

and at one of these meetings Professor Richet said, in interpreting the movement: "The alliance will establish between the members of the divers universities, professors, or students, a union founded upon relations more frequent and consequently more cordial. It will attenuate the differences in scholarship by securing a certain equivalence or equality of studies, and level the obstacles which now confine the students within their respective countries. This is so much more necessary, since, despite the present facilities of communication, despite the railroads and telegraph, universities are now less connected together than they were in the thirteenth century, when it took months to travel between the universities of Paris and of Bologna in Italy." There is a great deal to be said in favor of this movement, which, if carried out along practical lines, cannot fail to do good. One of the features of the educational evolution of the future will undoubtedly be co-operation in the way of the dropping of weaker departments in the universities, so that separate institutions, instead of endeavoring to cover the whole field of knowledge, will concentrate money, time, and scholarship on certain specific lines, thus bringing about a practical co-operation by reducing competition and the necessity of duplicating educational apparatus and teaching force.

The architects are not having smooth sailing in their effort to secure the enforcement of the law opening the designing of public edifices to competition, and to put an end to the Mullett era of architectural monstrosities. In their call last autumn upon the Secretary of the Treasury Messrs. Hunt, McKim, and Kendall were assured by him that the new method would be inaugurated with the proposed post-office at Buffalo. At last we were to have a public building which should be neither repulsive nor merely commonplace. In January last, however, it was found that a most unsatisfactory plan for this building had been drawn by the Supervising Architect, and that the foundations were about to be laid. It seems that the Secretary had decided against the existing law, since its expense of enforcement would be greater. How weighty this argument is can be seen from the acknowledged cost of the Supervising Architect's plans (six per cent. of the cost of construction, while designs from the best architects may be had for five per cent.). The Institute of Architects, therefore, adopted a memorial, itself offering to pay the expense of the Buffalo competition, and amply refuting every objection to the law. But Mr. Carlisle would not be convinced, and replied that additional legislation would be necessary. Mr. Burnham's sharp answer, "You now inform us, in effect, that the law must be amended before you will act under it. I can see but one amendment which is needed to insure the satisfactory working of this measure—i. e., the introduction of a clause ordering the Secretary of the Treasury to carry out its plain intent and purpose, and not leaving it to his discretion," was answered by a characterization of Mr. Burnham's letter as "offensive and ungentlemanly" and the peremptory closing of the correspondence. But the love of fair play and the love of art will ultimately triumph, even though Mr. Burnham, like Mr. St. Gaudens, and like every one bringing works of painting or sculpture into this country, has found to his sorrow that the traditional duty of our Government to discourage every genuine assertion of art is jealously upheld by the authorities.

The New York Regents' Bulletin contains a comprehensive statement by Principal H. W. Callahan that there is an increasing demand for higher education among women. At

all the colleges exclusively for women the accommodations are taxed to the utmost. At Wellesley nearly half the applications must be rejected. Of the privately endowed colleges for men, Harvard, Yale, Brown, Johns Hopkins, Columbia, Chicago, and Leland Stanford now offer opportunities to women. Apparently all the State universities at the North and West offer the same opportunities to women as to men, while at the South the University of Virginia and the University of Tennessee have, within the past three years, admitted women to their regular courses. Perhaps the most noteworthy of all the steps in this direction is recorded in the following passage from the annual register of Hartford Theological Seminary for the year 1892-3:

"The Seminary is opened to women on precisely the same terms as to men. This provision is made to meet the needs of women seeking to engage in missionary work at home or abroad, to prepare themselves for Christian teaching or for organized charitable work, or to secure any other special training possible in a theological seminary. Women admitted as students are not subject to expense for tuition."

In Great Britain there is a strong movement at Cambridge to secure the conferring of degrees upon women. Mr. Callahan notes that the most urgent petition for such action comes from New Zealand. It seems quite certain that conservative England will shortly follow the example of liberal Scotland, just as on the Continent conservative Germany has begun to follow the example of radical Switzerland. Throughout the world the demand for equal—not necessarily identical—educational opportunities for women and men seems to be strong in direct proportion to the strength of the democratic spirit.

The anti-suffrage movement is being carried on in both New York and Brooklyn by methods radically different from those adopted by the suffragists. The women interested in this movement have claimed immunity from publicity, and act accordingly. Their campaign has thus far been a silent one, not accompanied by the holding of public meetings or the engaging in public debate; but in both cities we believe there is a committee for the preparation and dissemination of literature. The women in Brooklyn have issued a protest against woman's suffrage, with reasons for their action, which we printed in last week's Outlook; in New York they have issued a simple protest, without argument, as follows:

*To the Constitutional Convention of the State of New York, to meet in Albany, May, 1894:*

Gentlemen—We, women, citizens of the State of New York (twenty-one years of age), believing that it would be against the best interests of the State to give women unqualified suffrage, thus taking an irrevocable step, at a time when the country is already burdened with many unsolved problems, do protest against striking out the word "male" from Article II., Section I., of the Constitution.

The headquarters of this movement in New York are at the Waldorf, where the petition may be signed from ten to six o'clock on week-days, and from one to six on Sundays. The committee in charge consists of the following ladies:

Mrs. Clarence E. Beebe.	Mrs. Fred'k Rhinelander Jones.
Mrs. Robert W. Chapin.	Mrs. Abram S. Hewitt.
Mrs. D. H. Greer.	Mrs. Richard Irvin.
Mrs. A. M. Dodge.	Mrs. Benoni Lockwood.
Mrs. George White Field.	Mrs. J. Pierpont Morgan.
Mrs. Richard Watson Gilder.	Mrs. A. B. Stone.
Miss Jeannette Gilder.	Mrs. A. Butler Duncan.
Mrs. Richard M. Hunt.	Mrs. F. M. Scott.
Mrs. Thomas Janvier.	Mrs. Henry Draper.

—"Unity" thinks that there is a disposition on the part of religious publications "no longer to carry denominational colors at the peak." As an illustration, it cites the fact that The Christian Union has become The Outlook. Which does "Unity" regard as the denominational color, the word Christian or the word Union?

## History Repeating Itself

In 1380 a poll tax was laid by Parliament on all the people of the realm; it bore unjustly on the poor, who were taxed at the same rate with the rich, and the injustice led to the famous Peasant Revolt. In this revolt the peasants marched on London, from various parts of England, to lay their grievance before King and Parliament. The protesters numbered many thousands; their leaders were killed and they were scattered; but their protest was not ineffectual. It signed the death-warrant of villeinage. The system of serfdom perished in England with the Wat Tyler Rebellion.

In 1848 the discontent of the working classes in England had grown very serious. At different points in the Kingdom organizations were formed for the purpose of presenting their grievances to the Government, and an enormous procession was organized to present a petition for reform. The procession was forbidden; the gathering shrank from half a million to fifty thousand; the petition was scrutinized, and many names appended to it were found to represent no real persons. But the six reforms demanded by the Chartists have since either been incorporated in the British Constitution, or put in the way of being incorporated therein at a not distant date.

America will do well to learn wisdom from the experience of other nations in the past. The popular disturbances, the great meetings, and the peripatetic bands of men marching on Washington from all parts of the country indicate a great unrest which could not exist without some secret cause. When detachments of what is miscalled Coxey's Army seize a railroad train, the authorities cannot be too vigorous in stopping the train, arresting the band, turning the men back, and bringing the leaders in such an audacious robbery to speedy and condign punishment. When an entire detachment reaches Washington to lay its so-called petition before Congress, the Government cannot be too vigorous in measures to prevent the overawing of the legislative department by a mob. The methods of King Richard and of the Duke of Wellington are not in detail to be imitated in our time, but the same vigor is to be shown in putting down acts of lawlessness and in protecting the country from the threats of a mob, however disguised those threats may be.

But statesmanship has not fulfilled its duty in prohibiting, preventing, and punishing the violent excesses of a distressed people. It must recognize the fact that such a phenomenon as we are witnessing to-day has some cause, and it must study that phenomenon and seek to remove that cause. The various detachments which are moving upon Washington include, undoubtedly, tramps, vagabonds, and criminals; but the heart of America is not so perverted, and its intelligence is not so poor, that an army of mere tramps, vagabonds, and criminals would receive the sympathy, encouragement, and assistance which are being afforded by peaceful and honorable communities to these foolish men, fanatically led. Not only in the manufacturing centers of the East, but throughout the agricultural regions of the West, there is a real distress, and it is not strange that the people who know not where they are to find bread, or employment by which they can earn bread, are out of patience with a Congress which is blind to the National situation, dallies with proposed remedies, violates party pledges, and spends its strength in factional fighting.

We believe that the chief causes of the present National distress are two:

Unjust taxation.

A vitiated currency.

Taxation which is levied upon expenditure, not upon

property, is always unjust taxation. It bears more heavily upon the poor than upon the rich; and the rich ought to pay heavier taxes than the poor, both because they are better able and because in the protection of their property they receive a greater advantage.

Gold monometallism gives us a standard of value which has been steadily appreciating. As a result, prices have been steadily falling. No one wishes to engage in production on a falling market; therefore business is at a standstill. It will not revive until we get a stable currency—a standard of value which will neither rise nor fall.

These we believe to be the causes of the present distress. If we are wrong, we desire to be set right; but whether we are right or wrong, the duty of the statesman is clear—and this whether he is in Congress or the editor's chair. It is to stop jesting about Coxey's Army, to ponder the significance of this continental movement, to see sympathetically the distress which alone gives it strength, and to study the causes which have led to that distress, and endeavor to ascertain the remedy.



## Not Getting, but Giving

With some exceptions due to special conditions, we ordinarily get what we deserve from our friends and from society; it is idle, and worse, to charge upon others results due to our own limitations. Men will listen to the man who has something to say worth saying, and will honor and love the man who is worthy of honor and love. If society remains finally indifferent to claims made upon its attention, it is because those claims are not well founded. There is a constant tendency to shift upon others the responsibility which belongs to ourselves, and there are many people who cherish a grievance against their fellows because they are not taken at their own valuation. The public is accused of stupidity because it fails to recognize the political genius which some man finds in himself; editors are charged with prejudice and partiality because they do not open their columns to contributors whose faith in their own gifts is independent of all confirmation from the opinions of others; congregations are declared to be cold and unresponsive because they do not kindle to an eloquence which somehow evaporates between the pulpit and the pew; friends are held to be indifferent because they do not pour out confidences which can never be forced, but which flow freely only when they are drawn out by the subtle sympathy of kinship of nature. It is a false attitude which prompts us to be always demanding, and it defeats itself; we ought, rather, to be always giving. Our friends are powerless to bestow the confidence which does not instinctively flow to us, or to disclose to us those aspects of their lives which are not unconsciously turned to us. Friendship is a very delicate and sensitive relation, and it is absurd to demand from it that which it does not freely give. We draw from a friend precisely that which we have the power to understand and enter into; we are shut out from the things which are not naturally our own. If society does not give us what we crave, and our friends do not open to us doors which stand wide to others, instead of indicting others let us look well to ourselves. If we find ourselves losing in strength of position and influence, it will appear, if we search ourselves, that we are not keeping pace with the growth of those around us, and that we are losing ground in the world because we are losing force in ourselves. The whole attitude of those who are continually measuring the returns made to them by society and