LEADERS OF THE PURITAN AGE.

PROFESSOR HENDERSON'S LECTURES.

A course of three University extension lectures on “The Puritan age” were begun by Professor G. C. Henderson, M.A., at the Lecture Street Hall, Semaphore, on Monday evening. There were a large attendance. Professor Henderson dealt with Thomas Wentworth, Earl of Strafford, who through his eloquence and high idealism, as well as the leaders of the Puritan age, and represents the ideal which was fundamentally different from that of the Puritans. The lecturer, in graphic language, traced Wentworth's public career, denounced the political and religious state of affairs in England when he entered Parliament, and held his actions as chief Minister to Charles, Strafford's, powerful polter in Ireland was finally followed, and his subsequent career in England was briefly sketched. The lecturer considered the character of the man, summing up the, character of Wentworth, and sketched the man of great intellectual power, force of character, and lofty aims, but unfortunately these grand qualities were not used for the good. Professor Henderson will deliver his second lecture on Oxford this week, and next week his subject will be John Milton.

ADELAIDE SCHOLAR IN ENGLAND.

HONOR FOR MR. W. G. DUFFIELD.

LONDON, July 17.

Mr. Walter Geoffrey Duffield, B.A. (Cambridge) and B.Sc. (Adelaide), who won the Anna Street Engineering Scholarship of £200 per annum at the Adelaide University in 1908, is the second year was awarded by the Royal Society the MacKinnon Scholarship. Mr. Duffield, is the son of A. P.B. Duffield, who is a student of Adelaide, and is now carrying on experimental work by the University, of Manchester. He had previously studied under Professor Arthur Schuster, F.R.S., at the same University, although he received his degree, with honors, in the mechanical sciences trip at Cambridge.

THE DEMOCRATIC IDEAL.

At the University on Tuesday evening Professor Jedbro Brown gave his first lecture on “Underlying Principles of Modern Legislation.” The lecturer pointed out that the democratic ideal of freedom for all involved the principle of the worth of man and the tradition of the unity of society. With respect to the latter principle there was a common faith which might be termed self-abnegation. It was a faith that all had a right to the good things that came their way. They lay under deep obligation for all the good things that came their way. Freedom and society and action, for literature, art, and countless other things they were indebted to the efforts of former generations. Nothing that a man could do would make a balance between him and society ever. Secondly, there was the element of self-sufficiency. Society was a union between men to which a sense of justice and mutual sacrifice to a common cause gave significance. In those of the self-sufficiency the lecturer said it was only the first word of democracy to teach man his worth; the last word was to teach him the worth of others. In order to come to close quarters with the principles of human rights, one must have imagination and humility, and ability. The chief must be made for the sake of rebirth. To him, as a student of politics, the possibility of the higher nature being reborn in the midst of the lowest constitutive, was one of the eternal verities, and accordingly he looked upon any social system which ignored the claims of the lowest subject to indictment. In admitting the principles of human worth and social unity they must hold that the democratic ideal rested upon a basis of reason and common sense, as well as of fact. They might hold that standard of reason otherwise seem tyrannous, would be justifiable. In admitting these that they would have a new political faith, with the conscientiousness that they had a reason for the faith that was in them.