people of this State are brought into touch with education in its higher form, the stronger must be come their desire to have the means for attaining it permanently established among them. Again, two of Professor Henderson's lectures dealt with different phases of the same historical period. They presented vivid pictures of two men—St. Francis of Assisi and Richard Coeur de Lion—each in his way a type and embodiment of the times in which they lived. And the lecturer very clearly showed the main principles in the light of which anyone might profitably approach the further study, not only of the lives of these two men, but also of the whole history of their time. The hard utilitarianism of the Grangrind school might argue, and often does argue, that these things have nothing to do with us, following no practical value to read about people who lived 700 years ago. When one hears arguments of this kind, one recalls how St. Paul, referring to the characters in Jewish history, told the Corinthians that these and these things "happened to them for our ensamples. So it is with the study of all history. Just as we realize the ideals of the men of old—note when and how they succeeded, and discern when and why they failed to attain them—so shall we, in studying after our ideals, learn how to follow or to avoid their examples. So also in his third lecture the Adelaide Professor, in dealing very cursorily with one play of Shakespeare's, irresistibly suggested the spirit in which one might with best advantage read, not only that play and others written by Shakespeare, but also any work of acknowledged literary merit. And, finally, the last form of suggestion was that contained in the lecturer's supplementary remarks. Man, he said, did not live by bread alone. It was much if his material wants were satisfied: the other, the spiritual, which was so much more complex, nature were artistic and literary; that which needed to be satisfied as well, if he would attain his proper mental maturity. His desire would come the means for its gratification, as they had come in England and were coming in the more settled Australian States. The suggestion in these words, specially applied to Kalgoorlie, is obvious, and we have little doubt that at no distant date it will crystallize into practical results.

Professor Henderson lecturers.

ST. FRANCIS OF ASSISI.

Professor Henderson, lecturer on history in the Adelaide University, who is visiting the fields under the auspices of the committee of the Kalgoorlie Mechanics Institute, delivered the first of his series of local University Extension lectures in the Congregational Church, Friday, his subject being 'The Life of St. Francis of Assisi.' The building was crowded. The mayor (Mr. J. H. Cummins) presided, and introduced the lecturer. He (St. Francis), said it seemed the irony of fate that he should have to deliver a lecture within a couple of miles of the spot, 'The Golden Mile,' on St. Francis of Assisi a man whose ideal in life was poverty. He had a romantic love for nature and the land, and he attained it with as much fervour as did the knight of the middle ages, following his lady love. He was a native of Assisi, in Italy, living from 1182 to 1226, during his early years amid the Umbrian Hills. It was a time of war and the towns were continually fighting one another. The church of St. Francis was the first records of Francis was that he was taken prisoner by the townspeople of Perugia. His father was a wealthy man, whose ideal was to lead a noble life, and he prepared Francis for that life. A visit to the court of the king of France was ordered alone under the starry sky, such, as the one they had that night in Kalgoorlie. One of his companions asked him, 'Are you thinking of a wife?,' and he replied, 'I am thinking of a wife more noble, more beautiful, than your imagination can conceive.' His companion did not understand the paradox, but Francis at the time was thinking of Lady Poverty as he had found her in the Gospels. He visited Rome, and in the church of St. Peter he threw his money upon the altar, and going outside he changed his clothes. This was the beggar. Francis Jeans was set at the first; perhaps every man would be under similar circumstances, but gradually his sincerity drew followers. Then he found it necessary to apply to the Pope for sanction for his order, not for privileges, but was very necessary to mark the difference between sanctions and privilege, if they were to properly understand the order of St. Francis. When the Pope Innocent III, two grand ideals were brought face to face. Each of these (the Pope) was not called to pass criticism on either, or on the other was merely to state historical facts. The Pope believed that it was necessary for the Church to have wealth and power if the Church was to progress; provided always that the wealth produced from spiritual ends. Francis, on the other hand, absolutely abjured material wealth and held that for spiritual ends, that all relies on the resources within himself. His three ideals were peace, labor, and poverty, and through troubles and Francis contended that as it was necessary to be prepared to fight to retain wealth, the spiritual man was better off. When a friar told him it would be necessary to offer his mouth in speech if he was to convert men he admitted that was so, but he concluded that he would be converted by example, the offer of the lips. He was a man of keen imagination, and one day he thought of the Church of St. Damien how to convince him, say, 'My church is in ruins. Build it up again.' Though most people may not have understood the meaning that the church was becoming material. Francis took the words literally, and taking some of his followers to the market place, he offered the money to the priest, but he refused to accept it. Francis's father was very enraged, and the next day the market place Francis diverted himself of his clothes in front of his father and the bishop, and said, so he was only permitted as a spiritual exercise to keep his followers humble, or in cases where they were weaker.