

ness transaction. Virtue would disappear; bravery, honor, self-sacrifice. Man must do right for right alone, not only right in hope of reward. Man was made in the image of God, and the true end of man was the realization of Godlike faculties. "Sometimes virtue starves while vice is fed," said Pope. "What then? Is the reward of virtue bread?" No. It is something higher. It was self-realization—the realization of the best and noblest qualities in human nature. In that sense Cordelia, Desdemona, and Ophelia had their reward. They lost fortune, happiness, and life itself, but they remained true to themselves. The dark clouds gathered, the thunder roared, the lightning flashed and the storm broke upon them; but when the night had gone and the sun rose in a clear sky they might see Ophelia, Cordelia, and Desdemona standing on the topmost peaks of human work. "He that loseth his life for My sake, for the sake of right and truth shall find it." They found it in self-realization.

and the papacy. There was, however, an element of fanaticism in Louis' zeal for the faith. There was a want of sympathy for the Jews in him, and he used violent language about heretics. He was absolutely brave and honorable and fervently religious, but he did not seem to be able to wrestle with intellectual difficulties. His religion was the basis of what was best and noblest in his life. He was pure minded, simple hearted, brave and just, the guardian of the poor, the friend of the just, the scourge of the wicked and the base. In addition to lantern slides giving maps of France during the reign of Louis IX., and his routes to Damietta and Tunis, and the delta of the Nile, showing the routes to Cairo and the district near Mansourah, a number of general illustrations of historical events and portraits were shown. The lectures have been most interesting and instructive to those who have attended them, and no doubt arrangements will be made for another course of lectures to be given at a future date.

UNIVERSITY LECTURES

"Men you would have met in Athens 300 B.C." was the subject chosen for the second lecture given by Professor Darnley Naylor on Monday evening, at the institute hall. The chief figure presented to the audience was Theophrastus in his lightest moods, who like many other famous Grecians, was a colonial, born in Lesbos, off the coast of Asia Minor, in the year 372 B.C., and 12 years junior to Aristotle whom he survived 35 years. He must have often heard eloquent Demosthenes, and have seen Scopas and Praxiteles busy with the mallet and chisel. Theophrastus was a favorite pupil of Aristotle, and assisted his master in his voluminous writings. These times in Athens were troublous, the Macedonians gradually encroaching southwards, and at last defeating the Greeks and dictated their own terms. Theophrastus succeeded to the chair of Aristotle, and could count 2,000 attendants at his lectures. One of his maxims was "Time is the most valuable thing a man can spend." "When men are beginning to live" he said "they die." He wrote many valuable books on serious and scientific subjects as well as on humorous topics and character sketches, and Professor Darnley Naylor proceeded to take some of his characterizations, reminding his audience that they were meant, not to represent mankind but to warn, and were other people's faults. The "flatterer" was the man who laughed at a feeble joke. He would buy apples and pears and give them to children in their father's presence, kissing them, and adding "chicks of a noble father!" The "garrulous" person would sit down by a stranger and begin by pronouncing a panegyric on his own wife, he would relate the dreams of last night, and describe in detail what he had for dinner. He would talk about anything. The "boor" (we should know him as the country cousin down to the show) talked in a loud voice, distrusted his friends and spoke confidentially to his servants. He showed no surprise at anything but would stand still and gaze at an ox or goat in the street. The "reckless" individual would spend more time in prison than his own house, and he would gamble and neglect to keep his mother in her old age. Here the professor alluded to the abuse of old age pensions in the present day under like conditions, and it seems as though human nature has not changed. The "unseasonable" man would serenade his lady when she had a fever. The "officious" man would show a short cut and then be unable to find his way. The "surly" man neglects to say his prayers. The "unpleasant" man would awaken a person in order to chat with him; and the "avaricious" man sold watered wine to his friends. Were they not easily recognized to day in the same way as Theophrastus characterized them in past centuries. Surely human nature is still the same as it was then. The Professor recommended the reading of "Theophrastus' characters," translated by Prof. Jebb, edited by J. M. Edmond and G. E. Austen, and Bishop Earle's "Microcosmographic" (Dent's temple classics) to those who wished for more information on the subjects he had only time to touch upon.

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UNIVERSITY EXTENSION LECTURES—Professor Darnley Naylor, M.A., of the Adelaide University, gave his initial lecture on Tuesday evening in the Institute Hall, to an attractive audience. He was introduced by the Rev T. H. Frewin, M.A., who explained that the Committee of the Institute were financially responsible for the expenses entailed, and that if sufficient encouragement was given they would endeavor to arrange for other subjects later in the year. The professor then took his listeners with him to Rome in the year 100, A.D., and led them to the house of the poet Martial, (died A.D. 104), and shewed them his manner of living, described the simple life lead by the great poet, and translated by the help of the blackboard, the smart epigrams for which he was famous. He also recited beautiful and pathetic lines written on the death of his little slave maids. The word picture of bathing in Rome in those days was anything but attractive, while airiness of the majority of rooms with holes in the roofs of the Roman houses reminded his hearers of the Hall in which they were sitting, where a strong cold current of air came in from all the wide open windows. Pliny, the younger Governor of Bithynia, was met and discussed, and also dined with in a manner so uncomfortable that no modern person would crave an invitation to such a feast. Tacitus, the historian, was also there, and these three famous men apparently enjoyed a good dinner as much as any modern man does now. The ancient form of book was shown in a diagram, and the professor displayed a volume in his possession just as they were used in those old classic times, tied with red tape, the like of which our Government so dearly loves, and to which lawyers are devoted, for the lecturer explained that lawyers are very conservative—they stick to things! Although classic, the subject was far from dull. Professor Naylor's pleasant voice was easy to follow and his articulation clear and distinct, the humorous episodes were received with hearty laughter, and instead of two hours it seemed hardly one since the lecture had begun. The next lecture will be looked forward to with pleasant anticipation.

Adelaide University Extension Lectures.—On Friday evening Prof. G. C. Henderson, M.A., continued his series of extension lectures in connection with the Adelaide University, in the Institute Hall, Narracoorte. There was a very fair audience present. The subject of Friday evening's lecture was "Francis of Assisi," an historical subject. Professor Henderson has a clear and easy style of delivering his lectures, and retains the interest of his listeners from beginning to end. St. Francis of Assisi, whose life and character the professor dealt with, was born in Umbria at Assisi, about 1182, and died in October, 1226. Francis, who was a leader from the days of his childhood till he died, was born of well-to-do parents. The lecturer studied the character of St. Francis from a spiritual point of view. It was, he contended, the inwardness of Francis' life that constituted his greatness. His life was one long struggle in the interests of his followers; one long experience of love for humanity; but his spirit was one of happiness. In giving up everything he found the best things in life, and cheerful poverty was his ideal. Francis was not an administrator, nor was he intellectually powerful, but he was a spiritual genius, and a thorough going Christian idealist. The lecturer dwelt on the stigmata of St. Francis, which were the marks of the five wounds of Christ on the body, and the circumstances attending the impression of the stigmata through a desire to experience the pains and sufferings of Christ. The lecturer expressed the opinion that such a stigmata could be caused on a person by the influence of the mind over the body. A number of lantern slides were shown at the conclusion of the lecture, consisting of portraits and views in Assisi, Perugia, Florence, and Rome, and some other pictures. Mr. Bert Loutit was lantern operator. The lecture occupied an hour and three-quarters in delivery.—On Saturday evening Professor Henderson gave his concluding lecture in the Institute Hall, taking as his subject "Louis IX of France." The lecturer began by touching on the time Louis' mother was appointed Regent, the heir to the throne, he only being 12 years old when his father died. Louis, as a crusader, was then dealt with. His crusade to the Holy Land was outlined by means of lantern slides with general observations on Louis' crusading enterprises. The lecturer showed how, although Louis' motives were good and lofty, that he failed miserably as a general. He contrasted his campaign to Cairo with that of Napoleon and Lord Wolsey to show what mistakes he had made. One of the most pleasing and successful aspects of Louis' reign was his administration of justice. In regard to Louis' position to the Church he accepted the faith and the observances of the Church, but did not refrain from maintaining his own rights against the ecclesiastics.