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## PROFESSOR HENDERSON'S LECTURES.

### "RICHARD I. OF ENGLAND."

Professor G. C. Henderson, of the Adelaide University, delivered a series of lectures under the auspices of the Swan River Mechanics' Institute last winter, and so successful was the enterprise that he has been persuaded to repeat his visit this year. The first lecture of the present course was on Richard Cœur de Lion, and it was delivered in the Queen's-hall last night in the presence of a large audience, which included His Excellency the Governor and Lady Bedford. The lecturer was well received, and at the conclusion of his address was rewarded with vigorous applause.

After outlining the scope of his present series of lectures, Professor Henderson said Richard I. was an admirable specimen of the practical man. The energies of men in the age in which he lived were divided between martial achievements and prayer. War, in fact, was the chief sport of the Middle Ages, and the Crusading movement—which the lecturer described as the greatest event in the history of mankind—embraced both the practical fighting spirit and the religious ideal. After briefly reviewing his hero's early life, Professor Henderson said Richard was above everything else a Crusader. His unhappy home life and the bitter hostility that existed for many years between himself and his father had a bad influence upon him, no doubt, but he was capable of acting up to a high ideal. It would be a mistake to waste very much sympathy on Henry II. and his family afflictions, but he had done great work in restoring, or, rather, bringing, the country to order, under something like a regular constitutional Government. In consequence of this Richard was able to leave his kingdom a few months after his accession to the throne in a fair state of tranquillity, and with a good sum of money in his pocket. This money had been obtained in various ways, including the selling of high offices of State. So eager was he to be gone that he made peace with his brother John on terms most advantageous to the latter, though he knew he could not trust him, and set off immediately on his journey to the Holy Land. He crossed into France, nearly two-thirds of which at that time acknowledged his sway, and came to an arrangement with his enemy Philippe II. The French King consented to accompany Richard to the wars, agreeing to an equal division of all conquests and a meeting later on at Messina. The European forces engaged throughout the whole of the Crusades numbered from two to seven millions of men, so they were events of the greatest magnitude. To convey the forces to the Holy Land it was necessary to build a great number of ships, and from that reign might be dated the growth of the British navy. The expedition proceeded to Messina, thence to Cyprus, which was soon conquered, and finally to the Holy Land. There their real difficulties commenced. The earlier Crusaders had pushed their way right to Jerusalem, principally on account of the divisions amongst the Turks, but the famous Saladin (Salah-ed-din) had since consolidated the Moslem Empire and placed a very different aspect on the situation. Saladin was indeed a great leader, and, girt with his immense prestige, advanced to meet the invaders. Acre had fallen immediately after Richard's arrival, and Philippe had returned to France, leaving his ally to prosecute what was supposed to be their joint enterprise alone. The hostile forces met not far from the walls of the fallen city, and after a severe struggle, in which the English King showed more of the qualities of a general than he has generally been credited with, the victory remained with the Christians. This victory, though decisive in itself, was not

vigorously followed up, but Saladin's prestige was injured, and he never afterwards ventured to meet his enemy in the open field. Still, the fact remained that the mighty Richard accomplished little in the Holy Land. He never found his way to Jerusalem, which was the goal and the dream of every Crusador, and the reasons assigned for his failure were various. First of all there were quarrels between the English and the French; the Syrian Franks had become hopelessly materialised, and their old desire

for the conquest of the country was no longer a genuine spiritual desire; and, finally, supposing he should take it, there was no hope of his holding it. So the King determined not to proceed to Jerusalem. He had commenced by demanding the whole of the Holy Land, but gradually modified his requirements almost to the vanishing point, and left the country. With all that vast expenditure of blood and treasure, the adventure had turned out a hopeless failure—a splendid failure perhaps, but none the less indubitable. The spirit which had originally informed the warriors and given a meaning to the Crusades themselves had died out, and Richard was really fighting against destiny.

Professor Henderson then briefly related the history of the King's attempt to return home, his capture by Henry II. of Germany, and his ultimate ransom. When he at last got back to England, he stayed there only long enough to negotiate a loan of £1,100,000, and in less than two months was once more in France to wage war against Philippe II. His diplomacy was now greatly improved, and by means of a marriage and liberal payments of English gold, he secured alliances with Champagne, Flanders, and Brittany. He had the public opinion of Europe behind him, and was making excellent progress, when the want of money induced him for the moment to divert his attention to one of his vassals, who refused to deliver the whole of a treasure to him. While engaged in besieging the recalcitrant baron's castle, he was wounded in the shoulder by an arrow fired by a young man from one of the towers. The missile was so roughly torn out and the wound so unskillfully treated that the King died, but not before he had magnanimously pardoned the man who fired the fatal arrow.

Summarising Richard's character, Professor Henderson said it should be remembered that he was a Frenchman, not an Englishman, and that he probably cared very little about the people of England. During his reign England was dragged at the heels of the Angevin power, and was almost ruined under the excessive burden of the taxation he imposed. During his eleven years' sovereignty he took about one-fourth of his English subjects' possessions; and must be pronounced a bad King of England. Much was done for the Empire while he wore the crown, but not by him. It was a testimony to the strength of his character that within a very few years after his death the Angevin Empire fell to pieces—in consequence, principally, of the awakened sense of nationhood in France—and by the year 1204 it was nearly all gone. Though he ground his subjects down by taxation, he was to the end their idol. He was, as Stubbs had said, the creation and the impersonation of his age. He summed up the forces of the community in his own being, and gave expression to them in his life and character. He represented the ideal of the European world of his time; was both in spirit and physique a warrior; was a great personality, and had left a permanent mark, not only in Europe, but in the East as well. The entertainment concluded with the exhibition of a few limelight pictures. The next lecture will be on Francis of Assisi, and will be given to-morrow evening.

### LECTURES AT FREMANTLE.

Under the auspices of the Fremantle Literary Institute, Professor Henderson will deliver two lectures in the Victoria-hall, the first, "Francis of Assisi," on May 30, and the second, "Hamlet," on June 4. His Excellency the Governor and Lady Bedford have intimated their intention of being present, and it is expected that there will be a large attendance.

## PROFESSOR HENDERSON'S LECTURES.

### FRANCIS OF ASSISI.

Professor Henderson last night spoke with such enthusiasm of Francis of Assisi and got his audience so interested in his subject that he regretted he could not give a second lecture on the same topic. The great crowd in the Queen's-hall appeared to be much of the same opinion, and the lecturer seemed inclined for a moment to substitute a continuation of it for his discourse on St. Louis next Wednesday. He finally decided to adhere to his original programme, but it seems a pity that he should have wasted a night over the obvious and almost commonplace remarks he made about Richard Cœur de Lion on Monday, when the time might have been so much more profitably devoted to more fully explaining the extraordinary career of Francis of Assisi and its deep spiritual significance.

Professor Henderson said he had given a great deal of time and study to the subject of his lecture. He was dealing with a man of ideals, but would make no statement that could not be justified by reference to original documents, and he had moreover twice visited Italy, and made investigations on the spot. Francis of Assisi, he said, was a great Christian idealist, and though born so far back as the year 1182 his influence still remained a tremendous force, especially in Northern Italy. It was just possible that many of those present did not know much about St. Francis, though few subjects had received more attention from modern historians than he had. The important point for him (the lecturer) to consider was whether he could explain to them the life of this man of ideals; whether he could make it intelligible to them. His task was to rationalise, as it were, the career of a man whose life's ambition was poverty—a man who made a most strenuous endeavor to cut adrift from himself everything that was understood to be included in the term personal wealth; and all he wanted to do was to indicate the significance of it all. Francis was the son of rather a rich man, who loved a certain amount of display, and he was not indisposed to co-operate with him in his festivities. It had been related how his attention was first called to the claims of poverty, in the person of a poor man to whom he refused alms but in sudden compunction ran out to relieve. There were two voices calling to him at that time, and the tones of the second voice grew gradually louder and louder. He became a soldier, and was taken prisoner, but he regarded his captivity as a jest. Soon afterwards he had a vision, in which he seemed to hear a voice saying to him, "You have made a mistake. You have other work to do. Return to Assisi!" He gave one more of his supper parties, but left the feast and was found by one of the guests standing outside and gazing at the stars. His friend said, "Francis, are you thinking of a wife?" and he made the famous reply, "I am thinking of a wife more rich, more noble, and more beautiful than anything you can perceive." And the lady was Poverty! That marked one stage in his career. No more suppers, no more display! He went to Rome, cast all his money on the altar of St. Peter's, exchanged clothes with a beggar, and himself begged alms for food. Returning to Assisi, he had another vision, and the voice this time seemed to say, "Francis, seest thou not that my house is in ruins? Go, and restore it!" With all his idealism his mind had a practical turn, and he tried, with his father's money, literally to restore the church in which the vision occurred. His father objecting, he took off his clothes and handed them to him, saying, "I have only one father now, God"; and he determined to restore the building with his own hands. His friends jeered at him, and he paid a man a small sum to bless him every time his father cursed him. In process of time the church was rebuilt, and the former jeerers became his followers. He was a man who was in earnest. As his followers increased he felt the necessity of organising them.