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"apathy," but a most effective activity. But while there are cases of "apathy" which may fairly be said to be explained, if not excused, by honest discouragement, it will be evident on further consideration that "apathy" must now be, in an important percentage of cases, understood to cover at least one other constraining cause, not so innocent, and the contemplation of which is somewhat disquieting as to the probable effect of greater activity on the part of the "better element" in local politics. This is the habit of non-interference, growing out of investment in, or other relation to, business enterprises, particularly private corporations, which depend for existence on municipal franchises or patronage, or both. It is brought about, not as a result of a direct bargain, nor is it, perhaps, always or usually presented to the individual in such a way as to call for a definite and formal sacrifice of principle, but it has come to be an unwritten law that the managing officer of such a corporation is not to be embarrassed in his relations with the city by a "pernicious activity" on the part of the stock-holders or those whom they control. Sometimes, indeed, when a close vote is to be feared, and a purchasable official is needed, there has been seen the anomaly of an unblushing rascal supported by "our best men," who had, of course, been convinced by the manager of the water company, or the promoter of some other enterprise in which they were stock-holders, that the candidate was, after all, not a bad fellow, and would vote "our way" when the time came.

This is, of course, quite exceptional, and the most that is usually expected is that the stock-holder and his following shall not be active,—shall not oppose things, or be too much in favor of things, nor inquire too critically into municipal matters,— shall, in short, be "apathetic." When the number of private corporations dependent in various ways on municipal favor is considered, the ramification of this influence is seen to be enormous. When an abuse becomes intolerable, and an enthusiastic, but over-confiding, individual or party sets out upon an attempt to correct it, support is at once developed in the most unexpected quarters— not for the attempt, but for the abuse. Mr. A. will not take any active part, "although sympathizing with the movement," because his partner, Mr. B., is a director in the Something-or-Other Company. Mr. C. is deeply grieved that such a state of things should exist, but can do nothing *himself* because "you know our company does a large business with the School Board." Mr. D. is much pleased that something is to be attempted, but his relations to the City Hall, as the representative of large real estate interests, make it undesirable for him to do much; you have his sympathy, however—and so on, to the end of the alphabet.

Any of these men will discuss municipal reform,— in the abstract,—with interest; some of them with enthusiasm; many of them would resent the imputation that their relation to municipal politics is warped and biased by undue solicitude for their investments in banks, street railroads, electric, gas, or other companies; while others will say frankly, but confidentially, that they can make enough out of the city to more than make up for their share of the excessive taxation, and to pay them for submitting to defects in municipal government, some of which, in fact, they have caused, and by many of which they are known to profit. This is, of course, an unpleasant truth, but it *is* a truth; and, indeed, it may fairly be said that the greatest barrier to-day in the way of such reforms in municipal politics as are agreed upon and urgently demanded is the absorption of able and successful representative men in private corporations, which stamp out the individual conscience and obscure the individual responsibility, until many of the men who would naturally be expected to take the lead in municipal reform are unavailable because "apathetic."

James G. Cutler.

What to Do with the Tramp.

I MUST first explain just what I mean by a tramp. Some people think that he is simply a man out of work, a man willing to labor if he has the chance; and others, although admitting that he is not so fond of toil as he might be, claim that he is more a victim of circumstances than of his own perversity. Neither of these opinions, seems to me to meet the case. According to my experience,—and I have studied the tramp carefully in over thirty States of the Union,—he is a man, and too often a boy, who prefers vagabondage to any other business, and in moments of enthusiasm actually brags about the wisdom of his choice. There are some exceptions, it is true, but by no means so many as is generally supposed. Not one tramp in fifty of those that I have met could say that he could find no work, and not over ten in a hundred could claim that they had never had a "fair chance in life." During my eight months of travel "on the road," hardly a week passed that I did not have an opportunity to labor, and although the work offered me was not always pleasant or very paying, it would easily have kept anybody from becoming a beggar. And these chances were not at all exceptional. Almost any day in the summer, at least, the tramp can "earn his keep" if he wants to, and even in winter there are numerous "jobs" that he could have if he cared for them. But the fact is he does not care for them. He hates work as most people hate poison, and in the great majority of instances, confesses that he is a voluntary idler. Even when he does not admit this, he explains confidingly that "it 's drink that 's troublin' 'im." This is my understanding of the American tramp, and I think that any one who knows him well will agree that it is correct. If so, what is to be done with him?

This is a hard question to answer; in fact I know of none more puzzling; not so much, however, on account of the question itself as because of the public on whom the tramp lives. Until people agree to some definite and comprehensive plan and pledge themselves to be loyal to it, nothing can be accomplished. Exactly what this plan should be is still an open question. Some persons suggest one thing, and others favor quite the contrary. But that something ought to be done is no longer a matter of doubt. In order to suggest the possible character of this "something" I have endeavored to travel back in my experience to a point where I can imagine tramp life to begin. I have tried to picture myself standing at this outset of the whole matter, and viewing the conditions something after this fashion: Given myself, an idle fellow who hates the idea of work, and has determined to escape its drudgery and to live by other means, two courses are open— begging and stealing. If I steal, I commit an acknowledged injury to society and justly deserve punishment. I have not the heart for that. If I beg and receive alms, it is a gift on which I live, and injures nobody; consequently punishment is out of the question. Assuming that this philosophy is correct, I ask: Are there enough charitable and kindly disposed people in the world to support me in an idle life provided I can keep up a good excuse for such a life? If yes, then here goes for the career of a tramp! It is an easy way of seeing the world, and has probably no more hardships than any other business in which men are accustomed to engage. Right here is the turning-point. It seems a simple matter to settle the whole business in theory. Society must agree to say to the prospective vagabond as he canvasses the situation: "No. There are not enough foolishly benevolent members of our body to feed and clothe and shelter you in a life of idleness." I do not offer this as anything that is startlingly original; I can only say had this been the order of things when I began my study of tramps, I should have found it impossible to travel "on the road," and live on the public, even for purposes of strict scientific investigation.

The public, as such, should have nothing to do with cases of charity, be they deserving or not. This is the first principle of any scientific treatment of vagabondage, and until it is put in practice any method will prove unsatisfactory. It is the public that supports the tramp — it is his source of supplies, and as long as it exists for him, he will continue to thrive. I would advise, therefore, that no charity be shown to any one who begs in the streets, or at private houses. Indeed I should be glad to have a law passed which would fine any one who gives alms to beggars. If this were done, the tramp evil would be by no means difficult to settle.

Second: Every town should have some institution to receive and care for penniless wanderers. In this country, with a little remodeling, the station-house, or "Cally," as it is known in tramp parlance, could serve for such purposes. And it should remain exclusively in the hands of the police, as one department of the police system. Some may ask: "But how are the police to know who the real tramp is?" The best method of discovering him is to compel every person who wanders at the expense of the community to give some evidence of his willingness and ability to work. In Germany, this is accomplished by means of *Arbeitsbücher* (workingmen's books), which every man on the *Chaussee* is supposed to carry, and unless the man's book shows that he has worked within a reasonable amount of time, or gives some good reason for not having done so, he is put into the hands of the police. It is hardly possible, I suppose, to introduce this "pass system" into the United States, but there are other ways of finding out who the real tramp is, and whether he wants work or not. For instance, the station-house could also be a labor test house, and situation bureau. Each inmate should be given a task of work, and if he proves honest and anxious to secure a situation, the "bureau" can be made the means of supplying him with one. If he refuses to work, or shows any inclination to be disorderly, he ought to be immediately put in "durance vile." This plan would, of course, cost the taxpayer something, but not so much as under the present arrangement, or lack of arrangement, and it would free every person in the community from the feeling that in refusing a beggar he is perhaps denying an honest man a chance to get on.

Third: Every professional beggar must be severely punished,— but not in the county jails,— until they are reformed. It is a perfect farce to put a tramp into such places. In winter he wants nothing better, for in them he is well taken care of, and is not compelled to work. This is precisely what should not be done. Every tramp should be sent to the workhouse, at least, and, in case he persists in his unwillingness to earn his living, to the penitentiary. I am well aware that a good many people will cry out at this last suggestion, but just so long as they fight shy of these necessary although severe measures, just so long will they be duped and tricked by beggars. There is no use in blinking this fact, for it is indisputable, and the sooner it is appreciated by everybody, the easier will it be to deal with the tramp question. The whole trouble, as I said above, comes from our unwillingness to give our time and painstaking assistance to some genuine and comprehensive plan. Even in Germany, where, so far as theory goes, the treatment of vagrancy is excellent, there is this same trouble; and every German sociologist admits that it is impossible to rid the country of *Chausseegrabentapezirer* so long as people feed them and are unwilling to have them severely punished.

In regard to the boys "on the road," and there are thousands of them, the question becomes serious even to dread and fear. They are the product of the criminal indifference of the good, and the bestiality of the bad. They are the new crop of tramps. If they can be snatched from the grip of the old men "on the road," where shall they be placed? They are too far demoralized to be relegated to decent companionship. What shelter and discipline is open to them? A good home is what they need, but where is one to find it? In view of these difficulties, and also because the majority of these lads are tramping because the older vagabonds persuaded them into this life, I think that the best way to keep them off "the road" is to make them dangerous companions. Let it be known, for instance, that any hobo caught in company with a "kid" will be sent to the penitentiary for two or three years, and I will guarantee that the latter will diminish in numbers very rapidly. This is putting punishment where it belongs, and at the same time tends strongly to prevention of the evil. It does not, however, provide for the boys when they are once out of the clutches of the tramp. There is a crying need for an institution which shall take the place of the reform school, a kind of industrial home and manual training-school, in which the least contaminated may be separated from the viciously trained and criminally inclined boy, and taught useful employment and obedience to authority.

I am no enemy of the reform school, but I believe that many a boy is sent there who belongs in a more gentle institution. Just what this latter should be is hard to settle; personally, I should like it to be a sort of home, in some respects like a university settlement, where the boys may be continually under the influence of cultivated and trained sociologists, and at the same time have the benefit of kindnesses not found in penal institutions. A brotherhood of young men bound together by philanthropic purpose, and charged with a mission of this sort, will, in my opinion, accomplish more than any other existing agency in the reform of juvenile tramps.

The foregoing is but a suggestion as to the treatment of vagabondage. In the space at my command I have only been able to sketch a broken outline around what I consider the main points, which are as follows:

(1) All charity shown to beggars should be put into the hands of municipally employed specialists.

(2) Each town should have a police rendezvous for vagabonds, conducted on such principles that the seeker of work should be entirely distinguished from the professional tramp.

(3) The latter must fall under a system of graded punishment and enforced labor in institutions where he will be continually in contact with law and order.

(4) The juvenile tramp must be speedily eliminated from the problem by penalties imposed on his seducers.

These principles, as I have explained them, presuppose in municipal government a power over tramps which I am well aware does not always exist in this country; but if municipal government in the United States has come to the point where it is powerless to meet a growing evil in its own domain, or to where people are afraid to trust any more business in its hands, it is high time that a better government be begun. For until the treatment of vagabondage can be placed entirely in the hands of municipal authorities, it will not prove efficient.

Josiah Flynt.

The College Gymnasium.

In the minds of some people, even of some educators, there is danger of misunderstanding the college gymnasium. Before describing it, therefore, it may be well to clear away some false impressions about it. In other words, before telling what it is, it is necessary to declare what it is *not*.

It is not primarily a place of exploits; it is not a place designed for teaching young men dangerous feats of strength or skill. If such things are taught in it, they are incidents, and not the chief ends, of the teaching. Though its purposes are served by means of the training of the muscles, the making of men into "lumps of muscle" is not the aim of the training.

Its chief aim is educational. The term "body-building," largely employed by the best instructors, well describes its main purpose. By a great number of prominent educators, education is made synonymous with study of books. In this view of study, what constitutes education is the evolving of brain-power through conscious cerebration, using the eyes and ears as the avenues of materials for thought contained in books. But this is a narrow view. It would not be hard to show, too, that if it were possible to carry it out to its logical issue, it would defeat its own purpose by weakening the brain instead of strengthening it; for the brain is one organ of the body, and depends for its healthful activity upon the healthy condition of all members of the body. So that when we are building up the body in the best possible way, we are really helping to form a good brain. Indeed, the first development of the brain, like the development of all the nerve-centers of which it is the chief, is by movement, and principally by conscious movement. The first years of life are taken up with movement, not always conscious, but, as the years increase, the conscious movements become more numerous. With these movements the brain develops, and if they are interfered with by an unwise system of conscious cerebration, only mischief results. Not only is the body injured, but the brain is enfeebled. A true system of education will aim not to repress movement in a growing child, boy or girl, but wisely to encourage and direct it. At first, physical education, pure and simple, is play. Action, varied yet continued, is the natural method of self-development in children. As they come toward maturity, less movement is necessary to their health, but some is still absolutely essential if they are to enter life fully equipped for the exacting demands of the modern world. So it comes about that, to the college, the gymnasium and the playground are still vitally important adjuncts. But how to use these adjuncts to the best advantage is the important question. Undoubtedly, exercise in the fresh air is superior to exercise in-doors. Athletic sports, for that reason, are to be preferred to the drill of the gymnasium. But in these sports, especially in competitive sports, the desire to excel often blinds the judgment with reference to their real value as a means of recreation and health. Some men enter them to their hurt. A thorough physical examination by an expert physician, followed by a preliminary training in a gymnasium under a competent instructor, would furnish a safeguard. For athletes, the gymnasium might stand as a gateway to the practice of athletics.

But there are, at the least estimate, three quarters of the students of every college who are either too lazy to exercise in the field, or too indifferent to the value of exercise to take the trouble to seek it anywhere. It must either be made a part of the prescribed curriculum, or it must be made so convenient and attractive that a majority of students will take it of their own choice and free will. The compulsory plan is the one adopted at Amherst. The optional plan is the one at present followed at the larger universities. To explain this latter system, I will take as a type of the modern gymnasium the one at Yale, the latest in methods and equipment, being moreover the one with which I am most familiar.

The gymnasium is large, well lighted, and well ventilated. The main exercise-hall has a floor-space of over ten thousand square feet. The height of this hall from the floor to the peak of the roof is fifty-six feet. The light comes from the roof, which is mainly of glass. So far as daylight is concerned, the student exercises in as much light as if he were out of doors. The hall is equipped with all the apparatus for exercise of the best and latest make. There are special accommodations for the athletes, such as rowing-tanks, etc. Bowling-alleys are in the basement. There are not only the ordinary facilities for bathing, but also a swimming-pool, and a system of Turkish baths.

The direction of the students in the matter of gymnastic exercise is in the charge of two regularly educated physicians, Drs. Jay W. Seaver and William G. Anderson. The first is an authority in anthropometry. He makes a thorough physical examination of every student who desires it. The result of this examination is indicated on a card, and is made the basis of the exercises prescribed by Dr. Anderson. Dr. Anderson and his brother, Mr. H. S. Anderson, have charge of the main floor.

The first anthropometrical lists were made by Dr. Edward Hitchcock, of Amherst. Successive investiga-

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interest in the faces by gorgeousness of garment or brilliancy of touch. He rightly regards these latter as the means rather than the end of art. This is not the first fine portrait group that Mr. Brush has shown us. A pupil of Gérôme, he learned from that master technical skill which was at first applied to pictures of the American Indians with some exactness of form. Later he found this exactness incompatible with sentiment and color, and he changed his style. Recently he has painted portraits that show the spirit of the great Dutchmen without their form or handling; and in the present group we have the Italian spirit without the Italian type or method. Such work may be thought assimilative, yet it is less so than the work of Raphael. To accept the point of view of great men in the past is every one's privilege; to copy their forms is quite another thing. Mr. Brush's ideas are changing as his artistic horizon expands, and his progress is being watched with interest by all art lovers. He is one of the leaders among the younger painters in this country who are giving rank to American art.

John C. Van Dyke.

Boy Tramps and Reform Schools.

A REPLY TO MR. FLYNT.

JOSIAH FLYNT, in the October CENTURY, says that «nearly all tramps have, during some part of their lives, been charges of the State in its reformatories,» and that «the present reform-school system directly or indirectly forces boys into trampdom.»

These assertions are so sweeping that the public is deeply interested in knowing if they be true or false.

There are in the United States eighty-one institutions which Mr. Flynt evidently includes in the class reform schools. They are known as reformatories, reform schools, and industrial schools. The public has invested fifteen million dollars in lands and buildings for them, and pays annually more than four million dollars for their maintenance. Most of these institutions are less than twenty years old.

I desire distinctly and emphatically to deny the above assertions of Mr. Flynt, and to say that in his series of six articles on the tramp question published in THE CENTURY he has signally failed to adduce any facts to support such assertions. He bases his conclusions entirely upon an experience of eight months' tramping with tramps. If there is one place on earth that the cosmopolitan knight of the road abhors above all others, it is a reformatory. A good reformatory is a hive of industry. Here he must work, and that is what he circles the globe to avoid. Naturally, and by common consent, he does and says all in his power to bring such institutions into disrepute.

Most of the reformatories, reform schools, and industrial schools are just such places as Mr. Flynt describes in THE CENTURY for September, 1894, in which he says: «There is a crying need for an institution which shall take the place of the reform school, a kind of industrial home and manual training-school, in which the least contaminated may be separated from the viciously trained and criminally inclined boy, and taught useful employment and obedience to authority.» He here very aptly describes just what the good industrial school, reform school, and reformatory are doing.

Take, for example, the school of which the writer is superintendent—the State Industrial School of Colorado. Here we do just the work that Mr. Flynt indicates that we should do. I believe that most of these institutions are doing this work, and doing it well—some of them, no doubt, much better than we. This is a good school; it is a good home; it is a manual training-school. We have a fine department of sloid; we teach obedience, and enforce it; we teach and furnish useful employment. Each boy is constantly in charge of some teacher. He is constantly employed either at work or in school, with proper allowance for healthful exercise and recreation. Our boys make all their own clothes and shoes, and mend them; do all the washing, ironing, baking, cooking, housework, farming, gardening, dairying, stock-raising, carpenter work, engineering, painting, brickmaking, building, and printing: in short, all of the work about the institution, except so far as it is necessary for the teachers in the several departments to lead and instruct in the work. Our boys average four hours a day in school and four at work. In age they are from ten to eighteen years. I think that our school will compare favorably with public schools generally in deportment and progress.

Statistics recently received from the leading reformatories, reform schools, and industrial schools of the country indicate that about one half of the boys committed to these institutions are practically tramps—boy tramps—when committed. One of the oldest, largest, and best-conducted industrial schools places the percentage at seventy-five per cent. upon admission, and twenty-five per cent. after discharge. The average upon admission is about fifty per cent., and upon discharge about five per cent. A prominent superintendent, who has acted in that capacity for fourteen years, says: «During the past five years I have interviewed over one thousand tramps, most of whom have been quite willing to relate a part of their history. Out of this number but five claimed to have been in reform schools.»

It should be remembered that these institutions carefully look up the antecedents of every boy committed to them, and closely follow every one who is paroled or discharged. The statistics thus gathered and kept show that about seventy-five per cent. of those who are committed go forth and continue industrious, law-abiding, useful citizens. No class of institutions in the country, for the same expenditure, are doing so much to promote the public peace and welfare, and to deplete the ranks of trampdom, as the reformatories, reform schools, and industrial schools.

G. A. Garard.

GOLDEN, COLO.

The Claims of Dr. Horace Wells to the Discovery of Anesthesia.

APROPOS of the signed paper in THE CENTURY for August, 1894, entitled, «Dr. Morton's Discovery of Anesthesia,» we have received a communication for this department setting forth the claims of Dr. Horace Wells of Hartford, Connecticut, to the honor of the discovery. As we find that the publication of this letter would lead to a long controversy in these pages, it is deemed best, in the interest of our readers, not to pursue the subject. It is hardly necessary to say that THE CENTURY is not committed to either side of this controversy.

EDITOR.