

planation, presented to his audience scenes that were so revolting as to almost make his hearers cry out with indignation at such atrocities. He threw on the screen a series of pictures showing exiles lying in state after having committed suicide on account of the hardships they were enduring in their convict home. Next after these came the picture of the dead Russian Czar, Alexander II. What a contrast! The first were revolting sights, but enlisted our sympathy. The Czar lay in all the pomp and magnificence that is always accorded to the lifeless body of a ruler. How different were the feelings of the audience towards the dead body of the Czar from their feelings of sympathy for the poor dead exiles. Certainly such a despotic government cannot last long when there is so much feeling against it in the world at large. The pictures of individual exiles that were thrown upon the screen, and the remarks of the lecturer, showed that most of the originals were intelligent sympathetic beings engaged in almost every occupation; some were ministers of the gospel, some poets, others school teachers, and others were in other occupations. The pictures showed that most of them had splendid intellectual features, thus throwing the lie into the teeth of the officials, who said the exiles were fanatic, anarchistic, ignorant beings who deserved no pleasures in life, and, we may add, that they certainly received none. Mr. Kennan's description of how he and others obtained and smuggled a little girl out of the prisons of Siberia so she might join her poet father in Albany, New York, who had just escaped from his prison home in Russia, was vivid, and the success of his plan was applauded to the echo. The little girl's mother had committed suicide in a Russian prison, and the father in New York was almost wild with grief at the thought of his little girl being shut up in a Russian prison. His joy on again meeting his little daughter and that too in a country where such a thing as exile by "administrative process" is unheard of, and where freedom is ideal as compared

with freedom in Russia, can better be imagined than described. We might give numerous examples like this one, for the lecture was filled with them, but space forbids. We were sorry not to see a larger audience at the lecture in order that it might have been a greater success financially and because we are sorry that so many missed hearing such an intellectual treat. It was unfortunate that Mr. Kennan on account of sickness had to cancel his previous engagement, for, considering the advance sale of tickets, the audience would have been much larger. We hope Mr. Kennan will visit Lincoln in the near future.

Language Study.

MR. LEHMER'S THEORY CONSIDERED.

The spirited article of Mr. Lehmer in the *HESPERIAN* of March 15, touching language study deserves more than a passing glance, not for accuracy, common sense, or sound logic, but for the lack of these. Coming from one who has had at least a formal introduction to the classics, the ideas expressed by Mr. Lehmer command more attention than they otherwise would, and an inquiry into their soundness is, perhaps, not out of order.

The first half of the article referred to is based upon the assumption that the object of studying a language in the University of Nebraska should be to speak it. There seems, however, no good reason to accept this view. According to Dr. Edgren, whose recognized scholarship and many years in language work entitle his words to great consideration, class work in German should aim at facility in *reading* that language. To *speak* it, said he, one must go beyond the opportunities afforded by the class room. He must hear and know that tongue, by associating with Germans. It is only in a puerile way that students can learn from class work to babble a few foreign words. If this be true of modern languages, how much truer it is of the ancient! The latter have no place in our country as spoken languages. The