

CHAUTAUQUA ASSEMBLY HERALD

VOL. XIV—No. 18

CHAUTAUQUA, N. Y., WEDNESDAY, AUGUST 7, 1889.

PRICE FOUR CENTS

EDITORIAL.

Opening Night. The night to which many Chautauqua eyes and hearts have for weeks and months past been looking forward, and to which many more will in the months and years to come look back, has passed; and though the sounds of its festivities have hardly yet died out in our ears, and though we are apt always to think the last the best, yet we may in safety record this as the greatest occasion of its kind ever observed at Chautauqua. The audience collected in and about the Amphitheater within the sound of the speakers' voices, was the largest ever known in Chautauqua's history; the speeches were never so clever; the enthusiasm leaped beyond its wonted bounds. With this glamour and ardor which appealed to eye, ear and heart, there was a deep significance, which may have perhaps escaped some who but looked on. One reads in it all a growing interest in Chautauqua, its idea, its methods and its work. More than this, one can but find in this demonstration a brighter, broader, nobler future for this idea, these methods, this work. Chautauqua's mission is not at its end, nor has she reached the full tide of her power. Year by year she finds stronger allies; universities and colleges in our country are contributing of their talent to her success; foreign scholars are finding a sympathy and a deep interest in the work; and the world is learning of the great movement. So long as the love of knowledge, and the religious spirit on which this institution rests exist, and so long as there are such able, energetic and wise men to push this work, Chautauqua will live and grow.

President. The opening of the Assembly always brings before Chautauquans the face of President Miller who sixteen years ago was associated with Bishop Vincent in laying the foundation of this institution, which has grown to such proportions as neither of its founders could have dreamed of. He comes forward each year to welcome a larger and ever-increasing number of enthusiastic students and friends of Chautauqua. While a practical and successful business man, he is at the same time a diligent student in fields apart from his business. He is the author of a system of teaching children to read, which promises to find wide, if not general use in the schools. A most able and ardent collaborer with Chancellor Vincent in widening the influence of every department of Chautauqua, in giving to each its highest efficiency, and especially in promoting the work of the Normal Union, Mr. Miller has done and is doing a good and noble work for Chautauqua, for humanity.

The Press. The press has its representatives with us Association, always, but yesterday unusual numbers of newspaper men were about the grounds. The members of the Press Association of Western New York and Northwestern Pennsylvania were gathered here to enjoy a day of recreation, to meet one another in a social way and to talk over of matters common interest. This association had its origin in an invitation extended to the editors of neighboring journals two years ago by the Chautauqua management to come to these grounds and spend the day as guests of the Assembly. No permanent organization has as yet been effected, but the pleasure and the profit which these annual meetings have given will doubtless urge it. The aim is to promote the interests of journalism by a free discussion and consideration of these interests, and by securing a unity of action that will place the newspaper business on a basis in all respects like that of any other business. Newspapers are to-day burdened and financially hampered by the large amount of gratuitous advertising they are expected to give. Reform in this matter will come only through a united sentiment and action against this unbusiness-like method of carrying on a business. The association includes chiefly representa-

tives from Chautauqua, Cattaraugus and Allegany counties, New York, and Crawford, Erie and Warren counties, Pennsylvania. Mr. Fred W. Hyde, of the Jamestown Journal, is its secretary and executive head. Chautauqua appreciates the press and its power, and welcomes its potent aid in educating and elevating the people.

A Word to C. L. S. C. readers of the ASSEMBLY HERALD. HERALD will find in the present impression announcements of the hours and places of meeting chosen for those classes which have been able thus far to effect an organization. To-morrow we hope to be able to publish calls from every class from '82 to '88. It looks now as if we would do this, for the whole C. L. S. C. machine is being set rapidly in motion. Principal Hurlbut and Miss Kimball are both here, and neither time nor force ever goes to waste when they take the direction of affairs. Large numbers of the class officers have arrived. Everybody has gone to work with a will, determined to effect at once an efficient organization. Splendid reports are coming in daily from the assemblies of the country; they tell of large graduating classes and how every where the class of '83 has been organized with large numbers and much promise. All this is a stimulus to the Mother Chautauqua. With her daughters doing so well, she is incited to keener efforts than ever before. Every member of the Chautauqua Literary and Scientific Circle present at Chautauqua should find his class home at once and be true to it.

Presbyterians. An evidence of the all-denominational spirit of Chautauqua is given in the multiplication of church homes or headquarters. Two substantial buildings, very attractive both in architecture and furnishings, have been erected as homes for Congregationalists and Methodists, and a few other denominations have found more modest accommodations in tent or cottage. The Presbyterians have now put their heads together and are contemplating a building for their members who come in considerable numbers to the Assembly. A meeting was held on Monday night, at which Colonel Elliott F. Shepard presided, and committees were appointed to solicit subscriptions, to select the site for building, etc. Further and more definite steps will be taken this evening. Chautauqua does not encourage class or denominational feeling, though it gives liberty to all classes and denominations alike. As, under our national constitution, the church has grown strong under the greatest freedom of thought and its total separation from state, so here Chautauqua like the state is non-denominational, yet all-denominational.

Bishop. Rev. Cyrus D. Foss, D.D., LL.D., one of the bishops of the Methodist Episcopal Church, arrived yesterday, accompanied by his wife and children, and will spend a few days in our midst and preach in the Amphitheater on Sunday morning. He is one of the most eloquent and scholarly men in the church, and at the time of his elevation to the Episcopacy was at the head of one of the largest educational institutions in Methodism. He comes not simply to fill an engagement, but because of his deep and abiding interest in every true educational movement, and we give him cordial welcome to Chautauqua.

In a letter accompanying an article for the CHAUTAUQUAN on old Roman life, Professor James Donaldson, of St. Andrew's University, Edinburgh, a well-known contributor to the *Contemporary Review*, *Nineteenth Century* and *Edinburgh Review*, writes, alluding to Chautauqua: "The movement seems to me a very remarkable one, and it will certainly be productive of enormous good. May your enterprise be more and more successful every year."

DRIFT OF THE DAY.

Fifteen hundred people came in at the gates yesterday to stay.

An excursion from Columbus brought in one hundred and fifty people early yesterday morning.

The United Presbyterians will hold a prayer meeting in their tent near the Kellogg building at seven o'clock this evening.

Two hundred and seventy-five people arrived yesterday morning at nine o'clock on the excursion from Brooklyn.

At the sand pile.—*Nurse:* Which side of the Amphitheater did you sit on this morning at church, Bessie? *Bessie (severely):* I sat on the Lord's side, of course.

Class of 1886 met at 1:30 Monday, August 5th, at the Amphitheater. Report of treasurer of Union class building was made and accepted. The class resolved to meet at the same day and hour during the Assembly and at the same place.

As an indication of the increased attendance at Chautauqua this year, it may be mentioned that the number of names registered at the Congregational House last year up to Tuesday evening, August 6th, was two hundred and eighty-eight, this year to corresponding date, three hundred and thirty-five.

The class of '80 will meet this afternoon at 1:30 o'clock in the upper room of the Congregational House. A full attendance of all members of the class on the grounds is requested to promote mutual acquaintance and to further arrangements for Recognition Day.

The time and place for the daily meetings of the C. L. S. C. classes will be found each day in the ASSEMBLY HERALD. Class leaders are requested to leave at the editorial rooms of the HERALD the announcements which they wish inserted.

As an example of how some members of a congregation always think that the minister is preaching to some one else and never take anything home to themselves: While the lecturer Sunday night was speaking on the Sabbath as a day of rest, a girl near the front seat in the Amphitheater was employing the time chewing vigorously on a piece of gum.

HISTORY OF THE DAY.

TUESDAY, AUGUST 6.

A red-letter day in Chautauqua's much-marked calendar. Janus propitiated by libations of lemonade, sacrifices of fervid oratory and new jokes, consuming of candles and offering up of pyrotechnics—Brooklyn's "Three Hundred" (corresponding to New York's "Four Hundred") arrive en masse and intact—The missionary workers discuss the science of giving. The churches to be educated in it—The gifted Mahaffy sketches the political life of the Greeks from the patriarchal kings to the days of the League. Defends the "tyrants", shows Greek woman's status; talks of the aristocracy in democracy—The monk of the middle ages, personated in Benedict and glowingly characterized by Gunsaulus. The spark of learning was kept aglow through the dark ages in the monasteries—College men meet. Chautauqua a unity possessed of a tri-personality; C. L. S. C., C. C. L. A., University Extension; not a novel institution but a modern Bologna.—America the world's preacher—Another clever talk by Bishop. Our true art not foreign, imitative, but American, original. The American artist discovered in the boys and girls of to-day—Chimes call to vespers, night brings out her candles—The remainder of the day's proceedings will not submit to condensation or brief characterization, and must be sought elsewhere.

THE CHAUTAUQUA PERIODICALS

CHAUTAUQUA ASSEMBLY HERALD, VOL. XIV.

Organ of the Chautauqua Assembly.
An eight-page paper, published daily at Chautauqua.
Thirty numbers in the volume.
Subscription price, . . . \$1.50
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THE CHAUTAUQUAN, VOL. X.

BEGINS OCTOBER, 1889.
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Religious and Practical.

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Dr. T. L. Flood, Editor and Proprietor,
MEADVILLE, PA.

During August address Chautauqua, Chautauqua Co., N. Y., after that date, Meadville, Pa.
No person is authorized to canvass for subscriptions to the CHAUTAUQUA ASSEMBLY HERALD on these grounds.

PERSONAL.

Rev. Dr. J. S. Ostrander and wife, of Brooklyn, N. Y., are registered at the Hotel Athenaeum.

Rev. H. A. Teats, of Bellevue, Pa., is at Chautauqua again this season, stopping at 341 Miller avenue.

Rev. J. T. M. Johnston, pastor of First Baptist Church, Kansas City, Mo., is located at 103 Terrace avenue.

Mr. Frank Beardi has arrived, and will be heard from during the Assembly. He has found quarters at 454 Clark avenue.

Dr. Carl E. Martin, of Grace church, N. Y., the basso singer, arrived yesterday and is stopping at the Gale cottage.

Miss Ida Hubbell, of Grace church, New York, a member of the Cecilia quartette, is here, and stopping at the Gale cottage.

Miss Maude Davis, of Boston Conservatory of Music, the pianist and accompanist of the Assembly season, is at the Gale cottage.

Rev. W. P. Graham, pastor of the M. E. church at Westfield, N. Y., is here for the week, and may be found at 529 Cookman avenue.

Dr. E. W. Moore, of Franklin, Pa., is here with his family. They are located at the cottage of the late Dr. Eaton on Simpson avenue.

Mr. Mortimer Redman, of Washington, D. C., represents *Public Opinion* this year at Chautauqua, and may be found at the Niagara cottage.

Miss Ida Angellman and Miss Clara A. Dunn, of Plainfield, N. J., are here assisting Miss Kimball. They are stopping at the Hotel Athenaeum.

Mrs. Martha K. Cumbach, wife of Hon. Will Cumbach, is here for a short visit and is stopping at the Columbian cottage, on Simpson avenue.

Rev. Dr. Vincent, of the Vicarage of Litchfield, London, England, the traveling companion of Prof. Mahaffy, is registered at the Hotel Athenaeum.

Mr. Charles E. Stokes, of Thom. Cook & Son, arrived yesterday morning with the excursion from Brooklyn. He is at the Hotel Athenaeum.

Rev. Dr. A. E. Dunning, editor of the *Congregationalist*, a welcome Chautauquan, arrived yesterday, and is registered at the Hotel Athenaeum.

Mr. Zeena Robbins, of Washington, D. C., a member of the C. L. S. C., is at the Gale cottage. Mr. Robbins is more than eighty years of age and expects to graduate.

Mr. Fred H. Garfield, of Jamestown, Division Passenger Agent of the Erie Railroad, accompanied the Brooklyn excursionists from Jersey City to this place yesterday.

Rev. P. P. Pinney, pastor of Grace M. E. Church, South-Oil City, a member of Erie Conference, is here for a short stay and may be found at his cottage on Miller avenue.

Mr. C. M. Nichols and wife and Miss Mabel Keith, of Springfield, O., are at the Hotel Athenaeum. Mr. Nichols is the editor of the *Springfield Republic* and a representative of the Associated Press.

WALKS AND TALKS.

Col. Elliott F. Shepard informs me that he is a native of Jamestown. His father was the cashier of the old Chautauqua County Bank, and secretary of the first meeting called for the purpose of organizing a Presbyterian church. His father's mother was buried in the old graveyard there, and he has recently made diligent search to discover her grave and transfer the remains to the new cemetery and place over them a monument to her memory. With his characteristic energy and public spirit he has been active during the past few days in a movement to establish a Presbyterian headquarters at Chautauqua, and at a public meeting held in Jamestown on Monday evening, earnestly advocated the erection of an Association building for the young men of the town, and proposed to start the enterprise with his own subscription.

I was introduced to Mr. Victor Rylander, general agent of the land department of the Union Pacific Railroad. He told me he has been in that position for sixteen years, and has now three hundred agents in his employ. The road had 1,000,000 acres of unoccupied land in Kansas two years ago, half of which he sold in ten months to actual settlers. He has also brought people from various parts of the United States and from foreign countries, and placed them upon 300,000 acres of unoccupied government land in Kansas. He represents these settlers as being for the most part Germans and Scandinavians, all of them able to read and write in their own language, and they soon develop into splendid citizens. He has the control of 200,000 acres of fertile unoccupied land in Kansas, and a tract one hundred miles in length beyond the Kansas line, and predicts that in a short time there will not be an unoccupied section along the line of the Union Pacific.

In my rambles I met a dignified, elderly gentleman with the air of a scholar to whom I introduced myself, and found him to be Rev. John C. F. Vincent, B. D., of Longdon Vicarage, Rugeley, England. He told me he was a graduate of the University of Dublin, and had been for seventeen years after leaving the university head master of schools. He has been in the present living for twenty-eight years, and although past seventy, has been in perfect health until he suddenly broke down during service just before Easter. He took a sea voyage, not knowing whether he could endure the fatigue of the journey, and at Merville met Prof. Mahaffy, who persuaded him to come with him to Chautauqua. This is his first visit to America, and is made for the sole purpose of regaining health.

The above is the signature of one of Chautauqua's most distinguished visitors. In response to my request for a "talk," he told me that he was born in Switzerland, in the beautiful little town of Yevay, on Lake Geneva. His parents had sufficient means to enable them to live abroad for health and to educate their children. They lived at Lucerne and various other places until he was twelve years old, when they were forced by the famine in Ireland to return and look after their estates in that country. He was educated at home, and never attended a school a day in his life, until he entered the University of Dublin. Just as he entered the university his father died, and his mother went abroad for her health, and is still living at Genoa, ninety years of age. After he obtained his scholarship and degree, he became a tutor in the university, and ever since has been living as a working Fellow in Dublin. The Chair of Ancient History, which he has held for twenty

years, was especially created for him, and he also teaches Greek, Latin and Philosophy. He was familiar with Germany and Switzerland in his youth, and has since added to his travels Austria, Hungary, Servia and Bulgaria. He has traveled many times through Italy for pleasure and to examine manuscripts and study antiquities, and has rambled Greece over and over again for purposes of study, and has been all over Egypt in search of traces of Greek culture. As a member of the royal commission on education, he has visited almost every part of Ireland and made many excursions in England and Scotland for pleasure and as he termed it for sport. He has always been a great sportsman, and shot in the "Irish Eight" at Wimbledon and played cricket in the "Eleven Gentlemen of Ireland" club. He has expressed himself as anxious to catch a bass in Chautauqua Lake and to see a first-class game of base-ball.

THE CHAUTAUQUA SABBATH.

The following is a portion of a letter, written from Chautauqua, by the Rev. Jas. B. Mills, D. D., which appeared in the *Pittsburgh Christian Advocate* of August 1st:

Possibly at no other place of public resort on the continent is it more true than on this day "a holy quiet reigns around." No gates are opened, and hence no admission fees exacted, or any temptation, under the name of religion, is offered to the pleasure-seeking crowd to come hither. No merchant disposes of his wares, even of ice-cream or tobacco, or provides conveniences, comforts or luxuries for those who might have procured them on Saturday, and failed to do so; no ice-wagon is permitted to make its rounds; no clangor of the milk man's bell is heard; the barber-shops are closed; the Sunday newspaper is "non est comestibile"; no boating is allowed, and passing steamers are not permitted to land at the dock.

Yet there is nowhere manifest "Puritan" austerity or Pharisaical intolerance. There is no invasion of personal liberty. No one is compelled to remain over Sabbath unless he elects to do so. Visitors, if they come to remain, come as foreigners, brought to this country, recognizing the Sabbath as one of the "institutions," and that at least outward respect must be paid to the requirements of the authorities and the commands of God. There is full liberty to stay away altogether if one does not approve the "narrowness" of the management, or to go back on Saturday where you came from; but no such pandering to the notions, prejudices or customs of visitors as will allow them to trample upon or defy the laws and regulations.

If professedly Christian people elsewhere would deport themselves at home, and maintain the sanctity of the Sabbath, as is the custom here, and if other so-called "camp-meeting" associations, some of which are ostensibly for the promotion of holiness, were as consistent and Sabbath-observant as Chautauqua, there would be a vastly better prospect of arresting the fearful tendency toward the annihilation of the Christian Sabbath, and the establishment of the "continental" Stores, butcher shops, groceries, tobacco, ice-cream and milk-shake stands would close, and Sabbath papers be discontinued for the want of patronage; the vast amount of capital owned and controlled by Christian men in Sabbath-breaking street car lines and railroads, would soon make its influence felt in widespread reforms, or be invested elsewhere, and the nation be delivered from the fearful corrupting example set by "godly" people to those "who know not God." Let the Chautauqua idea, as to the sanctification of the Sabbath, have free course and hearty adoption everywhere.

The Advanced Normal.

One of the most important features of Chautauqua since its beginning, has been its classes for Bible students and Sunday school teachers. The Advanced Normal class presents a comprehensive survey of the whole Bible, illustrating principles of teaching by God's methods of teaching His truth. It is a course of study of great value, not only to Sunday school teachers, but to all interested in Bible study, showing how to study as well as to teach it. While the general outline as given in Dr. Dunning's Bible studies will be followed this year, the lessons will to a considerable extent be new, so that those who attended the class last year will find it to their advantage to join it again this season. The lessons begin this morning at nine o'clock, in Normal Hall, and are free to all.

DEPARTMENT OF INSTRUCTION.

DETAILED PROGRAM OF PUBLIC EXERCISES.

Wednesday, August 7.

- A. M.
8:00—Woman's Club. "Local Charities—How to Make Permanently Helpful." (Hall.)
10:00—Devotional Hour. Dr. B. M. Adams. (Amp.)
10:00—Lecture. Rule of Thumb Cooking. Mrs. Emma P. Ewing. (Hall.)
11:00—Lecture. "The Religious Side of Greek Life." J. P. Mahaffy. (Amp.)
P. M.
2:00—Lecture. "The King in the Middle Ages—Charlemagne." Dr. F. W. Gunsaulus. (Amp.)
4:00—Lecture I. "Statement of the Labor Problem." Dr. R. T. Ely. (Hall.)
6:00—C. L. S. C. Round Table. (Hall.)
7:00—Denominational Prayer Meetings.

Baptists, Chapel.
Congregationalists, Hall.
Cumberland Presbyterians, Normal Hall.
Disciples, Congregational House.
Lutherans, Pittsburgh Building.
Methodist Episcopal, Amphitheater.
New Church, Annex B.
Presbyterian, Temple.
Protestant Episcopal, Reception Room M. E. Headquarters.
Reformed Episcopal, Amp. Office.
United Presbyterian, U. P. Tent.
United Brethren, Library M. E. Headquarters.

8:00—Concert. Chorus, Mr. Sherwood, Miss Foreman, Miss Hubbell, Dr. Carl Martin, Mr. Chas. Knorr, Miss Park and Rogers' Band. (Amp.)

Thursday, August 8.

- A. M.
9:00—Woman's Club. "Home Making—How Teach the Ignorant." (Hall.)
10:00—Devotional Hour. Dr. B. M. Adams. (Amp.)
11:00—Lecture. "The Art Side of Greek Life." Prof. J. P. Mahaffy. (Amp.)
P. M.
2:00—Lecture. "The Pope in the Middle Ages—Hildebrand." Dr. F. W. Gunsaulus. (Amp.)
4:00—Lecture II. "Causes of Existence of the Modern Labor Problem." Dr. R. T. Ely. (Hall.)
6:00—C. L. S. C. Round Table. (Hall.)
8:00—Illustrated Lecture. "Venice and the Italian Lakes." Mr. H. H. Rogers. (Amp.)

DAILY FIXTURES.

- A. M.
8:00—Woman's Club (Hall).
8:00—Normal (Normal Hall).
8:00—Boys' and Girls' Class (Temple).
9:00—Chorus Drill (Amphitheater).
9:00—Children's Callisthenics (Gymnasium).
9:00—Intermediate Class (Temple).
9:00—Primary Teachers' Class (Hall of Philosophy).
9:00—Advanced Normal (Normal Hall).
10:00—Devotional Service (Amphitheater).
P. M.
2:00—Public Session (Amphitheater).
3:30—Museum Lecture.
4:00—Normal Class (Normal Hall).
4:00—University Lectures (Hall of Philosophy).
4:00—Chorus Drill (Amphitheater).
4:00—Models.
5:00—C. L. S. C. Meetings (Hall of Philosophy).
8:00—Public Session (Amphitheater).

Public Opinion, of Washington, D. C., has more readers among the clergy than any other secular weekly. Call at the Hotel for a specimen copy. Subscriptions will be received there instead of the Congregational House.

Program at Chautauqua.

Every person at Chautauqua will find it necessary to prepare a program for himself, as it will be impossible to attend everything. The first on your program of purchases should be "The Royal Family of England." It is novel, unique and useful. Call and see it next to the place of the Turkish garden.

The entire wheat bread furnished at the Westfield cottage, 100 Simpson avenue, BAKER & WALKER.

FOURTH WOMEN'S MISSIONARY CONFERENCE.

The fourth Women's Missionary Conference held yesterday morning was opened with a song by the congregation, a responsive reading led by Mrs. D. A. Cunningham, and prayer by Mrs. Emily Huntington Miller. The subject, "How shall the Church be Educated to More Liberal Giving?" was then introduced by Mrs. Cunningham, the presiding officer, who called upon all who could to contribute a few words bearing upon this theme. Mrs. Hickman, of Ohio, spoke first. We rely too much upon the minister to educate the congregation into the spirit of liberal giving for the support of missionaries. She said this can be done more effectively through the home and the Sunday school. There is not enough attention given to systematic and proportional giving. Instead of giving one-tenth of their income most people give less than one one-hundredth to the support of the church and mission work. She enlarged the fact that the poor should give as well as the rich. In this country the poor of to-day are often the rich of the next generation and for this reason it is essential that they should be taught to give, although in humble circumstances. Mrs. Griffith, of New York, spoke next in regard to practical methods of interesting people in missionary work. She advocated the envelope system of obtaining funds and the plan of extending personal invitations for help in carrying on the work.

Mrs. Emily Huntington Miller emphasized the personal invitation plan of Mrs. Griffith, and also the point made by Mrs. Hickman that the way to inculcate ideas of liberal giving was to begin with the children. Mrs. Cunningham spoke briefly of various ways of touching the hearts of people and bringing them in sympathy with the missionary movement. Mrs. Anthony, of Ottawa, Ill., spoke of the success of the envelope system in her city and suggested the pledge system as a practical and efficacious one. Dr. Graouy, of Buffalo, related an experience of his in starting a missionary school in connection with a Sunday school in that city, in the face of strong opposition.

Rev. Robert Mateer, of Shanghai, China, spoke briefly on the necessity of those acquainting and interesting themselves in the subject in which they desired to interest others. Dr. Young laid stress on the personal consecration of one's life, worldly goods, etc., to the cause of Christ. Mrs. Cunningham, who has so ably conducted these morning conferences during the last week, spoke in touching words of those who had been associated with them in the past, but who were with them no more. Dr. Waterman, of Illinois, pronounced the benediction.

PRIVATE LESSONS IN SINGING.

Prof. Ellis, now that Dr. Palmer has taken charge of the chorus, will hereafter devote his whole time to the giving of private voice and singing lessons. He teaches by a very radical method, dealing with principles, both of respiration, and of the voice-making machine proper—the larynx. The exercises on breathing are easily understood and known by the pupil to be absolutely correct, because the greatest amount of breath is obtained in the quickest way, and the pupil easily recognizes this, and this is just as valuable for speakers as for singers. Then, as the larynx, holding the vocal cords is immediately affected by every movement of the jaw, tongue, pharynx, palate, etc., these different organs are treated to as to give the pupil the control of the whole vocal process. Weak voices are frequently doubled in volume in one lesson, one pupil acknowledges seven additional tones in six lessons. Compass is extended, huskiness removed, resonance added, intonation made perfect, quality greatly improved, etc., and all this is not a slow process. Then when the voice is well started, songs are taken up and studied in the same way, that is, by principles—legato style, articulation, resonant consonants, correct vowel shades, portamento, and, in short, phrasing generally—style—is analyzed in the same definite way, and more progress is made in ten lessons than is generally made in a year by old methods. It is said that this method is a combination of the best things of all the others, and that the results adequately prove the truth of the claim. All who are interested in the subject will be welcomed and further information furnished on application.

"In many hundred cases of nervous breakdown, loss of memory, brain starvation, I have used the Vitalized Phosphites, with the very best success. I can depend upon it."

W. J. BAKER, M. D., 15 E. 32nd St., 34 West 34th St., N. Y. Sent by mail, \$1.

CHAUTAUQUA ASSEMBLY HERALD.

CHAUTAUQUA UNIVERSITY EXTENSION.

Lectures on the Labor Movement in the Hall of Philosophy.
BY DR. RICHARD T. ELY.

THE NATURE OF THE LABOR PROBLEM, AUGUST 7, 1889.
SYLLABUS OF TOPICS:

I. Introductory Remarks
1. University Extension lectures are primarily for instruction and not for entertainment. They are to give popular presentations of serious subjects. Those who do not care for this sort of lectures are advised to remain away rather than annoy the lecturer and disturb the rest of the audience by coming and going.
2. The character of the present course, which is an adaptation of class-room work.
3. The examination at the close of the course.

II. Comments on the Annotated Bibliography.
III. The Existence of Social Classes.

1. What is meant by classes? Stormonth gives this definition: "A number of persons in society supposed to have the same position with regard to means, rank, etc." Webster's definition is as follows: A group of individuals ranked together as possessing common characteristics." Modern classes are industrial, especially in republics, but industrial pursuits are everywhere acquiring increasing importance in class-formation.

2. Ancient and modern classes compared. The influence of occupation in early times seen in the castes of India. "Sir Henry Maine."

3. Law and industry as a basis of classes compared. Economic forces often more powerful than legal forces. Illustrated by the contrast between nominal and actual freedom. "The Tribe of Ishmael."

4. It is a mistake to shut our eyes to the fact of the existence of classes in the United States, and to the further fact that with us class lines are becoming more indelible and difficult to cross. America is becoming more like European countries.

5. The good and evil effects of the existence of classes. The ideal is the harmonious and helpful co-existence of classes. "For . . . the body is one, and hath many members, and all the members of that body being many are one body . . . But God hath tempered the body together, having given more abundant honor to that part which lacked, that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; if one member be honored, all the members rejoice with it."—St. Paul, First Epistle to the Corinthians. This brings us naturally to

IV. The solidarity of social classes.
Modern society cannot prosper unless all parts participate in this prosperity, but wealth may increase while society decays. The oneness of society and the oneness of social life, illustrated by Professor Burroughs's Chautauqua sermon of Sunday, July 7, of this year.

"While there is a single guilty person in the universe, each innocent one must feel his innocence tortured by that guilt."—Hawthorne in the Marble Faun.

V. The labor problem, a problem of such real living importance that it may be called the problem of problems, but it must never be regarded as a class-problem.

The error of the more radical forms of socialism in treating the labor problem as merely a class-problem, thereby promoting class-hatred and delaying social reform.

The emancipation of the laboring classes can never be accomplished by the laboring classes alone.

VI. The classes against the masses.
The true meaning of this phrase of Gladstone. The individual and social standpoint contrasted. The social standpoint illuminated by the labor problem.

"A sense of wrong is a mighty strong eye-wash. It will clear out a lot of sophisms which blind men's eyes."—Dr. Hober Newton—Also true of love. Illustrations taken from American and English experience, of social benefits from the agitation of the labor problem.

The Chautauqua Normal Union.

Thousands of Bible students and Sunday school teachers belong to the Chautauqua Normal Union. With its studies Chautauqua began, and ever since they have been prominent features of the Assembly. Two daily classes will be held this season, beginning to-day. Dr. J. S. Hurlbut will teach the first class, which meets in Normal Hall at 8 a. m. His course includes Bible geography, history, institutions and the history of the Jewish Bible, also principles and methods of Sunday school teaching. The advanced class will be taught by Dr. A. E. Dunning, at nine o'clock. Examinations will be held, and diplomas awarded at the close of the Assembly. Valuable prizes will be given to those in either class passing the best examinations.

A desirable Cottage to rent on the Lake front, number 64 North avenue. Inquire at 64 North avenue.

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As was said in these columns nearly four years ago, when reviewing Dr. Geikie's "Hours with the Bible": "It is in the interest of Bible study, and not of the publishers" that we commend the "New Bagster."—Editorial in The Christian Advocate, November 29, 1888, by the Rev. S. McGerald, D.D., Buffalo, N. Y.

FOR SALE EVERYWHERE.

CHAUTAUQUA'S SIXTEENTH ANNIVERSARY.

A Glorious Night.—The Crowd Unprecedented.—Old and New Join in Song, Humor, Devotion and Enthusiasm.—The Future.

The sad countenance of the double-faced divinity of beginnings, which ever looks backward, was yesterday hidden, and only the bright, hopeful enthusiastic face which looks into the future was seen by Chautauquans. The first weeks of the Assembly, with their attendant entertainments, pleasures and opportunities, have gone, and there were doubtless many inward regrets, but they were swallowed up in anticipation, and failed to reach the surface, or affect the joyousness of men which everywhere prevailed. An observer unfamiliar with the Chautauqua calendar of days would not have failed to detect an unusual stir, and suspect some unusual event. From early morn there was a throng at the gates and the streets presented a scene not unlike that of a crowded city avenue, minus the vehicles; for the only sound which disturbed the comparative quiet was the rumble and rattle of the laden baggage-wagons hurrying about with unwonted speed.

Other indications of prospective attractions began to be manifest later. About the stage of the Amphitheater floral decorations made their appearance, praising the taste and skill of Mrs. Beard and her assistants. Then the lanterns began to show their striped selves among the trees and to stretch in variegated line from every available post and pillar.

As evening wore on, the chimes pealed out their medley of song, while the Amphitheater fast filled with anxious auditors. The event forecast in all the preparation and stir of the day was at hand. The "Opening Night" was upon the Assembly. About Amphitheater, hotel and cottages, and scattered here and there among the trees and over the lawns, the candles began to send out their mild and tinted glow. The scene gave one a picture of that Egyptian fete, the "feast of lanterns," whose glories once lighted up the valley of the Nile.

On the stage within the Amphitheater sat the worthies of the day, the veterans of the cause. Who does not know their names? Vincent, Miller, Duncan, Hurlbut, Dunning, Harper, Ostrander, Beard, and with them men distinguished in letters, or otherwise notable; Mahaffy, Gunasauls, Shepard, Granger, Davis.

Pit, circle, and choir—overflowed with people, and a fringe of humanity surrounded the Amphitheater. Never before was such a magnificent crowd gathered within these gates, never before has so much real interest in Chautauqua been evinced, never so much hearty enthusiasm shown, never so much faith and belief in the cause manifested.

The vesper service at half past seven was conducted by Chancellor Vincent, and prayer was offered by the Rev. E. M. Adams. After an overture by Rogers' Band, the first hymn was sung, beginning

"Oh worship the King all glorious above,
And gratefully sing of his wonderful love."

Chancellor Vincent said: "We stand before the closed door of the Sixteenth Assembly, and how shall we enter? There is only one man who holds the key. President Lewis Miller of Chautauqua. [Applause.]

ADDRESS OF PRESIDENT LEWIS MILLER.
Mr. Miller said: "For the sixteenth time Chautauqua is wound up. There has been one peculiarity about this winding up of Chautauqua for sixteen times, it has been growing better and better, and has put more and more force into the work at each winding. Yesterday our Chancellor told us that if a child could be brought through the schools till it was fifteen years of age, its future was secure. Chautauqua has come up little by little until it has reached its fifteenth year, and is now ready to take hold of the Sixteenth Assembly, and I think its future is secured. [Applause.]

Mr. Garfield, when he gave us what I think was the best solution of the mission of Chautau-

qua that we have had, said that the world had been struggling all these years to get leisure hours; and he said it was left for Chautauqua to show how to use them. I think it is really his mission to show how to use leisure hours.

As President of Chautauqua, I welcome you to these groves which are here for recreation, and for rest, which are now so full of inspiration for higher culture, to those places where are formulated all kinds of moral forces; I welcome you to this place where the consecration of all one's possibilities for good is inspired; I invite you to this place where the educators of the world devise means and methods which are to make it possible for the masses of the nation to make full preparation for life's work. And now when I give that invitation I want to caution those educators not to put the fodder too high; we little folks out of the workshops and from the fields are not able to reach very high for our fodder. We want food; we want it low enough so we can take it in.

The time was when five studies—and they were primary studies—would make such men as Prut, and Plato, as Aristotle, as Bacon, as Shakespeare; the time was when, at eighteen such men as Horace Mann, the Beecher, Webster, and the Adamses, could go through college and receive a diploma,—but what now? The common schools of to-day have 40 or 50 text books that must be mastered, and before a man can get a diploma from a first-class college, he must take up and be prepared to pass examinations in 70 or more studies. Now, if the masses are to be educated, there must be something devised, some other means of study, that will bring us up to where we can get the food. We cannot get the time, according to the former plan. It takes six years now of the mother's teaching before the public school teacher gets hold of the child; then the child is twelve years in the hands of the teachers of the public schools; then it takes from one to two years for preparation for college; then four years in the college—and by that time the young man is twenty-four years of age. Then it takes three years more to prepare for the life work. I say bring us a scheme, a plan by which we can all rise up to a common level so that we can dispense with this caste. Let us arrange our schools so that we can all reach a common level, and from that common level let us go out to our different fields, and when we come back, we can begin in the social race on an equality. That is what Chautauqua means. I welcome you to all these and as many more schemes and plans for advancement as can be thought of.

Chancellor Vincent: Now that the food may be brought down low I will introduce the jolliest, the kindest, roundest and strongest man we have, Dr. Harper, the Principal of the College of Liberal Arts. [Applause.]

ADDRESS OF DR. HARPER.

Dr. Harper spoke as follows: Chautauqua, from the first moment of its organization has been a unit. If you will study its history during the 15 or 16 years of its past, you will discover that one spirit only has pervaded its work. This is as it should be. Not only has Chautauqua been a unit, but to-day, as she enters upon a new year, she is in every sense a unit. With many developments, developments of all classes, developments of every kind, Chautauqua is as great a unit, as truly a unit as she has ever been. What I want to say, and it is something far more important, it is this, Chautauqua must always remain a unit. [Applause.] Many of you have come upon the grounds for the first time to-day. We who have been here for so long a time welcome you who come to-day for the first time; and we trust the time you are to remain will be as profitably and gladly passed as it has been spent by us before you came. To all Chautauquans, and to all who come among us, the College of Liberal Arts, which I have the honor to represent, bids you welcome.

At this point a trio was sung by Miss Hubbard, Mr. Knorr and Dr. Martin.

ADDRESS OF DR. PALMER.

Dr. H. B. Palmer, director of the School of Music, was introduced by Chancellor Vincent, and said: "I am very sure this is a mistake. I am very sure that the Chancellor intended to call my friend, Mr. Frank Beard, first. I never made a speech in my life, and I haven't time to learn how to make one before the time when I expect to stop. I want to leave with you a single thought. After speaking of the musical department, and the welcome I would be glad to give you as director, I will say that we have launched in larger proportions than ever before, by way of music. We have solo singers, a splendid band and orchestra; and with the six hundred dollars put into the organ to make it as good as new, with the same charming player and accompanist of last season, and the choir enlarged. We have organized a

summer school, with the great player, Mr. William H. Sherwood, at the head of the piano department; we have every department well represented, and exceedingly fine teaching is done in the Choral Union, or the beginner's class. To all of these we welcome you. [Applause.]

Chancellor Vincent: Dr. Duncan has been down marching through Georgia, and on his way picked up a live, intense, and thoroughly Southern man, a Sunday school worker, and a Chautauquan, the representative of the state of Georgia for the Chautauqua Literary and Scientific Circle. I take great pleasure in introducing to you Mr. J. S. Davis, of Georgia. [Applause.]

ADDRESS OF MR. J. S. DAVIS.

Mr. Davis said: Mr. President and friends: Dr. Vincent's kind introduction somewhat increases my natural embarrassment. I stand before you, it is true, as a representative of the Georgia Chautauqua Assembly. When I left my southern home the country wore the green livery of bountiful summer, and every step and move excited my admiration for the loving lines of God's wisdom written in such infinite variety, a boundless expression upon the open book of nature to the interpretation of which the Rosetta stone of a grateful heart must be brought.

I came here with the belief that Chautauqua was a grand idea; and will leave with the settled conviction that it is the flower of the civilization of the 19th century. [Applause.] It is well to be here at this heart of a movement, of grand, magnificent proportions, and realize that its warm pulsations are felt in the remotest extremes of our common country. And this invigorating influence has irrigated human life into producing sweetest fruits and flowers of Christian deeds and civilization. Under the wise direction of Mr. Duncan, the secretary of the Mother Chautauqua, the Georgia assembly was organized. Our Georgia people seized with avidity the opportunity to secure such an auxiliary to good influences already produced in our midst, and we appreciated it, and esteemed it highly that the Chautauqua idea was a palladium of national and private purity. And we believe that the home is the citadel of national purity and strength, and fortified by such influences as Chautauqua seeks to exalt far and wide, the dangers that we invest it will be almost powerless to harm. Our people, impelled by such thoughts as these, co-operated earnestly, and used their best endeavors to secure the success of the first assembly, opened last March; and we can assure you that it was a most delightful occasion; and the recognition of its joys and benefits stimulate the zeal of a united community of securing and perpetuating the blessing in our midst.

We and all southern Georgia are under a grateful sense of Dr. Duncan's efforts in this direction, for from his head and heart sprang the Georgia assembly, armed with all its beneficent influences. We are not unmindful, either, of the obligations under which we rest to the other distinguished northern Chautauquans, who came and contributed to the pleasure and profit of the occasion. And I would ask the sympathy of all Chautauquans for our movement, for we have learned what you long have known, that the Chautauqua idea given a grander purpose and larger possibilities to the impulses, helps and brings added joy to the sweets of existence.

Chancellor Vincent read the following from the Piedmont Chautauqua:

SALT SPRINGS, GA., August 6, 1889.

Chancellor Vincent, Chautauqua, N. Y.:
Piedmont Chautauqua, to Chautauqua greeting; may beautiful days and restful nights, and the Heavenly Father's presence bless Chautauqua! A. H. Gillett, H. W. Grady, Leon Vincent, J. D. Miller, W. L. Davidson, and others.

Bishop Vincent said: I was very much afraid that we should get through without having a railroad man to speak; but we have the President of the Chautauqua Lake Railroad with us, Mr. A. O. Granger, of Philadelphia.

ADDRESS OF MR. A. O. GRANGER.

Mr. Granger said: I received a note from the Chancellor to-day, stating that I was on the program for a "short speech"; that I must not occupy more than five minutes. The Chancellor and I are not old friends, or that caution would not have been necessary. But it is one of the unfulfilled ambitions of my life to be able to think fresh original thoughts, and then to clothe them in beautiful and fitting language, such as I see so many Chautauquans here able to do. I envy them. But in my case I have long since been convinced that my lot is simply in a humble way to be a door. I found myself a few weeks ago a railway magnate, the head of the Great Eastern Road, and found that, with a great many other railway corporations that the road ran its trains every day in the week,

Sundays and week days. Well, that troubled me, because I had never before been connected with any business that kept open doors on the Sabbath. I talked with my wife about it. We were both troubled, and we were considering the general question, when we concluded to come up here with our children to spend a Christian Sabbath, and we did so last Sabbath. And we heard in the evening that most excellent, practical, address from our friend Col. Elliott F. Shepard, of New York, and that decided the matter. We at once had a talk, my wife and I after that. We are both managers of this railway, you know. [Applause.] And after that address we came to the conclusion, and I make the first public announcement of it now, and I am very happy to be able to do so, that the last Sunday train ran over that beautiful road on last Sunday. [Long continued applause.]

Bishop Vincent said: I take pleasure in presenting to you the President of the American Sabbath Union, the editor of the New York Mail and Express, Col. Elliott F. Shepard, of New York city.

ADDRESS OF COL. ELLIOTT F. SHEPARD.

Col. Shepard said: Chancellor Vincent, ladies and gentlemen: The subject that has been assigned to me to-night is that I should state the thoughts that naturally grow from my conception of Chautauqua. You have here a variety of subjects. According to one gentleman who has preceded me, however, they are all drawn in the same train. There is unity in all diversity. And it seems to me you are establishing, in fact have already established, the most magnificent university upon the face of the earth. Your 150,000 students in all lands far outnumber the insignificant attendance at any other university in the world. And one cannot but be gratified to hear of the magnificent perfection which you have attained under such great leaders in music. Perhaps you will bear with me for a single moment, as I will refer to the subject of music, as it is taught and as it exists in the second largest university in the world. That is the Mohammedan University at Cairo, in Egypt. That university numbers about ten thousand students in the aggregate. And in the Babekieh gardens in the city of Cairo, you may hear the choicest professors holding forth to delighted audiences of the Musselmans, who sit and listen with eager ears and open mouths to the music, which is something of this kind. [Giving an example of the music]. Well, I see that has pleased you the way it did the other Mohammedans. [Great laughter.]

Now, one thing; although you are so much alike in music, there is one point where there is a great difference between the two universities. The Mohammedan says that woman shall not be taught anything; that woman shall not be an instructor, and, worse than all, that woman has no soul. Now I don't think I would have to put it before the jury of the Chautauquans present as to whether that is the thought of this land, or not. I congratulate Chautauqua that the strong arms, and the intellectual capacity of the men engaged in this great work for all time are strengthened and encouraged, and beautified, by the tender and sweet ministrations of the fair and lovely sex.

At this point there was a selection by the band, after which Chancellor Vincent said: We want to give our silent and eloquent greeting to our foreign guest, Prof. J. P. Mahaffy, of good old Dublin, Ireland, the "Chautauqua salute." Every one of us!

ADDRESS OF PROF. MAHAFFY.

After the salute, Prof. Mahaffy said: I thank you from my heart, ladies and gentlemen of this vast assembly, for the greeting and the splendid welcome you have given me here to-night. I confess I have traveled out here under some difficulties. I have been asked to tell what I expected to find in this country. I said, "At all events, I expect to find myself agreeably disappointed." [Laughter.] I found myself on the ship disagreeably appointed. [Laughter.]

My companion, who should have come with me, and would have enjoyed this more than any of you, was taken by illness, and I had to come alone. The weather, I was told, was most beautiful. But, as a matter of fact, it was rainy, gloomy and cloudy all the way. And on that passage I kept a careful count, and I was asked one hundred and ninety-four times whether this was not my first voyage to America. [Laughter.] And I was obliged to tell the truth one hundred and ninety-four times, a running on this point, that it was; and I assure you that the truth got threadbare in my mouth.

Well, while I was embarrassed in telling the truth one hundred and ninety-four times, and while this was going on, I was told by my Chautauqua acquaintances that the next morning I

CHAUTAUQUA ASSEMBLY HERALD.

would see the land. And I rose up early to see the land, and I was shown a place which they had the impudence to call Belle Isle, which you know is a "beautiful land." And it was a wretched, gloomy, mud-bank, covered with fog and surrounded with ice-burys. I was as cold as in winter; the whales blew to keep themselves warm; and the old ship rocked, and seemed but a miserable abode, fit only for the wandering Jew. But they said: O, wait until you get inside, and see the magnificent St. Lawrence, and see what a splendid country this is. So I rose in the morning, and I came out on the deck, and I found a great sea, tremendous waves, and a raging storm blowing; and one of the Canadian friends said, what a magnificent river. I said, Elvori! Elvori! Where are the banks? The banks are out of sight completely. The water appears to be as salt as any ocean water. A river that had no banks nor fresh-water! All through my voyage I found this wonderful mistake that they all seemed to think because a thing is enormously big it must be beautiful.

Well, I was told of the splendid institutions, splendid modes of travel, and that I ought to appreciate the splendor of this new country. So that I felt it was a dangerous thing to come here at all, seeing that I was a middle-aged man, and belonged to a very great university; and I thought that my expectations might not be sustained. To-day, when I heard my eloquent friend, Dr. Gumsaulus, speak of the splendor of the poor, broken, decayed, wrinkled, pale man who reached forward his thin arm to welcome the fresh nineteenth century, it seemed that the orator had something like me in his mind, stretching our poor, thin, bony fingers to clasp the ruddy and fair and dimpled Chautauqua.

I remember a sermon which I heard when a boy. I forgot the text. I forgot the subject. But the preacher concluded the sermon with one sentiment which I thought applied to these vauntings of my Canadian friends that "the country was a young country." Said he: "Young people think that the old people are fools, and the old people know that the young people are fools."

Now, having received many personal kindnesses and hospitalities, I shall have, in the interlude between my coming and my departure, work which really takes my breath away. I am going to be busy the whole day, lecturing and preparing for lectures, and as I have much to do, you must excuse me if I do not answer the fair and high expectations which you have formed of what I know and of what I can do. [Long continued applause.]

Bishop Vincent said: I was very glad to-day to shake hands with one of the bishops of the Methodist Episcopal church, Bishop Cyrus D. Foss, who will now salute you.

ADDRESS OF BISHOP FOSS.

Bishop Foss said: I differ in one very important respect from the railroad man who said that he was not known to my excellent friend, the Chancellor, for many years, and that he had been limited to five minutes. I am known to him; and that was probably the reason that he put me under another form of limitation. "Now I want you to make a remark or two to-night. Three or four sentences, perhaps." There's the rub. To say anything in three or four sentences. But I need not say much. I was reminded by your President's opening speech of a remark of Mr. Spurgeon, that some ministers seem to misinterpret the Savior's thought, "Feed my lambs," to make it mean, "feed my giraffes." Now I am very happy, as your chairman is, in the thought that Chautauqua has not gotten away from its original idea, that of awakening the intellectual life in the minds, and quickening high and noble purposes in the hearts of scores of thousands of people who, without the Chautauqua idea, would never have had intellectual life at all. I think that that is the great glory of this institution. I have seen in Minnesota, and in California, and in many of the states and territories of this Union, not a few, that persons by your courses have come to thought and intellectual life, who, without these courses of reading, would never have learned about the high and noble purposes of life.

I am reminded by the Assembly Herald this morning of the special thought that lay at the foundations of the Chautauqua movement; better teaching and exposition of the Word of God. And to-day you begin the "Assembly" proper, and of the Chautauqua movement the original and great purpose is this corner-stone on which all else is built, and surely it is out of this devotion to the truth of God, as set before us in His heavenly and revealed and inspired word that this whole edifice of noble character and noble work has risen. And so long as Chautauqua here and elsewhere shall not forget the rock on which they first built, the institution will grow. And it is my hope and prayer,

though I have never seen much of it, here or in many other places, that it may grow a thousand fold in many lands.—[Great Applause.]

Bishop Vincent: We are now drawing towards ten o'clock, and there is to be a banquet which is to last until twelve o'clock. We have here Frank Beard and here is Dr. Gumsaulus and Dr. Duncan and Dr. Dunning and Dr. Ostrander and Prof. Ellis. What shall I do? I will introduce to you that you may have at least a word from him, Dr. Hurlbut.

ADDRESS OF DR. HURLBUT.

Dr. Hurlbut said: I have two speeches to make, and I am going to make them. [Laughter.] They will take just about half a minute apiece. The first speech is in behalf of the original Chautauqua. Chautauqua began as an institution especially for Sunday school workers, teachers, scholars. There are two millions of them in the United States of America, and Chautauqua, in its original conception, was for them, that they might have better training for their work, and I have simply to say that if there are any of the two million Sunday school teachers of America here, we invite you to the Chautauqua Normal class tomorrow morning at 8 o'clock in the Normal Hall. That is speech No. 1.

I have a word to say in behalf of the larger Chautauqua, that cannot be put under the roof even of this Amphitheater to-night. It would take twenty amphitheaters like this to hold the larger, vaster Chautauqua that to-night in thought, looks toward this Assembly of the great C. L. S. C., with its hundred thousand students. We are all one, scattered though we may be over thousands of miles of the country, and those of you who are here, and those outside of this charmed circle who are interested, I invite to come to our Round Tables at 8 o'clock in the Hall of Philosophy. These are my two speeches, Mr. Chancellor. [Applause.]

Bishop Vincent: Now a shorter one from Dr. Dunning.

ADDRESS OF DR. DUNNING.

Dr. Dunning said: Chautauqua grows. I can feel it grow every year. It has a seed of human life in it, and it has a Divine life to it. It grows so fast that without care and culture it will grow wild. I want to protest here tonight against selfish schemes being labelled with the sacred name of Chautauqua. [Applause.] Things grow so fast in this country that people have an idea they can do anything if they want to. Down in Georgia, where my brother lives, there is a farmer, it is said, that has so caught the idea of progress that he undertook to cross his honey-bees with lightning bugs, so they could make honey all night. [Laughter.] You can't make Chautauqua by putting fire-balls on the platform.

Bishop Vincent: I will now put Dr. Duncan on.

ADDRESS OF DR. DUNCAN.

The poor Joe have always with you; so you do me. [Laughter.] I must here acknowledge the gift of Mr. James Kellogg—the Kellogg Memorial Hall—in memory of his mother, that noble and charming woman. We want to express our heartfelt gratitude for his kindness. We have through him been blessed with this splendid new building, entirely free of cost, and at our service. We hope soon to greet Mr. Kellogg in person and express our appreciation of his kindness. In the building are various departments—a department for industrial work, a kindergarten department, an art department, and in other branches there is a department for the W. C. T. U., and a primary teachers' department. For all of which we are indebted to Mr. Kellogg.

I must also speak with tender memories and much sadness of the loss of our beloved, venerable and enthusiastic friend and co-worker, Dr. Eaton, who was always present at these opening meetings. I think he was here at every opening session from the year 1874. He died suddenly; but he lived a life amiable, consecrated, efficient; and while we weep over his departure, we rejoice in the legacy of the truth which he has left. May the consolations of the Lord abound to his beloved wife, and may the Chautauquans everywhere be inspired to renewed endeavor and more earnest service in behalf of the cause which he so fondly loved.

ADDRESS OF DR. GUNSAULUS.

Dr. Gumsaulus said: I want to say that we believe in the Chautauqua idea and any Chautauqua fact in the "Wild and woolly West." I was extremely interested for fear I should not talk after this man who knows so much about Greece, simply because I came from Chicago where they pack pork. [Laughter.] But I was delighted to have Col. Shepard get Chautauqua and Chicago mixed up. But we really believe that the likeness of Chautauqua to Chicago is very complimentary to both. [Laughter.] We are all happy, breezy, independent, and we mean

"business." Chicago holds within itself just such characteristics as have carried Chautauqua to such triumphant success. I think we must join teams in carrying this great burden and in doing a great work for American democracy. The problem at Chautauqua is precisely the problem of that fair "Queen of the West." We welcome all. We have courage to touch every force which comes to us, and we believe that by that power, and of the Cross, and the inspiration of the flag we can make Americans men and women of nobility out of almost anything which comes to this land. [Applause.]

The Chautauqua idea is a fact, East, West, North and South. I rejoice that we can go from place to place and find in all the homes of the West the influence of this great idea and its magnificent achievement. You are doing splendid things for our city. It makes the Chicago boy and girl invincible. The Chicago girl has been celebrated for her big foot; but this was before Chautauqua struck her head. [Laughter.] A Chicago girl visited foreign parts once and came home and said she had seen the "Apollo Belladonna" and the "Dying Gladiator." That was before the Chautauqua idea.

The ministry of Chicago feel what a vast and noble influence this is, with which they hasten to ally themselves. Every danger that confronts the pulpit, every peril that threatens our civilization, every stormy cloud about our national and social life we will put to flight by the powers that are in this atmosphere. [Applause.] We believe that this is not only true, but believe it is a good thing for a preacher after he has done about so much work to begin to get culture from Chautauqua.

ADDRESS OF FRANK BEARD.

Mr. Beard said: My Friends, Ladies and Gentlemen—I have felt the inspiration of the occasion to-night. I have thoroughly enjoyed the "few remarks" that have been made. [Laughter.] I am pretty deaf, but that don't make any difference in an occasion like this. I have probably enjoyed it as much as you did. [Laughter.] As I said before, I am impressed with the joyful influence that seems to permeate the atmosphere. [Laughter.] Many of the happiest days of my life I have experienced at Chautauqua.

I do not need to take up your time. In a good speech there are two important things. One is the beginning and the other is the end. It is not of so much consequence about the middle part. The nearer the beginning is to the end is as a general thing the better and more satisfactory speech. [Laughter.] Notwithstanding, it is rather a difficult thing in extemporaneous speaking to end up all right. It is like driving a runaway horse. It is very exhilarating, very exciting, but you never know just how you are going to end up. [Laughter.]

The exercises closed with the benediction by Bishop Foss.

THE PRESS.

Representatives from New York and Pennsylvania at Chautauqua Yesterday.

The following is a list of those present yesterday:

J. G. Johnson, Randolph Register.
W. A. Sherman, Randolph Courier.
Fred W. Hyde, Jamestown Democrat.
A. B. Metcalf, Chautauqua Democrat.
J. C. Lewis, Panama Herald.
Guy H. Fuller, Jamestown Sun.
E. A. Brooks, Jamestown Standard.
J. T. Williams, Dunkirk Observer.
H. U. Beach, Brockport Republic.
H. B. Pickett, Buffalo Real Estate Bulletin.
L. J. Lingwood, Rock Island, Ill., Eastern Watchman.
Miss Ada Louis Davenport, Buffalo Express.
H. A. Crissey, Buffalo Courier.
F. A. Ellis, The Sherman Advocate.
E. J. Woodward, Jamestown, N. Y., Henry Saturday.

A. W. Forrin, Salamanca Republican.
Geo. Collier, Sherman Advance.
A. F. Weber, Olean Daily Times.
L. McKinstry, Fredonia Censor.
D. D. Root, Warren Ledger.
C. J. Shuttis, The Cherry Creek News.
Mrs. James Brooks, Ellington, N. Y., Committee on Press of the County W. C. T. U.
M. D. Johnson, Randolph Register.
Chas. Phorlin, Our New Home, Jamestown.
J. C. Byler, Westfield Republic.
C. E. Brown, Sherman News.
H. C. Eddy, Titusville American-Optician.

A full report of the meeting and banquet of the visiting journalists yesterday is standing in type but on account of lack of space it will not appear until tomorrow's issue.

The second memory lesson will be given in annex B at ten, and in Normal Hall at five o'clock to-day. All who expect to join should do so to-day.

The class of '85 will meet in the Hall of Philosophy this afternoon at five o'clock.

The Oil City market yesterday opened at 100; lowest bid, 99½; highest and closing bid, 100½.

Students of English History

Should not fail to examine the publication entitled *The Royal Family of England*, the most perfect outline and object lesson in English History ever devised. On exhibition next to the Turkish goods near the Book Store. Sold by subscription only. Dr. Vincent says of it: "An exceedingly bright and practical idea embodied in an invention which every student of English history will pronounce indispensable."

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54-56 W. 137th STREET, NEW YORK. 1891 Year opens Sept. 15th, 1892. Special, Elective, and full Collegiate Courses. Rev. G. W. SANBORN, D.D., LL.D., Pres. Preparatory and Boarding Dept. open Sept. 15, 1892.

THE ESCHATOLOGY OF JESUS.

Abstract of a Lecture Delivered in the Hall of Philosophy, August 1, 1889, by Prof. R. F. Weldner, D. D., of Augustana Theological Seminary, Rock Island, Ill.

One of the latest of the theological sciences is that of New Testament Theology. It seeks to investigate, in a purely historical manner, the teaching of each single writer of the New Testament. Biblical Theology, as a science, stands in close connection with exegesis, or the science of interpretation, because its aim is to reproduce the thoughts of the sacred writers, taking the statements of scripture as its basis. But the exegetical function which it performs is of the highest and most advanced kind. It is not contented with isolated ideas and propositions, but taking an aggregate of the doctrinal ideas of an author, it presents both their unity and their variety in a life-like doctrinal whole.

A close investigation enables us to distinguish four types of doctrine in the New Testament writings:

I. The Teaching of Jesus, (1) according to the three Synoptists; (2) according to John.

II. The Petrine Type of Doctrine, (1) according to the Acts, (2) 1st Peter, (3) James, (4) 2d Peter and Jude, (5) Evangelists, Matthew and Mark.

III. Paulinism in its various stages of development, (1) according to Acts, and 1st and 2d Thess., (2) Gal., 1st and 2d Cor., and Rom., (3) Epistles of First Captivity (Col., Philemon, Eph., Phil.), (4) Pastoral Epistles, (5) Evangelist Luke, (6) Hebrews.

IV. Theology of John, (1) according to the Apocalypse, (2) Gospel and Epistles.

All the truths revealed in the New Testament naturally gather around seven great centers, which we may appropriately arrange in the following order:

(1) The doctrine of God; (2) the doctrine of Man; (3) The doctrine of the Person of Christ; (4) The doctrine of the Work of Christ; (5) The doctrine of the Work of the Holy Spirit; (6) The doctrine of the Church; (7) The doctrine of the Last Things.

The Last Things comprise (1) Death, (2) Life after Death, (3) The Second Coming of Christ, (4) The General Resurrection, (5) The Final Judgment, (6) The End of the World, (7) Eternal Life and Eternal Death.

In our first lecture we will consider the Teaching of Jesus, with respect to the "Last Things." In the three following lectures we will consider in chronological order, the Petrine Eschatology, the Pauline Eschatology, and the Johannine Eschatology. For the sake of simplicity we will present the subject-matter in the form of sections.

1. The Teaching of Jesus.

What has been handed down to us as the teaching of Jesus in the Gospels is of such a nature as to serve as the foundation of all other doctrine. It is the pregnant germ, the root, the simple yet solid groundwork, on which the Apostolic build. So far as the very words of Christ have been preserved we have the very essence of Christianity. We must not forget, however, that we do not possess the whole riches of the self-testimony of Jesus, and that in his activity as a teacher, he was restrained partly by his pedagogic regard to the inability of his hearers to comprehend his words, and partly by regard to the circumstances which belong to the progress of revelation. When we speak of the teaching of Jesus, we have only to do with his words as reported by the Evangelists, the statements of the Evangelists themselves belonging to a later development of doctrine. A distinction between the utterances of the Lord in the three Synoptists and those in the Gospel of John is perceptible to every eye, and has been recognized in every age, and yet as we shall see, unless we allow ourselves to be misled by mere form, notwithstanding all differences, essential unity underlies these utterances. For the sake of clearness and simplicity we will present the teaching of Jesus according to the three Synoptists, and according to John, together under each separate topic.

2. Christ's Teaching Concerning Death in General.

Our Savior speaks of three kinds of death, spiritual, bodily and eternal. Two of these three are referred to when Christ says to one of his disciples, "leave the dead to bury their own dead," (Matt. 8:22), i. e., leave those spiritually dead to bury the bodies of their own dead. These spiritually dead are the lost for which the Son of Man came to seek and to save (Luke 19:10). This spiritual death is a state of sin and darkness, for that which is born of the flesh is flesh, and so man can enter the kingdom of God, except he be born of water and the Spirit (John 3:5,6). It is this sin and darkness which is the cause of spiritual death (John 12:44; 3:19). Spiritual death

leads to bodily death, and unless spiritual death is overcome, it will end in eternal death. Of this eternal death Jesus speaks in various passages (Matt. 18:8; 25:41-46), but of this later.

3. The Doctrine of Recompense.

The members of the Kingdom of God are frequently represented in the parables as the servants of God. In the Parable of the Laborers in the Vineyard (Matt. 20:1-16), this relation is expressly conceived of as a relation which is regulated by contract, and therefore involves the idea of a reward, and yet this same parable teaches expressly that, notwithstanding the greatest quantitative difference in the service, the reward in the Kingdom of God is the same to all, for they that were hired about the eleventh hour received as much as those who had borne the burden of the day. This equivalence of reward is not to be conceived of as if it were a quantitative weighing of the reward according to the measure of the service, for the reward is a great one (Matt. 5:12), manifold (Matt. 19:29), and altogether disproportionate to the service (Matt. 25:21-23; 24:46, 47), but is rather to be conceived of as qualitative. The reward for every individual consists of a participation in the completed Kingdom of God in heaven, and is immediately adjudged to the members of the Kingdom, but it is in heaven (Matt. 5:12; 6:1), a heavenly treasure (Matt. 6:20; Mark 10:21), to be received in its full sense in the future.

As the reward was equivalent to the service, so the punishment is equivalent to the guilt. The law of this recompense is very clearly expressed (Matt. 7:1-2), and he who denies Christ before men will also be denied (Matt. 10:33), he who does not forgive does not obtain forgiveness (Matt. 18:35). Here also the greatness of the guilt is not to be measured quantitatively, for it depends upon the greatness of the motive (Matt. 12:41-42; 11:22-24), and of the opportunity which the individual had to avoid sin and do the will of God (Luke 12:47, 48). Here, too, the punishment at last in its result is one and the same, exclusion from the completed Kingdom of God (Matt. 5:12; 23:13).

4. Bodily Death.

Jesus speaks of the death of the body as a falling asleep (John 11:11-14), because the dead shall again be awakened. That this is not a sleep of the soul can be seen from the Parable of the Rich Man and Lazarus (Luke 16: 19-31). From Matt. 10: 28 we learn 1st, that while the body dies, the soul does not die; 2nd, that while the body dies at death, and is separated from the soul, there is to be a re-union of the two again; and 3rd, that thus united they may be cast into Gehenna, the place of eternal punishment for body and soul.

5. The State of the Soul After Death.

In the parable of the rich man and Lazarus, (Luke, 16: 19-31) we have the clearest revelation in the N. T. of the state of the dead before Christ's death and resurrection. In the interpretation of the parable we must be careful not to literalize what is purely symbolical, but at the same time, we must not forget that there is a literal truth underlying the symbolical. This parable teaches, or at least implies:

1. That there is a particular judgment of each soul at death, at the moment of the separation of the body and soul (vv. 22, 23). Compare also, Matt. 7: 26, 27; Mark, 8, 34-38. This particular judgment at death is indeed distinct from the last judgment, for the latter is but the official confirmation, the grand and final completion of the former.

2. That the entrance on the condition of joy or woe is immediate at death. There can be no question about the truth of this (vv. 22, 23, 25.) See also Luke 23: 43.

3. That the doctrine, that the soul sleeps between death and the resurrection is false; Christ's promise to the dying thief in Luke 23: 43, also implies a conscious existence after death, and the whole argument in Matt. 22: 31, 32, is evidence conclusive that the patriarchs not only existed, but existed in full consciousness.

4. That there is no annihilation of the wicked at death. Nor does Christ know of an annihilation of the wicked at the final judgment. On the other hand he speaks of a destruction of both body and soul in Gehenna (Matt. 10:28), of a being cast into Gehenna (Mark 9:48), of an eternal fire for the wicked, and of an eternal punishment (Matt. 25:41, 46).

5. This parable also implies that there are gradations of bliss and dignity in heaven, for Abraham's bosom is a place and condition of supreme dignity and joy. The imagery is that of a banquet at which the highest place is that taken by Abraham, and the place of peculiar dignity is that next to him, in his bosom, referring to the manner in which oriental guests reclined at table. That there shall be degrees of reward is also distinctly taught by Christ in Luke 19:11-28 and Matt. 25:14-30. Equally explicit is Christ's

(Continued on seventh page.)

SUCCESS.

When people struggle for a prize
And waste their health in getting it.
They spend the balance of their lives,
Remorsefully regretting it.

Success is an expensive thing
The winner often dies of it!
One-fifth of joy, four-fifths of pain
And that's about the size of it.

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"MR. W. L. PETIT,

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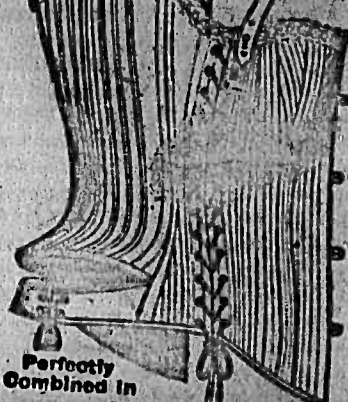
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The Eschatology of Jesus.

(Continued from sixth page.)

teaching with reference to the degree of punishment (Matt. 11:24; Luke 12:47, 48; Matt. 23:13).

6. We can also infer that Abraham's bosom is not the place and the state of the condemned; but is that part of Hades known as Paradise, where the thief on the cross, immediately after death, was with Christ (Luke 23:43).

(7.) We also learn that Hades in its specific sense as the place of torment is far from the home of Abraham and the saved. There is a great chasm between them (v. 26). The specific Hades as the place of misery and Paradise, are the two parts of the sheol of the O. T., generally called Hades in the N. T. But two parts of one place, if we speak exactly, are not one place.

(8.) The parable also teaches that the joy of one place is as unchangeable as is the misery of the other. There is no transition from one to the other (v. 26). Whatever character the soul has at death, whatever its relation to the Kingdom of God, that decides its condition after death. The life given in Christ's Kingdom is eternal, and the punishment visited upon those not members of Christ's Kingdom is eternal. Our Savior uses the word *eternal* (*aiônios*) twenty-seven times, and in every case refers either to eternal life or to eternal punishment. No distinction can be drawn between the word as applied to the blessedness of the righteous, or to the misery of the wicked. If the punishment is not eternal, perpetual, unceasing, so is eternal life.

6. The Second Coming of Christ.

Christ shall come again in his glory (Matt. 25:31), in the glory of his Father, with his holy angels (Matt. 16:27; Mark 8:38), in clouds with great power and glory (Mark 13:26). God has reserved it to himself alone to determine the day and the hour of this return (Mark 13:32). That present generation was to witness the event (Matt. 24:24), and some of his hearers were yet to see the Kingdom of God come with power (Mark 9:1). This teaching did not exclude the possibility that there might be an unexpected long delay (Matt. 24:48, 51; Mark 13:35; Luke 12:40). Those who here speak of an "error" on the part of Jesus, altogether misconceive the nature of biblical prophecy, which so far as regards its fulfillment, always remains dependent on the historical development. In a certain sense there was a coming of Christ at the destruction of Jerusalem, and a beginning of the judgment upon Israel, but this was but a type of his final coming in his own glorified person, with his holy angels (Mark 8:38). According to Matt. 24:27-29, when Jesus returns the great mass of men have not become his disciples.

7. The General Resurrection of All Men.

At the coming of Christ the resurrection of the dead shall take place. Jesus distinctly promises the resurrection of believers on the last day (John 6:39, 40, 44, 54; 11:25-26). Equally clear is Christ's teaching concerning the resurrection of unbelievers (John 12:48; 5:28-29). Believers are not raised unto judgment (John 5:18); they come not into judgment (John 5:24), but are raised unto life, inasmuch as they have already received eternal life in faith. Unbelievers are not raised unto life but unto judgment (John 12:48); for Christ distinctly says that he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God (John 3:18-24). This resurrection of evil-doers (John 5:29) is to be understood as a delivering over to eternal destruction and misery and is compared by Christ (John 15:6) to the fire which consumes the cut-away branches.

8. The Final Judgment and the end of the World.

No distinction, save that of order is drawn by Christ in the description of the Last Day. According to His statement, His second coming, the resurrection of the dead, and the last judgment, shall all occur at one period, and this period is defined as the last day (Matt. 25:31, 32; 13:39; John 6:39, 40, 44, 54). Christ speaks of the judgment as something future, and yet he also, especially in John, speaks of a judgment belonging to the present time. His language is very exact. There is already an *internal* judgment in this life. This judgment depends on the relation of the individual to Christ. He that does not believe hath been judged already (John 12:19), he that believeth hath eternal life, and cometh not into judgment, but hath passed out of death into life. (John 5:24). What remarkable truths are here taught. Christ is the Judge. The dividing begins in this life. Our relation to Christ and His revelation decides our lot in this life, and the particular judgment at death is but a combination, a step of development of that same judgment, and the final shall only be the

completion of that same judgment already begun here on earth. The believer hath eternal life already, while yet on earth, he hath passed out of death into life, he cometh not into judgment, (John 5:24), and at death Christ receives him unto Himself in glory (John 14:3) and at the last day Christ will raise him up, and this, our Savior calls "resurrection of life" (John 5:29). The unbeliever, even now, in this life, "hath one that judgeth him" (John 12:48), "hath been judged already" (John 3:18), the wrath of God is upon him, and abideth in him, (John 3:36.)—at death the particular judgment that decides his lot (Luke 12:23, 24) is but a development of that same judgment already passed upon him by the word of Christ in this life (John 12:48), and at the last day he shall rise again unto the resurrection of judgment (John 5:29; Matt. 25:41-46).

This final judgment shall take place at the last day. We are not so to limit this expression as to embrace of necessity only twelve or twenty-four hours, nor on the other hand is it to be stretched out over a vague, indeterminate series of ages. It shall be on the last day, at the end of the world. Christ uses four Greek words which we can translate by the word "world." 1. The word *aiôn* refers to the period or age preceding Christ's coming. It is this *aiôn* which is now in progress, this same *aiôn* or world of time, or the world itself as time, shall have its consummating completion, and shall pass away, and this completion will be connected with the coming of Christ, the resurrection of the dead, and the judgment. 2. This *aiôn*, or earth, the world as a thing of land, shall pass away (Matt. 24:35). 3. Christ nowhere says that the inhabited world (*oikumene*) is to come to an end. On it the terrors uttered at Christ's second coming are to descend (Luke 21:26). The world, however, ceases to be the habitation of man, as it now is. 4. The word *kosmos* designates the universe as a world of order. It includes this earth, the heavens, and the heavenly bodies. Christ does not say that it will come to an end, but it shall be changed and greatly disturbed by the events of the last day (Matt. 24:29).

(9.) Eternal life and eternal death.

The expected inheritance of the Kingdom of God is described as eternal life (Mark 10:17; Luke 10:25). This eternal life is not conceived of as an earthly one (Mark 12:25; 5:9, 9). It is eternal life, associated with joys which are perpetual, without cessation, and which do not end. When Christ says in Matt. 25:46, "and the righteous shall go into eternal life," it is implied that the glorified body shall forever abide the perfect organ of the purified soul and spirit. It is a complete fellowship with Christ (John 14:3), a beholding of his glory (John 18:24), a glorious participation in the Kingdom of God (Matt. 25:34).

But Christ clearly teaches a two-fold character of eternity. He marks eternal life as the portion of one class, and eternal punishment the portion of the other. The same adjectives qualify both. Especially emphatic are Matt. 25:41, 46. If the term translated "eternal" allows us to think that punishment can have an end, it allows us to think that heaven can have an end. There is no misunderstanding of the antithesis of entering the Kingdom of God, or being cast into the Gehenna of fire (Mark 9:43-48). Gehenna is represented as the place of the destruction of the body (Matt. 5:29, 30); as a place of death to both soul and body (Matt. 10:28); as the place of wickedness for the children of hell (Matt. 23:15).

It is represented as the place of damnation (Matt. 23:33), and God is represented as that Supreme being who has power to cast into Gehenna, and who will assign to it the wicked (Matt. 10:28; Luke 12:5; Matt. 23:33).

One of the most constant of images, under which the torments of the lost are represented, is that of fire. Fire is the symbol of the divine judgment of wrath (Matt. 5:22; See Matt. 3:10-12; 12:42). So likewise the image of darkness is used to describe the sad estate of the lost (Matt. 8:12; 22:13; 25:30). In both these images of fire and darkness it is implied that the sufferers are delivered up to a fate which they feel—often "with weeping and gnashing of teeth." It is wonderful with what a steady and awful iteration and emphasis the terrible effect is described. Seven times these terms are found in combination (Matt. 8:12; 13:42-43; 22:13; 24:51; 25:30; Luke 13:28), and it is always our Lord who utters them. That there are to be degrees of torment, according to the quality and measure of sins, can be clearly inferred from Matt. 11:24; Luke 12:47, 48; Matt. 23:13.

In this lecture we have sought simply to present the fundamental truths and doctrines which Jesus himself taught. In our succeeding lectures we will see how far the Apocryphals built upon this doctrine, and wherein the different phases of doctrine are more fully developed.

The readers of the ASSEMBLY HERALD will find in another part of this paper an exceedingly fine list of Educational Announcements from many of our excellent Schools, Seminaries and Colleges.

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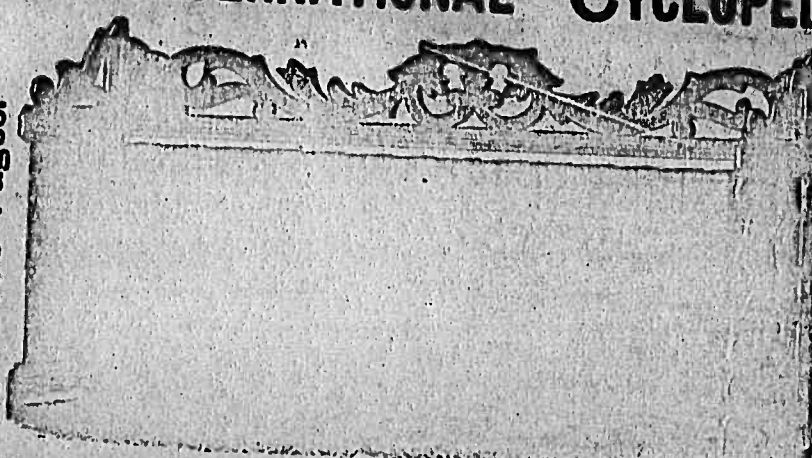
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