

The assault on the center before either flank was turned was never seriously contemplated, and was done without plan, without orders, and as above stated.

General Grant won a great victory at Chattanooga which was of incalculable benefit to the country, and it is worse than useless to attempt to cover his reputation with pinchbeck by such statements as "Few battles in any war have ever been fought so strictly according to the plan," "It still remains that this battle was fought as nearly according to the plans laid down in advance as any recorded in the schools," and "This battle more

closely resembled those of European commanders and European fields than any other great engagement of the American war"; for, like plaster ornaments on a fine façade, they are easily knocked off, and are liable to mar the real beauty of the front in their fall.

There were, however, during our great war some battles which, so far as my information and knowledge go, were fought strictly in accordance with the original plans, and these should not have escaped the notice of one who desires to write history.

June 1, 1885.

Wm. Farrar Smith.

TRANSFORMATION.

"GIVE me the wine of happiness," I cried,
 "The bread of life!—Oh ye benign, unknown,
 Immortal powers!—I crave them for my own,
 I am athirst, I will not be denied
 Though Hell were up in arms!"—No sound replied,
 But turning back to my rude board and lone,
 My soul, confounded, there beheld—a stone,
 Pale water in a shallow cup beside!
 With gushing tears, in utter hopelessness,
 I stood and gazed. Then rose a voice that spoke,—
 "God gave this, too, and what He gives will bless!"
 And 'neath the hands that trembling took and broke,
 Lo, truly a sweet miracle divine,
 The stone turned bread, the water ruby wine!

Stuart Sterne.

THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

ONE hears of the Chautauqua Literary and Scientific Circle in all sorts of unexpected places. What is it? Can an old hack, used to condensation, tell in twenty-five hundred words? Let us try.

1. It is based on a plan of home-reading in regular system. At this moment it consists of about one hundred thousand readers, more or less, who are reading in the system proposed. Most of these are in America, some are in Japan, and the rest are elsewhere, in Europe, Asia, Africa, the islands of the ocean, or tossed upon the sea in ships.

2. The reading is selected and arranged for men and women, not boys and girls. The average age of the readers in the Circle is probably above thirty-five years.

3. The course of reading is in the English language.

4. It is arranged for four years,—supposing

at the least, say, five hours' reading a week. But it is so elastic, above this minimum, that a member of the Circle receives instructions and suggestions for a much wider range; and in fact, I think, most members read much more than five hours a week within the broad directions of the course.

5. It follows, to a certain extent, the outlines of an old-fashioned college course, omitting the mathematics entirely. Where it is followed with the supplementary reading, it gives a student much such a general knowledge of literature, physical and moral science, and mental philosophy, as in an old-fashioned college the average student received. But it makes no attempt to give the knowledge of ancient or foreign languages which he receives, or that of mathematics.

At this point the professors in old-fashioned colleges hold up their hands in holy horror,

give the magazine to the poor, and go out to make original researches on the Pro-parox-ytone. Let them. You and I, dear reader, will advance calmly and make some calculations.

The college student spends half his time at lectures or in the recitation-room. The reader in the C. L. S. C. cannot spend any of his time so. The average college student spends half his time in study of Greek, Latin, French, German, Italian, Spanish, or Hebrew. The reader in the C. L. S. C. cannot study either of these languages, in its course. Of the remaining time of study, the average college student gives, say, one-third to mathematics. There are no mathematics in the Chautauquan course.

Now, suppose the average college student takes forty-eight hours a week for study, lectures, and recitations. One-half of this, in study, will be twenty-four hours; one-half of this, on languages, will be twelve hours. Deduct one-third of the remaining twelve hours for mathematics, and you leave him eight hours a week's reading of literature, physical and moral science, mental philosophy, and social economy. It is in these studies only that "Chautauqua" undertakes to lead its circle of readers. Those readers who take ten hours only a week pass the average of study of the average college student in those lines.

The Chautauquan student reads when he can, where he can. He works without the advantages of the presence of a teacher, and without its disadvantages. He works without the advantages of studying two or three languages at once, and without the disadvantages.

He forms the habit of daily reading on system,—the habit which probably does more for the happiness of the man who forms it than any other indoor habit which could be formed. Fortunately, too, he can read outdoors, very often.

Of the hundred thousand readers in the "Circle," also, every one is reading because he wants to. This is much more than I could say of my average college students, regarding whom, indeed, I have now nothing more to say.

It will, of course, happen that if in any neighborhood several people are reading at one time in the system of the "Circle," they will find each other out, they will meet together, in more or less form, as a local circle, for mutual help, or for the pleasure or stimulus of society. When you see in your local newspaper the announcement of a "Chautauqua meeting," it is probably that of some such local circle. But there is no need of a "local circle." There is many a "Chautauquan" who reads quite alone, with no other knowledge of other Chautauquans than he gains from the monthly journal in which he receives his in-

structions. But, undoubtedly, the spirit of the local circles helps forward the interest of the readers, and is a good feature of the plan. It is a very good thing to have the best people of the same village all interested in the same thing in some one winter, and to have that same thing something better than personal politics. To have young men and women, old men and old ladies, middle-aged men and middle-aged wives of theirs, interested at one and the same time in Browning's poems, hunting up the things alluded to, guessing the conundrums, puzzling over the suggestions, and wondering at the mysteries,—this is a great improvement on leaving them to wonder why the Simpkinses shut up their house and did not leave Mary Morgan in it, as they did last year.

It is very interesting to see, when you give the diplomas to those who have gone through the course, how they really represent "all sorts and conditions of men." Of a class of twelve or fifteen hundred, who have been reading for four years, I gave the certificates of study to about one hundred. Twice, in this company, I came on a father and daughter who had studied together. Many of them were men and women older than I am; that is to say, born before General Grant was born. The whole class has representatives in almost every State, and would include people of almost every occupation. All that it needs to belong is the disposition, a decent preliminary common-school education, eight dollars a year for books and fees, and the command of five hours a week, or more, of one's time. This is to say, in general, that the course is open to any one.

It is ten years since the great series of plans for public education known as the "Chautauquan plans" were fairly started. Many men, of many minds, have contributed suggestions which have been embodied in them.

But it is always to be remembered that the founder of the Chautauqua Summer Meetings was Mr. Lewis Miller, of Akron, Ohio, a distinguished inventor, for years devoted to the cause of popular education. He saw the possibility of making use of the admirable machinery which had given dignity to the old Camp-Meeting of America, so that on the beautiful camp-meeting ground at Chautauqua a summer school for Sunday-school workers, with lectures on every variety of useful learning, might be established. For ten years and more these summer schools, with lectures and entertainments almost innumerable, have been carried on at that charming watering-place. These have been under the charge of the Rev. Dr. John H. Vincent, who is the originator of the C. L. S. C., a man of marvelous power of organization, and, best of

all, of hearty sympathy with the American people, a people whom he understands, perhaps, as well as any living man. Neither Mr. Miller nor Dr. Vincent, nor any of the friends who worked with them, was satisfied even with the large constituency which meets once a year at Chautauqua. They saw that it was possible to use the post-office and the press, to carry to every home no small part of the advantages which young people receive who go from home to college. Out of this possibility have grown the varied plans known as the Chautauquan plans.

Of course, when they began, the difficulty of selecting books for such study at home was very great. There is a good story told of the amazement felt by Harper Brothers when they received from this unknown "Circle" its order for five hundred copies of Green's "History of England." Harpers and all other publishers have found out long ago what a purchase for "Chautauqua" means. But Green's History, admirable as it is, is not a good text-book, or foundation history, for other reading to start from; it presupposes a great deal. If you will think of it, when a young man comes to you for advice about his reading you often puzzle him sadly. You say, "I should tell you to read X's book, but that, on the whole, X was a fool, and half of what he says is untrue." This is the sort of opinion, somewhat discouraging, which a trained scholar is apt to give. He does not know, perhaps, how very discouraging it is to the neophyte.

Chautauqua has had years upon years in which to study the advice it shall give a hundred thousand of such students. It has its own successes and its own mistakes to profit by. In many instances the board of management have found it necessary to have their own books written. To name only three or four, and this because I happen to have read them, Dr. Wilkinson's hand-books of "Latin and Greek Literature," Dr. Steele's book of "Political Economy," and Mr. Appleton's "Chemistry" are admirably well written, and fill the purpose singularly well. We do not doubt that, among so many readers, some find them too full and some too scanty. But readers or critics must remember that the object is to provide a stem-root, or if you please foundation, for other more extensive readings, and that suggestions or instructions for such extensive reading are given carefully and steadily.

All readers are invited to address the Central Staff, when they have inquiries to make or doubts to solve. For the answers given to such requests, the monthly journal called "The Chautauquan" is published. So many of the readers use it, that its circulation in America alone is at this time fifty thousand copies,

while there is considerable circulation in all other parts of the world. A department of this journal is devoted distinctly to the needs of the "Circle." Some of the required books, when written expressly for it, have been first published in the "Chautauquan"; and any reader who writes for information to the C. L. S. C. office at Plainfield, N. J., receives his answer here.

Thus much for the theory of the Circle. How does it work in practice?

The answer must be somewhat indefinite. But it is clear that the plan is popular. The number of readers who reported at headquarters for the class of 1881-1885 was about 5000. The next year 14,000 reported, the next year 18,000, and last year 20,000. This year the number is likely to rise to 25,000. All these people register their names at Plainfield, N. J., where is the central office. Of course, however, there are many readers who join local circles, and work with them, who do not register at the center. They do not mean to keep on, or they do not care for the diploma, or they are afraid to seem to pledge themselves to anything.

Of those who do register at the beginning, about one-quarter part report, at the end of four years, as having read the whole course. Very many of these read much more than the required minimum. A formal diploma is given to all who attain this minimum and ask for it, and diplomas with certain additional seals are given to those who read more. Fourteen hundred and seventy diplomas were given in 1884 to the class which had begun in 1880. If the student wishes, this diploma is sent him by mail. But a custom has grown up of giving diplomas at the "assemblies" held in different States for summer study, of which that at Chautauqua is the oldest, the largest, the longest in time, and the most fully organized. There are fifteen, in all, of these local summer "assemblies," and it is the effort of the management to be represented by one or more officers at each of them. "Recognition Day," at such an assembly, becomes a sort of commencement for those "Chautauquans" who meet there.

At Chautauqua, New York, on the 19th of August, I was present at the "Recognition Day," and delivered an address to the "graduates," who had kindly called me an honorary member. I personally gave their diplomas to a hundred of the class, and, in a visit of four or five days, I think I talked with half of them. So I can say that people read from one or another motive, but almost always with the idea of reading more. Old college graduates, professional men, read. Teachers read. Fathers and mothers read, when they begin to see

how they may need what they read to help their children. People read aloud in families, occupying an hour or two every evening with reading. Take, in a word, two or three dozen of the most intelligent people, of all ages and occupations, whom you find in any well-organized and well-educated American town, and you will form a good idea of the average Chautauquan readers as we see them on "Recognition Day." Of course, on such a day, you do not see the three-quarters of the readers who begin and never finish, or who finish this course, and do not care to ask for a diploma.

What you find, almost universally, among those who read four years, is a disposition to go farther. It is mostly to meet their wishes

that "Chautauqua" has set on foot other plans, of which I shall write next month. There are also adjunct schools or classes, which I shall try to describe at the same time. Thus I shall explain the plan of

The School of Theology,
The School of Liberal Arts,
The Town and Country Club,
The Society of Fine Arts,
The Assemblies.

And in general the Chautauqua University, which is the incorporated body that has the oversight of all these institutions.

But I have already nearly reached my twenty-five hundred words — as an impatient reader sees.

Edward Everett Hale.

TOPICS OF THE TIME.

The Outlook for Civil-Service Reform.

THE principles of civil-service reform are now undergoing the severest test that could be applied to them — a change of parties in the administration of the general government. Such a change after any former presidential election in the last quarter of a century would have been followed by a general and indiscriminate change of the public servants. To show what has been gained, the present condition and prospects of the civil service must be compared, not with an ideally perfect state of things, but with that which would have existed had neither the law nor public opinion placed any restraint upon partisan proscription. That not only those civil servants who are protected by the letter of the civil-service law, but a large share of those who are not within its beneficent protection, are left undisturbed in their places, is a fact which marks a great advance in public opinion and in the practice of the Government. Though many things are being done which fall far short of the highest ideal of civil-service reform, though many changes are being made in the public service which are not in the public interest, but are dictated by the old sordid spirit of partisanship, the fact remains that the cause of reform has made great and substantial progress.

The difficulties of the situation must not be lost sight of. For twenty-four years the offices of every grade had been filled, with few exceptions, by the adherents of one political party. A feeble and halting attempt at reforming the abuses in appointments, forced upon the party by public opinion during General Grant's presidency, was discarded with jeers and contempt at the first sign of the decay of public interest in the experiment. No further effort to check these abuses was made until an overwhelming popular demand for reform compelled the passage of the Civil-Service Act of 1883. When the new Administration came into power this act had been in force but a little more than a year and a half — a period too short to enable it to effect any appreciable change in the partisan character of the public service. The vic-

torious party, on taking possession of the government, found the public service almost solidly partisan; it found nearly all the chief public offices in the possession of men upon whom they had been bestowed as the rewards of partisan service, and who had not scrupled to use the power and patronage of their places in the interest of their party; and it found that the outgoing party, in its greed of patronage, had confined the operation of the Civil-Service Act within the narrowest possible limits. It found, moreover, that throughout the public service the prevalence of the notion that office-holders were the servants of a party rather than of the people, and the bestowal of places as the reward for partisan service or at the dictation of influential politicians, had impaired the efficiency and energy of the public servants, had swelled the number of tax-consumers, and had greatly increased the cost of carrying on the government.

In these circumstances changes in the public officers were inevitable. It could not be expected that a party flushed with victory, coming into power after an exclusion of a quarter of a century, would take this solidly partisan service off the hands of its predecessor, and trust only to casual vacancies to find places for its own adherents. Had the public service been administered for even the last ten years in a non-partisan spirit, had the doors of office been thrown open to all citizens without regard to their party beliefs, and had the higher places been filled by the impartial advancement of meritorious subordinates, any change in the public servants, except for misconduct or inefficiency, would have been censurable, if not criminal. But this happy condition of things did not exist, and it would have puzzled the most radical civil-service reformer, called upon to administer the government chiefly by the votes of members of the party so long excluded from office, to satisfy the requirements of the situation without making some changes in the *personnel* of the service. It certainly does not lie in the mouths of those who have so long enforced the most rigid partisan proscription to cry out against partisan changes, nor does it seem quite logical for those who have