

CHAUTAUQUA ASSEMBLY HERALD

VOL. XIV—No. 14

CHAUTAUQUA, N. Y., THURSDAY, AUGUST 8, 1889.

PRICE FOUR CENTS

EDITORIAL.

Chautauqua From the original Sunday School Association. assembly, as has been observed, have grown many lines of work not contemplated in its institution. Its own peculiar and particular functions have, however, been transmitted directly to the Normal Union, the summer session of which opened with such promise yesterday. The Union has inherited the spirit and many of the features of the first Assembly, but it has cultivated some new and improved methods of instruction. Its text-book is the Bible. The object of the courses prescribed is to give Sunday school teachers a comprehensive knowledge of the Bible and its contents; to advise methods of instruction and communication of knowledge; to teach the functions of the Sunday school and its relations to other Christian institutions; to "enrich the lives of Christians, to add to the power of the church, and to hasten the coming of the Kingdom of God." The course contemplates two years of study and reading, and for its successful pursuance a diploma is granted. C. L. S. C. graduates who take the complete course are entitled to two seals. Instruction is given at this Assembly, and others, during their sessions to such as can attend, and the remainder of the work is directed by correspondence. Dr. A. E. Dunning and Dr. J. M. Huribut, the directors of this school, are lending to it of their zeal and energy. The prospects for a successful season are good.

Pointed The people who are constantly coming in and going out during any serious lecture, like those of Professor Mahaffy, should be gently admonished by somebody to mend their manners. It is not only an insult to the speaker, it is a great annoyance to those in the audience who wish to listen. If the auditor is not interested—even if he cannot hear—there are others who can hear and are interested, and the small inconvenience which he will suffer by quietly remaining to the close, he may well endure rather than disturb a great many other people by his unceremonious departure. This is a very elementary maxim of conduct; but there are some hundreds—perhaps thousands—of persons on these grounds who do not seem to have learned it. It is doubtful whether they ever read a newspaper; it is to be presumed that persons who could be guilty of such rudeness cannot read; but it is possible that some of them might be reached if a small hand-bill entitled "Don't be a floor!" enforcing some such suggestions as these, were widely distributed on the grounds. If they could not read it for themselves, some kind friend might read it to them. If Chautauqua wishes to be considered the greatest educational center in the known world, it may well give a little heed to some of the first principles of good manners.

A Word The story of the boy and the alberta to the wise, which adorned the pages of our primary readers has its moral for some people within these gates, who are endeavoring to appropriate for themselves all the lectures, entertainments and meetings that are here crowded into the space of a day. The motive may, perhaps, be more commendable than that which urged the boy to make such a comprehensive grasp—in that it is greed of intellect rather than of stomach—but the result will be quite the same; the neck of the jar is too small; one can get only so much out, however much one may ambitiously clutch. To such persons our advice is, take one libert, one lecture, at a time, and when you have assimilated its meat, take another. Do not gorge your minds with "goodies." Give the food opportunity for digestion. The authors of the program did not prepare it with the thought that each person would take everything in it. One is not expected to call for every dish named on the menu-card. Select what is most to your liking, mark out a course and follow it. Mix recreation with your work. You will in the end be the better and wiser for it.

Class When the policy of governmental interference has reached the limits to which some good reformers would have it go, it undoubtedly will deal with the artistic habits of the people. And when this day comes we trust that one of the laws imposed will be the wearing by everybody and at all times of a flower in the button-hole. A fresh flower is a bit of sweetness which enlivens the most common-place mortal. Perhaps it is this fact that has led the C. L. S. C. authorities to advise that each class adopt a flower. However that may be, each class save one has a flower, and each member is hereby urged to give himself and his fellows the pleasure of seeing it daily on his waist-coat. The '88's will wear the sweat-pea, '84's the golden-rod, '85's the heliotrope, '86's the aster, '87's the pansy, '88's the geranium, '89's the daisy, '90's the tuberosa, '91's the laurel and white rose, '92's the carnation. May the beautiful custom increase.

Devotional Hour. Dr. B. M. Adams, who has in years past been the soul of the devotional meetings, whose earnest spirit and words have been a stimulus and an inspiration to hundreds and thousands, has again come to Chautauqua to take charge of these meetings. Every morning during the remaining days of the Assembly the hour between 10 and 11 o'clock will be observed by devotional exercises in the Amphitheater. This hour has always been a prominent and a very fitting feature of the August weeks. No appointments of general interest are made which will conflict with it and every care has been taken that it shall be convenient as far as possible for all. This is an hour for spiritual education, and all should profit by it. The highest type of manhood is not characterized by supreme intellectuality, nor yet by beauty or strength of physique, but by a symmetrical development of the triple elements—brain, will, heart.

Whence They Come. The general diffusion of opportunities for higher education has been named as one of the essential elements of any successful educational movement now-a-days. We have seen that Chautauqua, even in its College, draws, socially, from all classes, and we shall see from the following condensed report of the secretary that it draws from wide geographical sources as well. In the College are representatives from every New England state, from every Middle state, from every Southern state but one, from every Central state, from many of the Western and Pacific states and territories; from Canada, from Brazil, from Bulgaria, from China, and from Ceylon. It must be understood that these are not the limits of the C. L. S. C. field, nor yet of the Assembly at Chautauqua, but merely of the College of Liberal Arts. In this College are the teachers, the preachers, the students, the merchants, the farmers, the artisans, who will carry back each to his home some of the enthusiasm, interest and zeal they find here, some of the inspiration which comes from contact with teachers full of their work, some of their methods of instruction.

INSTITUTIONS have been characterized by Emerson as the lengthened shadows of great men. Were any illustration of the fitness of this definition wanted it might be found in the history of the Chautauqua movement. What long shadows have been cast by those two men who stood sixteen years ago on the shores of this lake, and in these uninhabited groves planted the Chautauqua ideal.

IN THE report of the opening exercises of the Sixteenth Assembly, printed in yesterday's issue of the HERALD, the words of Bishop Vincent regarding the late Dr. S. J. M. Eaton and the gift of Mr. James Kellogg were, through mistake, accredited to Secretary Duncan.

THE baggage-men at the Pier have had little rest during the last two days. Over seven hundred trunks came in Tuesday.

DRIFT OF THE DAY.

The nine will play the Hotel to-day at 4:15 o'clock.

A game of base ball is being arranged for Friday or Saturday of this week. The Chautauquas play the Hamburg Stars on the 17th.

Professor of Hebrew to Pupil: What is the meaning of the Hebrew word —? **Pupil:** Desolation. **Professor:** Yes, that is very near it. It means wife.

"A Scotch minister, observing a man sleeping, cried out, "John, wake up; take a pinch o' snuff," and John immediately fired back, "Minister, put the snuff in the sermon."

It is not generally known that the Assembly have on hand in the business office at the Hotel a large book containing plans for cottages, which those who contemplate building on these grounds have the privilege of examining.

"Our Mary Ann lies here at rest,
She slumbers now on Abraham's breast.
While this is fine for Mary Ann
It's very rough on Abraham."

—Gunschtus.

In connection with the course of lectures now in progress at the morning meetings of the Woman's Club, a paper on the subject, "The Health of American Women," will be read by Dr. Mosher. This paper was prepared for the Alumnae Association of the Vassar college.

There was a ball game yesterday between two nines captained by Stag and Phelps. After an exciting contest the former won, six to five.

The books at the Assembly office show an increase of receipts for this year up until opening night, over those of last year to same date, of over six thousand dollars. Of this amount gained, two thousand dollars was from gate receipts, and over four thousand from the College.

The weekly excursion to Jamestown, leaves the Pier to-day at 12:45 o'clock. The charge for the round trip will be twenty-five cents, tickets good for return on any regular boat. The Red-Stack office will be open this forenoon for the sale of tickets. The excursion will be made on the popular steamboat Jamestown.

One of the most acceptable additions to the musical department is the Rogers' band and orchestra. With a large repertoire of classic and popular pieces, they are a constant delight, whether playing brass or strings. They are well balanced as to instruments, and splendidly led by Mr. Rogers with his Eb cornet. The solo parts are played by soloists, consequently the ensemble work is superb.

An aged gentleman who has been connected with Chautauqua since its inception, stood in front of the Hotel Athenaeum yesterday in deep study. A brother Chautauquan seeing him in this state of mind, approached him and asked him the cause. I have an engagement for eleven o'clock, said he, and I can't remember whether I am to meet Mr. Miller on Vincent avenue or Mr. Vincent on Miller avenue. He was still standing there when we returned an hour later.

A young lady well known on the grounds entered a dry goods store on Vincent avenue and called for a pair of Oxford ties—meaning shoe strings. The attending clerk, thinking she had in mind low shoes called by that name, asked what length she wished. The young lady replied, "Oh, about a yard, I guess." The startled clerk recovered himself sufficiently to say that they were just out of that size, and the Chicago girl turned and left the store, muttering something about the poor accommodations of the place.

The entries for the tennis tournament can be made any day this week, between 8 and 9 a. m., at the Amphitheater.

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, \$1.00
In clubs of five or more, to one address, each, 90

THE CHAUTAUQUAN, VOL. X.

Beginning October, 1889.
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Historical and Literary.
Scientific and Philosophical.
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.

HISTORY OF THE DAY.

WEDNESDAY, AUGUST 7.

The small boys make melodies
That sleepen alle night with open eye;
The sound it priketh every gentill herte
And maketh him out of his slepe to sterte.
—Fix the "Fixtures" firmly in your mind.—The kindly face of Rev. B. T. Vincent greets the children again.—Mrs. Hulbert and Dunning welcome their children of larger growth.—Charities considered by the club. Real charity is that which helps to self-help.—The chorus out on drill under Captain Palmer. Dress parade this evening.—Devotionals, fervent and restful.—Mrs. Ewing on cooking. "Every honest miller has a golden thumb," and every good cook a precious one. Recipe books are not the best instructors in the culinary art.—A second scholarly address by our foreign visitor; Greek religion the subject. Hesiod and Homer gave to the Greeks a theology. The worship of Apollo, Demeter and Dionysos brought reforms, and gave culture, faith and philosophic spirit.—Charlemagne, the king, the soldier, the Christian, and the patron of literature, eulogized by the gifted Chicago divine.—The Chautauqua economist begins his course of lectures on the "problem of problems." The oneness of society emphasized.—Rivalry at the Round Table.—Twelve denominations synchronously worshipping. Divided devotions and strange medley of songs, but unity of purpose and spirit.—A brilliant constellation of musical stars, and galaxy of voices, appear in the Chautauqua sky. Everybody out "star-gazing."
Thaine the owl, the philosopher,
Began to hoot the woodcock o'er.

PERSONAL.

Rev. J. W. Bashford, D. D., the president elect of Ohio Wesleyan University, is at the Hotel Athenaeum.
Mrs. E. N. Lockwood, of Ripon, Wis., secretary of the class of '89, is stopping at the Snow cottage.
L. L. Rankin, Esq., and wife, of Columbus are making their first visit at Chautauqua, and are at the Gale cottage.
Hon. William Reynolds and wife, of Meadville, Pa., are spending a few days at the Hotel Athenaeum.
Mr. Wesley Chambers, a prominent oil producer, of Oil City, arrived yesterday, bringing with him fifteen members of the Trinity M. E. Church choir.
Mrs. Rev. J. F. Murray, of Irwin, Pa., and Mrs. A. M. Brusch, Mrs. J. N. Nichols, Lucien M. Brusch, of Columbus, O., are at the Glenn cottage, 244 Terrace avenue.
Mr. Jesse Smith and wife, of Titusville, Pa., arrived last evening, having driven the entire distance, via Warren, Pa. They are at their cottage on Hedding avenue.
Albert S. Haeseler, of Philadelphia, editor of *The Guardian*, with wife and son, is spending a month's vacation at Chautauqua. They are at Salem cottage.
Col. O. A. Hawkins, a prominent oil producer of Bradford, with his wife and

her sister, Miss Stiles, are at the Hotel Athenaeum.

Mr. Russell W. McKee and wife, Miss Ella McKee, Mr. Harry R. McKee and Miss Emmeline Wallace, all of Brooklyn, N. Y. are at Point Whiteside, across the lake, and visit Chautauqua every day.

Jno. W. Adams, Esq., and family, of Chattanooga, Tenn., are at the Aldine, on Simpson avenue. Mr. Adams is a leading layman and representative Methodist of Chattanooga.

C. L. S. C. MATTERS.

Every seat in the Hall of Philosophy was filled yesterday afternoon at the first meeting of the Round Table held since the opening of the Assembly. Dr. J. L. Hulbert presided. Representatives of the different classes of the C. L. S. C. were called upon to speak. Each person who responded stood conservatively by his own class and claimed for it all there was of merit of whatever kind. Every class was represented. The meeting adjourned early in order to allow time for class meetings directly after.

The class of '86 will meet in the Amphitheater every Monday at 1:30 p. m.

The class of '89 met in the Congregational Hall at 1:30 p. m. yesterday. About one hundred members were in attendance. Rev. S. Mills Day presided. The reports of committees appointed last year were presented and acted upon. A committee was appointed to arrange for a class reception at an early day.

The classes must remember that the announcements of their meetings must be left at the editorial rooms of the *Assembly Herald* if they are to appear in the daily issue of that paper. It will be wise for each class to secure a permanent place of meeting as soon as possible.

Class meetings to-day:

'82, Pioneer Hall, 6:45, P. M.
'83, Hall of Philosophy, 6:45, P. M.
'82, Hall of Philosophy, 7, P. M.
'89, Congregational House, 4:30, P. M.
'90, Congregational House, 7, P. M.

The class of '93 held a short meeting at the close of the Round Table last evening. Temporary officers were elected and more than thirty new names added to the roll.

The class of '84 will meet at 6:45 p. m. every Monday and Friday in the '84 class building.

THE CONCERT LAST NIGHT.

The concert last evening was given to an audience which filled, held on to the backs of and overflowed every seat in the vast auditorium. The program contained ten numbers and was one of the best ever given at Chautauqua. Every number but the first and last was encored, and everybody would have stayed to hear more.

Miss Hulbert has a ringing soprano, easily reaching the B natural in her song. Miss Brossmann's rich contralto has a warmth and mellow quality seldom heard. Mr. Knorr has a wonderfully sweet tenor, not lacking in power or compass, and Mr. Martin captured the audience as a remarkably sonorous bass.

It was a treat to hear Mr. Magier play two of his own compositions. Miss Park and Mr. Sherwood are already known and appreciated. The chorus, under Dr. Palmer, could only sing one number, on account of the non-arrival of music. The accompaniments on the piano, by Miss Maude Davis, were superb. The overture by Rogers' band was well executed.

TENNIS TOURNAMENT.

Next week Monday the tournament will begin, including ladies' and gentlemen's singles and doubles, and mixed doubles. The fee for entrance is fifty cents a head, the fees being used for the purchase of prizes. Contestants will be drawn by lot. All entries must be made to Mr. Phelps, at the Amphitheater office, on any day this week between 8 and 9 a. m. The entries close positively at 9 a. m. Saturday morning. The fee must in every case accompany the name.

The Meadville, Pa., *News* puts it this way: "The *Assembly Herald* has much to say in praise of a new Women's Club at Chautauqua. Is it an improvement on the bromeliad?" Yes, yes, we don't miss the bromeliad, but it is dropped.

WALKS AND TALKS.

I was introduced to Rev. Dr. J. W. Bashford, recently inaugurated president of the Ohio Wesleyan University. He informed me that he is a western man, and was educated at the University of Wisconsin. He taught a year in that institution, and entered upon a seven years' course in theology, oratory and science in Boston University. On completing this course he continued in the university as an instructor in oratory for a time and then entered the ministry. His first pastorate was Auburndale, Mass.; his second Portland, Maine, and while serving his third pastorate at Delaware avenue, Buffalo, he was elected to his present position. He will retain his connection with the church in Buffalo until September. In the meantime he is taking hold of his new work with enthusiasm, and reports the prospect good for a year of great success. The enrollment of students, from present indications, will reach over a thousand.

I strolled into the floral rooms of Mrs. A. B. Irwin, near the Children's Temple, and asked her to tell me something about the flower business at Chautauqua. She began in a very modest way a few years ago to meet the limited and irregular demand for flowers, and the industry has increased until now she has three separate gardens near the Assembly grounds devoted to their cultivation. The plants are started in cold frames and under glass, and by the time the Chautauqua season opens the flowers are ready in abundance. They are brought in fresh every morning, and present a beautiful display of pansies, tuberoses, carnations, begonias, sweet peas, etc., with many varieties of clematis, and a line of the old fashioned flowers—hollyhocks, marigolds, gladioli, forget-me-nots, bachelor's buttons, etc., once crowded out of our gardens by more pretentious flowers, but all of them popular now. These flowers are used for corsage and button-hole bouquets, in parlors and dining-rooms, and in the Amphitheater and elsewhere, and find a ready sale among the people at Chautauqua.

Among those studying Hebrew at Chautauqua is Bishop P. F. Stevens, of South Carolina. In a walk with him he told me he was a native of the South, and while in charge of a parish before the war had devoted himself to looking after the spiritual interests of the slaves belonging to his parishioners. He went over to the Reformed Episcopal Church in 1875; and in 1879 was elected a bishop by the General Council, and assigned to South Carolina. His work is among the colored people, fourteen of whom under his training are now preaching, and while they cannot be called educated men, are thoroughly trained in the Bible. To aid him in this work he took up the study of Hebrew, first by correspondence, and lastly this year attended the summer school in Philadelphia before coming to Chautauqua. His wife, a daughter of Bishop Capers, of the M. E. Church South, is with him during his sojourn here. "Chautauqua is a school for everybody."

The Oil City oil market yesterday opened at 100¢, highest bid 100¢, lowest 100¢ and closing bid 100¢.

PIANO RECITAL.

The first recital by Mr. Sherwood took place on Tuesday evening, and the program as printed in the *HERALD* was followed. Yesterday's program was one of rare excellence. Each number of both recitals was prefaced by a brief description of both composer and composition. It is safe, of course, to say that he is the greatest pianist who has ever been here. He certainly ranks with the greatest players in the country. He makes even grand old Bach a delight to all. He combines the technique of Chopin, the breadth and delicacy of Hoffman with the accuracy of Milla, of whom it is said, "he never makes a mistake."

DEPARTMENT OF INSTRUCTION.

DETAILED PROGRAM OF PUBLIC EXERCISES.

Thursday, August 8.

A. M.
8:00—Bible Study, "Isaiah." Dr. W. R. Harper. (Amp.)
8:00—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.
2:30—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.)
5:00—C. L. S. C. Round Table. (Hall.)
7:00—Twilight Concert. Rogers' Band. (Pier.)
8:00—Illustrated Lecture, "Venice and the Italian Lakes." Mr. H. H. Rogers. (Amp.)

Friday, August 9.

A. M.
8:00—Bible Study, "Isaiah." Dr. W. R. Harper. (Amp.)
8:00—Woman's Club, "Women and Public Schools." (Hall.)
10:00—Devotional Hour. Dr. B. M. Adams. (Amp.)
11:00—Lecture, "Society, Art, and Religion in Modern Greece." Prof. J. P. Mahaffy. (Amp.)
P. M.
2:30—Lecture with Experiments, "Science Made Easy." Frank Beard. (Amp.)
4:00—Lecture III, "Industrial Evils and their Remedies." Dr. R. T. Ely. (Hall.)
5:00—C. L. S. C. Round Table. (Hall.)
7:00—Twilight Concert. Rogers' Band. (Hotel piazza.)
8:00—Illustrated Lecture, "Ramblings in Rome." Mr. H. H. Rogers. (Amp.)

THIRD PIANO RECITAL BY MR. W. H. SHERWOOD, OF NEW YORK, S. P. M., IN THE TEMPLE.
Gust. Mahler, *Wiegenlied*, A flat, Op. 66, (first three movements only).
Felix Mendelssohn, "Songs without Words," No. 1, E Major, No. 2, "Hunting Song."
Chopin, *Impromptu*, A flat, Op. 29.
Theodor Kullak, *Octave Study*, E flat, No. 1, No. 2.
Edgar E. Kelley (New York), *Scherzo*, D minor, (M.B.).
Wm. H. Sherwood (New York), *Christmas Dance*, (M.B.).
(For four hands) Mr. E. A. Ely, Jr., and Mr. Sherwood.
Edward H. Perry, (Boston), "Die Lorelei."
William J. Smith, (Cleveland), 2d Gavotte in F.
John Field, (Ireland) Nocturne in A, No. 4.
Charles Gounod, (France) *Waltz* from "Faust" (arr. by Liszt).
Mr. Sherwood uses the Henry F. Miller piano, of Boston, Mass.

NOTES.

There will be a conference of W. C. T. U. members at the Hall of Philosophy this evening at 7.
Members of the Phi Gamma Delta fraternity are requested to meet in Normal Hall at 7 this evening.
All college men on the grounds are invited to assemble at 1:30 this afternoon, to consider some plan for local organization.
The Museum lecture at 3:30 will be given by Rev. C. M. Westlake, subject, "Architecture, Ancient, Classical and Modern."
Dr. Harper begins this morning at 8 o'clock, in the Amphitheater, a series of six "Bible Studies," three on "Isaiah," and three on "Jeremiah."
The Rev. J. S. Ostrander will lecture Mondays, Wednesdays and Fridays on the Model of Palestine, and Tuesdays, Thursdays and Saturdays on the Model of Jerusalem.
A twenty-minute "Ministers' Meeting" was held in the Amphitheater yesterday afternoon, at the close of Dr. Gunsaulus' lecture. More than one hundred and seventy-five ministers were present, representing nineteen different denominations. Another brief meeting will be held at the close of the lecture by Dr. Gunsaulus this afternoon.
Miss E. A. Scull has a most interesting collection of photographs which she took herself during a recent tour of Greece and the Continental galleries. The views are designed to illustrate the changing ideals of Greek mythology, and the development of Greek sculpture. Miss Scull will be glad to meet any who may be interested in these pictures, at 10 o'clock this morning in the Hall of Philosophy.



THE NORMAL CLASS.

Every Sunday school teacher recognizes the need of preparation for his work. He is a messenger of God to his scholars, and should bear his message earnestly, reverently, and with due knowledge of the word which he is to interpret. It is a mockery for a Sunday school teacher to teach a lesson which he has not studied, out of a book which he has scarcely read. Just to the measure in which the teacher appreciates the dignity of his work, the value of the Bible, and the importance of the souls whom he teaches, he will seek an equipment for his business of teaching.

The Sunday school teacher's preparation has respect to two departments of knowledge: a knowledge of the Bible, and a knowledge of the teaching work. He needs to know the Bible, its lands, its history, its institutions and customs, its doctrinal and spiritual teachings. He needs also to know his work, and the institution with which he is connected, the philosophy and principles of the Sunday school, the laws of teaching, and the nature of the mind and soul which he strives to teach.

No one pretends that at the Chautauqua Assembly any person can learn all that is to be known about these varied departments of knowledge. A teacher cannot receive a full preparation for his great work in a fortnight. But he can learn enough to make the Bible a new book to him; and teaching a new work. In two or three lessons he can gain a general view of the Bible landscape, and have his world before his mental sight. In one lesson he can obtain a knowledge of the great lines of Bible history, and be able to fix the leading events in their order. He can take in perspective the principles of teaching and then work out each law in his after practice. Every Sunday school teacher should avail himself of the rare privileges enjoyed in this class. It is held at 8 a. m. daily, in the Normal Hall on Pratt avenue, corner of Scott avenue. The class meets in two sections, the Normal Class of the first year, or beginners' class, taught at 8 o'clock by Dr. Jesse L. Huribut, and the Advanced Normal, taught at 9 o'clock by Dr. A. E. Danahy, of Boston. Unlike most of the special classes, the instruction is free and visitors are always welcome.

BOYS' AND GIRLS' MEETING.

At the appointed hour yesterday morning the stream of young folks began and the Temple was soon filled with a stirring company, who were ready to study the lessons under the instruction of Rev. B. T. Vincent, and enjoy the pictorial stories with which Mr. Frank Beard pleased and profited them. The singing of two or three hymns began the service; then followed prayer by Mr. Vincent, with the Lord's prayer, in which all joined. The Apostles' Creed and some responsive readings made up the further opening exercises. The outline of the lessons for the meeting was then given in four questions, which Mr. Vincent clustered around a picture of the Bible on the black-board, forming all into a cross. The questions were: 1. Why did the book come? 2. Why do we receive it? 3. What is in it? 4. How do we study it? These were illustrated by brief questions and hints, and will be made the main points of all the study. Mr. Beard followed with a lively talk with chalk and tongue, to show the danger of depending all the time in play instead of doing a little study every morning first. His pictures of "grass-hoppers" and "ants" greatly delighted the young folks. Mr. Vincent asked all the boys and girls to buy the little book, "Bible Studies for Little People," that they may use it in the services and studies. Let the Temple be crowded this morning. Come early.

DENOMINATIONAL PRAYER MEETINGS.

As near as could be learned, the number present at the denominational prayer meetings last night was as follows:—Methodist Episcopal, 500; Presbyterian, 400; Protestant Episcopal, 75; Baptist, 195; Disciples, 35; United Presbyterian, 150; New Church, 5; Cumberland Presbyterian, 11; Congregational, 150; Lutheran, 14. Total, 1,483.

ENGLISH BY CORRESPONDENCE.—All persons interested in the study of the English language and literature by correspondence, will meet Prof. McOlinstock at the College this afternoon at 5 o'clock. The method and work will be explained in detail.

Mrs. Doctor Mosher will read paper on the Health of American Women before the Woman's Club Friday morning at eight o'clock.

Scores of children are leaving their play to use the games of characters, offices and states, at the chart stand. Free to all.

CHAUTAUQUA UNIVERSITY EXTENSION.

Lecture on the Labor Movement in the Hall of Philosophy.
BY DR. RICHARD W. HAY.

II.

THE CAUSES OF THE EXISTENCE OF OUR LABOR PROBLEM, AUGUST 8, 1899.

I. Introductory Remarks

The multiplicity of causes render their comprehension difficult.

II. The organic character of all forms of social life, and the youthful features of the present politico-economic organism in civilized nations.

The hopefulness of this view.

III. Movement the law of life.

The newness of our present economic life.

Illustrations.

1. Transportation one hundred years ago. Adam Smith, in 1776, assumes that beef and grain are too bulky to be transported with profit from Ireland to England. Those are his words: "Even the breeding countries of Great Britain never are likely to be much affected by the free importation of Irish cattle. . . . Even the free importation of Irish corn could very little affect the interests of the farmers of Great Britain. Corn is a much more bulky commodity than butchers' meat. . . . The small quantity of foreign corn imported, even in times of greatest scarcity, may satisfy our farmers that they have nothing to fear from the free importation." With this contrast American competition in the supply of wheat and beef in 1889, in its effects on European agriculture.

2. Banks One Hundred Years Ago.

Banks have increased in number, and their functions have changed within fifty years. "In . . . 1818 the fourth bank was established, the Bank of Maryland, in the city of Baltimore, if I am not mistaken; and that bank was open one year before a single depositor came to its counters. Barchot, the English authority, says that as late as 1880 all the discussions of bankers were upon the circulation and not at all upon the deposits of their banks. . . . I looked at the bank statements of the banks of New York the other day, and the figures were these: The circulation of all banks was \$5,000,000; the deposits of the banks in the same week were over \$400,000,000.

3. Both Low in a speech before Boston Merchants' Association, January 8, 1878.

4. Corporations one hundred years ago compared with corporations and trusts today.

One hundred years ago Adam Smith expressed the belief that corporations could not succeed on account of their inability to hold their own in competition with individuals and private firms. Now, the conviction is expressed that the individual as such is disappearing in industrial life, and Mr. Both Low holds that this must be offset by increasing the importance of the individual in political life.

5. Free Trade in Land a modern fact.

Former system of land tenure in Europe and America.

6. The Relative Freedom of Trade and Commerce likewise recent.

7. The Free Choice of Occupations a new right.

8. The freedom of migration a nineteenth century right.

Illustrations of the former condition of the law taken from Adam Smith's "Wealth of Nations."

9. The right of free combinations of labor and capital likewise a modern fact.

10. The universal, personal freedom of the manual laboring classes, in all civilized lands, is a fact not a generation old.

The opinion of Aristotle on slavery quoted. 10. Capital, as we understand it, is force peculiar to modern times.

"Such war cries as we find, Lassalle railing against capital would not have been understood among the ancients and the oppressed classes of the middle ages."—Kaufman.

Confirmation of this view found in Aristotle. The word "capital" not found in the index of Jovett's Aristotle's "Politics."

11. Railroads, telegraphs, telephones and other applications of steam and electricity very recent facts.

12. The division of labor as now understood a recent fact.

13. Our present manufacturing class a recent creation.

The use of the word "manufacturer" in 1778.

14. Some common materials are now discoveries.

Cotton, anthracite coal, and protection.

15. A new industrial world requires a new industrial organization and a new industrial ethics, but both the organization and the ethics are incomplete.

As a consequence of the foregoing, progress produces long-continued social distress.

16. Some of the results of the above described changes on the laboring classes.

The changes a condition without which the labor problem would be an impossibility.

1. Deterioration in the condition of the masses may be relative or absolute.

The condition of the masses must be compared in both respects.

2. Diminished security of existence.

Illustrations taken from North and South.

3. Irregularity of employment and income, and attendant evils.

4. Increased separation of classes.

5. Changed and deteriorated environment of the majority of wage-earners.

"Beyond a doubt, sickness is the greatest foe of the poor. It absorbs their savings, creates poverty and pain, and fills our public and private institutions. It is the tenement house system that creates or fosters most of the prevalent disease, degradation, misery and pain. It invites pestilence and destroys morals."—G. F. Wingate.

Father Huntington's testimony quoted.

6. Industrial and moral evils attendant on frequent migrations of wage-earners.

7. Machinery both a blessing and a curse.

8. Increased waste and their effect on the industrial situation.

Character of these increased wastes, some good, some bad.

Table showing comparative percentage expenditure of working men's families in Illinois and Massachusetts.

Items	ILLINOIS.	MASS.
Subsistence	61.33	60.23
Clothing	21.09	15.94
Rent	17.83	19.71
Fuel	5.68	4.80
Sundries	14.61	10.78

THE PRESS.

Representatives at Chautauqua Tuesday, Aug. 8.—The Business Meeting, and Banquet.

Responding to the invitation of the Chautauqua Association, over forty representatives of the Press from western New York and northern Pennsylvania were present on the grounds Tuesday. At one o'clock a meeting was held at the Hotel Atheneum, in which means were considered and measures taken to advance the interests of the press in the district represented. It was concurred in by all present that the only way to bring about any material advancement was by means of a closer association. In accordance with this feeling a committee of six was appointed to draw up a constitution and by-laws, and report at the next meeting of the Press Association, this district, to be held in Jamestown, the latter part of this month, during the county fair. The meeting was characterized by a strong feeling of harmony and of common interest.

The following resolutions were unanimously adopted:

Resolved, That the thanks of this association be and are hereby extended to the Chautauqua management for the very pleasant and considerate manner in which said Press Association has been entertained on the Assembly grounds, and at the Hotel Atheneum during its visit here to-day, and to Chancellor Vincent, President Miller, and Secretary Duncan, this association feels under renewed obligation for their individual effort in adding to the pleasure of the day.

This association also extends its thanks to the Chautauqua Lake Railway Company and to the Chautauqua Steamboat Company for their kindness in furnishing free facilities for attending this meeting.

Resolved, That the secretary of this association cause these resolutions to be published in the several newspapers belonging to said association.

J. T. WILLIAMS, } Committee.
A. W. FARMER, }
G. E. JOHNSON, }

THE BANQUET.

One hundred and twenty-five covers were laid at the dinner given at the Hotel Atheneum, at half past ten o'clock, to the representatives of the press and their families and friends. An excellent dinner was served by Mr. Brownell.

President Lewis Miller presided. Responses to toasts were given between courses. While awaiting the first course, Secretary Duncan read the humorous reply of Mr. Fred W. Hyde of the Jamestown Journal to the invitation extended by the Assembly. Bishop Vincent gave the address of welcome. Chautauqua, he said, was a help to the newspapers in two special ways: it increased in number the reading public and in this way enlarged the circulation of the newspapers, and by educating the people it caused the standard newspapers to be raised and inspired the editors to produce the best kind of a journal possible.

The response was made by Mr. J. T. Williams, of Dunkirk, who expressed in behalf of the Press Association their appreciation of the Chautauqua movement and willingness to do all in their power to encourage it.

Prof. R. T. Cumcock entertained the company with a humorous selection from Mark Twain's work, entitled "An Interview." Miss Anna Parks relieved the interview between the fourth and fifth courses with a savior solo. Mr. McKinstry, editor of the Fredonia Center, responded to the toast proposed, "The oldest newspaper in Chautauqua County." Brief and witty remarks were also made by Col. Elliot F. Shepard, G. M. Nichols, of the Springfield, O., Republic-Times, and others.

A large number of the press representatives left on the steamer Jamestown at one o'clock Wednesday morning for down the lake.

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Suggests to parents seeking a good school consideration of the following points in its methods:
1st. Its special care of the health of growing girls.
2nd. Resident physicians supervising work, diet and exercise; abundant food in good variety and well cooked; early and long sleep; no gymnastics, furnished by Dr. Sargent of Harvard; bowling alley and swimming-bath (warm water); the year 'round, and lessons daily; no regular or forenoon examinations, etc.
3rd. Its broadly planned course of study.
4th. Boston proximity, both social and helps to furnish the best of teachers, including many specialists; with one hundred and twenty pupils, a faculty of thirty. Four years' course; in some things, equal to college work; in others, planned rather for home and university life. Two studies required, and two to be chosen from a list of eight or ten electives. One preparatory year. Special students admitted.
5th. Its home-like air and character.
6th. Peculiar system of self-government; limited number (thirty-eight declined last fall for lack of room); personal oversight in habits, manners, care of person, room, etc.; comforts not stinted.
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8th. Pioneer school in scientific teaching of Cooking, Millinery, Dressmaking, Principles of Common Law, Home Sanitation (latest), swimming.
Regular expense of school year, \$500. For illustrated catalogue address
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Jennie June says: "It is the brightest, most home-like, and progressive boarding-school I ever saw."
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4, 14, 20, 30

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Miss Katherine L. Maltby,

106 Jerusalem Street, Brooklyn, New York,
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REV. R. T. TAYLOR, D. D.

THE INSCRIPTION ON THE CROSS OF JESUS.

A Sermon Delivered in the Amphitheater, Sunday, August 4, 1889, by Rev. Dr. F. W. Gunnarson, of Plymouth Congregational Church, Chicago, Ill.

"And Pilate wrote a title also, and put it on the cross, and the writing was, Jesus of Nazareth, the King of the Jews. And it was written in Hebrew, in Latin and in Greek."—John xix, 19-20.

In the event which our text records, we have the loftiest example of the power of great events, or crises, to command the whole kingdom of man's spirit—the entire soul. Here, and only here, do we behold in history an illustration of the absolutely complete homage which the greatest of crises and the most supreme of events obtains from the soul of man. These well-known crises and events to which I have referred as illustrations of how the various powers of the soul are brought together by a commanding fact would never have occurred, without the hour and reality of Golgotha—the event and crisis of Calvary. Crusades to Holy Sepulchre; a matchless morning-tide for the Europe which could not easily get away from the old Caesarism, a world-wide rebellion against self-constituted authority and tyrannical privileges,—each and all of these had their impulse in the Cross of Jesus. If either of these, like a fabled lion, had the power not only to gather the scattered beams of the soul's power, but also to dissolve them again, so that the glory of man's ir-personal nature,—a being of thought, of feeling, and of will, should appear, how much more surely might this imperial crisis, marked forever by Calvary and the Cross, so command the soul that it should stand before it in that awful grandeur of celestial light, with every feature distinct, every energy manifest, and every fragmentary province of its mighty kingdom so profoundly and vitally connected with the others that, at least once in the long career of the human spirit, this God-like ir-personality of intellect, sentiment and will should reveal its supreme unity and glory.

What a crisis that was on Calvary! The age-long battle between evil and good had reached Waterloo. The hour had struck for the decisive conflict. Every conflict which the soul of man had felt from the beginning, every silent advance of right upon retreating wrong, every sharp defense of truth against error, every dreadful fight against sin, every bloody march upon misdeeds, every terrible charge upon the beast, every defeat, every triumph, was but a prelude to this awfully tragic moment, when the Son of God, nailed to the Cross, was first to hurl the arrogant power of sin from that sublime height, and next to make the Cross His undisputed throne. Is it wonderful that such an hour should bring the human soul out into such a definiteness of outline that its deepest nature and loftiest possibilities should be seen?

Jesus came to be the Savior of the human spirit—the whole man. He could never be content to merely redeem the intellectual life, or the life of the sensibilities, or that of the purposes and choices of mankind. At his cross, as a trinity in unity, stood the God-like soul. Thought came in the language of Greece, the hand of the intellect; sentiment and feeling came in the language of Hebrewism, the hand of the sensibilities; the home of the human heart. Still came in the Latin tongue, the language of imperial Rome, whose human purpose had made its arches of triumph. In all these, and by all these, came human nature, discovered but now united before the cross of Jesus of Nazareth.

I do not forget customary explanations which are true so far as they go. I am aware that this inscription was presented to the eye of the forger in Greek that he might understand it; that it was given to the Jew in Hebrew because Jerusalem and Calvary were located in the province of Judea, a Jewish country; that it was put into the Latin language because this same Judea was a Roman province, and this was the official tongue. I do not forget that the inscription it contained was probably made in bitter irony. But behind these facts there is a greater fact. There were three particular languages here. The mighty powers which make history had up-moved in the past and were so moving in the present, that these three great streams of human life and experience met at the foot of that cross, as they had taken their rise long ago in the deep springs of the human soul. The truth is this, then, there was a wonderful drawing power in that Cross. Human nature had been discovered by evil. Human life was everywhere fragmentary. The soul of man was to be re-constituted. The powers of human nature were to be re-organized. To save man at all, he must be delivered from a frag-

mentary life. All the energies of history were in sympathy with the work of Christ. Every force carried the soul—carries it still—to the spot of its redemption. As we seek to find in Golgotha a center for human history, the circle around Calvary seems very large at times, but smaller and smaller does it grow until at last it has massed humanity—its intellect, its will—under Roman eagles, and holds the central position as the Cross; until, in the three languages which most truly stand for the life of this tri-personality—man—it announces the death of Jesus and the new life of mankind.

1. Let us notice how truly these languages express the tri-personal life of man.

(a) Greece was the land where the flowers of human intellect grew most abundantly; the Greek language is the language of human thought. In the life of a Greek word lie chapters in the history of philosophy. In the career of a single Greek syllable are oftentimes to be found the results of discussion after discussion in the realm of metaphysics. Dialectical skill, the subtleties of logic, brilliant insight, keen critical power, penetrating analysis, metaphysical genius, the energies of mind which behold the features of every shadowy abstraction—all these are revealed in that supple, manifold and incisive tongue. Lists of words which would consume our morning hour might be given, each of which shows some of the experiences of the intellect in its search for truth. Many words contain the whole story of how the power of thought has struggled up some frowning height of knowledge and found in sinuous paths, the surest approach to truth. The countless transformations of one of the names which the Greek applied to some fact or idea simply indicate the litheless of his thought, as he moved from one to many points of view. The richness of his vocabulary in words which are names for facts of which the brain is most conscious, attests the power of his intellectual life. A Greek verb can never be so poor as not to show how large a volume of pure thought may circulate from soul to soul.

Behind this facile, rich, ductile, strong language was the human intellect supreme. I do not mean to deny to Greece the glory of warm sentiment. I certainly may not with success assume that for history and language, art and life, furnish no great chapters which show how mighty was the will in Greece. But surely her supremacy was not that of will or feeling: it was that of the intellect; her triumphs were those of the brain. Plato was greater than Pericles, though Pericles was, above all things else, a statesman of intellectual power. Aristotle was a mightier conqueror than Alexander. Aristotle is a name before which all the triumphs of heart and will in Greece grow pale. Athens was the paradise of the intellect. Of course, Sappho's song and the art of Pheidias are full of sentiment; the comedies of Aristophanes, the epic of Homer, the verses of Hesiod are replete with the heart's perfume, but these are not pages from the literature of the heart save as the brain leads and commands. The Aedipes of Sophocles, the Prometheus of Aeschylus stand at the head of a literature unsurpassed by their modern representatives, Faust and Hamlet. Herodotus and Xenophon write in the atmosphere of clear thought. The art of Greece had its triumph, not in painting, but in sculpture; and sculpture intellect sharpened the philosopher's which was held by hands believing Minerva to have been born full-armed, not from the heart, but from the head of Jove. To-day, the problems of human thought seem a revival of the questions which stood before Paul as he entered Athens and beheld porch and academy; and the intellect of the present in the midst of her victories feels that her golden age lies afar behind where the archeologist in the City of Athens.

(b) Palestine was the land where the flowers of human sentiment have blossomed most abundantly; and the Hebrew language is the language of the human heart. In the life of a Hebrew word lie chapters in the history of man's best emotions. The whole ocean of human feeling has registered its tides, in stormy grandeur and in solemn calm, in words of Hebrew. The religious sentiment has made kingdoms of the soul—thought, feeling and will—had found its sovereignty.

(c) The presence of the Greek language upon that bloody crucifix was a silent testimony to the kingship of Jesus. The very tongue which registered the finest achievements of the intellect of man, and, at the same time, made memorial of the fact that they alone did not, could not satisfy man's dream of himself; that made itself witness of the truth that the powers of reason and thought in the human soul had their king in the Son-man. What a moment of truth was that! Greek philosophy which taught its pupils about that cross, when in the language of the forger, this bitter lamp was placed upon

its summit, seemed to wake all the old problems, and offer again in vain all the old solutions. The wisdom of Athens was to be judged by, as it judged, the wisdom of the Christ. The peerless grandeur of that contrition which Jesus made to the intellectual life of man is never so surely seen as when we stand with the problems of the world and the soul, which called the cross of Calvary into existence, and behold how philosophy falls and Christ succeeds in their solution. His gift to the brain of man of great ideas and a fundamental conception of God, of the universe and of the soul was so mighty, that Homer and Aeschylus, Euripides and Aristotle, Thucydides and Plato, all classic life, simply serve by their intellectual work to develop a language in which His thoughts and the musings of Paul might reach the minds of men. Jesus on his cross confronts the hitherto bewildered reasonings of the race as to the meaning of the groaning creation, with Himself—the reason of God by Whom the worlds were made at the first. He is the explanation of the universe. All the abstractions of pure thought bow before this matchless fact, this glorious personality. All the roadways which have been traveled by human feet in the weary search for truth seem to have a common meeting point, as He says: "I am the Truth." He has met the intellect with its passionate thirst for truth, and furnished it with a more quenchless desire. He has come to the imagination of man and wooed it out into the region of infinity, as he has familiarized it with the fine sense of God. He has met the judgment of the race and taught it from the heart of the Eternal Justice. The Greek spirit has felt in Him its very king and leader. Plato's highest speculations are as authoritative as a law of God from His divine lips; and, as He dies, the language of Socrates, which is used to perpetuate and publish the secret of Christ's face, has, then and there, with this same assurance, an assurance of immortality such as was never given to it in the songs of Homer or the orations of Demosthenes. At last the intellect had a Savior and a Lord in Jesus of Nazareth.

(d) The presence of the Hebrew tongue, upon that cross bespattered with blood, was another silent testimony to the kingship of Jesus. All the prophecies with which the heart of man had been stirred since the loss of Eden were at the peculiar construction and richness a testimony to its fruitfulness. As the heart knows God in and through the religious feelings, it is not strange that any slightest study of the Hebrew language will reveal a vocabulary so once sensitively open to the approaches of God to man and powerfully expressive to man's approach to God. A beautiful story is told by Mr. Arnold in his "Robertson of Brighton." "A curious conversation," he says, "is related, which once passed between Grimm and Diderot. The two men were walking one day in the fields. Diderot had plucked an ear of wheat and a blue corn-flower, and was attentively regarding them when Grimm asked him what he was doing. 'I am listening,' was the reply. 'But who is speaking to you?' 'God,' Diderot said. 'It is in Hebrew; the heart understands, but the intellect is not raised high enough.' Other nations have performed other services, but Hebrewdom has uttered the heart of man, and the result is that every characteristic of the emotional nature is impressed upon its language. 'The spirit of Palestine mightily look out upon the Pyramids of Egypt and the Sphinx of Athens, and say with Tennyson:

"It's when his hand had fallen asleep,

The heart stood up and answered, 'I have felt.' I certainly could not deny that the Book of Job furnishes to the intellect of mankind an impulse and an instruction unmatchable by the Prometheus of Aeschylus. The laws of Moses and the statesmanship of this great leader, the brilliant thoughts of Isaiah and the Proverbs of Solomon are witnesses to the strength and depth of thought which ran through Hebrewdom, but the movement of that whole current came from the fountain of feeling, the unsounded depths of the heart. There seems to be no lack of purpose in the personality of Noah, or Abraham, or Moses, or Saul, or David. Surely Hebrew history reveals a people surrounded with enemies, and contesting every inch of soil with courageous will; but the response energy behind all these exploits and feats of valor was the Hebrew heart, filled with the sense of omnipotence, and radiating with a passionate religiousness. The story of their religion is the story of the heart. Myth and legend may have come into its sweet channels; but when you pluck them out with the cold finger of the intellect, the heart remains. Their songs are trembling with emotion. There are tears in the face of Isaiah, and Jeremiah is the lyric of the heart. All the terror of the soul of man, the disaster

of a lost paradise, the perpetual cry of the heart for a sinless life, and the weary weeping for sin, these made a great portion of Hebrew song. All the desire and yearning of the soul of man, the feverish unrest, the heart-breaking sob of deathless hope, the noble feeling after the Christ of God, these not only made unequalled poetry, but these builded temples which were heart-throbs in stone; and these strung together all the events of their personal and national life upon Jewish heart strings. Athens was the city of the brain; Jerusalem was the city of the heart.

(e) Rome was the social center of the land where grew most luxuriantly the flowers of human purpose and achievement, and the Latin language is the language of the human will. Countless Latin words mark the advent of a new energy in the life of humanity, contributed by the all-conquering will of the Roman people. Wherever, in our own English and American life, some superb purpose leaps to the front with the word of command, it is almost sure to choose a term whose roots run back into the imperial soil of the Caesars, by which to express itself. Seward hesitated long, but at last came to the word *irrepressible* which described the conflict before the nation. Though we are told that "the inhabitants of the Hellenic and Italian peninsulas were ethnically connected and constituted in reality but a single race," the language soon told by very construction of each sentence how thought dominated in Greece and will in Rome. Wherever the Latin tongue met the Greek, in any of Rome's conquests, the Greek proved that Athenian life flowing along over its way so long had made it a matchless conduit for the advancing life of man. So truly was the Latin tongue the tongue of action and achievement only, that Cicero, who ceased to be a philosopher, occupied himself for days in a proper phrase or word for his idea and its belongings. But wherever the supremacy of human will asserted itself, wherever then energy of mighty purpose was to be named, wherever the sovereignty of conquering volitions felt itself glowing and eager for the statement, in military or civil life, in the subjugation of peoples, and in the building of huge works of art and of defense, this stately, concise and slow language, echoing yet, as it does, with the tramp of armies and the sound of victory, proved itself to be incomparable.

Behind this great language was a people which gave it these great characteristics. Rome, in all her grandeur, was incarnate will. Every triumphal arch, every splendid temple, every sumptuous palace, every mighty Appian Way, every vast contribution of territory wrested from a subdued people to make up the gigantic empire of Rome, was a witness to the power of the human will. I do not, of course, I could not, deny that a noble intellectual life had its seat at Rome; another array of great names—Plautus and Terence, Ovid and Horace and Virgil, Lucretius and Martial, Cato and Manilius, Cicero, Tacitus, Livy and Caesar—would rebuke me, if I should. But behind this literature was Greece, and along with it, were conquests of will in Rome which far outshone any conquests of the Roman intellect. Certainly no one would think of comparing the emotional life of Rome, its record of the yearnings and struggles of the heart, with that volitional life, that grand record of the will which made her empress of the world. Rome's characteristic citizen was Julius Caesar. When we say to Rome, show us your man! Caesar appears, "the foremost man of all this world." All the intellectual qualities of Rome met in him—energy, learning, a noble imagination, an industrious power of thinking, and a reverence for truth without a love of it for truth's sake. He had Rome's lack of moral feeling. His heart was never passionately warm toward righteousness. But he had also something positive—Rome's fearless energy of will, her indomitable purpose, her terrible movement, her relentless diligence. Rome was personified in Caesar, and in Caesar's hand the will of man attained its greatest power.

II. Because man is a being of feeling, sentiment and will, every social organism or national life, which is the embodiment of one of these to the exclusion of others of these powers of the soul, has failed. Each of these languages which came to that Cross was the language of a civilization which had failed to include the whole life and possibility of humanity.

(a) Greek civilization failed. It failed to produce a full-armed humanity. It produced no great symmetrical type of man. Plato had intellect enough to see the Golden Rule; he hated the power of heart, love and the force of will, the feeling and the purpose to make it walk the streets of Athens. The statesmanship of Aristotle is unmatchable in all the forest and compassateness of the intellect; but it lacked the beating of the human heart, and the sovereignty of the human will. When, up to that Cross on Calvary, this plastic, stat-



ble and powerful language came, it bore upon its every feature not only the triumph of thought, but also testimony to the fact that the most splendid thinking the world has ever seen could not lay the permanent foundation for the civilization of humanity. Just as Greek society, Alexander's Empire, went to pieces before Roman purpose and power, so a merely intellectual life has never been able to produce and support a full-orbed and victorious manhood. Even the history of learning furnishes the saddest illustrations of the fact that the Greek spirit alone is not sufficient for the widest and deepest culture. Intellect is analytic. Life is synthetic. The dominance of thought over feeling and will makes the critic, not the builder, of institutions. A soul in which the intellect is supreme is rationalistic, skeptical, and hesitates in the presence of its own great ideas.

What testimony the fragmentary life and the partial results of many a soul give to these truths! Just as the Hamlet of Shakespeare stands for that brilliant incompetency of soul which comes to any man whose power of thinking outruns the purposes or sentiments of his nature and life, so the Paracelsus of Robert Browning stands for the failure of that high but lonely intellectualism in which the enthusiasm of emotion and the strength of courageous will are left out of character and action. In less lasting portraiture, many a sad and wrecked life tells the same story. It is impossible to get manhood so long as the heart is exiled and the will is powerless.

(b) And Hebrew civilization failed. That which preserved it for so long was its feeling for the incarnate God, the Saviour. It did not so picture Him as the saviour of the whole soul as to have waked up within itself a life of intellect and a life of will equal to and co-existent with its life of feeling. The whole manhood of man did not grow at Jerusalem. Their expiation of Messiah lived at last in the sentiment of patriotism, just as the Greek dream of the coming man-deliverer lived in the imagination and made him only a great philosopher.

Each was fragmentary, and each failed. No depth of sentiment, or strength of emotion, can guarantee completeness of character. The man of mere sentiment becomes a sentimentalist; and his life has no power of production, more than a boiler burning with unworked steam. The whole realm of thought and the whole kingdom of the will, in all true hours of every life, beg to be united with the vast province of feeling, the heart life, that this tri-personality, man, intellect, sensibility, and will, may be complete and true. Feeling needs thought to solidify and mould its warm possibilities; and then will must send the idea to the mark. A single character of Hebrew history will illustrate these truths. David was a soul of imperial proportions; but David's intellectual and volitional life were, neither of them, equal to his emotional life. Every man, probably, is tempted on the side of his powers. David's power was in his heart; and David's weakness was, also, on the side of sentiment. He showed tears enough—tears of joy, tears of sorrow, tears of repentance, tears of love, perhaps also tears of anger—to have emptied any other heart. But he lacked thoughtfulness, deliberateness, judgment, the intelligent Greek spirit. He also lacked purpose, courage to equal his sentiment of love, will power to control his passion. He lived all his life in his heart, as his poems and life attest; and when it was broken, he died. Man, to be as he ought to be, to be saved in all his possibility under God, must be a trinity in unity. His life of intellect, and sensibility, and will, must be one life. The trinity in God must be reflected in his tri-personality, if he is to be God-like.

(c) And Rome failed. Goth and Hun and Vandal waited her hour of weakness, and made her an easy capture. Never so strong in sentiment, or in thought, as in purpose; when luxurious iniquity had broken that purpose down, all was gone. The intellect and heart had never been honored in her career; and they refused to defend her gates against the barbarian. No nation is safe without moral sentiment, aflame from the altars of the heart's love, which welds national purpose and national thoughts into one inviolable energy. Rome had not sound and healthful heart-life. No nation is safe whose movement from the center is out of proportion to her intellectual life within. Rome never made her brain equal to her strong right arm. As with nations, so with men; that is a fragmentary and weak character in which will is absolutely tyrant, by the exclusion of intellect and emotions. Such a man is sure to become both reckless and stubborn. His very achievements make him their victim. He cannot hold and rule his own conquests, and, at last, as in Rome, he has no sentiment to warm his soul, nor has he intelligence sure enough of itself to keep his victories; and Goth and Vandal conquer him.

III. At the cross of Jesus, each of these last realized in Him. All the far-reaching yearning which in the storm and sunshine had gone forth from the human heart at last touched a reality which was to satisfy them in Him. Every sentiment of human nature which bound man to God received a divine impulse at that cross. He made the pitiless pitiful, at that death scene, by revealing the everlasting pity of God. Humanity's heart was breaking with his, when he cried: "My God, my God, why hast thou forsaken me?" He made the vicious, hard life of a thief responsive to His compassion as He manifested in his own blood the quenchless compassion of Jehovah. The heart of mankind learned a more powerful movement, when he cried: "Father, forgive them, for they know not what they do." All the way through His life, He had been tolling at the heart of man, seeking to attach it to the throne of God. "Blessed are the pure in heart," He said, "for they shall see God." He made the moral motive-power of His Kingdom from His own sacrificial and bleeding heart. Love—that master emotion—became the fulfilling of the law. He gave Himself in love to be forever the object of love. "Lovest thou me?"—this was the new question—the deepest man overheard. Into the heart of man He carried His cross, to move it with the holy enthusiasm and passion of self-sacrifice, and to found there His throne; and to-day our world moves heavenward by the hearts which are ruled by His love.

(c) The presence of the Latin language upon that cross suggests the fact the will of man had found its rightful sovereign in the Christ of God.

He came into a world whose moral motive power was worn out.

He gave to the will a new moral motive power. It had all the charm of personality. He presented Himself. It touched every force within the will and roused it to action. He made man see both God and man in Himself; and beholding these, man has found out the way to a God-like humanity. In the willing surrender of his will to that of his Saviour. The human will has never felt itself so strong for great deeds as since giving itself up to the out-working of the will of God under Christ's leadership. It has been able to realize that God's will in Christ for each man is the best will he could have, or adopt, concerning himself. To adopt God's will is to put one's self in the line of omnipotence and to ally one's life with the infinite energies. With this perfect will of God, as in manifested in Jesus of Nazareth, the loftiest dream of the pagan is in harmony; and the noblest Christian attains in his truest manhood when he has learned to sing:

"My Jesus as Thou wilt,
O! Let my will be Thine."

IV. In the character of Christ; as our Redeemer and King, we behold ideal humanity, and it is to this God-like manhood that He comes to save us.

Powers of thought, powers of feeling, powers of will, are equally manifest in His character and career. His ideas are the flashings of the truth of God; His feelings are the throbbings of the love of God; His volitions are the echoes of the will of God. God had perfectly filled Him, and He was God's revelation of Himself, and God's revelation of ideal humanity—humanity filled to symmetry with God. In Jesus of Nazareth you do not see a fragmentary life. He is the monarch of the intellect, the heart and the will. His thoughts outrun the philosophies, while He weeps at the bier of a Lazarus-like race, and pushes His divine will over the altar of Calvary. There was no discord in Him, because of the dominance of one set of powers over another. Every tone of thought, and feeling, and will, sent its richness into the full melody of that peerless soul. By the side of this peasant, with His commanding powers all contributing to His career, the soul of Plato, the soul of David, the soul of Caesar, seem but magnificent fragments. In the one Jesus Christ, stands a complete humanity. His cry is the spot where he is sure to save each of us from fragmentariness to wholeness; from the sins which come of partialness of character and life unto the holiness (which is wholeness) which comes of completeness of soul. God must fill us up with Himself, that every faculty may be brought out. The cross of Jesus alone has been able to attract and develop the thought, the feeling, and the will of mankind and of men. Let us each stand before it, until our manhood is complete.

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THE POLITICAL SIDE OF GREEK LIFE.

A Lecture Delivered in the Amphitheater, Aug. 6th, 1889, by Prof. J. P. Mahaffy, of Dublin University, Dublin, Ireland.

I stand before you not for the purpose of being eloquent, not for the purpose of being amusing, but for the purpose of instruction. I understand that you all mean business here at Chautauque—so do I. I have come more than a Sabbath day's journey to see you, and I have a great deal to say, and so shall go on without further preface.

The subject of this morning's lecture, is "The Political Side of Greek Life;" and you will not be able to understand fully the position of the Greek nation in this respect unless you regard its position in relation to the other stages of politics and private life of the ancient world. And for that purpose I go back to a famous tripartite division, which Aristotle stole from Plato, and in which he divides the world, politically, into three divisions which he calls the East.

The North and the West. The South—Africa—did not come within his consideration, with the exception of Egypt, which he classed with the East. He goes on in his "Politics" to explain the meaning of these three great divisions of the world. Taking the East, first, which had the oldest civilization, it is the division of the old world where despotism has always reigned supreme, where the king is more or less identified with the Deity, and his divine right is not questioned; where so thoroughly is this developed that he has power over human life, and the possession of all property; and the highest possible occupation of the subject is to serve and worship the king. That kind of politics has lasted in the East until the present day. Indeed, I was informed in London by those who know about the Shah of Persia, that if in his own country he sees a residence or property which he fancies, he takes it for his own, and if the rightful owner complains he cuts off his head; that is the modern outcome of the old despotism of the East which Aristotle describes.

It is of course natural that under this system there cannot be any development of political life; there can, indeed, be hardly any development of private life. The politics of those eastern nations have been the same from time immemorial; the private life has in most cases been the same also; and the Arab now lives very much the same that he did in the time of Abraham and Israel.

Let us turn to the old North as Aristotle knows it. If the East was a country of too much despotism, the North was a country of too much liberty. It was occupied by the Scythians, Thracians, and nomad tribes, living in random fashion, without laws, without property; wandering here and there, each man living as but he could. In such a state of society there was no fixed property, and there being no fixed property, there was no law beyond custom, and there being no administered law, the only punishment for crime was the punishment by private revenge. In such a case liberty becomes excessive, and degenerates into license.

I need hardly tell you how contrary any such state of things is to the development of politics. You know it yourselves in the modern instance of the North American Indians. They would have gone on forever in the same way, with the same nomad habits, and the same laws of revenge, never approaching any nearer to a better political system. Sometimes among the Scythians and Thracians a despot came to power, but only for an instant, and when the despot died society returned to its original chaos.

The Greeks are found settling forth the right kind of thing—even virtue—as a compromise or mean between two things. In the theory of Aristotle every virtue was a compromise between two extremes called vices. So he would consider temperance as a virtue between the vices of total abstinence and over-indulgence; so in politics, undoubtedly, the position, as he understood it, was a compromise between excessive despotism and excessive liberty.

The king succeeded by divine right or appointment, and could control the city, advised and assisted by a certain number of nobles or leaders, and criticized by the public opinion of the masses of the citizens. This was the earliest stage of Greek political life as we find it in Homer.

You will ask me about that earliest stage of Greek life extirpated by the discoveries of Schliemann in Mycenae and Troy. So far as politics go these remains have no place here. We know, now, perfectly well, that they describe a state of things much earlier than Homeric life. They have only antiquarian and artistic value—jewels, some relics, a little art, nothing in

(Continued on sixth page.)

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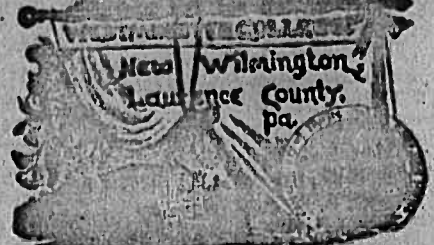
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The Political Side of Greek Life.

(Continued from fifth page.)

the line of politics; so that that long buried body of the king found lying with his arms and ornaments at Mycenae, was not the Agamemnon of the Iliad. You have in the Iliad a society perhaps a little looser, a little freer, in some respects, but more despotic than in the ordinary Greek city. In those of war the chief must have more or less despotic power. The leaders of the Greek army in the Iliad had more absolute power than in the Greek community of that day. In the Odyssey we see a state of things more lax than the average; for when the king was away his wife and son were unable to control the people; we see a state of things amounting nearly to what might be called an aristocratic government.

Two forces rule the society of both the Iliad and the Odyssey—the king, and public opinion. And I take this latter as most important, for public opinion, beginning to rule society at that time, has become more and more important, till now it runs a fair chance in this great empire of yours of becoming a tyrant instead of being an exponent of liberty. We find this public opinion expressed in various ways in Homer. We know that when the princes had found Mycenae, when she came to the gate with the distinguished stranger, she says she could not go by another route, as public opinion would criticize her; so we find that even the queen mother was criticized in the streets of Phœnix. And so when the son of the old king Telemachus appeals against the misconduct of the nobles, the people to whom he appeals were a known force, and when the people refuse to back him up, he throws down his scepter in a rage; on the other hand, with the support of public opinion in the city.

With regard to the king, his position was a peculiar one. He claimed a divine right, but was treated with a familiarity which implied that this claim to divine right was not of much importance. He had no court, no wall or hedge round about him. He was familiar with his people as well as his domestics; and so great was this familiarity that Aristotle imagines the first kings were made kings because they were, special benefactors—were made kings from ordinary men.

Let us go on now to the second stage of Greek politics: the aristocratic stage. An aristocracy had ousted these kings and taken the rule of affairs into their own hands. I hardly need to tell you that when the kings became so familiar with the people there resulted an aristocracy, or a form of society in which a small number of nobles met in consultation and arranged things for the state, not giving rights or privileges to the mass of the population. As many of the aristocracy traveled for commercial and other purposes, there was a large increase of contact with the civilization of the East. Many of them learned something of Persian manners; and at this time began the ill-fated influence which has lasted to this day. The habit of shutting up the women in the house, and not allowing them any part in ruling, or giving them any influence—these that tendency growing; it had been learned by the aristocracy from the orientals, and has lasted in Greece up to the present time. We know that except in Sparta, the condition of the women was worse than in the Roman times. And while they lost much of their influence, the condition of the common people was worse also. By depriving the masses of society to some extent separated that the aristocracy looked upon the common people as a different kind of being. We have the record of the terrible conflicts between the classes in the remains of the remarkable poet. Through the eyes of the lower classes of his own city, Homer, much in the way in which citizens of the southern states would have spoken of the negro population under them before the war. Therefore, I say that under this form of politics all the lower elements were going to the wall, and the whole condition of Greece, except of that of the small aristocracy that wrote, and sang and had adventures, was getting worse and worse.

These horrible injustices were put an end to in a certain way, by the rise of a thing called a tyrant. A person who has been very much abused in Greek literature came forward in defense of the common people, to protect the masses, and crushed the power of the few; and when the few were ordered into exile, they re-venged themselves by putting him in the eternal glory of their great books. The indirect effects of the tyrants upon Greek politics was really excellent. It is a mistake to speak of them as being confined to any one age. There was no age of the despots; they came from the conflict of the Iliad period. We know the names of many hundreds of them, and of several dynasties. The first thing was to break down these claims to di-

vision of the masses, to make the aristocratic feel that he was a subject like the poor man, and as there were always unscrupulous and unscrupulous, the next thing was to improve private life with new occupations, so that the mass of men would turn their attention from politics to private life. This was the character of Pericles, who ruled over Athens in the time of Solon. In my books I have done this much to vindicate these people from the false attacks made upon them. Of course there were bad tyrants, who committed injustice, but if we look at the whole record, Greek democracies were impossible until the various distinctions between classes had been leveled by despots. And second, these democracies were impossible until the intelligence of the people had been increased by education and literature, which were provided by the same despots.

We pass through this stage to what is called the democratic type, or the great Greek Democracy, the model of all republics from that day to the present. You must remember when all citizens join in one great chorus of praise of Greek democracies, especially the democracy of Athens, every Greek democracy retained two things which conflict with the modern nations on this subject: one is the exclusion of women, and the other the holding of slaves, so that in many respects the poorest Greek citizens may be called an aristocrat, and not a member of the democracy. The free Athenian was a member of a population of thirty thousand—there were never more; these thirty thousand people, citizens, ruled over a population of women and children and slaves amounting to five or six times their number. It was not a democracy in the sense that we know it now, or like that which the French attempted in the last century.

We must not think that the suppression of women was merely a relic of an older time; that would be a mistake. It was a custom of the East, and from the East was imported into Greece; for we know that it was not the case among the northern nations when they were quite savage. Among the Germans, women were held in great honor; and among the Egyptians, with their ancient civilization, women were held in the greatest honor. They could hold property of their own; and we still have the marriage settlement deed of the Egyptian citizen making over the whole of his property to his wife, assigning to her all his rights in it with the single exception that she is to support him, while he lives, in comfort, and give him a decent funeral when he dies. The exclusion of the woman was an importation from the East, and was a vice in the Greek democracy.

This must have had a bad effect upon Greek society. The Greek was almost exclusively a society of men only, without the presence of women to dull, or the reverse; the Greeks seem to have thought that it was the best kind of society. The whole of Greek literature is affected by this feature of their society.

Now, in this Greek democracy, as we know it, of course the main features were common-place. Freedom could interfere in politics, and discuss political affairs. Every man felt protected by the law, and felt bound to obey it, and this is the very essence of civilization. It is shown by the laying aside of weapons—going without arms. The Athenians had all sorts of the most complicated laws about all kinds of assaults on the person. They held it as a barbarous thing, and justly, too, that any nation should appeal to force. The Athenians was thus more civilized than the Frenchman, or the German, who resorts to the duel when his honor is offended; or the western American, who carries his revolver and shoots upon sight. Such things would have been regarded by the Athenian citizens as relics of barbarism, and such they are.

Every citizen thought it his privilege to attend the assembly, where each man had a direct vote. The majority was absolute, even exceeding the value of the law. It was from the our House of Commons which can vote a resolution which is contrary to the law, without being interrupted by an appeal to higher powers. In our country this appeal is to the second House of Lords, and then to the Queen. The Athenian had in his single assembly, which was absolute, and he might pass any resolution he liked. Doubtless, however, there was a law by which the proposer of a new law might be punished. Cicero says that here was the greatest danger to the democracy, that the most important affairs might be decided by the direct vote of a large assembly.

The main difference between these other democracies and ours was in being direct and not a representative democracy. The result was a great extension of the citizen, a great benefit to everybody in a small state; and they

(Continued on seventh page.)

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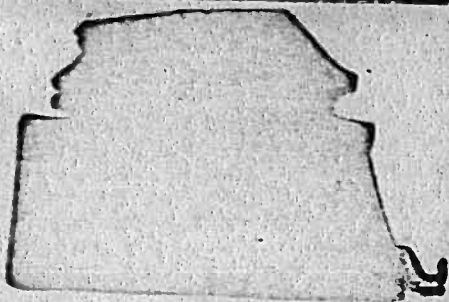
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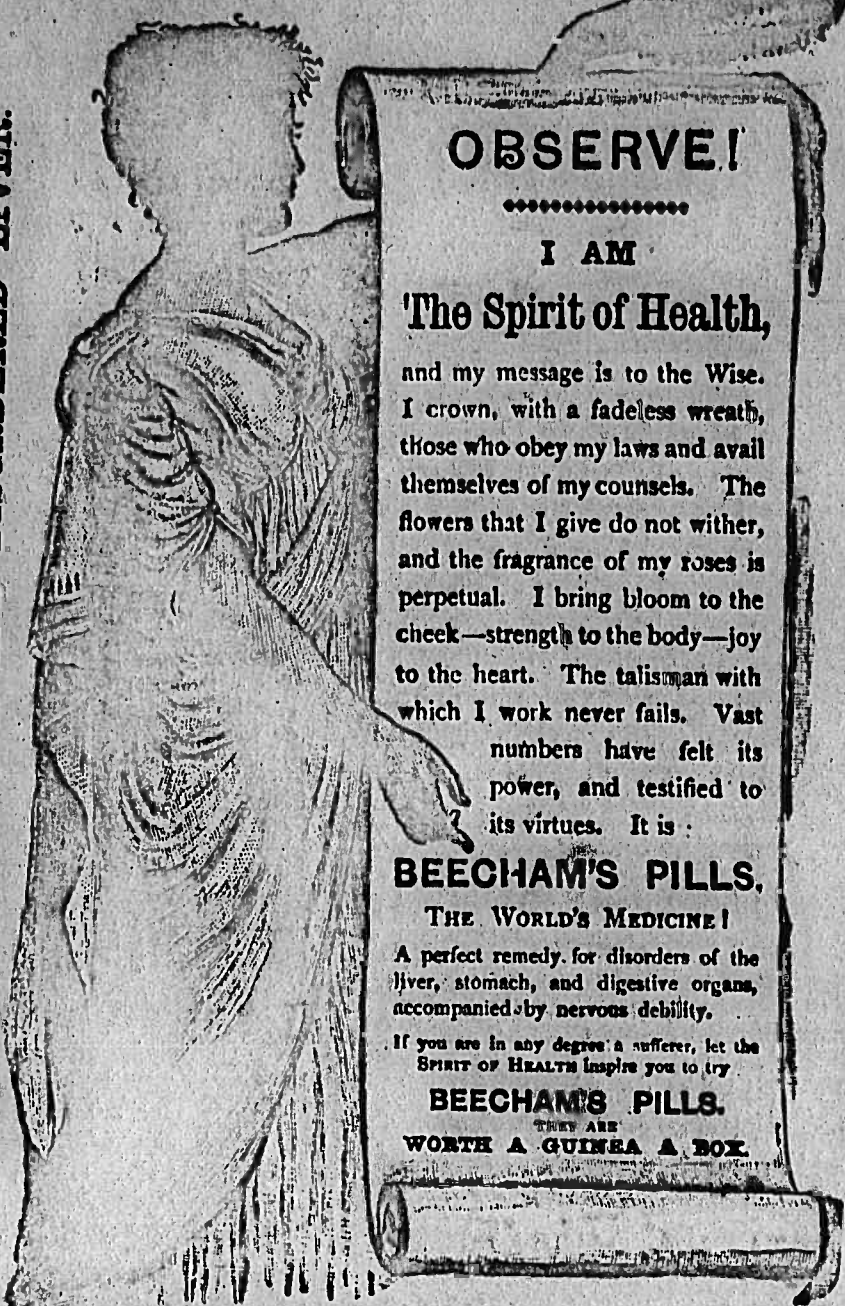
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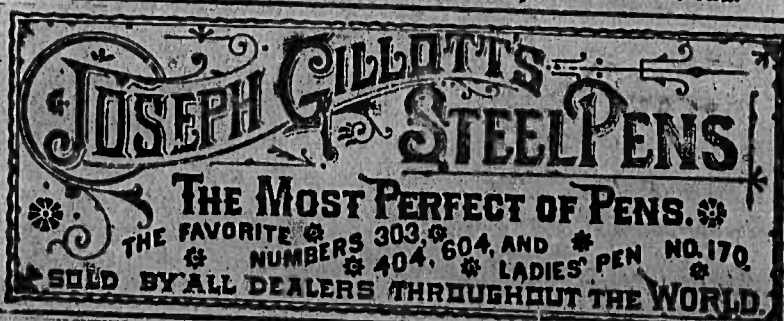
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