

The "Daily News" N. A.
May 21, 1907.

PROFESSOR HENDERSON'S LECTURES

There were very few vacant seats in the Queen's Hall last night, when Professor Henderson delivered the first of a series of six lectures, his subject being "Richard I." The chairman (Mr. Longmore), having briefly introduced the lecturer,

Professor Henderson said that it was very gratifying to him to re-visit Perth, and to see such a large audience assembled. The object of his lectures was mainly educational. He was going to speak of their leaders of the middle ages—Richard I., a practical man; St. Francis of Assisi, an idealist, and Louis IX. of France, who tried to combine the two characters. In Richard's day there were two main duties—fighting and praying. All other studies were considered auxiliary to religion. The Crusades were the most important feature in European history, and in them the two duties were combined. In the Angevins the quality of filial affection seemed to be lacking, and thus we found Richard and his brothers engaging in conspiracies against their father, Henry II. However, too much sympathy must not be bestowed on Henry, for he had committed grave offences against his sons. As a king Henry had restored England from anarchy to such a well-ordered condition that Richard was able to absent himself during the greater part of his reign, leaving Ministers to govern in his stead. The lecturer briefly sketched the history of the Third Crusade—the taxation of the people, the generous grant to Prince John, the journey to Messina, the capture of Cyprus and of Acre, after which Philip of France returned—through jealousy of Richard or through illness, and the decisive victory of Arsouf, in which battle Richard showed that though impulsive, he had self-control. In the Holy Land he accomplished little, either because of the quarrel among the armies, or because the Syrian Franks were hopelessly materialised, and had no genuine desire to recover the Holy Sepulchre. Even if Richard had captured Jerusalem, he could never have held it with a small force. When he left, the Christian possessions were reduced to a few castles on the coast and two inland. The Crusade was a failure, but a brilliant failure

for Richard. Referring to Richard's murder of 5,000 captives at Acre in cold blood, Professor Henderson said there was not a single line in the chronicles to show that in those days such an act was regarded with the least horror. Having dealt briefly with Richard's imprisonment and ransom, the renewed taxation which he imposed, his French wars, and his final act of clemency at Chaluz, the lecturer remarked that Sir Walter Scott represented Richard as magnanimous. So he was—but not, when his pride, was wounded. Richard was never long in England. He was French by birth, and cared little for the English people, though Scott represented him as anxious for the fusion of the Norman and English races. When he was dying, he asked that his heart might be sent to Rouen. Public responsibility sat too lightly on him—he was a bad king. His reign marked a stage in the growth of the English navy, and when he died the Angevin empire fell to pieces. He

was popular with the people as a fine soldier and a Crusader, but he was impulsive, passionate, ostentatious, cruel and unsympathetic at times, always in need of fame, greedy for money, fighting for victory, but careless of the rewards of conquest. The historian must condemn him, but the novelist would always exalt him—for, with all his faults, he was a hero. (Applause.) Portraits of Henry II., Richard I., John, and Saladin were then displayed, and also several views illustrating the transition from Norman to Early English architecture. The lecture was followed with the deepest interest, and it will no doubt serve, as the lecturer hoped, to "stimulate thought." To-morrow night the subject will be "St. Francis of Assisi."

Daily News.

May 23rd 07.

PROFESSOR HENDERSON'S LECTURES

There was again a good attendance at the Queen's Hall last night, when Professor Henderson delivered the second lecture of the series, his subject being "St. Francis of Assisi." The lecturer said that he was very much interested in the subject, and had spent much time in studying it. He might use language which would seem paradoxical, but he would make no statement which could not be justified by reference to original documents of first-rate importance. He had visited Italy twice, and would speak of what he had gathered there. St. Francis was a Christian Idealist, whose work was done in the early part of the thirteenth century, but the influence of his personality was enormous even now. There was hardly any man to whom historians

of late had devoted more attention. He had a message for our time. We were all struggling for a competence—his ideal was poverty, and he made a most strenuous effort to cut himself adrift from all that could be classed as personal wealth. The lecturer briefly sketched the early days in which Francis was fond of dress and costly living, his brief career as a soldier, the vision at Spoleto, and the feast on his return, at which he told his friends that he was thinking of taking a wife more beautiful, more pure, than anything they could imagine—he meant "the Lady Poverty." He went to Rome and changed clothes with a beggar. In the Church of St. Damian he saw a vision, which he interpreted in the literal sense—that he was to restore the building. His father, Pietro Bernardoni, was bitterly offended with him, but he gave back to his father all that he had received from him, and went out, wearing garments which had been given in charity. Those who at first jeered at him became his followers. He required of them all that they should give up all that they had, and do the same kind of work that he did. All the Orders took vows of "chastity, obedience, and poverty," but poverty was the characteristic of the rule of Francis. When he went to Rome to see the Pope

two different ideals met face to face. Francis represented those who hold that it is better for a man, if he wishes to maintain communion with the highest and best, to keep apart from material wealth, and to rely on the resources within him. The Pope represented the opposite view—that in this work-a-day world, where we have to take men and women as they find them, if we wish to make our ideals effective, we must get material or political power. Francis asked the Pope, not for privileges, but for sanction for certain ideals—firstly, to live at peace with his neighbors; secondly, to labor (not to beg, though he recognised beggary as a spiritual exercise), and thirdly, to be poor. His food was crumbs, or pieces of the bread thrown to him from the tables of others. His clothing was a cloak, a cord, and sandals, and his cell was a hole in the ground. If he had chosen to identify himself more closely with the Church of Rome, he could have had privileges, but he asked only the "privilege of doing reverence to all," and he

The lecture, which was followed throughout with breathless interest, closed with an exhibition of views, illustrative of the life of St. Francis. The lecturer expressed most strongly his conviction that there was nothing impossible in the story that St. Francis received in his body the "stigmata, or marks of the Five Wounds."

Daily News.

May 30th 07

PROFESSOR HENDERSON'S LECTURES

Last night at the Town-hall Professor Henderson delivered his third lecture on "Leaders of the Middle Ages," his subject being "Louis IX., King of France." He said that the future historian, dealing with the reign of Edward VII., would probably find it necessary to devote much time to the diplomatic ability of our present King. Britain seemed now to be in a most secure position, as it was on friendly terms with European powers and powers beyond Europe. One of the most important of these friendly understandings was that with France. It was fitting, therefore, that we should devote attention to one of the greatest monarchs of France, the one who was more revered than any other by the French people. We must remember that we were dealing with the thirteenth, not with the twentieth century. We must criticise Louis's conduct, but unless we had historic feeling and sympathetic imagination we should gain a wrong impression of his attitude. Toleration was almost unknown in those days. Louis was a saint on the throne, and any politician would readily understand that it was one thing for a ruler to have ideals, but quite another thing for him to get the community to accept them. Compromise seemed to be indispensable. Louis wanted to resign the crown and become a monk, but he was forced to accept the headship. He was a monk in sympathy, but a king for duty's sake. Louis IX. was born when Francis of Assisi was at the zenith of his career, and Louis's father was carrying on a crusade against the Albigenses, when he died. Louis's mother, Queen Blanche, acted as regent. Some objected to the rule of a woman, some hated her because she was a foreigner (from Castile, in