



A guidebook for New England

PILGRIM TRAILS. By Frances Lester Warner. Boston: Atlantic Monthly Press.

FOR the three hundredth anniversary of the landing of the Pilgrim Fathers they have moved the rock from its little iron cage on a street in the town of Plymouth back to the water's edge, where the waves may finger it again and the new pilgrims may more completely create for themselves the original scene. The pageant which is to celebrate this moment of our history will centre about it and the guidebooks written for these twentieth century pilgrims have much to say of its wanderings from one resting place to another. Of guide books to the past none could better serve you than one which combines with the accuracy of Baedeker the interest in forgotten personalities of a novelist.

A thin book in a pale gray color, with modesty, the sub-title, "A Plymouth to Provincetown Sketchbook"—this proves to be an amazingly rich storehouse of knowledge about the ancestor country. Here are fresh vistas of New England presented in appreciation not too studied, in enthusiasm not forced. The delicate, half diffident restraint of it is a very legacy from those people and those times whose relics she has set about to examine. We should guess that Mrs. Warner was born and bred on the premises, departing later from the chosen land at intervals close enough to keep unwearied the romance of early affection. For she escapes alike the stranger's inharmonious accent and the drab evenness that a surfeit of familiarity might spread.

All the pleasant quietness of that country are remembered in her book—hunting for mayflower in barren spring woods, ferreting antiques in snuffy little shops on a morning when the only sounds are a muffled moving about of some one in the back room, and the sudden spindly bell tinkle of the door opening to another visitor. To the newcomer from Indiana whom the author meets at the gate of the Winslow house in Duxbury, she on foot, he with his family packed into a large touring car, what a strange world!

The well known trademarks which he who runs through New England in automobiles may read—the H hinge, the brass warming pan, the sturdy cradle with its top in three flat sections used now for a wood box, are duly entered in Mrs. Warner's impressions, but there is much more than only length of living in a place can gradually divulge. The feeling of a climb in single file up hollowing stair steps to a room where George Washington may or may not have slept, the enchanted whiff of dampness as they open the closet where he (perhaps) hung his coat, shares space with an inhabitant's account of creeping down the straight side of a well under a starry winter sky to turn off the water, last pipes freeze before morning.

The smell of old houses—that mildly acrid, timeless, settled aura of wood and stone that has weathered, Mrs. Warner captures, even to the precise quality of agedness. She says: "There are some gabled houses where the long slope of the roof has sagged a little, just enough to make it a place for moss and shadows, but not enough to make it look fallen in." So it is with New England, a section perhaps beyond the prime of great achievement, but vigorous in the pride of its past and of its ability to hold itself together a charge on no one.

Each has its personal distinction—the house built by Standish son of Standish at Duxbury, speaks aloof ruggedness; the John Alden homestead, also gambrelled and big chimneys, a more spreading comfort. Both these set themselves apart from the town elegance of that fine square one painted yellow and white with the carving of fruit around the doorways, where Emerson was married to Miss Lydia Jackson.

This is the only wedding. Of genealogy, happily, we hear in "Pilgrim Trails" little—except for the genealogy of the clam; by the Pilgrims called first sand-capers, then clams, clambes, clammas and clamms. Most human and least known of details about the reverend fathers is that they did not like these "meaneast of God's blessings and such as people fat their hogs with at low water." Could it have been anything less than strict necessity that brought them to the parched corn diet that we associate with the period just before that first experiment upon wild turkey?

Undoubtedly there lie behind these new glimpses hours of research among old documents as well as wanderings along the historic coastline. The book contains delicious bits culled from writings on such quaint subjects as "Hypocriase Unmasked" and "New England's Salamander Discovered" by old authors whose antique spelling spices the page like the caraway seeds of a German coffee cake.

And they serve to remind a grateful reader how little of the moral tone he has needed to swallow in this unusual book. The sense for beauty, as well of motive as of external gesture, distinguishes it, and above all in such a sentence as: "You see Barnstable in mid-winter, with its marshlands and shores packed with cakes of ice, pink and lavender in the sunset, with sea gulls sitting upright on the edges, like so many pen-guins on an Arctic floe." The keen fresh eye, with the habit of making due reservations strengthens her effect. To the last page it is consistently a sketchbook ramble with indeed a moral, but a moral so charmingly expressed that slumbering animosities hardly stir. At the end then these lines: "We do well to honor those who voyage alone through 'cross winds and fierce storms into desperate and inevitable peril in the power of a noble thought. We erect our monuments to those who with discouragement and danger and threatened shipwreck all around them valiantly prop up their beam, calk their decks, commit themselves to the will of God—and resolve to prosede."

A new history of the original Chautauqua Assembly by one of its founders tells the story of a unique American popular educational enterprise which influenced the spread of women's clubs and university summer schools

THE STORY OF CHAUTAUQUA. By Jesse L. Hurlbut. G. P. Putnam's Sons.

Reviewed by H. L. PANGBORN.

WHEN Lewis Miller and the Rev. John Heyl Vincent started the modest "Sunday School Teachers' Assembly" in 1874 on the camp meeting grounds at Fair Point, Chautauqua Lake, they were far from foreseeing the gigantic proportions to which their undertaking was destined to grow, but the germ of development already lay deep in the mind of at least one of them: a seed of enormous fertility that was to sprout four years later when Vincent evolved the idea of the Chautauqua Literary and Scientific Circle. In its inception the scheme was aimed at normal training for Sunday school teachers, as a step toward systematization and improvement of methods of Bible study. Vincent was already a leading figure in the Sunday School Union, an executive and editor; Miller was a highly successful business man of Akron, Ohio, whose chief interest lay in the development of the Sunday school which he had built up. But the aspirations of each went beyond this and already touched secular education.

Each of these founders was a man of keen, vigorous intellect, of dynamic personality, intense in the courage of his belief; and each had missed the advantage of full academic education, though ardently desirous of it. They were thus embodiments of the ambition for betterment, for wider knowledge and understanding. They were veritable incarnations of the spirit of an America which was then still a young thing, busily engaged in growing up and eagerly determined to make the best possible future for itself. That was the beginning of the Chautauqua spirit.

The experiment came at a fortunate time, an era of growing prosperity, peace and opportunity. The people were still comparatively little mongrelized, and the old religious faith was still a dominantly vital force in most lives. It has often been said that such an institution as Chautauqua could have grown up nowhere else and probably at no other time. It is the most distinctively American of all our great institutions, borrowing practically nothing from older experiments and working out its destiny for itself.

When Dr. Vincent was planning his extension of secular study, in 1877, a course of four years' reading and home study, with forty minutes a day as each day's task, in various branches of knowledge, analogous to a four year's college course, he summoned Dr. Hurlbut to talk the scheme over. Dr. Vincent asked:

"How many do you think can be depended on to carry on such a course as is proposed?"

"Oh, perhaps a hundred!" I answered," says Dr. Hurlbut, but "the doctor sprang up from his chair and walked nervously across the room. 'I tell you, Mr. Hurlbut, the time

will come when you will see a thousand readers in the C. L. S. C.'"

And only a few years later there were enrolled over 60,000 readers, with perhaps as many more unregistered. Now, after more than forty years the total whose lives have been directly, and many of them deeply, touched by this C. L. S. C. must total over a million. No more widely efficient instrument of popular education has ever been devised. It had, and has, its obvious defects; some absurdities, even a "lunatic fringe," and a good deal of its work may be superficial. But the net gain is so tremendous, the good it has done and is doing so enormously greater than any possible harm,

Dr. Hurlbut has made an admirably good job of his rather difficult task in sketching the origin and growth of this institution. He was identified with it from its second year; he has grown up with it and knows it throughout. He has avoided too much detail, though he has covered a great deal of ground with surprising comprehensiveness. And it is a live story. Naturally he believes in the thing, but he is not afraid to criticize. The greatest value of his account, however, lies in its genial, vivid human quality. Dr. Hurlbut has a sound narrative gift, and a something more in the ability to make one see the people and things he describes as actualities. Naturally the

would have rung throughout the land, have called forth a million men and might have averted the war."

"Just then a voice rang out from one of the seats—'As Douglas did!' Joseph Cook paused a moment. His chest swelled as he drew in a breath, and then, looking at the man who had interrupted, he spoke in that powerful voice:

"The firmament above the massive brow of Daniel Webster was a vaster arch than that over the narrow forehead of Stephen A. Douglas, and the lightning that rent the clouds from the dying face of one would never have been deemed to bring daylight to the other!"

"I was seated beside the Rev. Charles F. Deems of New York, a Southerner by birth. . . . He turned to me and said: 'That was the most magnificent sentence I ever heard!'"

There were giants in those days—at least as to their voices; the mighty ancestors of the still extant W. J. Bryan. In the early days John B. Gough, the temperance lecturer, was a familiar figure at Chautauqua. Here is an excerpt from one of his addresses:

"I am an alumni (sic) of Amherst College; M. A. I have a diploma, all in Latin. I can't read a word of it and I don't know what it means. . . . When I was made an alumni I sat on the platform of the commencement day; the salutatorian came up and began to speak in Latin. He said something to the president, and he bowed and smiled as if he understood it. . . . He said something to the graduating class, and they seemed to enjoy it—all in Latin. . . . I kept saying to myself: 'I wish that he would speak just one word that I could understand.' Finally the orator turned straight in my direction and said 'Ignoramus!' I smiled and bowed, just as the others had. There was one word that I could understand, and it exactly fitted me."

At an early stage of its progress Chautauqua began to be a sort of public forum for the discussion of problems of the day. Politicians and other enthusiasts were not slow to see its possibilities. The founders and their assistants managed, very skilfully, to maintain the openness of discussion without allowing the propagandist or zealot too free a hand. Some great movements received unqualified approval. Few, perhaps, realize that the Woman's Christian Temperance Union grew out of a small meeting at Chautauqua in 1874. Frances Willard was the first woman to speak from the Chautauqua platform, in 1876. Incidentally, Dr. Hurlbut points out that very many of the older and more important women's clubs of the country began either directly or indirectly in a Chautauqua circle.

Chautauqua is also entitled to be called the parent of the whole summer school system, not merely in the direct imitations of Chautauqua itself, of which there are more than 10,000, but more broadly, the collegiate summer school—e. g., Columbia's present session with its 12,000 students—is in part an adoption of the original Chautauqua



"The Hall in the Grove."

that there can be no question of its value. Probably the best answer to criticism of it is the fact that it has gained, from the start, the approval and assistance of nearly every eminent educator in the country, as well as that of many foreigners; such leaders as President Harper of Chicago, Principal Fairbairn of Oxford, Alice Freeman Palmer, Phillips Brooks, Edward Everett Hale, Dr. Lyman Abbott, Dr. W. T. Harris, Theodore Roosevelt—to choose a few names at random from the hundreds who might be cited. In fact, to list the eminent men and women who have taken part in the Chautauqua movement is almost to call the roll of the leaders of thought in America for the past half century.

story is liberally interlarded with anecdote—but not too much so. It often calls up, vividly, figures of the past—men who bulked large in their day but are scarcely more than a name to the present generation; "Bob" Burdette, John Habberton (author of "Helein's Babies"), the jovian "Joe" Cook, "Pansy" Alden Anthony Comstock and a host of others. A sample of Cook's stentorian eloquence is worth quoting. In 1877 he was lecturing on the causes of the civil war, and referred to Webster:

"Had it been given to Daniel Webster . . . to live until the guns were fired upon Fort Sumter, there would have been an end of compromise. He would have stamped that mighty foot with a sound that

espionage which has been the bane of every policeman's life for many years has been abolished, and the discipline of the force has been devolved upon the officers who are appointed for that purpose. Inspectors, captains, lieutenants and sergeants are held strictly accountable and the discipline of the department, and it is the duty of the chief inspector to see that discipline is freely and rigidly enforced."

Traffic management, arrests, the Bertillon system, finer printing, enter into the scheme of the author, whose aim has been to cover his subject without omitting details. An interesting sub head has to do with women prisoners and police matrons, and a newer one and even more interesting is that concerning police women. The latter section could not be quite up to date, naturally. The author speaks of Mrs. O'Grady as still performing police duties although it is now some months since she resigned from her office.

In the same spirit of calm investigation, resulting in high praise, the author goes into the subject of delinquent courts and the treatment of children. Quoting from Judge Furbull of Chicago in the last days of 1919 that the "State has educated children in crime and the harvest is great," Mr. Graper remarks upon the countrywide improvement in these matters. At present, he says, the juvenile or children's court seems to be firmly established.

In his chapter headed "Compensation and Welfare" the author reviews the subject with its arguments pro and con of policemen forming a protective union. In this chapter the great policemen's strike of Boston comes in for a full review. Our author finds no compensating conditions to save the policemen from being stigmatized as deserters. In his conclusion of the matter he says: "The police force is one of the most essential of government. Its members assume the burden of law and order. They stand between the peaceful citizen in his lawful pursuits and the forces that would endanger his life and his property. It seems therefore that an alliance of policemen with any one group of society such as labor unions is fundamentally wrong."

That this is the way the public regarded the "deserters" of Boston was clearly shown at the time. Other statements of Mr. Graper in his useful and informing book on police matters appear to be less obvious because of a less general knowledge of police affairs throughout the country. To draw them together for comparison was an interesting work of collation and to administrators of the peace and happiness of any city it is undoubtedly a work of real value.

Municipal expert opposes police union organization

AMERICAN POLICE ADMINISTRATION. By E. D. Graper. The Macmillan Company.

GIVEN any sort of chance to display gratitude to its police protectors, the people of every great municipality show an enthusiasm that does not rhyme with a cold study of police personnel. New York, for a gross instance of this tendency, has persisted in admiring its "Finest" even when the force happened to have fallen, perhaps justly, under the expert critic's condemnation. The belief of the public in the general honesty of the force has seemed at times pathetic, but after the findings of investigations have been summed up and boiled down the "people" were found to be nearer right in their loyalty than were individual detractors.

The attitude of the American metropolises toward its police finds a counterpart in other cities of the country, and as one begins a study of comparisons this feeling of pride stands out; it is one of the best signs of vitality in a police system. It is shown clearly to exist in Chicago, Peoria, St. Louis, San Francisco and other cities in the valuable handbook written and compiled by Mr. Graper, mainly from material worked up by the New York Bureau of Municipal Research. This bureau has devoted thirteen years to the study of the problems of police administration and to the making of administrative surveys in many of the large cities of the States. Mr. Graper has refined this wealth of raw material and that found in police reports, State laws and city charters, and through comparisons and selection sets forth what he states to be the best practices prevailing in police administration.

At once the author throws his opinion in favor of a single commissioner type of organization, believing that the arguments in favor of the board form are not conclusive. The work of a supervisor of a police department, he says with justice, is almost wholly of an administrative character. The author believes that those who find fault with the New York method in vogue are thinking rather of the unfitness of some individual than of the system. This volume is calm and judicial in its outlook and almost stately in its avoidance of both personal bias and party bias. On the point mentioned the author makes perhaps his most didactic statement. It is this:

"The single commissioner or director who gives his whole time to the work can supervise a police department better than can a board of commissioners. The tendency of American cities is a recognition of this ad-

vantage. Centralization of authority in the hands of a single person—and that person held responsible for the way in which that authority is exercised—is the most promising principle to follow in police departments."

It was this conviction that led the city of New York by its charter of 1901 to follow the example of European continental cities in placing a single commissioner in charge of its police. While a respectable number of American cities have done likewise the problem of what the relationship shall be between the head of the police department and other city officials, how they shall be appointed, on whom their tenure of office depends and how they are controlled by the people is differently solved by these cities.

In a few of them the management of the police force is vested in officers appointed by the State and thus removed from the jurisdiction of the city. In New York city a charter provision places the Police Department under the control of a police commissioner who is appointed by the Mayor for a term of five years. The Mayor may remove him and so may the Governor of the State. "The success of the Police Department," says our author, "during the Mitchell administration was due largely to the spirit of hearty cooperation that existed between the Mayor and his Commissioner of Police. Whether such cooperation will result in good or bad police service will depend of course on the character of the Mayor."

The widespread adoption of the commissioner form of municipal organization began in 1907 when the Legislature of Iowa passed a law enabling cities to inaugurate this form, and in 1908 Des Moines placed it in operation. This law provides that an elected council consisting of a mayor and four councilmen shall exercise all executive, legislative and administrative powers formerly vested in the various organs of government. Up to the present time Buffalo is the largest American city under commissioner government. Legislation making it so became operative January 1, 1916. Under the charter enacted all the legislative and executive powers of the city were vested in a council of five. Responsibility is divided between the Mayor and the council in much the same way as is customary in cities under the old mayor and council system.

Appointment, promotion and removal are the heads included in one chapter, which will furnish aid to the administrator seeking to acquaint himself with example and precedent. The system of appointment is continually being improved, according to this investigator, and the improvement is country-wide. Everywhere the old slogan of "turn the rascals out" is being succeeded by the

idea, although it derives also from the growth of university extension and the need of normal training for teachers. But the initial credit remains with Chautauqua.

The original Chautauqua has always kept its supremacy among the similar institutions. Dr. Hurlbut's final summary, giving what he holds to be the reason for this, is based on the fact that the original high ideals have never been lowered. Says he:

"In its plans from first to last there was a unique blending of religion, education and recreation. No one of these three elements has been permitted to override the two others, and neither of them has been sacrificed to win popularity, although on the other side popular features have been sought for within just limits. Never has the aim of Chautauqua been to make money; it has had no dividends and no stockholders. . . . It has shown the progressive spirit, while firm in its principles, open to new ideas, willing to listen to both sides of every question. . . . It has maintained unshaken loyalty to the Christian religion. . . . without flying the flag of any one denomination of Christians"

And it has thus far remained wholly, unqualifiedly American; a product of the soil; crude, perhaps, but racy, buoyantly alive and capable of growth under changing conditions. It has been, and still is, a truly conservative force in the preservation of old ideals. On the other hand, it has stimulated effort and opened a way to very many thousand seekers after self-improvement and true education. Dr. Hurlbut's presentation and interpretation of this mighty institution is a stimulating and suggestive book, with its lesson for students of the existing movements of current history.

Pioneer college English teacher

A MEMORIAL TO CALER THOMAS WINCHESTER—1847-1920—PROFESSOR OF ENGLISH LITERATURE IN WESLEYAN UNIVERSITY, Middletown, Conn. Wesleyan University Press.

"I THINK," said Professor Winchester himself in a speech included in this memorial volume, "we shall do well

to cherish for ourselves and to recommend to all our pupils those ideals of spirit and form which have been embodied in lasting literature—literature that keeps the intellect fresh, the heart young, the imagination self."

I am thankful to Wesleyan for having given me the privilege of spending fifty years of my life largely in the reading and studying of such literature in the company of younger pupils who shared and doubled my own enthusiasm. . . . It has been my privilege for all these years to think almost daily, and in some measure to help others to think also, upon those things that are pure, and just, and honest, and lovely, and of good report, as they are enshrined in literature."

Therein lay the incalculable value of the man; he was an inspiring embodiment of these high ideals; a warmly human, humorous, understanding personality whose own warmth lit up and brought into full play the latent spark of aspiration, the desire to know and understand, in his pupils. Nearly fifty college generations at Wesleyan knew and loved "Winch," as they called him, and no one in the academic life of the past half century exerted a wider influence than he. It reached beyond his own campus; Yale, Johns Hopkins, Smith, Welles and other institutions also knew and admired him. To this he added wide success as a popular lecturer, going even to California. His connection with Wells College was especially close for over thirty years, and he gave important courses at Johns Hopkins.

Prof. Winchester was one of the leaders in the movement that began somewhat more than fifty years ago for the betterment of the teaching of English literature and humane letters in general in American colleges. Before that time there was no real study of English here. "Prof. Winchester's career," says Prof. Wilbur Cross of Yale in a speech printed in this volume, "covers nearly the entire period of English studies, apart from philology and composition, in American schools and colleges. He entered upon his work somewhat later than Child of Harvard, along with Lounsbury and Beers of Yale. These are the four pioneers who blazed the trail."

Winchester has left no such monument of scholarship as Child's "Ballads," though his literary criticism is of lasting value. He had not the exuberance, the controversial power and brilliancy and caustic wit of Lounsbury, nor the rare, subtle, poetic insight and gift of creative expression of Prof. Beers, but it is probably true that Winchester exerted a wider humanizing and inspiring influence, than any of his fellow pioneers. This volume is no more than its title implies: a collection of tributes to his memory from many of his colleagues and former pupils and a record of various memorial services. It also contains a bibliography of his writings and an outline of his courses.

Prof. Winchester had a singularly direct, human touch in his method; a rare faculty of getting close to the author whom he was presenting as well as close to his audience. Says Prof. Rice, who was a colleague of his for fifty years: "He has made us acquainted with the writers of whom we have heard him speak, so that we have taken those men into the circle of our friends. . . . We like him, too, for his interest in normal mental processes, in wholesome thoughts and feelings and passions. Literature, as he has presented it to us, is not a museum of mental and moral pathology."

Such great teachers are born, not made, and inevitably, although much endures in a continuing influence, their best work ends with the death of the individual. But it is well to preserve as much as may be kept of their memory. This volume is excellent and of lasting value, but there should also be, some day, a full, comprehensive biography of Prof. Winchester.