicted thief be shorn like a prize fighter. Then let boiling pitch be poured over him, and a feather pillow shook over his head, so as to make him the laughing stock of the whole world." When Richard landed his forces he displayed such a sense of generalship that military experts of the present day say he did the proper thing in every instance. Saladin was in the hills, and Richard moved along the coast, which enabled him to supply his troops more easily. The ships moved with the army, and then the transport carts conveyed the stores to the troops. The cavalry at this period were the important arm of the service, and Richard so arranged his forces that the infantry were all the time between them and the enemy, so as to prevent their being surprised, while at the same time they were instructed to open out and allow the cavalry through should the Turks give a favorable opportunity for attack. When at last he found that Saladin had determined to attack him, his disposition of his army proved him to be not only a great fighting man, but a great general as well. His instructions to his infantry not to attack till they heard six trumpet calls, could not be enforced owing to the impetuosity of the men, otherwise the defeat of Saladin would have been even more decisive than it was. Richard, during the engagement, again proved himself a mighty fighter, and during a charge which he made against a distinguished man in the ranks of the Turks, the chronicles of the times state that he scattered men on either side. Saladin, after the battle, abandoned the southern part of Palestine, and retreated to Jerusalem, but Richard made no attempt to follow him. There were many reasons which would justify Richard in declining to follow Saladin. In the first place, there were constant quarrels and dissensions between the French and English, and in the second place the walls of Jerusalem were very strong, and even if Richard should succeed in taking it, he knew very well that he had not much chance of being able to retain it long against the army which Saladin could raise. The real reason, however, for his return to England was in all probability that he had heard his brother John was plotting against him, and that the French King was trying to induce the people in his French provinces to rise in revolt. On his voyage home he was shipwrecked and taken prisoner, and afterwards bought by the King of Germany and held for a large ransom, which the people of England, who loved Richard for his prowess as a warrior, paid, though it meant heavy taxes for them. The lecturer briefly dealt with the main feature of Richard's remaining life, and then analysed his character. Though it was true Richard did many magnanimous and chivalrous acts during his life, he was often guilty of mean and cruel deeds when his vanity was wounded. He was not a good King, because public responsibilities rested too lightly on his shoulders. He was loved by the people because he was a type of the time—strong, valiant, and impetuous—qualities which always appealed to the popular imagination as well as to the novelist.