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THE UNIVERSITY EXTENSION MOVEMENT.

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NO IDEA, perhaps, has been more generally misunderstood than that expressed in the words University Extension. To the people at large, who have not made themselves conversant with the movement and its aims, the idea is a vague one, referable to some sort of attempt to increase the scope of our Universities and higher educational institutions. Or, perhaps, when a little investigation has been made, it is declared an effort to educate the lower classes. Both these conceptions are, as they stand, erroneous. University Extension is an attempt to increase the influence of the Universities, not as a finality but as the means to an end:—namely—the higher education of the masses. Neither does it aim at reaching the lower and more ignorant classes alone. In fact a certain amount of preliminary learning must be possessed by every one before he can reap the advantages of the system.

Still another misapprehension, which has greatly hindered the progress of the work, has been that the taking up of study under the movement involved an abandonment of other occupations, and the artisan with ambitions rising above his tools, saw starvation in the near future, if he should embrace the opportunities afforded him for realising his hopes. The idea of the daily routine of the school, and the daily enforced hours of manual labor has become so fixed in his mind, as to render absurd to him the conception of attending to education and livelihood at the same time. The school has always been introductory to the life work. Here is the flaw in all education systems up to this time, and this evil is the one which University Extension seeks to remedy. It would equalise and harmonise the education of the mind and the performance of life's every-day duties, and, by inducing a proper balance, make the future man symmetrical. The public schools teach the a, b, c's; it is for the new system to open to every man and woman opportunities for research and cultivation.

University Extension is the natural outcome of a need for a higher, a broader education among the people. The same desire for learning, which led to the foundation of such Universities as Cambridge and Oxford in past years, is now crying loudly for popular

education. Originating in such a source and having such a force constantly urging it on, University Extension is inevitable. It is but a question whether, we or a future generation shall witness its final establishment. The great results achieved by, and the immense enthusiasm displayed in, the movement in England, and the rapid advancement of the recently formed American Society for the Extension of University Teaching seems to indicate that the right system has been arrived at.

The success of the American Society, while it was expected by those interested in the movement, was one in the path of which were many obstacles. The problem of the education of a population, such as the United States possesses, was a radically different one from that presented to the founders of the Extension system in England, and those desirous of the establishment of the movement here, saw that they would have many difficulties to overcome before they could hope for success. A careful study of the English Society strengthened this feeling, but at the same time discovered that a modification of the methods might be made which would render possible its successful establishment.

Those opposed to the movement, or not sanguine of its success, declared that it was uncalled for; that the demand was not sufficient to support it, and in proof of their statements, showed, that we were already possessed of a far larger proportion of colleges than any other country. They seemed to lose sight of the fact that University Extension does not aim at giving the same education as that furnished by the Universities themselves. The plan addressed itself to the busy people of the country, not to the "leisure" class, if such there be. The Universities afford instruction only to the latter. University Extension limits its power of educating only by the length of life of its pupil. The University's curriculum is bounded, at the most, by a post graduate course or two.

At present instruction at Universities is compulsory,—though there is a tendency to allow more freedom. The new method is voluntary in the broadest sense of the word. It is therefore easy to be seen that the greatest differences exist between the methods pursued by the two systems.

Though in their nature so different, University

Teaching and the Extension instruction are by no means opposed. The first can be of the greatest assistance to the latter, in increasing its power and effectiveness. Through the colleges the movement can progress, and usually does, far more rapidly than when obliged to depend solely upon itself; though the presence of such educational institutions is by no means necessary to success. If the colleges afford aid to the Extension movement, they can, in a measure, influence it and advantages are certain to accrue to both sides through their mutual relations. The University professor represents the scholastic side of education—the Extension lecturer the practical side; reciprocal advantages will be reaped wherever they work together.

The one, through constant association with the scholar, obtains a deeper and more accurate insight into the subjects of study. The other, through contact with people of average culture, in an atmosphere entirely unlike that of the classroom, is brought more closely in touch with human nature and his views thus become broadened, while, upon the people whom he seeks to instruct, the result of the intercourse is a stimulating of the general desire for learning and an elevation of the popular educational standard.

In America the available material is so diversified and so widely distributed, that the organisation of the extension system demands new methods of procedure.

How we can best treat this mass, so changeable in character, is a question which is more easily answered than may be imagined. We have here, in one community, and perhaps equally anxious for instruction; the man who labors all day at breaking stones and whose education is probably limited to an ability to read and write, and the poor scholar whose literary attainments are of a high order. Between these are to be found people varying in every degree of knowledge.

To meet the needs of widely different classes is the task presented to the American Society. The effort of education heretofore has been to fix upon principles and then compel the learners conformity thereto. The new system proceeds according to a directly opposite method. The pupil is not to be fitted to rules already determined on, but, by studying his characteristics and discovering the limitations of his ability, the effort is made to adapt the methods to him.

No system of education which binds the student to preconceived regulations will achieve as great success as that which formulates those regulations upon a study of *each* pupil. It can never be expected that every man drinking at the Pierian spring will take away with him an equal quantity of the waters of learning. Each has his capacity and must drink in his own way; it is the Educators part to supply the waters in plenty and of a nature to benefit. This, then, is the general character and aim of the movement.

To the end that we may understand how the Society has sought to reach the people, let us take a look at its practical workings in America. And, first as to organisation.

Philadelphia, owing to the nature of its surroundings and the large number of tributary suburban places, was selected as the most available city for the introduction of the system. The city itself being of large area, and possessing a population so varied in degrees of intellectual activity, offered every advantage for the experiment.

The presence of a great number of colleges within a short distance was also of importance, as it was from these that the organisers saw they must draw their first aid. The effort met with almost universal approval from the beginning, and nearly every educational institution called upon, responded nobly. Here, then, was the means; the next step was to arrive at the correct method. The English movement offered the groundwork for this latter, and the American Society for the Extension of University Teaching was organised.

Now comes the practical work of the Society—the establishment of the “local centres,” as they are called. It is through these that the movement first shows its effects, and it is in the organisation of these and in the methods of their conduct that the greatest skill is required.

Almost every locality, which includes a population possessed of some central interest, offers facilities for the establishment of a centre. The important matter is to understand what that subject of central interest is. Upon this preliminary study of the people who will hereafter form the material upon which the lecturer will have to work, depends largely future success. Very often those anxious for the establishment of the centre, can, and do advise, as to the subjects of general interest. If this can be discovered at an early day, much time can thereby be saved. It is the effort of the Society in the organisation of local centres, however, to work as much as possible through institutions which have already established themselves. Very generally such organisations are willing to aid the Society by allowing the use of their rooms or halls as lecturing places. This securing of one fixed place in which to draw together audiences is of the greatest importance, as it gives a character of permanence and stability to the new centre in every way advantageous.

A committee of those interested in the movement in that vicinity is then formed and, as soon as it is seen that there is need for the centre and that it is possible to carry it on, an organisation is effected by the election of a president, secretary, and executive committee. The future work is then laid out and the centre is established. The centre *now* has become

largely a self-governing body. It will be dependent upon itself for the future direction its study may take, and though the central Society will always be ready to aid it by advice, the shaping of its course will be left in its own hands.

Until recently the central Society found itself capable of managing the local centres—but the time has now arrived when this is impossible and the foundation of branch societies has been begun in each state, whose business it shall be to exercise just such a supervision over the local centres within their several boundaries as does the central Society over those now in existence. When this shall have been done, the American Society will confine its supervision more directly to the branch societies.

The funds necessary to the support of these branches have been so far supplied by generous contributions from prominent men and by the liberal efforts of many well-known teachers. For the next five years a guarantee fund which has been raised, insures the continuance of the movement, and it is hoped by that time so general will have become the recognition of the merits of the system, that the support will continue to be forthcoming.

Having now seen the plans of organisation and the means by which the movement seeks to reach the people, it will be well to look into the methods pursued by the lecturer and, in a general way, the system of instruction.

It is hardly necessary to state that *all* instruction is *primarily* by means of lectures. These lectures, however, do not assume the form usually attributed to that method of teaching. The usual position assumed by the lecturer is that of superiority. He is giving to his audience information on his subject which they must accept if they would learn. The extension lecturer does not strive so much to actually teach as to *suggest* to the minds of his listeners ideas which they for themselves must afterward develop. He selects the more prominent and striking points which his subject presents and brings these forcibly and clearly before his audience. He should not only understand the subject himself but should possess the faculty of imparting his knowledge in a way which the people before him will understand. To accomplish this he must be versatile in his treatment of all subjects upon which he undertakes to lecture. He should have studied his audience at previous lectures and each meeting will naturally bring him into sympathy with them. The method of treatment which suits the auditors of one lecture, may be entirely unsuited to the assemblage before which the lecturer must come later on the same day. Not only will this diversity of mental attitude be found at lectures given at different times, but at the

same lecture, men and women of widely divergent intellectual perceptions will attend.

To suit the particular taste of each one will of course be impossible—but, though each be individual in his liking, all are presumably possessed of a common thirst for information and the effort must be made to suit the subject and treatment of it to the gathering as a whole. To do this the lecturer must have examined his subject under those lights which his audience separately may have used or will use in their study. In other words, he must put himself in the place of his auditors, and realising that the practical view of life must govern his treatment in order to bring it home to those who listen, he must endeavor to establish a connection between his knowledge and that before possessed by them. He must be *en rapport* with his audience. But more than anything else he must evince a true earnestness in the study of his subject. By far the most successful teachers have been those who have not allowed themselves to present to their hearers the instructor's side only, but who, when the lecture was over, stood ready to answer questions and to advise all who came for help. Indeed it may be doubted whether any one can accomplish the results desired unless he be willing to do this.

Apart, however, from the personal qualities and abilities of the lecturer, the choice of subjects for study is one requiring considerable consideration and insight into character. Since it has been found, as we have said, impossible to suit every person who will attend the lectures, the only resource is to make the system of instruction of such a nature that each may develop the subject on his own lines. The system must be an elastic one. To accomplish this, the work is commenced in any one locality with what is known as a unit—in other words, six or twelve weekly or fortnightly lectures on a single subject. When the public's pulse has been felt as it were, its wants can be judged more accurately and the lecturing can be suited to the community. It is the aim of the system, however, not only to give detached courses on separate subjects, but as the demand grows for a more extended and detailed study of one subject, to make certain courses introductory to others. This will generally be accomplished, not by a continuance of study on a single subject through more than one course, but by the simultaneous development of different divisions of that subject at various centres within easy reach of each other, each course being complete in itself.

The period during which courses of lectures are delivered has been divided into terms, the three months preceding Christmas being known as the first term, the three immediately following it as the second. Each lecture consumes about an hour in delivery and all courses are open to the public upon the payment of a small fee.

As may be supposed, among those who attend any of the courses, a certain number will be found who are possessed of a desire to make a more systematic study of the subject, and to these the Class; the second element in the system,—offers the means for accomplishing their purpose. This class may either precede or follow the regular lecture, though in America it has been found best generally to have it follow, and its object is to allow the student, by personal contact with the lecturer, to come to a better understanding of the principles of the subject and to have elucidated his particular difficulties. Here the opinions expressed in the papers, (to be spoken of later on,) are discussed. The lecturer reads extracts from those which express some new or original view and a discussion follows, in which some retiring student, who has been thought to have possessed but little interest in the matter on account of his very quietness, is probably drawn into the argument and proves himself not only an attentive listener, but a powerful and original thinker.

A stimulus is imparted to every student in the class and many a side light is thrown upon the subject which the lecturer would never have developed. Indeed by many persons, and with justice, the class is considered the most interesting and useful part of the system. Though criticism is general, when derogatory, its object is always the class, when favorable, the individual. In this way all ill feeling is excluded and the students separately are encouraged.

Next in order, and that which the student can if he desires make more useful to him than any other part of the system, is the syllabus. In this the entire work is contained though by reference not in detail. What is to be studied is laid down in systematic order and the questions and directions for the future exercises or weekly papers are given. Here are marked those works which bear on the subject and by means of a study of which it can be more thoroughly understood. It is by the syllabus that the lecturer guides the course taken by the mind stimulated to effort through his lectures. These syllabuses, of course, in a measure must be modified according to the character of the students and the effort to keep in sympathy with the class must be sustained.

Prof. R. G. Moulton, one of the Society's most brilliant and successful lecturers, says, in speaking of the syllabus: "In the question of method I have been led by experience to adopt as a rule of thumb the principle that the logical order is sure to be the wrong order for exposition. The great difference between a specialist and a general audience is that he is at home in abstract thinking while they are accustomed to the concrete. Thus it pays to get without delay in each lecture to the concrete actual facts or observations, or

(in literature) extracts, etc., and let discussions of these come after. Popular audiences will stand a good deal of refining if they have first been warmed up with something tangible and human."

The arrangement of Weekly Papers for which the syllabus has suggested material contains the very essence of the system, as it brings out the individuality of each student, and at once shows to what extent he has profited by that which the lecturer has said and what amount of original thinking and research he has done. In so far as it furnishes subjects for discussion at the next class, it both demonstrates to the writer his mistakes, and shows to his fellow students points they had overlooked or neglected. In every class, of course, there will be those who, though they have the desire to do original work, lack the creative power. These must be trained to instruct; and the only way to accomplish this, is to give them questions to work on, which are within their power to discuss intelligently. It has been found that capability, for original work has been greatly increased through the stimulating example of others and through individual practice.

On the other hand, there are frequently those who possess an unusual amount of creative ability and who are anxious to pursue still more energetically the original work than even the regular system of syllabus class and lecture affords facilities for. The formation of what are known as students associations is the outgrowth of the needs of these persons. These associations are, as the name implies, bodies composed of those who attend the class and who meet prior to the regular assemblage to discuss any questions which may arise. The result of such meetings has been found very beneficial, as previous arguments having probably stripped many questions of all useless and confusing appendages, they can be brought forward in a way to be readily explained to the class as a whole.

Open to all those who have done the weekly work to the satisfaction of the lecturer, are the examinations, upon the results of which, in connection with the worth of the exercises, are awarded the certificates. This point, however, is of the greatest importance; that these can *never* rest upon the quality of work done in either exercise or examination, but upon that done in both. By this method is avoided all unfairness to the student. Some of those who attend the class and who are incapable of giving papers of a very high order, have an ability to grasp the entire subject which enables them to show examination papers of great excellence; while others whose tendency it is rather to concentrate their minds upon points immediately under consideration, lack the quality necessary to pass a good examination.

The plan of issuing certificates adopted by the University Extension Society allows an equal chance

to each. In England these certificates have a decided value and the English Universities do not refuse to recognise their worth, often, indeed, taking them as the equivalent of a stated amount of work.

What the value of the certificates will be in America, it is yet too early to say, but inasmuch as residence is necessary to a degree in England, while no such limitation is operative here, there is good reason to expect a yet fuller recognition of them than that accorded abroad.

As the American Society has increased in size and the requirements of its work become more numerous, it has been obliged to meet the wants of still another class than those to which University Extension teaching was an actuality. This class is one which is unable even to take advantage of the lectures and regular methods of the movement.

The new side of the question is the extension of the University teaching to home students—those unable to attend lectures, etc. There has been no question of course but that the most advantageous system was that which brought the teacher and his pupil together and that that he taught by word of mouth, was the most beneficial and lasting; but the Society saw that it had become a duty to meet the needs of this new class.

The Home Study method attempts this. It is guided by the same thought and aims at the same end as University Extension proper. There are six means by which the attainment of the desired result is sought.

The first of these is the Prepared Courses of University Institution. These are printed arrangements of certain graduated courses: extending over seven months study, and of which in all there are twenty-eight, making a complete four years course, certainly sufficient, if the student apply himself honestly to his work, to acquire a thorough understanding of the subjects they treat of.

Second. The Appointment of the Best Text Books, Books of Reference and of General Study. The object of this is to make a proper selection of text books for the student who is at a loss what to choose from the wealth of knowledge before him.

Third. Prepared Lectures. These are as their name implies, series of prepared and printed lectures which are sent to the home student for study. In order to bring the student as much in contact with the lecturer, as possible, a regular correspondence between the two is carried on. Here the Home Study nearly attains to the perfection acquired by the regular methods of University teaching.

The fourth, fifth, and sixth points are, the issuing of *examination papers* upon the completion of each course, to be answered before some authorised person. *Theses*, which the students are expected to write from

time to time. Here the personality of the student is brought out and the teacher obtains an insight into his mind.

Sixth. *Periodic Examinations Conducted in Person.* These are the regular examinations of the system and are the criterion by which a decision as to the issuing of certificates is reached.

Here we have a system reaching the most isolated and hard worked student, and continuing the greater work of the regular system to completion.

Can we expect anything but entire and lasting success for such a movement?

BEN-MIDRASH, THE GARDENER OF GALILEE.

It is now many hundred years almost two thousand years ago when there was a gardener living in Galilee by the lakeside who raised fine grapes, figs, peaches and all kinds of good fruit and also flowers. The gardener's name was Ben-Midrash and he was an industrious man who worked hard and all his heart was in his work.

It happened about that time that a prophet arose in Galilee who was called Jesus of Nazareth. Jesus went about the country preaching and saying: "Repent for the kingdom of heaven is at hand," and his fame went throughout all Syria.

Ben-Midrash had a friend whose name was Zebedee and Zebedee was a fisher. Zebedee had two sons whom he named James and John. One evening Ben-Midrash was watering the trees and the vines in his vineyard, when Zebedee entered and said: "Be glad in the Lord and rejoice with me, for my old days shall see the glory of my sons. I was sitting yesterday with my sons on the ship mending my nets and Jesus of Nazareth passed by. He saw us and watched my boys for some time, and when they looked up to him and greeted him with the holy word Shalomlecha, Peace be with you, he said unto them: 'Follow me and I will make you fishers of men.' And my sons immediately left the ship and me and followed him."

Said Ben-Midrash to Zebedee: "What sayest thou? Thou rejoicest at the behavior of thy boys who have left their father in his old age, following the voice of some unknown prophet? Jesus of Nazareth may be a false prophet. The scribe of our synagogue has warned me not to listen to the speech of this man."

Said Zebedee: "Thou didst never hear Jesus of Galilee speak to the people. If thou hadst heard him speak, thou wouldst not say that which thou dost say. Thou wouldst know that he is Christ and the time will come when he will be the king of Israel and my sons will share all the glory of his kingdom."

Said Ben-Midrash: "Thou art a fool to be merry on account of a misfortune that has befallen thee. Jesus

of Nazareth confoundeth the souls of men. He has confounded also the souls of James and John, thy sons."

Since this day Zebedee and Ben Midrash ceased to be friends.

And it happened that Jesus came into that region of the country near the sea of Galilee and multitudes went out to hear his voice and to listen to the speech of his mouth and Zebedee went also, but his heart was full of misgivings and he said unto himself: "This man is a deceiver." But when Jesus opened his mouth and spoke his blessings over the poor in spirit, over those that mourn, over the meek, over those that hunger and thirst after righteousness, over the merciful, the pure in heart, the peacemakers and over those that are persecuted for righteousness' sake, he grew cheerful and forgot all his misgivings. A strange joy came over him and he felt light as if he had shaken off all the burdens of his soul. He now understood the power that had drawn James and John to this wonderful man.

Jesus spoke about the fulfilment of the law, he spoke about the perfection of God and about the kingdom of God and all the words of Jesus were like music to his ears. Jesus warned the people of false prophets and said: "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

When Ben-Midrash heard Jesus speak of fruit, he thought of his garden at home and said to himself: This man speaketh of things of which he knoweth nothing. And bitterness came over Ben-Midrash's soul and he listened no longer to the words of Jesus but went away full of indignation.

Ben-Midrash's garden was sheltered by a strong hedge of thorns and he went about and cut off with a sharp knife a stalk thereof. He grafted the twig of a sweet vine into the stem of the cut off thorn and took good care of it.

Some time had passed and the inoculated thorn commenced to blossom and to bear fruit. And lo! the blossoms were blossoms of the vine and the fruits promised to become good sweet grapes.

On one morning in the fall Ben-Midrash stood at the gate before his garden looking at the grapes which he expected to gather from his thorn and he said unto himself: Now I know in truth that Jesus of Nazareth is no prophet of God but a deceiver. And when he lifted his eyes, he saw Jesus pass by in the street. And he stopped Jesus and said to him: "Art thou not Jesus of Nazareth and didst thou not speak to us from the mount?"

Jesus answered: "Thou sayest so. I am Jesus of Nazareth and I spoke to you from the mount."

Said Ben-Midrash: "Didst thou not say that men

cannot gather grapes of thorns and figs of thistles? Lo! I have raised grapes that grow upon thorns. What sayest thou now? Art thou truly a prophet, and hast thou truly been sent by God?"

Jesus looked at the grapes that had grown on the thorn and then he looked Ben-Midrash straight into the eye and his look went deep into his heart.

"Ben-Midrash," he said, "thou hast done well to graft the vine upon the thorn of thy vineyard. Thou askest me whether I am a true prophet. Observe what I am doing. I do the same unto men which thou hast done unto the thorn. David cried to the Lord: 'Create in me a clean heart, O God, and renew a right spirit within me.' As the thorn can be inoculated with nobler plants so the heart can be with a divine spirit. My work is to graft purity and righteousness into the souls of men. Thy thorn hath ceased to be a thorn; it hath become a vine. The thorn of thy hedge is hardy, and I see in thy eyes that it is as hardy as thyself. Thou art a man of strength and thy hands are the hands of a worker, but the fruits which thou bringest forth are not grapes. The briars and brambles of bitterness are the harvest of thy heart. Why dost thou not do the same unto thy heart as thou hast done unto the thorn? Plant the word of truth into thy soul and it will bring forth the sweet grapes of divine grace, of righteousness and of love."

Ben-Midrash bowed down before Jesus and said: "What is my soul but a thorn; cut down its prickly branches and graft thy own soul into me."

Jesus laid his hand upon his head and said: "Be it so!"

The souls of men are like trees. A good tree cannot bring forth evil fruit but a corrupt tree bringeth forth evil fruit. The wickedness of man is great. Nevertheless there is salvation for his soul. The thorns that are inoculated with the sweet vine will bring forth no thorns but grapes.

P. C.

CURRENT TOPICS.

It is a blemish in government by party, that the gravest questions of state policy are looked at through the medium of party spirit, and "enterprises of great pith and moment" are decided by party needs. That the dispute with Chile would assume a party form was inevitable, especially as the quarrel broke out when the people were in the fever of a political campaign. The party in power urges the administration to chastise Chile in a prompt and spirited way; while the party out of power advises moderation, magnanimity, and a stately diplomacy worthy of a great nation; standing ready, should its advice be adopted, to denounce it as a surrender of the national dignity, pusillanimous, and weak.

Some years ago, when Mr. Blaine became Secretary of State, in place of Mr. Evarts, Col. Ingersoll said, "Now we shall have more of the Eagle in our foreign politics, and less of the Owl." Although the owl is considered wiser than the eagle, he does not "soar" so high; he is not so theatrical in public, nor so "aggressive"; hence, under the rule of universal suffrage the eagle will be for a very long time to come the most popular of all the fowls

of the air. Thus it is, that in government by party, the Ins and the Outs, on most questions of foreign policy, become respectively the Eagles and the Owls. There are, however, men, inside and outside of all parties, who, regardless of the elections, apply moral statesmanship to the solution of all international disputes, and sometimes those higher-law politicians prevail, even against the eagles and the owls. Privately, I doubt the martial prowess of the eagle. I think that his bold and spirited ruffie is a humbug and a show. In the army I had an eagle for a comrade. He belonged to the 8th Wisconsin, and was familiarly called "Old Abe." I saw him often on the march, and he always appeared to be disgusted with a soldier's life and with all the paraphernalia of war. I verily believe that if he had not been chained to a perch, he would have deserted.

* * *

In the controversy with Chile the United States is embarrassed by the tragedy at New Orleans, and although the political difference between the murder of the Italians there, and the murder of the Americans at Valparaiso can be demonstrated, the fact that it has to be explained is awkward. It is true that we have only the American side of the Chilian story, but it has official sanction, and may be considered authentic in all important parts. It is clear that the tragedy at Valparaiso was not a fight, for no Chilians were injured in the riot; and this verifies the statement that the Americans were unarmed. It was an international murder, if such a thing can be, an attack upon the American people, and the President of the United States is justified in demanding reparation and apology from the Chilian government. It is not to be presumed that he will do so like a cowboy, but in a calm and magisterial way. It is finely sentimental to talk about the magnanimity due from a great nation to a small one; but the obligation is reciprocal, and the weak nation cannot be permitted to take refuge in its own insignificance. Magnanimity is due from the weak to the strong. I have seen an old man, safe in his infirmity, revile a young man, but that was not magnanimous. At the close of the war, just after the surrender of General Lee, in a certain city of the South which was under my control, I had occasion to assert the national authority, and protect the flag from petty insults, by some orders of which the citizens complained; and one of them, a very important personage, reminded me that magnanimity was due from the victors to the vanquished. When I retorted that magnanimity was also due from the vanquished to the victors, he confessed that he had never thought of that.

* * *

There are cynical moralists, mostly aged men, who find a stimulating pleasure in contrasting the physical greatness of a nation with its political smallness. They laugh ironically when the great American republic in its wealth, condescends to statesmanship too small for the little Swiss republic in its poverty. They indulge in the sneer sinister when they see the Americans, complacent and contented, submitting to petty tyrannies which other peoples not so free would not endure at all. Hamlet gravely contemplated suicide when he thought about "the insulence of office, and the spurs which patient merit of the unworthy takes"; but the Americans endure all that, not only without contemplating suicide, but at last with a sort of inverted national pride. We acquire a relish for it after long suffering, as people do for olives. We get laws made, at higher prices than any other people pay, and then we allow them to be construed, interpreted, modified, expanded, and contracted by an expensive bureaucracy, until the administration of them becomes a complicated and uncertain system of Government by the Departments; the Hon. Secretary, and the Hon. Commissioner, with deputies by the hundred, twisting the laws out of all shape and symmetry to fit the necessities of special cases, or to gratify the whims of the hour; and every eccentricity of government by the Departments is called "a new

construction of the law." A fantastic specimen of this irritating style of government, was exhibited a few days ago. A book, worth a dollar and a quarter, was sent by a gentleman in England to his friend in Chicago. At the post office it was promptly "seized" for non-payment of duty, and the owner was duly notified. He went to the Custom House and was told that he must not only pay the tariff, but also a fine equal to the full price of the book. "Why," he said, "you never extorted that before." "No," said the officer in a tone of mournful reprobation, "but this is a new construction of the law. However, as this is your first offense, we will not exact the penalty this time. Pay the tariff, take your book, and don't do it again." "But," said the victim of this new construction, "I haven't done anything." "Well," replied the officer, "Don't do it again."

* * *

Hercules looking for a butterfly that he may knock its brains out with his club, will fairly represent the United States of America looking for a baby's night cap in the mails to devour it as contraband of trade. I know a baby, an American baby too, who received from his grandmother in Europe a present in a letter which immediately became "suspect." This letter was arrested by the Post Office Department, and committed for trial to the Custom House Department, on the felonious charge of containing something liable to a tariff tax. The baby's father was notified in proper official jargon to appear and open the letter in the presence of the authorities duly commissioned and appointed to try suspected letters. He went up to the department, the "suspect" was produced, and the judge sat upon it solemn as a coroner's jury. The letter was opened, and the felonious contraband within it was dragged from its lurking place. It proved to be a jacket for a little boy baby; and it was knit for him by his grandmother across the sea. The guilty jacket was ordered for instant execution, but the baby's father, on payment of the fine assessed against it, was allowed to rescue the jacket and take it home to the baby. That same lady, still unlearned in the laws of the United States, sent also a pair of silk stockings in a letter, and these went through the same ordeal as the baby jacket, but they were saved from confiscation by the opportune payment of a tribute amounting to one dollar and a half, the fine duly assessed by the jury that sat upon the stockings. I am told by persons who have studied political economy that in this case "the foreigner paid the tax"; if so, I think it was very diminutive statesmanship that required her to pay it. And even if the American baby paid it, or his father, it would still be a Cheap John stroke of business very well adapted to the pygmy government of Lilliput.

* * *

What is a prose poem? Is it an exciting story born of the imagination, stirring the pulses like a drink of wine, and teaching by its moral; or is it a story real and true, which by its pathos and its fascination seems like some wonderful creation of the brain? I know what a verse poem is; for instance, this:

"When can their glory fade?
O the wild charge they made!
All the world wondered,
Honor the charge they made!
Honor the Light Brigade!
— Noble six hundred!"

There is a stirring sound in that, like the bugle stimulus itself, and I know that it is poetry; but what is this? A story told by one of the "noble six hundred." Is this a poem too? First, let me preface it with a prose introduction, a commonplace police report which I find in a London paper, "James Kennedy, a tall, white-haired old man of seventy-four, had some drink given to him on Sunday because he was one of the "six hundred," who charged the Russians at Balaclava. He became so noisy as the drink took effect on him, that he was taken into custody. When arraigned

before the magistrate on Monday morning to answer for his crime, he made an excuse which appears to me like poetry; and I have thrown it into blank verse, preserving the words of the prisoner as he spoke them:

"I am getting very old sir; nearly seventy-four,
I was in the charge at Balaclava; and if I said,
What I should not have said, I am sorry.
Sir, I am destitute; and for several nights,
I walked the streets in the cold. I had nothing to eat,
And when somebody gave me drink, it came over me.
I was in the 17th Lancers in the charge at Balaclava.
I will go into the workhouse if you will not punish me.
I am getting too old for this world altogether."

I think the speech of that old soldier is a prose poem which might fittingly go along with Tennyson's own "Charge." The London paper from which I copy, heads its account ironically, thus: "When can their glory fade?" To that I answer: It has faded. It is a sad story. M. M. TRUMBULL.

BOOK REVIEWS.

THE STORY OF THE ERE-DWELLERS. Done into English out of the Icelandic by *William Morris and Eiríkr Magnússon*. London: Bernard Quaritch, 15 Piccadilly. 1892.

This second volume of "The Saga Library" contains an English version of the "The Ere-Dwellers," and, as appendix, a translation of the stirring story "The Heath-Slayings." The saga of the Ere-Dwellers admittedly ranks high, both as family-saga, and as a quaint, faithful picture of the turbulent public life of the several temple-communes of the early days of the Icelandic commonwealth. The whole extent of the northern shore of the Snowfellness, on the west-coast of Iceland, the Thorsness, with the adjacent country, between the Hvamm- and Burg-firths, is given as the scene of the Ere-Dweller's saga. Sir Walter Scott, in his English abstract of this saga (published in 1813 in "Illustrations of Northern Antiquities," and reprinted in P. Blackwell's "Northern Antiquities") admits, that the principal actors impressed him as a high-spirited breed of men, eagerly intent on building up an orderly commonwealth; who, by their relative stage of social culture, and racial connections, were quite equal to the task. This splendid English translation, as might be expected, is a rare specimen of "saxonised" Norse, and of even more than saxonised English. Old English, Early English and Scottish dialects have also delivered their quota of words.

There are not a few pages in which there does not occur a single word of Latin derivation, and scores of pages that only contain four or five Roman words. Others may decide, whether this clever *tour de force* really renders adequate justice to the characteristics of original Icelandic saga-style. Icelandic, like any other language, possesses its own peculiar style, that does not straightway amalgamate with every other style, even the style of kindred dialects. If the "Eyrbyggja," and many other sagas had, on this principle, to accommodate themselves to Faroese, or to the style of the modern Norwegian "Bygdemal," would they not almost entirely lose their true literary identity? There are passages, also, in this saga, in which Roman words—and Roman words only—can adequately render the classical elegance and grace of the original; and, as I have said, this also applies to many other Icelandic works.

The generally well-informed translator's note to page 4, ll. 25-30, might legitimately call for a few critical remarks. "Ketil Flatneb gave his daughter Aud to Olaf the White, who at that time was the greatest war-king west-over-the-sea," etc. Mr. Morris comments on this passage: "We have here an instance of the manner in which Icelandic aristocrats would connect their ancestors," etc. The "Icelandic aristocrat" here particularly alluded to is none other than the meek and learned priest Ari Thorgilsson; because Mr. Morris admits, that the descent of Olaf the White is due to Ari,

the learned, who, in his capacity of national historian, was bound to write down the genealogies of the Icelandic settlers, and the record agrees with a number of other sources. But, in a contemporary Irish record, "Three Fragments," ed. by O'Donovan, 1860, "which scholars agree in regarding as a generally trustworthy source for Irish history, the descent of Olaf is also given"; but it disagrees with the genealogical record of Ari the learned.

This Irish genealogical record however shows, that it did not even know the correct names of the men themselves. The Irish record gives: Ragnall-Godfred-Olaf (no surname). Of course, the two former are utterly un-Norse names. Instead of "Godfred," the Icelandic record has "Guthrod"; and here Mr. Morris at least might have consulted Prof. A. P. Munch's "Chronicle of the Kings of Man." Olaf, surnamed "the White," from policy, perhaps, affected the popular white mantel of the brotherhood of St. Columban. That, moreover, points to the direction, whence he came. From the same motives he may also have married an Irish princess, even during the life-time of his wife, queen Aud, the daughter of Ketil Flatneb; for such double, political hymens and alliances in those days would frequently occur "west-over-the-sea." Thorstein the Red, the son of Olaf the White and of Aud, had in his father's life-time conquered the northern half of Scotland. Olaf Feilan, the son of Thorstein was a child when his father was murdered in Scotland. Olaf Feilan accompanied his grandmother to Iceland. Before her departure she married her daughter *Grða* (in the Gaelic form, *Gruach*) to Thorfinn, earl of the Orkneys, and, according to Professor Munch, Lady Gruach Macbeth was her descendant. The democratic Broadfirthers of Iceland did not concern themselves about King Olaf the White; descent from the Norse "hersir" Ketil, and from his daughter, queen Aud, entirely satisfied their family pride. The genealogy given by Ari to King Olaf the White, was for the king's own benefit, because, if genuine, it would, naturally, have added to the racial and historical prestige of King Olaf the White himself.

A. GUNLOGSEN.

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