

number of votes to his credit. Thus we find the supporters of Coogan, by means of their second-choice votes, contribute 2000 additional votes to Grant; 1000 to Erhardt, and 5000 to Hewitt, making their totals: Grant, 116,500; Erhardt, 74,100; and Hewitt, 77,000.

Still there is no majority, and there are more than two candidates in the field. The process must be repeated once more (Rule 3). Again proceeding to distribute according to their second choice the votes of those voting for the candidate having the least number of votes to his credit, Erhardt's supporters contribute 10,000 additional votes to the credit of Grant, and 60,000 to the credit of Hewitt, making their totals: Grant, 126,500, and Hewitt, 137,000. This would give Hewitt an election by the majority of all the votes cast. If, however, he had received less than 134,501 votes, but a larger number than Grant, he would still be elected, but by a plurality vote.

As the figures above given are not intended to be based on probabilities, it is left for those claiming political sagacity to work out for themselves, if they desire to do so, what would have been the result of that election had it been conducted under the foregoing plan.

Tests of this method can easily be made in any voluntary association where the same points would arise as upon the application of the plan to popular elections.

Such a system of election can, I believe, be instituted in this State of New York, as well as in many others, simply by an act of the legislature and without any constitutional amendment.

Daniel S. Remsen.

NEW YORK CITY.

Higher Education: a Word to Women.

"Behold, I have set before thee an open door, and no man can shut it."

THE door has been opened; women are pressing to the front, crowding the ranks and filling the avenues once open only to men; they have entered the struggle, competing on equal terms and side by side with the stronger sex, making themselves the bread-winners, and doing the actual work of the world—in a word, taking active, intelligent, and resolute part in the march and progress of humanity. It seems almost as if a new race had been created, a new tide of being had set in, and new forces had been called into play, beginning a new era in the world's history, and—if woman so wills it—the moral and social regeneration of mankind. But before taking possession of the kingdom which is hers she would do well to pause for a moment on the height already gained and carefully scan the horizon, looking with her own eyes clearly into the past and clearly into the future so as to discern its whole drift and significance; bringing to bear her own independent judgment and insight upon the world as it is—as men have made it—and upon the world as it may be and as woman may help to make it, if she will trust her own genius and prerogative as woman—something other than man—over and above any calling or profession she may choose to adopt. In the enthusiasm for a new cause certain watchwords are caught up that fire the imagination, certain foregone conclusions are accepted that have not been very closely tested or examined. The term "higher education" has come to be looked upon as the "open sesame," the key to woman's emancipation and advancement—

in fact, the solution of her destiny. As commonly and somewhat vaguely understood, higher education means instruction in the so-called higher branches of learning, the study of Latin and Greek, of the sciences in general or some special course, and finally the training for a profession, or for some of the higher industries or arts.

In our intensely acquisitive age, so bent upon the conquest and possession of things material and physical, it is not surprising that the question is often asked whether men have any use for a liberal education which does not fit them for the practical needs of life and for the struggle which every day grows keener, more selfish and more personal. Setting aside, however, a point of view that condemns advanced education on the ground that it is not materialistic enough, not utilitarian, not special enough to suit the wants of the times, we hear graver objections urged by those well qualified to judge, on the very ground that it is too materialistic, too much given over to the utilities, and too highly specialized to meet the true ends and broad purpose of culture—the unfoldment and best direction of man's highest faculties, the raising of his rank in the moral and social order, and the adjustment of his relations to the great universe around him, the seen and unseen. From infancy the physical senses are trained to a nicety; the child is taught accurately to observe and examine—to note every detail and discover the properties, the structure and "mechanism," of every natural and material object that comes within reach of outward and external sense. But there is a hidden sense as well—the vital principle itself, which may pass unperceived, undetected by the most minute microscopic investigation. The flower is picked to pieces, but the life, the soul, the fragrance, may exhale without recognition. Even the living creature is sacrificed—the frog is dissected, the rabbit, the dog, or the cat taken apart like any machine in order to ascertain the apparatus of its being; but what has been learned of the real secret, the mystery of a breathing, moving, sentient organism adapted to its own ends and environment, and filling its own place in creation? It has been truly said that "if modern knowledge is power, it is not wisdom"; and therefore, with increased education, the social status does not always improve, crime does not diminish, nor suffering grow less, and thus the levels of life are not lifted. And now that woman has taken into her own hands the shaping of her destiny, can she do better than accept these conditions? Can she conceive of no higher ideals, no grander incentive, and no more beautiful fulfilment? What is it that woman aims at in the widening of her career? Is it not freedom—the intellectual mastery and control that have made man free, and that she fondly hopes will give her freedom in turn? How shall she best attain it, she asks.

But right here, in the answer she gives herself, is actually the mistake that she makes, and that perhaps explains in part the hostile attitude of many men and the shrinking of certain women when equal claims and rights are asserted. Precisely by following in man's footsteps, she insists; along the lines he has chosen and with the same objects and ambitions in view. Just what he has accomplished, I will strive to accomplish. Just as he has built, I will build; just as he has aspired, I will aspire. But surely here is no freedom in its true sense, because no deliverance and enlargement of spirit, giving birth to new individuality and initiative. Un-

doubtedly there are women gifted to excel where men have excelled, in scientific and professional pursuits; but these women are necessarily exceptional. There are reasons deep-seated in her own constitution, and in the constitution of society, why it is not easy nor always to be advised that young women should be subjected to the mental strain and strict training required to fit them for a profession, nor is it well or often possible that girls as a rule should leave their homes and be sent into the world like boys. But even under the most favoring circumstances, and when good result has been accomplished without too great sacrifice or injury in any other direction, it is seldom that a woman is able to devote herself without interruption, and to the exclusion of the more intimate interests of life, to the callings that require unremitting and absorbed attention. Marriage comes in as so paramount a factor; an episode in the life of a man, it is a career for a woman, in most cases incompatible with any other career. And for women who do not marry, the claims and duties of home are often quite as pressing and incumbent; the family tie is stronger, the dependence more subtle, and the whole affectional side of life has greater stress and obligation with women than with men. But apart from these practical considerations, no woman who has sounded the depths of her own nature can help feeling that a profound deception awaits those who imagine that the outward extension of privilege, the liberty to enter the arena and compete for what the world prizes, will satisfy the deep inner craving, the vague but keen longing, the unknown want which the world cannot fulfil.

Women even more than men are restless, unsatisfied, seeking they know not what, they know not where; for a great hope has gone out of the world, a great light and presence once seen and felt by all. The world can not and need not go back to its primitive beliefs, but spiritual growth must keep pace with mental growth. In proportion as the realm of matter is explored and brought within the compass of mind the realm of spirit must expand to receive it, filling and making radiant with its presence the whole visible universe. The laws and harmonies of nature reveal still deeper harmony and all-embracing law; spiritual truth that reflects itself in man's inner consciousness in the workings of heart, brain, and soul. The mysteries of growth and evolution suggest untold possibilities, and lay the foundations of life and its finalities in ideal regions far beyond the range of physical sense. The finite loses its grasp and man becomes aware of his relations with the Infinite, of the constant inflowing of divine energies in his own being, and of eternal reality underneath the passing show of appearance. In the light of such understanding knowledge becomes wisdom, and higher education becomes the education of the higher nature. And it is women especially who have the key to this higher knowledge, in their finer perceptions and sensibilities, their more delicate organization so quick to discern the hidden sense of things, the meanings that flash out from the unseen and that are not apprehended by the intellect alone, but by the whole personality, which kindles with sympathetic response. This is the secret of that moral force which gives woman a strength beyond strength, faith beyond joy, and love beyond self. And this is truly woman's "sphere,"—her "vocation," whatever post she may fill,—to live within vision of the ideal, upon a

plane not bounded by the pleasures and pains of sense, and therefore to a certain extent released from the thralldom of material conditions. What higher mission and privilege for woman than to lead the example—to set the fashion, as it were, of nobler, purer, and simpler lives, consecrated to deeper and more unselfish purpose? Who can doubt that social ills would be remedied, and the pressure lifted? We should hear less of lives wasted by luxury and lives wasted by poverty, and civilization would cease to be a machine which threatens to crush out the soul of humanity.

Josephine Lazarus.

The Artist Maynard.

GEORGE WILLOUGHBY MAYNARD, the painter of "Daphne," the picture engraved for the frontispiece of this number of the magazine, was born at Washington, D. C., March 5, 1843. In 1866 he studied drawing and modeling under Henry K. Brown, and in 1867 became a pupil in the schools of the National Academy of Design at New York, and later studied under the painter Edwin White, with whom he went abroad in 1869. He felt himself especially drawn towards the works of the Dutch masters, and these he studied in Antwerp and other cities. In 1873 Maynard, in company with his friend the well-known artist and writer Francis D. Millet, went on a long journey through Transylvania, over the Carpathians, across Roumania, and down the Danube to the Black Sea and Odessa. From Odessa they went to Constantinople, Smyrna, Athens, and finally to Rome, where Maynard remained through the winter of 1873-74. He returned to New York, after an absence of five years, in the spring of 1874, and exhibited a picture ("The Angelus") for the first time at the National Academy in the spring of 1875. He has exhibited in the Academy every year since. In 1876 he made his first essay in decorative art as an assistant to John La Farge in the work in Trinity Church, Boston, and he has been closely identified with this branch of the fine arts ever since. His work in this field includes the figures on each side of the proscenium in the Metropolitan Opera House—"The Chorus" and "The Ballet"; a large part of the interior decoration of the Ponce de Leon Hotel at St. Augustine, Florida; parts of the entrance hall of the Boston Public Library, etc. Of easel pictures perhaps his most important work is the beautiful composition "Mermaids and Marines," that justly attracted great attention at the Academy exhibition of 1890; a water color called "The Sirens," exhibited in 1889; and genre works entitled "Old and Rare," "Strange Gods," and "The Bride." He has painted a number of portraits, those of William M. Evarts, C. C. Beaman, Chester Chapin, and Judge Addison Brown among the number. He is a member of the Society of American Artists, of the American Water Color Society, and a National Academician. His work is much esteemed by his fellow-artists, who recognize in it a true artistic aim and great ability in its expression; and his position in the social art world is shown by the fact that he is the president of the Salmagundi Club, and a member of the Tile, Players, and Century clubs.

William A. Coffin.