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infancy the creative faculty is latent within us, only waiting to be called out and exercised. The world is made for the child's use as well as for his study, and this very use, properly trained and directed, becomes mind-power, intellectual stimulus, and experience. Make the conditions right, the atmosphere and surroundings suitable, and like a plant the child will grow, putting forth flower and fruit. So Frœbel devised the kindergarten, and the child-world became a center of resource and activity and of beautiful joyous expression. Since Frœbel's time the kindergarten has been developed and perfected, but the organic and fundamental idea underlying it has been allowed to remain in embryo. The child steps out of this fresh, new field back again into the old routine track and methods of instruction. The Workingman's School is a notable attempt, the first of its kind, to carry the principles and practice of the kindergarten into the higher branches of education; to connect the development of the child with the development of the man and the woman, and to secure a complete and harmonious unfolding of the whole humanity. In such a school the workshop and the art-room are the salient features, for here are the tools and material as well as the field for production; here the child is trained, not to be a carpenter, a printer, a skilled mechanic, not to be ticketed with any particular trade,—although he will probably learn in this way what he is best fitted to do,—but to come to the full use and play of his faculties.

With this end in view manual training becomes an intimate and essential process of mind-culture. A system of work-instruction has been planned which aims to bring into constant correlation and interdependence these two usually distinct factors. Drawing is made, as it were, "the common denominator," the basis of instruction — mechanical drawing in the workshop, and free-hand drawing in the art-room. Through all the classes, and consistently with the intellectual progress, the drawing-exercises connect the work of the hand with the work of the brain. The pupil is made to draw the object which he afterwards reproduces from his own drawing. "Thus the work is the concrete representation of the drawing, the drawing is the abstract representation of the work," and both are the symbol and illustration of science and law. Treated in this way, the so-called dry and rigid sciences, mathematics, geometry, and the like, become plastic and instinct with life and form, while, on the other hand, manual labor is dignified and lifted upon the plane of intellectual achievement. In the art-room the analogy is obvious, for here is the true realm of expression. In the perception and reproduction of beautiful forms and the apprehension of harmony and design man's creative insight and *freedom* fully assert themselves, and spirit stands clearly revealed.

"Through the idea, lo, the immortal reality! Through the reality, lo, the immortal idea!"

To bring such advantages as we have described within reach of the poor — of the poorest — is a task of no small difficulty and magnitude, and one which we think should commend itself to the intelligent sympathy and attention of all who have at heart the better status and adjustment of society, for it is to this larger end that such a scheme finally points. Let us add, however, that it is the children of the rich who could profit most by these methods. Unhampered by sordid circumstance, they could respond more freely to the improved conditions and lightly lift themselves into better modes of thought and action. The special plea which we would make through these pages is for a wider, more liberal, and "disinterested" interest in education in general.

"Man cannot propose a higher object for his study than education and all that pertains to education." So says Plato; but in America, in spite of public schools and compulsory instruction, this would not seem to be the common verdict and attitude. Education has grown perfunctory, political. It has become one of the "machines" of the state and of an industrial society. Teaching is too often looked upon as a drudgery, a means of livelihood when all others fail. "Will it pay? Can one get a living by it?" This is the test to which many a high calling must descend in these days. With the poor it cannot be otherwise, for the stress is always upon them, and the cry is ever ringing in their ears. But the rich — have they no place to fill, and no duties to perform in this direction? If not actually within the ranks, why should they not take the lead as superior and commanding officers?

We have captains of industry and finance. Why have we not captains of education — men of leisure and culture, capable of enthusiasm and initiative, ready to throw themselves into such a cause and give it their earnest consideration, their generous and active support!

Among the Greeks, Plato, Socrates, and Epictetus were the teachers. Where shall we look for our great leaders, masters, patrons, even, who will see education in its true light, and force us to recognize teaching as one of the grandest of the arts — the art of arts, for it goes to the building up of the artist himself, and of ever nobler types of humanity?

* *

A Democratic Government in the Colleges.

THREE general systems of the government of college students are now practiced. One may be called the monarchical. It is the traditional and the more common system. Under it each student is the subject of certain rules, in the making of which he had no voice, and obedience to which is a condition of his remaining in college. A second system is the absence of any system. Under it the college abdicates all attempts at the personal supervision of the moral character and behavior of its students. It tacitly declares that its purpose is simply intellectual. When it has provided instruction and offered opportunities for examination, its duty is done. This view is a favorite of the German universities. A professor at Halle told the president of an American college that "the professors assume no responsibility for the personal character or behavior of students; they are employed to give lectures and not to govern students." The third system may, for the lack of a better term, be called the republican or democratic system. According to its provisions the student may have some voice in forming the college laws; if he breaks these laws, he may be judged by a jury of his peers; and he may exert a constant and strong influence upon the official action of the college Faculty.

That the monarchical system of college government is not well adapted to the present generation of students is evident. It is the product of a time when students were boys of the age of fifteen, and not men of nineteen, as they now are at the close of their freshman year. Its application is liable to result in the

"rebellions," the disorders, and the disturbances, either petty or serious, which characterize too many colleges. It is also evident that neither the college nor the parent is willing for the student to pass four years free from all guidance and restraint. The experience of the German universities in granting their members such liberty does not furnish a recommendation for its adoption in the American college. The republican system, however, appears to possess many and great advantages and few and slight defects.

As long ago as 1870 the students of the Illinois Industrial University, at the suggestion of its president, voted to try the experiment of self-government. They made laws regarding all those forms of disorder to which the colleges are generally subject. The penalties consisted of fines varying from a few cents to five dollars. Certain officers for the execution of these provisions were elected by the students, and others were appointed by the president. "Obstinate culprits," writes the president, "and those who refuse to pay the fines, were to be reported to the Faculty, who retained all power to suspend or expel a student." Several years ago Amherst College introduced a similar system into the government of its students. It is based upon the principle that a man admitted to the college "is received as a gentleman, and as such is trusted to conduct himself in truthfulness and uprightness, in kindness and respect, in diligence and sobriety, in obedience to law and maintenance of order, and regard for Christian institutions as becomes a member of a Christian college. The privileges of the college are granted only to those who are believed to be worthy of this trust, and are forfeited whenever this trust is falsified." This principle, so admirably conceived, resulted in granting to the students greater liberties than they had before enjoyed, and also allowed them to elect a representative body who should consult about such matters as the president might bring before it.

Although Williams College and Harvard have introduced no system of such elaborateness as are the methods just named, yet they have provided for a standing committee of the students which consults with the officers relative to questions of mutual interest. The Harvard body consists of twenty-four students, and, if its influence in fostering good order has not been great, the reason is that of late years the college has been free from many forms of disorder with which sister institutions are afflicted. The representative body of Williams' students is composed of three members chosen from each class. Selected at first to consult with the Faculty regarding a serious college disturbance, it has become at the present writing a permanent feature of the administration.

These systems of college democracy differ. Each possesses peculiar advantages and defects. An advantage common to all is that they tend to promote right feeling between the students and the officers. The general method tends to remove that misunderstanding which lies at the basis of most disturbances. It tends to dissipate that sentiment, which students so naturally entertain, of unjust treatment on the part of their officers. It tends to assure students that the Faculty chiefly desires their welfare. In the common relation of professor and student indifference gives way to regard, and perhaps antipathy to friendship. The system, also, is of special worth in fitting students for the responsibilities of active life. It fosters a proper spirit of independence. By it, moreover, the officers are relieved of many harassing cares and perplexities. The task of administration is greatly simplified and lightened. The greatest advantage, however, consists in the simple fact that the order and discipline of the college are promoted. President Seelye writes that "it is believed by all here that never before was there such good and healthy work done in college, nor such pleasant relations between the students and teachers, or among the students themselves, as since the new system was adopted."

A peril to which this system is liable lies in the danger of over-elaboration. It may be made so heavy as to fall of its own weight; so intricate that only an undue proportion of attention can secure its effective operation. To this peril the method as practiced in the Illinois Industrial University, after thirteen years of use, finally yielded. Other perils also might be pointed out; but the advantages are of so great weight that the system in some form should be applied in every one of the four hundred colleges of the United States.

Charles F. Thwing.

MINNEAPOLIS, MINN.

An Attempted Division of California.

IN the History of Lincoln, in the last July (1887) number of this magazine, the authors say:

"Still, the case of the South was not hopeless, . . . there remained the possible division of California."

In this connection it may be of interest to your readers to recall a fact now generally forgotten, even by the oldest inhabitants of this State, that the "division of California" was actually attempted, and preliminary steps thereto consummated.

In "The Statutes of California, passed at the tenth session, begun on Monday, the 3d day of January, and ended on Tuesday, the 19th day of April, 1859," may be found an act, the title and first section of which read as follows:

"Chapter cclxxxviii: An act granting the consent of the Legislature to the formation of a different Government for the southern counties of this State.
"Approved April 18th, 1859.
"Be it enacted, etc.,
"*Section 1.*—That the consent of the Legislature of this State is hereby given, to the effect that all of that part or portion of the present territory of this State, lying all south of a line drawn eastward from the west boundary of the State, along the sixth standard parallel south of the Mt. Diabolo Meridian, east to the summit of the Coast Range; thence southerly, following said summit to the seventh standard parallel; thence due east on said standard, parallel to its intersection with the north-west boundary of Los Angeles County; thence north-east along said boundary to the eastern boundary of the State, including the counties of San Luis Obispo, Santa Barbara, Los Angeles, San Diego, San Bernardino, and a part of Buena Vista, be segregated from the remaining portion of the State for the purpose of the formation by Congress, with the concurrent action of said portion,—the consent for the segregation of which is hereby granted,—of a territorial or other government, under the name of the 'Territory of Colorado,' or such other name as may be deemed meet and proper."

Under this statute the governor submitted the question to the people of the southern part of the State at the next election. The two-thirds vote required by the act was cast in favor of a division of the State, and this result was duly certified by the governor to the President of the United States.