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"A more admirable and dignified presentment of the right of the author to the product of his own labor is hardly to be imagined. A nation engaged in wholesale highway robbery was never before rebuked for its sins with so much politeness. The address of our guest was couched in terms so courteous as almost to reconcile one to the fate of being an American; for an American may well blush to confess his nationality when he considers that ours is the only nation of the civilized world that permits the foreign man of letters to be plundered with the sanction of its laws.

"We are here presented with a novel phase of the copyright question. We have been so intent heretofore on the evils of our copyright legislation with reference to English literature that it is with a shock of surprise that we hear ourselves charged with robbing our ancient ally, France. The Count de Kératry has reminded us of the fact that the French language resounded on the battlefields of our Revolution. But our debt to France goes back of that. The very seeds of our democratic institutions were sown by French thinkers in the eighteenth century. If our first great group of statesmen had not been readers of French literature our institutions would not have been what they are. And now comes French literature to remind us that we have repaid all our obligations by a legalized pillage of French authors. The French nation, to whom we owe so much,—the nation which in civilization, refinement, and artistic power leads the world,—reproaches us for our long-continued injustice. We have praised France without stint. But I am reminded of a scene in a comedy of Racine. It is more than thirty years since I read it, but if I misquote it, I shall hope that you, gentlemen, do not remember your Racine any better than I do. In this comedy there is a little lad employed to carry the document-bag of a great advocate. As he enters the courtroom at the heels of the lawyer, he laments the fact that his wages are not paid. 'Nevertheless,' he reflects, 'I have the honor of carrying papers for a famous advocate.' But he quickly adds, 'Mais, l'honneur sans argent, c'est une bagatelle.' I ought to translate that, not for the benefit of the Americans present, who all know French, doubtless, but I fear that some natives of France who are here may not understand French as spoken in America. I will render it not into English, but into American. For I fancy that what France says to us to-day is what the lawyer's errand-boy says in 'Les Plaideurs,' which, in modern American, is about as follows: 'A little less taffy and a little more honest pay, if you please!'"

Beneath the pleasantry of the speaker in these words there resounds a profound sense of national shame and degradation in the wretched state of the copyright laws which has permitted the appropriation, without compensation, of the results of the labors of foreign men of letters. And though Dr. Eggleston proceeded to show why we had lagged behind other nations, and to break the force of our national reproach, as far as possible, the United States stands to-day the last of all civilized nations to refuse justice to brain-workers.

It is all very well for American authors to spend their days in trying to remove this reproach. But it is really the affair of the whole people. Every man and woman interested in literature to any degree ought to write a letter to his or her congressman, begging him to exert himself to correct this great wrong by the passage of a law in keeping with the intelligence and honesty of our people. For Americans, as a mass, are not in love with dishonesty, and are not insensible to national dishonor. We protest against the leaving of this whole movement to the people interested in book-making. Every American shares in this disgrace, and we are glad that the movement for its abolition has come more and more to be a movement of the intelligent people of the whole country.

University Extension.

"A REPUBLIC has no need of *savants*," said the French terrorist Fouquier-Tinville; and agreeably to this theory the revolutionary government abolished the Sorbonne, and degraded the Collége de France into a mere high school—and a poor high school at that. Much as this declaration has been decried, it was dictated by a sound instinct. The ancient universities were hostile to the spirit of democracy. In Germany, as in England and France, the predilection for feudal institutions and the half-sentimental bias in favor of the medieval spirit of caste have always found their ablest spokesmen at the universities. The great institutions of learning, glorying in their scholarly seclusion, have been wont to gather up their garments carefully, for fear of being contaminated by contact with the unlearned herd—the *ignobile vulgus*.

No one who is familiar with the history of such institutions as Oxford and Cambridge will deny that this has until recently been the dominant spirit. But the leaven of democracy, which is causing a mighty ferment in all strata of English society, has now actually reached these venerable seats of learning. About five years ago a movement was started, known by the name of University Extension, the object of which was to extend the usefulness of the universities—to utilize for the benefit of the people at large the vast intellectual capital which was then lying idle. The fellowships at Oxford and Cambridge, or at least the great majority of them, had until then been virtual sinecures. The fellows drew a certain sum of money annually, with the understanding that they were to devote themselves to scholarly pursuits and keep the lamp of learning brightly burning. But most of them rendered no actual service in return for their stipends. When the idea had once found lodgment that it was a desirable thing to "make learning common"—to arouse the interest of the public at large in the work of the faculties—the great body of fellows was at once found to be available for this mission of the democratization of the higher knowledge. The governing bodies of the various colleges put themselves in communication with committees of responsible citizens in the different cities who were willing to guarantee the expenses of the lecturer and a modest compensation for his labors. A representative of the college, usually a fellow of distinguished ability, was then sent to Birmingham, Manchester, Leeds, or Liverpool, or wherever his services were demanded; and in almost every instance the interest aroused and the financial success of the lectures exceeded the expectations of the committee. University Extension is now fairly well established in England, and the results of the work so far are conceded to have been beneficial.

This ought not to surprise any one. In the first place it is a wholesome thing for a young scholar — who is prone to ossify in his learning, and to lose touch with humanity and all practical concerns — to come in contact with people whose sphere of thought and action is widely different from his own ; and to be compelled to put himself *en rapport* with them and communicate with them, not in the learned jargon of the specialist, but in common human language, intelligible to all. Secondly, whatever may be said to the contrary, a smattering of knowledge (to adopt an odious phrase) is not such a bad thing after all. To the vast majority of the human race, to whom the mere rudiments of knowledge are accessible, it is not a question between superficiality and thoroughness, but between superficial learning or no learning at all. In spite of all that has been said and written against the popularization of science, science is still being popularized; and it would be a hazardous thing to dispute the great benefits which have resulted from this admirable tendency. The improved sanitation of our cities, the more intelligent regard for health in diet and clothing, the increased comfort, and the diminished waste of human life and energy, are largely due to this general diffusion of scientific knowledge.

An intellectual interest of any kind dignifies life — makes it better worth living. And to the vast multitude, scattered in hamlets and crowded in city tenements, absorbed in soul-crippling drudgery, the mere lifting out of the ordinary rut of toil for bread is a wholesome and beneficial experience. The extraordinary success of the Chautauqua movement in this country amply demonstrates this. Those of us who have had exceptional advantages of education are apt to underestimate the intelligence of those whose circumstances in early life have debarred them from the blessings which we have enjoyed. A summer's experience at Chautauqua would be apt to convince any skeptic on this point that average Americans — the great American people — are possessed of an intellectual alertness which enables them to profit by any kind of vital and intelligible discourse. They have little patience with learned conceit and assumption ; but they have an admirable appreciation of manly worth coupled with sound scholarly acquirements.

It was a natural thing that the University Extension idea should strike root and find enthusiastic advocates at Chautauqua; and, as a matter of fact, the movement took definite shape there last summer, and is making rapid headway. But previous to this a number of gentlemen, mostly teachers in the public schools of New York, Brooklyn, and the cities of New Jersey, had undertaken a similar movement in this State, and have now begun active operations. Prominent professors and tutors of Columbia and other colleges have been invited to deliver lectures on literary and scientific subjects, and their experience so far has been most gratifying. The attendance is large and increasing, and a most intelligent interest is manifested by their audiences. The credit for what has so far been accomplished in New York and vicinity is largely due to Mr. Seth Stewart, the energetic secretary of the University and School Extension, and the prime mover in the enterprise. At a recent dinner, attended by two hundred and fifty gentlemen vitally interested in this work, speeches were made by President Eliot of Harvard and President Seth Low of Columbia, expressing their approval of the idea of University Extension and promising their valuable coöperation.

OPEN LETTERS.

Henrik Ibsen.

THE Norwegian dramatist's fame has, at last, reached England and crossed the Atlantic. A society has even been formed in London for the purpose of furthering the study of his works and their representation upon the stage. "A Doll's House," apart from its merits as a play, has produced a profound impression, and occasioned spirited polemics between the admirers of the author and his detractors, in the press. Mr. William Archer on one side and Mr. Andrew Lang on the other have sustained the solo parts, and more or less the discordant choruses have amplified their theme and given a multitudinous resonance to their voices. It is not necessary to take sides in that controversy. Liking or disliking Ibsen is largely a matter of temperament. The optimist, who takes life as he finds it and satisfies himself with the reflection that everything has been wisely ordained, will have no patience with the corrosive criticism to which Ibsen subjects the fundamental institutions of civilized society. A certain philosophic discontent is a prerequisite for understanding him. He persists in seeing problems of universal application where most of us see only annoyances, or, perhaps, misfortunes affecting our individual lot. To judge him as a mere playwright is absurd. Though by no means contemptible as to technique, each of his plays—with the exception of the early historical ones—is a dramatized piece of philosophy. Each preaches more or less incisively a moral lesson, lays bare a social canker, diagnoses a social disease. But what distinguishes Ibsen above all others who have hitherto dealt in this species of morbid anatomy is the fine surgical precision with which he handles the scalpel and the cool audacity with which he cuts.

It is not the obvious vices he attacks; it is the hidden subtle defects. As Dr. Brandes has said in his masterly essay, "It became a passion with him to tap with his finger whatever looked like genuine metal, and to detect with a kind of painful satisfaction the ring of hollowness which grated on his ear and at the same time confirmed his expectation." He admits nothing to be sound until he has tested it, and so keen and searching is his test that no hidden flaw escapes his scrutiny. It is as often in the virtues of society, its vaunted perfections, as in its foibles that he finds the evidences of its unsoundness. Society enters at his door as a man, imagining himself in vigorous health, enters the office of the physician who is to examine him for life insurance. But it comes out crestfallen,

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cally. New Jersey was called before Pennsylvania, and on the third ballot, when this State was called, the writer, who had been selected to make the break, arose and stated that on that ballot he should vote for Abraham Lincoln, and he was at once followed by all the other friends of William L. Dayton, who voted for Lincoln. On the same ballot when Pennsylvania was called the delegates from that State voted for Lincoln, as had been agreed upon. This gave Lincoln the four doubtful States and virtually nominated him. As soon as this was seen, some of the States that had voted changed their votes, and others that had not voted cast their votes for Lincoln, giving him a majority of the whole convention and thus nominating him. I am not aware that this part of the history of the convention has ever been made public. It is but right and proper that it should be given to history.

CAMDEN, N. J. *Thomas H. Dudley.*

University Extension and the Science of Teaching.

IN failing to give direct instruction on the education of children the universities and colleges are guilty of a great wrong in thus neglecting that training which fits for the greatest responsibility of life. The indifference of the higher institutions of learning to the subject of education is also greatly responsible for its being the one great subject about which educated men generally are most ignorant.

As influences upon the lower orders of society must come from the higher orders, it is almost useless to expect any more general interest in education until the universities set the example and give to its study the prestige and the means for research and investigation given to other and less important subjects. In thus reaching out to help the teaching profession to a broader and deeper knowledge of educational principles, the universities will be brought to see their own needs and their neglect of the most important thing in life — the bringing up of children.

It is a mistake to think that a knowledge of the philosophy and science of education belongs only to the teacher. The teacher's influence and power is very great, but it is small compared with that of the parent: therefore how important to the parent is the knowledge of child-nature in its physiological and psychological aspects; the value and order of certain studies; the respective worth of educational practices and the principles upon which they are based, etc. The overwhelming amount of evil that is due to ignorance of these things on the part of parents, together with the irresponsible and unthinking way the duties of parenthood are assumed, demands the attention of thinking men, and calls for some solution — some instruction from the centers of thought and learning. However, the growing need for educational knowledge will continually force on the higher institutions of learning the necessity for giving to educational research and study the moral support and the opportunities it so fairly deserves.

The world needs teachers, great ones, teachers for children and teachers for the people, and it is the university that should supply these by widening its functions and becoming, as it should, the great teacher of the people. University extension in this country is only in its infancy, but its value and practicability as demonstrated in England and Scotland assure a large and vigorous growth. University extension, too, is suggestive of such a wide scope of activities and influences that it is to be hoped that through this means will be begun in the near future some work for humanity, some work for the enlightenment and the moral uplifting of the masses. The extension of university privileges and influences to the school and to the people is a sign that the university is beginning to assume its proper sociological function.

"THE TEACHER." *Mary Hargrove Simpson.*

Bloodhounds and Slaves.

IN the March CENTURY I notice an interesting article, "Bloodhounds and Slaves."

Many a Southerner will smile as he reads: "I suppose it will hardly be believed, but, as a fact, dogs were rarely used in the South for tracking human beings. I never knew of a case where they were used in Virginia. . . . I *saw* but one pack in Georgia, . . . and I never heard of a pack in Alabama." This only shows what Mr. Nelson knew, saw, or heard, and proves nothing as to facts. His conclusions are misleading. I, too, lived many years in Alabama, and knew, saw, and heard of many packs that were kept and trained to follow the trail of runaway negroes, and I knew several men who made it their principal business to capture fugitives.

I have often seen dogs on the trail, and have seen the runaway brought in as the result of the hunt. These dogs were not bloodhounds, though often so called. Nor were they *little* foxhounds, from which there was no danger, but they would bite, and, as a pack, would tear a man down. Safety for the pursued was in taking to a tree.

KNOXVILLE, TENN. *Observer.*