

CHAUTAUQUA ASSEMBLY HERALD

VOL. XIV—No. 15

CHAUTAUQUA, N. Y., FRIDAY, AUGUST 9, 1889.

PRICE FOUR CENTS

EDITORIAL.

Brooklyn The second excursion to Chautauqua of the Chautauquans. Brooklyn Chautauqua Assembly, brought 300 people to these grounds on Tuesday, most of whom were members of its various circles. This large excursion suggests one of the advantages and the advisability of forming unions, such as the Brooklyn Union, where there are circles, either in the same city, or, if not widely separated, in different towns or cities. The obvious advantage is that by uniting, reduced fare and board can be secured, and thus many enabled to attend the assemblies who would not otherwise find it possible. Another advantage which the experience of the Brooklyn Union permits us to urge, and which may be here mentioned, is that lectures and occasional entertainments may be provided for the large numbers comprised in several circles, when individual circles would not be able to secure them for themselves. Last year the members of the Brooklyn Assembly or Union, which numbers some twenty circles, observed together Vesper Services on several occasions; they were given a number of lectures on a variety of subjects; celebrated three Memorial Days to the poets, and met occasionally for social purposes. This union has been most successful in every way, and circles geographically near one another will do well to follow this model. A similar excursion to the one of this year was made last year by the Brooklyn people, and though many inconveniences and mishaps befell the passengers on their trip hither on that occasion, the ardor of the Chautauquans was not in the least dampened, and they have come back in still larger numbers, this time incurring no unpleasant experiences. May their enjoyment of the Assembly be more than commensurate with the distance they have come and with the numbers they have brought.

Extension The first course of Chautauqua University Lectures. Extension lectures, in which all the several requirements of the plan marked out are being complied with, is being given by Dr. R. T. Ely on the labor problem, at the Hall of Philosophy. Such a course contemplates the attendance of the student upon the lectures, the reading of required books, and an examination (if the student chooses) on the lectures and required readings. The students are provided with an annotated bibliography (not only for required readings, but for a more extensive course of reading which they are urged, but not compelled to take later), and further with a syllabus of each lecture by which it may be followed and preserved in outline. Besides, the lecturer engages to answer questions from the students. This is a sample of the course of lectures which Chautauqua is ready to institute in every town where demand is shown for it. University extension is a carrying of the university among the people, giving its advantages and opportunities in one or more special lines of study to persons hundreds or thousands of miles from a first-class university or college. It is a new feature of Chautauqua. It supplements the C. L. S. C. work, though entirely apart from it. It introduces the personal element in the instruction which has heretofore been given, except at the summer schools, through correspondence, text book and lesson papers. Let Chautauquans look into this work and endeavor to secure for the people of their respective towns the benefits of the learning of the universities and colleges.

Protestant Episcopal One year ago the Chautauqua Society of Episcopalians was organized and a building site secured with a view to the erection of a Church Home sometime in the future. No further steps were taken until last Wednesday evening, when an informal meeting of the members of this church was called for the discussion of future action in the matter. Dr. Carstensen, who presided in the absence of Judge Bredin, the president of the association, invited an expression of opinion and found it quite

unanimous in favor of immediate building. The considerable sums which were then and there pledged, and the additional resources available, gave assurance that the Home will be erected soon, perhaps at once. The building will consist of a large reading-room and an oratory so arranged that both may be thrown into one when needed. The plan will permit of the addition of parlors, etc., when their necessity or convenience appears. Chautauqua welcomes all such signs of the sympathy of the different churches in this movement, and all such evidences of the feeling of brotherhood.

Primary Teachers' Class. In mentioning the Normal Sunday School work in these columns, one very important feature was omitted, the Primary Teachers' class, which is held every morning at 9 o'clock in the Hall of Philosophy. This is apart from the Union proper, and is under the efficient direction of Mrs. J. S. Ostrander, of Brooklyn, N. Y., who has given much attention to methods of primary teaching, and has had wide experience in the instruction of primary teachers. Her class in connection with the Brooklyn Sunday School Union numbered last year some hundred teachers. It is a mistake to suppose that one can teach infants, however slight one's knowledge of the subject to be taught or the methods of teaching. Certain qualifications of heart are pre-requisite, but are not all-sufficient. The best of intentions will not atone for ignorance, or always supply the best means of communicating thoughts. Inefficient or careless work is unworthy and unpardonable when so many facilities are afforded for instruction and guidance. Let teachers in the primary department, and others who may sometime teach in this or other departments, take advantage of the opportunity offered. Superintendents and ministers will also do well to look into these meetings of instruction and conference.

'89 With one accord the C. L. S. C. world at Banners. Chautauqua has stepped aside and given the "right of way" to the '89s. From now until the 21st of August they are the "Four Hundred" of that great organization. It is evident that the '89s propose to accept their "life calling" without hesitation. Already over one hundred members have reached the grounds, and every boat brings more. At the meeting of the class on Wednesday fifteen states were represented. To show how wide the class is spread over the globe the decorating committee has been trying to secure flags from those states and countries in which members reside. The flags of forty-two states are now in the hands of the committee here at Chautauqua waiting the light of Recognition Day. From Japan, where one hundred persons will receive diplomas this year, a flag has come also. Other countries are to be heard from. The class has been the recipient of two beautiful banners, one given by the circle at Mendota, Ill., showing the class motto, and another the gift of the '89s of Rochester, N. Y.—a conventional class banner.

CHAUTAUQUA University, says Dr. H. B. Adams, is not a novel institution. The old University of Bologna, founded over 800 years ago, was of this type. There were no elaborate buildings, no campus, etc. The students came to the town, engaged lodging, and subscribed for certain courses. The teachers were itinerant lecturers, going from Bologna to Padua, from Padua to Vicenza, and soon, lecturing wherever they could find an audience. To-day there is a revival of this old university spirit; the universities are being planted among the people; and education is being carried around to our doors like groceries.

"THERE is but one true aristocracy in all the world—and it is rather odd that the only place in which that fact is recognized is China—and that is the aristocracy of character enriched by learning."—Bishop Potter in Forum.

DRIFT OF THE DAY.

The Chautauqua nine defeated the Hotel yesterday 15 to 2. Mr. Stagg umpired the game.

Mrs. Ewing will give a lesson on salad making, Saturday morning at 9 o'clock. Admission fifty cents.

Bishop Foss, while out rowing just off the point yesterday afternoon, caught a pickerel which weighed over five pounds.

The members of the recent excursion of the Brooklyn Chautauqua Assembly are cordially invited to attend a meeting to be held this (Friday) evening, at 7 o'clock, at Normal Hall. Chancellor Vincent and Principal Hurlbut will extend a greeting to the members.

The Presbyterians have purchased lot 466 and twenty feet of lot 465 on Palestine avenue, across from the Amphitheater. They intend erecting at once a two story stone building fifty by fifty feet square, in which to hold their meetings, receptions, etc. The frame building now on the lot will be moved to the rear and used for a time as a dwelling house.

The newsboys roll the name of Dr. Gunsaulus as a sweet morsel upon their tongues, as it were. One youngster yesterday morning seemed exceedingly loath to part with it. His shout ran something like this: "Chautauqua Assembly Herald here. All about Dr. Gunsaulus-us-us-us-seez lecture."

Passerby to little girl playing in sand pile: What is your name, little boy?

Little girl, (indignantly): My name is Luella Carson, and I am a girl.

There are no connections with Brocton from Chautauqua station. Persons going east or west on the Lake Shore will leave Mayville at 6:45 a. m. for Brocton. This is the best connection that can be made. Passengers going east or west in the p. m. on the Lake Shore must leave the Pier at 11:30 a. m. for Point Chautauqua and take the C. L. R. R. from there to Brocton. Those going east will arrive in Buffalo at 3:30 p. m. A train leaves Brocton for the west at 3:03 p. m. The first train arrives at the Chautauqua station from Jamestown at 10:25 a. m. The second train arrives from the same place at 5:10 p. m. and makes connections at Mayville with train from Brocton.

Miss Skinner: Have you seen the charcoal sketch I have been making? It is just perfectly beautiful.

Miss Newcomer: No; where is it—do let me see it?

Miss Skinner: Oh, Mr. Knauff hasn't quite finished it yet.

The Tennis Tournament will afford many exhibitions of good playing this year, as a number of excellent players will contest for the prizes. W. L. Thacher, of Yale, has won a long list of prizes in the last few years, and stands a good chance to add another. Among other skillful players on the grounds may be mentioned Mr. Talcott, of New York, Mr. Robeson, of Elmira, Mr. Kent, of Yale, and Mr. George Vincent, and several of the ball players are also good with the racket.

I was going to say it was perhaps strange to you to think of the Greeks getting their religion in a theater. Perhaps if you would remember that you sometimes come here into an amphitheater to get your religion, it would not seem so strange to you. This is not an amphitheater, but a theater. An amphitheater is round, two half-circles joined, two theaters fastened together, and you are coming here into a real theater. and I know of no building more like a Greek theater than this. As you come here to receive the highest instruction in morals, so they went to the theater to receive instruction in their religion.—Mahaffy.

THE CHAUTAUQUA PERIODICALS

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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.

THURSDAY, AUG. 8.

Everybody studying the Bible, in Amphitheater and Halls, while the little Timothy's work diligently away in the Temple. The women wonder how they can make homes homelike. First look to your own, then lend a few hints to your ignorant neighbors. What will make more noise than a chorus under Dr. Palmer? (Answer analogous to a similar classical confoundrum proposed by Socrates to Plato, 411 B. C.)—A thousand join in familiar hymns and fervent prayer. Another phase of Greek life presented by our reported lecturer, (Chautauqua's Only and Unequaled). The Greeks as poets, orators, musicians, sculptors, architects and painters, revealed in their works. The final and climactic effort of Gungaulus. The vast audience applaud to the echo his eloquent expression of a sentiment common to most minds. The qualities and gifts of the poet, painter and orator are happily mixed in this genius of the pulpit. Father Skelley smiles upon his numerous patrons of archaeology. The Museum begins to tell its antique, but not yet antiquated, stories o'er. Excursion rates for trip through Palestine. Special excursion trails to Jerusalem on Tuesdays and Thursdays. All trains start from Joppa at 4 p. m. Embrace this opportunity. Rev. J. S. Ostrander general passenger agent. The Economist digs for the roots of the labor problem. A Round Table "Quiz." The quizzer quizzed. New class headquarters ready for occupancy. Each class to have a section of the Amphitheater. Mr. Sherwood gives his third recital. The Band continue their melodies. Ragan "ropes in" the crowd (at any rate ropes were visible about the Amphitheater, but not needed to keep crowd in). A very interesting performance. And then they homeward wend their weary way And leave the world to darkness and to me.

LECTURES BY DR. GUNSAULUS.

Beginning with to-morrow morning the lectures delivered by Rev. F. W. Gungaulus, D.D., at Chautauqua, will be printed in the ASSEMBLY HERALD. To-morrow, Saturday's, paper, will contain "The Preacher in the Middle Ages, Chrysostom;" Monday's paper, "The Monk in the Middle Ages, Benedict;" Tuesday's paper, "The King in the Middle Ages, Charlemagne;" Wednesday's paper, "The Pope in the Middle Ages, Hildebrand."

C. L. S. C. MATTERS.

'86's meet every Monday at 1:30 o'clock.
The C. L. S. C. class of '84 will hold a meeting this evening at their class cottage at 8:45. Let all be prompt.
'88's meet at seven o'clock to-night in the west end of the Hall of Philosophy.
'92's meet at 8:30 to-night in the east end of the Hall of Philosophy.
Persons intending to join the class of

'96 should call at the C. L. S. C. office and leave their names and report themselves at the very earliest meeting.

Pioneer Hall has been repaired and is now open to all members of the class of '82. There will be some one present in the class building every day, from eight to six o'clock, to receive members of the class.

At the Round Table last evening circles were represented from Maine, New Hampshire, Vermont and Rhode Island. There were two represented from Massachusetts, and one from Connecticut.

A meeting of the class of '83 was held in the Amphitheater last evening. Seven states of the Union, and Canada, were represented. Considerable enthusiasm was manifested. A brief meeting will be held this evening in the Hall of Philosophy at the close of the Round Table. All members are urgently requested to attend.

As is customary, the graduating class, '89's, will decorate the Amphitheater for Recognition Day services, and the '90's the Hall of Philosophy. It will be well for the classes to remember that the earlier the preparations are begun the more satisfactory will be the results.

A most enjoyable meeting of the class of '90 was held last evening in the Congregational House, about 30 members being present. Miss Kimball kindly gave the class a talk on '90's doings and read a number of interesting foreign letters. Among these was one from a member in Micronesia who, though she receives her mail but once a year, keeps the C. L. S. C. fire brightly burning. Another letter came from India. After the talk Miss Kimball held an informal reception, the members being introduced to her. We understand that the '90's are already taking action in regard to a reception.

PERSONAL.

Dr. F. B. Brower and wife of Westfield, N. Y., visited Chautauqua yesterday.

Mr. A. M. Martin, General Secretary of the C. L. S. C., is with his family at 303 Vincent avenue.

Dr. J. J. Covert, of Pittsburgh, Pa., who is located at 240 Terrace avenue, is here for his tenth annual visit.

Rev. A. R. Rich, pastor of the M. E. Church at Grove City, Pa., is with his family at No. 858 Roberts avenue.

Rev. M. Van Lear, D.D., pastor of the Presbyterian Church in Freeport, La., is at No. 254 Bowman avenue.

Mr. R. T. Wiley, of Elizabeth, Pa., editor of the Elizabeth Herald, is at the Hawthorne cottage, on Roberts avenue.

Wm. E. Sherwood Esq., and wife, of Cleveland, Ohio, are at the Spencer cottage, on Palestine avenue.

Misses Jennie and Dora O'Neill, of Elizabeth, Pa., are at the Hawthorne cottage on Roberts avenue.

Col. De La Vergne, a stockman of Colorado Springs, with his wife and two sons is at Belvidere cottage.

L. L. Rankin, Esq., a leading lawyer of Columbus, Ohio, and wife, are at Gale cottage.

Mr. J. W. Tucker and wife of Springboro, Pa., are at their cottage on the corner of Waugh and Wythe avenues.

Prof. William H. Sherwood and wife, of New York, are registered at the Aldine on Simpson avenue.

Rev. E. P. Hubbell, of Wellsville, N. Y., a member of the Genesee Conference, is at the Chamberlain cottage, 287 Hedding avenue.

Mrs. Sarah D. La Petra, of Washington, D. C., a lady prominent in temperance and benevolent work, is at the Aldine on Simpson avenue.

Rev. O. G. McDowell, pastor of the Presbyterian Church, of New Bethlehem, Pa., is here for two weeks, at the Longfellow cottage.

Mr. H. A. Moore and wife arrived yesterday from the Wisconsin Assembly,

and are at Dr. H. H. Moore's cottage, 134 Roberts avenue.

Rev. R. O. Smith, pastor of the M. E. Church at Conneautville, Pa., is here with his family for the season, at their new cottage, 244 Bliss avenue.

Mr. and Mrs. David Hoyt and daughters Misses Maggie and Lillian, and Miss Jennie McElroy, of Brooklyn, N. Y., are stopping at the Stanton on Miller avenue.

Rev. T. F. Wright, a professor in the New Church Theological School, at Cambridge, Mass., is at the Muncie cottage, No. 271 North avenue, accompanied by his wife.

WALKS AND TALKS.

I asked Dr. Claes Enebuske to tell me something about the Ling system of gymnastics. He described it as a most philosophical system of physical training in the interest of all the different degrees of strength and physical ability of both sexes and various ages. For every day is practiced a series of movements in a certain succession, the theory of which is one of the main characteristics of this system. In accordance with this theory, all parts of the body are moderately stimulated without increasing the exertion of any to the point of fatigue. The training begins with movements which are so easy and moderate that they can be executed by any individual, and are pursued through progressive movements which approach each other so closely that anybody who by practice has mastered one of them is prepared for the one next in force. Ling succeeded in making the government of Sweden appreciate his theory, and a royal institution was established at Stockholm for the purpose of teaching his system, and it has since been introduced into Germany, Austria, Russia, France, England, and many other countries. In England a Swedish professor is superintendent of physical training in the public schools with a salary from the government. In Paris last June a congress of physical culture was held in connection with the World's Fair, and 10,000 young gymnasts exhibited the results of their training. Fifty young men represented the Ling system, and carried off seven of the prizes, one of which was a corona of gold. Through Dr. Enebuske the system was introduced last winter into the Adelphi Academy of Brooklyn, and he represents it at Chautauqua. The rapidly increasing interest in the Ling system makes it worthy the study of all interested in physical training.

I had a talk with Rev. P. G. Cook, who has had an unusual ministerial experience. He has been engaged in Sunday school and mission work in the city of Buffalo for the greater part of fifty years. He organized a County Sunday School Association many years before there was any state organization. After a theological course in Auburn Seminary, and a short pastorate, he was induced, in 1856, to return to Buffalo and resume his mission work. He was elected secretary and city missionary of the Young Men's Christian Association, with the privilege of selecting his own field and doing the work in his own way, and with the exception of three years as an army chaplain, has been at it ever since. As the work developed he went on the street and raised \$20,000 for a mission church. For thirty years he has worked among the poor of the city, and gathered thousands into his church, and has done a work that would not have been done by the churches. The Buffalo Home for the Friendless, and Ingleside, a home for fallen women, are a direct outgrowth of his work. In his Mission church he has the largest Society of Christian Endeavor in the city. He has spent his life in working among the poor, and, although venerable with age, proposes to continue the work, holding three services every Sabbath, and reaching thousands who would otherwise remain outside of the influence of the church.

DEPARTMENT OF INSTRUCTION.

DETAILED PROGRAM OF PUBLIC EXERCISES.

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. Ragan. (Amp.)

Saturday, August 10.

- A. M.
8:00—Bible Study. "Isaiah." Dr. W. R. Harper. (Amp.)
8:00—Woman's Club. "Women and the Public Schools." (Hall.)
10:00—Devotional Hour. Dr. B. M. Adams. (Amp.)
11:00—Lecture. "The Irish Question." Prof. J. P. Mahaffy, of Dublin. (Amp.)
P. M.
2:30—Concert. Under charge of Dr. Palmer. Chorus, Band, and Soloists. (Amp.)
3:00—Lecture IV. "Industrial Evils and their Remedies (continued)." Dr. R. T. Ely. (Amp.)
7:00—Twilight Concert. Rogers' Band. (Pier.)
8:00—Illustrated Lecture. "Belgium and Holland." Mr. H. H. Ragan. (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).
11:00—Public Session (Amphitheater).
P. M.
2:30—Public Session (Amphitheater).
3:30—Museum Lecture.
4:00—University Lectures (Hall of Philosophy).
4:00—Chorus Drill (Amphitheater).
4:00—Models. Palestine: Monday, Wednesday and Friday. Jerusalem: Tuesday, Thursday and Saturday.
5:00—C. L. S. C. Meetings (Hall of Philosophy).
8:00—Public Session (Amphitheater).

NOTES.

Members of the Brooklyn excursion are requested to meet at Normal Hall at 7 this evening.

Mr. Frank Beard appears to-morrow in the role of a scientist. He will perform some marvelous and entirely novel experiments.

Dr. Harper's "Bible Studies" at 8 a. m. in the Amphitheater will continue until Wednesday morning, August 14.

The Museum lecture by Rev. C. M. Westlake to-day will describe "Egypt and its Antiquities." Hour, 3:30.

Rev. J. S. Ostrander lectures to-day at 4 upon the "Model of Palestine."

The meeting of college men, graduates and undergraduates, announced for yesterday, will be held to-day at 1:30 in the Hall of Philosophy. The subject of a college banquet will be discussed.

PROGRAM

OF PIANO RECITAL BY MR. W. H. SHERWOOD AT FIVE O'CLOCK THIS EVENING IN THE TEMPLE.
Johann Sebastian Bach—Menuet, from Suite in E. op. 72.
George Frederick Handel—Fire Fugue, E minor.
Robert Schumann—Romanza, F sharp, op. 28.
Ludwig van Beethoven—Sonata, C minor, op. 111.
Last piano Sonata.
Kaiser Scherzchen—Menuet, E flat, op. 18.
Anton Rubinstein—Sonata, D minor, op. 92.
Liszt, Polonaise—E major.



9 August 1889

CHAUTAUQUA MISSIONARY INSTITUTE.

About two years ago the New York papers gave an interesting account of a great work that was commenced with the hope of its proving to be of immense importance to their populous cities. The work, in a word, was the enlarging and deepening of the channel by which vessels came to its harbor. Congress had appropriated seven hundred and fifty thousand dollars for this purpose, so that large vessels need not wait for high water to float them over Sandy Hook bar, either in going out or coming in. Commercial men considered this a simple, and a comparatively inexpensive work. But a better and a greater work was planned when an Institute was organized on this very ground to carry out Christ's last command. There was no question as to the great gain to be secured if the work was carried forward in the spirit of Him who gave the command. The blessing of God has rested upon it from the first.

Among the many bright lights to be seen in the Chautauqua firmament year by year, none shine more brilliantly than the Missionaries—the men and the women who have given themselves and all their belongings to the service of Him who died on Calvary. Those, and the workers in the home churches meet at Chautauqua to contribute and receive common benefit from comparison of views and experiences in dealing with problems of evangelism and church life. A careful reading of each year's topics will show how practical, numerous, and important they are. Were it necessary to prove that Chautauqua is a place of sanctified delight, in which Christian workers manifest that they love, not their own regiment loss, but the great army more, we need only say that the executive committee of this Institute is composed of twelve ministers representing as many denominations in the United States and Canada. These clergymen and the three lady secretaries labor together with a perfect unity of mind and heart, recognizing their common Father and his service, the common hope, and the common home they expect to enter by and by.

In this way, the Chautauqua Missionary Institute provides every needful facility for conference and co-operation with men and women of other bodies, and for drawing closer the helpful ties of counsel and common work among all denominations. The design of the founder was to bring together workers of like principles, aims and hopes, that they might act and react upon each other for their own development in Christian service, and that this influence and example might stimulate others to go forward in Christ's service, assured of success.

This, and more than this, is being accomplished. For, not only have the conferences afforded increased light in one direction, and a healthful stirring up in another, but precious seed has been sown in hearts for the first time, and the preparation for a life-work commenced. This Institute does not compute her offerings in dollars and cents, but she is rich in harvests more precious than lists of names or columns of figures, for her mission is not for an age but for all time. The conferences are welcomed, not only for the opportunities they afford of learning more of the sublime science of missions, but also because one has the pleasure of seeing and hearing men and women long known by report, and whom, though not having seen, we love for their work's sake. Last year it was our privilege to see and hear Bishop Taylor, of—where shall we say? Of everywhere. But we can truthfully call him the missionary of the Dark Continent, as he leads all American societies in the number of imported helpers, having more than one hundred, and of natives, seventy-six. Dr. James McCauley, and his gifted wife, of Japan, Rev. Dr. Oondit and his wife, missionaries to the Chinese in California, Mrs. and Miss Fullerton, of India, Dr. Josiah Strong and Miss Gilbert, gave such facts and statistics as ought to arouse every lover of our own country to earnest efforts of mind, heart and hand to free it from present and threatened evils. A rare pleasure was enjoyed one morning in hearing Mrs. Alden, better known to her thousands of readers as "Fanny," read an original story. It was a missionary story, in which the deepest interest was manifested by a large audience of men and women. In a most pleasing manner she answered the old cavils against missions, and caused light to break in through God's wonder-working providence, so that her hearers were made to realize that all that is needed apart from divine influence is love to souls.

□We have left but little room in this report to repeat echoes which have come to us from the Chautauqua Missionary Institute of 1886. One writer says: "I came back from the Chautauqua Mission-Institute with greater trust in

Christ's grace and a deeper compassion with perishing souls." Another writes: "I came to Chautauqua with a heavy burden, because I was as one who is sowing among thorns, prophesying to dry bones, but the rock was smitten at those conferences, and its streams have refreshed my soul." One more, a medical missionary writes, "By faith I crossed the seas to help and heal these sad-faced women; their burdens are heavy, for they know not yet the Burden Bearer. Will you not this year plead for me and for them as you gather for prayer at the Chautauqua Missionary Institute?"

These are only a few extracts from a large bundle of earnest testimony to the value of the Chautauqua Missionary Institute, whose chief mission in the behalf of Christ is to communicate his dying love to lost men.

The officers of the Chautauqua Missionary Institute for 1889 are as follows:
President, Lewis Miller, Reg.
Chancellor, Bishop John H. Vincent.
Secretaries—Mrs. W. Hoffman, Williamsport, Pa.; Mrs. D. A. Cunningham, Wheeling, W. Va.; Mrs. B. T. Vincent, Akron, Ohio.

EXECUTIVE COMMITTEE.
Methodist Episcopal, Rev. C. C. McCabe, D.D., New York City; Presbyterian, Rev. D. A. Cunningham, D.D., Wheeling, W. Va.; Baptist, Rev. J. A. Broadus, D.D., Lexington, Ky.; Congregational, Rev. C. C. Croghan, D.D., Syracuse, N. Y.; United Presbyterian, Rev. D. A. McClanahan, D.D., Allegheny City, Pa.; United Brethren, Rev. D. Berger, D.D., Dayton, O.; Canada Methodist, Rev. A. Sutherland, D.D., Toronto, Canada; Southern Methodist, Dr. J. H. Carlisle, Spartanburg, S. C.; Southern Presbyterian, Rev. E. H. Rutherford, D.D., Paris, Ky.; Lutheran, Rev. G. L. Shedd, D.D., Columbus, O.; Protestant Episcopal, Rev. J. M. Grammer, D.D., Baltimore, Md.

Topics for the Conference of 1890.
GENERAL CONFERENCE.
1. What the Bible says of Missions.
2. Words from Home Missionaries.
3. Missionary Literature as an Agent in the Promotion of Missions.
4. The Duty of Protestant America in the Evangelization of the World.

WOMAN'S CONFERENCE.
1. The Relation of Prayer to the Work of Missions.
2. Words from Foreign Missionaries.
3. The Cultivation of the Missionary Spirit Among Children.
4. How to Awaken and Sustain a Wider Interest in Missions among all Classes.

INTERMEDIATE CLASS, YESTERDAY.

The class met in Children's Temple at 9 a. m. After opening exercises Dr. Vincent gave four questions concerning study of the Bible, viz: The coming, the authority, the contents and the study (of the Word). Under the coming was included (1) the aim to give us (a) doctrine, (b) reproof, (c) correction and (d) instruction.

(2) The Plan included (a) a divine history, (bringing Christ), (b) to which we should give studios surrounded faith.

(3) This Record was written (a) in 6 countries, (b) through 16 centuries, (c) in 2 languages, (d) by 36 writers—in 66 books. As to its translation, there was first the Samaritan Pentateuch from first to fourth century, B. C., the Septuagint, or O. T., into Greek, 275 B. C. (probably the translation used by our Savior), next, the Anglo Saxon Fragments—from 7th to 14th centuries A. D., followed by Bodley's version, King Alfred's, Matthew's Bible, Geneva Bible, Bishops' Bible, and King James' version, 1611, A. D.

The above formed the basis of Rev. B. T. Vincent's very excellent drill for the Intermediate class.

BOYS' AND GIRLS' MEETING.

At 8 o'clock yesterday morning the little folks promptly found their places in the Children's Temple, anxious for what was to follow. After repeating Apostles' Creed in concert, followed a song, accompanied by organ and piano. Rev. B. T. Vincent offered a short prayer. Dr. Vincent gave a beautiful illustration of the Bible in the form of a poem with four "Whys," viz:

1. Why did the Book come?
2. Why do we believe it?
3. What is in it?
4. How do we study it?

He compared it all to God's love as a bridge over which he came to us. Alternate reading of quotations from the little Chautauqua Text-Book, with main words for the children to remember about the Bible—inspiration, preparation and translation.

Prof. Frank Board, whom the children always welcome, gave a beautiful chalk talk about light and darkness.

WOMAN'S CLUB YESTERDAY MORNING.

The subject submitted for discussion at the meeting of the Woman's Club yesterday morning was "Home-Making—How to Teach the Ignorant." This was introduced and outlined by Mrs. Emily Huntington Miller. She suggested means of carrying the knowledge of housekeeping, cooking, etc., into the homes of the poor. Mrs. La Fette, of Washington, D. C., spoke of the "Hope and Help" charity organization of her city, and the methods and extent of the work carried on by this society. Those present had the pleasure of listening to Mrs. Bishop Foss, who spoke in regard to the Woman's Christian Association and the Woman's Exchange, of Minneapolis, Minn.

A Good Record.

Miss H. B. Freeman, of Los Angeles, California, who is a pupil on the stenograph reporting machine, in Prof. Bridge's School of Shorthand, here at Chautauqua, having taken but seventeen daily lessons under Miss Betta Eaton, the teacher, reported fifteen hundred words of the exercises on the opening night, Tuesday, and passed them over to Miss Eaton, who read them with utmost ease, and copied them into full, clear and perfect sentences, just as they were written. What pupil after but seventeen lessons could do better.

The Presbyterian Headquarters.

The Presbyterians propose to erect a substantial building for their headquarters at Chautauqua, and there is some talk of its being made of stone. The building fund is at the general office in the Hotel Athenaeum where cash can be left or subscribers to the fund can note their home addresses and remit when called upon by the treasurer of the fund, Mr. E. A. Skinner, president of the Westfield, N. Y., National Bank.

Mr. Sherwood's Recitals.

Mr. Sherwood's five o'clock recitals at the Temple continue to increase in interest and enthusiasm. The programs are of a rare order, embracing all schools, both those of the old masters and modern composers, and demand the broadest artistic conceptions and the highest degree of piano virtuosity. In yesterday's program Mr. Sherwood and Mr. Kelso substituted "The Happy Return," by Edgar H. Sherwood, for the first duet.

RAMBLES IN ITALY.

Mr. H. H. Ragan was greeted by an immense audience last night in the Amphitheater. His lecture, Rambles in Italy, was well presented, his descriptions good, and the pictures clear and beautiful. Views were shown of the main points of interest in Verona, a city founded by the Etruscans; Turin, the most regularly laid out city in Europe; Milan, Venice and scenes upon lakes Como and Maggiore.

EXCURSION TO NIAGARA FALLS.

The regular weekly excursion to Niagara Falls will take place to-morrow, under the management of the W. N. Y. & P. R. R. The steamer "Mohawk" will leave the pier at 7:30 a. m., connecting at Mayville with special limited train, arriving at Niagara Falls at 11:30 a. m. Fare for the round trip, \$1.50. Returning, will leave Niagara Falls, from New York Central depot, at 6:30 p. m., arriving at Chautauqua 9:30 p. m., giving excursionists seven hours at the Falls, returning the same day. Only a limited number of tickets will be sold. Excursion tickets will be sold at the steamboat ticket office one day previous to excursion. E. B. Newton, excursion agent, will accompany the party.

The following is taken from the New York Tribune of Saturday, Aug. 8:

Last year, at the New York Chautauqua, when Dr. Benson, of Chicago, came to lecture on "Poets," Bishop Vincent introduced him thus: "Ladies and gentlemen, we are now to have a lecture on 'Poets,' by one of the most distinguished"—there was a long pause, for the Bishop's infection indicated that he had finished, and the audience roared with delight, so that it was some time before the sentence was concluded—"men of Chicago." Dr. Benson, whose readiness of wit holds every emergency captive, began his lecture, when silence was at length restored, by saying: "Ladies and gentlemen, I am not as great a fool as Bishop Vincent"—and here he stopped, apparently through with the sentence, while the audience again wildly applauded, finally concluding—"would have you think."—Minneapolis Tribune.

The Oil City oil market yesterday opened at 100½, highest bid 101½, lowest 100½ and closing bid 100½.

Crying, pouting babies are made healthy, joyous and vigorous by taking Vitalised Phosphites.
54 West 26th St., N. Y. Sent by mail, \$1.

Miss Katherine L. Maltby.

120 Jerusalem Street, Brooklyn, New York, recently Principal of the Naman Institute, will open her spacious and inviting residence, 120 Jerusalem Street, Brooklyn, in September, 1889, for the reception of Young Ladies who desire to send a winter to the city in the enjoyment of its Art or Musical advantages; for students who will attend the sessions of day schools in Brooklyn; or for pupils who wish special instruction under her charge. Circulars on application. 204

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DEPARTMENT OF INSTRUCTION.

Detailed Program Saturday, August 11 to Monday, August 20, 1889.

Sunday, August 11.

A. M. 7:00 (No bell).—Prayer meeting, led by Dr. B. M. Adams.

9:00—Bible Reading. Dr. W. R. Harper. (Amp.)

11:00—Sermon. Bishop C. D. Foss. (Amp.)

P. M. 2:30—Primary Class (Kelllogg Hall.)

Sunday School (Temple.)

Young People's Bible Class (Hall.)

4:00—Society of Christian Ethics for Young People between 12 and 25. (Tem.)

5:00—C. L. S. C. Vesper Service (Hall.)

7:30—Song Service. Address by Prof. J. P. Mahaffy.

Monday, August 12.

A. M. 8:00—Bible Study—"Jeremiah." Dr. Wm. R. Harper. (Amp.)

9:00—Woman's Club. "Social Element in the Church." (Hall.)

10:00—Devotional Hour. Dr. B. M. Adams. (Amp.)

11:00—Lecture: "Primitive Men—the Dawn of the Higher Races." Prof. J. P. Mahaffy. (Amp.)

P. M. 2:30—Readings by Prof. R. L. Cumcock. (Amp.)

4:00—Lecture V: "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—Lecture: "Laziness." Dr. Geo. P. Hays. (Amp.)

Tuesday, August 13.

A. M. 8:00—Bible Study "Jeremiah." Dr. W. R. Harper. (Amp.)

9:00—Woman's Club. "Mistakes of Method." (Hall.)

10:00—Devotional Hour. Dr. B. M. Adams. (Amp.)

11:00—Lecture: "Egypt." Prof. J. P. Mahaffy. (Amp.)

P. M. 2:30—Lecture: "Moses' Title to a Copy-right on the Pentateuch." Dr. Geo. P. Hays. (Amp.)

4:00—Lecture: "Social Facts and Forces—The Factory." Dr. Washington Gladden. (Hall.)

5:00—C. L. S. C. Round Table. (Hall.)

7:00—Twilight Concert. Rogers' Band. (Pier.)

8:00—Stereo-phon Lecture: "Around the World." Mr. A. Miller Griswold. (Amp.)

Wednesday, August 14.

DENOMINATIONAL DAY.

A. M. 8:00—Bible Study, "Jeremiah." Dr. W. R. Harper. (Amp.)

9:00—Woman's Club. "The White Ribbon at Home." Mrs. S. M. I. Henry. (Hall.)

10:00—Address: "Imagination," by Dr. J. A. Worden. (Hall.)

10:00—Devotional Hour. Dr. B. M. Adams. (Amp.)

11:00—Lecture: "The Somites." Prof. J. P. Mahaffy. (Amp.)

P. M. 2:30—Denominational Congresses.

5:00—C. L. S. C. Round Table. (Hall.)

7:00—Denominational Prayer-Meeting.

8:00—Readings by Mr. George Riddle. (Amp.)

Thursday, August 15.

AUTUMN REUNION.

A. M. 8:00—Woman's Club: "The White Ribbon in the School House." Mrs. S. M. I. Henry. (Hall.)

10:00—Devotional Hour: Dr. B. M. Adams. (Amp.)

11:00—Lecture: "John Stuart Mill, or the Truth and Comfort of Christian Theism." Dr. John Henry Barrows. (Amp.)

P. M. 2:30—Lecture: "The Nations of the Levant." Prof. J. P. Mahaffy. (Amp.)

5:00—Grand Concert. Chorus, Soloists, and Orchestra: Miss Maud Morgan, harp. (Amp.)

4:00—Lecture: "Social Facts and Forces, The Corporation." Dr. Washington Gladden. (Hall.)

5:00—C. L. S. C. Round Table. (Hall.)

7:30—Procession of Normal Alumni and C. L. S. C.

8:00—Alumni Reunion. Address: "The Chautauqua Movement—its Position in the Development of the Modern Sunday School," by Dr. J. A. Worden. (Amp.)

9:30—Illuminated Fleet.

Friday, August 16.

A. M. 8:00—Woman's Club: "The White Ribbon in the Church." Mrs. S. M. I. Henry. (Hall.)

10:00—Devotional Hour: Dr. B. M. Adams. (Amp.)

11:00—Lecture: "Rembrandt of the Rhine, the 'Shakespeare of Art.'" Dr. John Henry Barrows. (Amp.)

P. M. 2:30—Lecture: "The Later Greeks and the Romans." Prof. J. P. Mahaffy. (Amp.)

4:00—Athletic Exhibition. (Amp.)

4:00—Lecture: "Social Facts and Forces, The Railway." Dr. Washington Gladden. (Hall.)

5:00—C. L. S. C. Round Table. (Hall.)

7:00—Twilight Concert. Rogers' Band. (Pier.)

8:00—Readings by Mr. George Riddle. (Amp.)

Saturday, August 17.

A. M. 8:00—Woman's Club. "The White Ribbon in Society." Mrs. S. M. I. Henry. (Hall.)

10:00—Devotional Hour. Dr. B. M. Adams. (Amp.)

11:00—Readings from His Own Works. George W. Cable. (Amp.)

P. M. 2:30—Grand Concert—Chorus, Soloists, and Orchestra: Miss Maud Morgan, harp. (Amp.)

4:00—Lecture: "Social Facts and Forces, The Trust." Dr. Washington Gladden. (Hall.)

7:00—Twilight Concert. Rogers' Band. (Hotel Piazza.)

8:00—Entertainment by Mr. and Mrs. Frank Beard. (Amp.)

Sunday, August 18.

MEMORIAL SUNDAY.

A. M. 8:00—Prayer Meeting. Dr. B. M. Adams. (Amp.)

9:00—Primary Class (Kelllogg Hall.)

Sunday School (Temple.)

Young People's Bible Class (Hall.)

11:00—Baccalaureate Sermon, Bishop John H. Vincent. (Amp.)

P. M. 2:30—Memorial Exercises. (Amp.)

4:00—Society of Christian Ethics. (Temple.)

C. L. S. C. Vesper Service. (Hall.)

7:30—Song Service. (Amp.)

Monday, August 19.

A. M. 8:00—Woman's Club. "The White Ribbon in Literature and Art." Mrs. S. M. I. Henry. (Hall.)

10:00—Devotional Hour. Dr. B. M. Adams. (Amp.)

11:00—Lecture: "Samuel Adams, the Hero of American Independence." John Henry Barrows. (Amp.)

P. M. 2:30—Readings from his own Works. George W. Cable. (Amp.)

4:00—Lecture: "Social Facts and Forces, the Social Palace." Dr. Washington Gladden. (Hall.)

5:00—C. L. S. C. Round Table. (Hall.)

7:00—Twilight Concert. (Pier.)

8:00—Dramatic Readings. Mr. Leland Powers. (Amp.)

Tuesday, August 20.

C. F. F. R. U. DAY.

A. M. 9:00—C. F. F. R. U. Meeting. (Hall.)

10:00—Devotional Hour. Dr. B. M. Adams. (Amp.)

11:00—Lecture: "America, or Christianity in National Life." John Henry Barrows. (Amp.)

P. M. 2:30—Lecture: "Lessons of Travel." Col. Russell H. Conwell. Amphitheater.

4:00—Lecture: "House of Commons, Gladstone, Bright, Chamberlain." Miss Mary E. Beedy. Hall.

5:00—C. L. S. C. Round Table. Hall.

8:00—Promenade Concert and Feast of Lanterns. Hotel Lawn.

Wednesday, August 21.

RECOGNITION DAY. C. L. S. C. CLASS, 20.

A. M. 11:00—Address to the Graduates: "The Beautiful and the Useful." Dr. David Swing.

Thursday, August 22.

A. M. 9:00—Woman's Club: "The White Ribbon in Public Affairs." Mrs. S. M. I. Henry. Hall.

10:00—Devotional Hour. Dr. B. M. Adams. Amp.

11:00—Lecture: "Garibaldi." Col. Russell H. Conwell. Amp.

P. M. 2:30—Lecture: "The Philosophy of the Novel." Dr. David Swing. Amp.

4:00—Lecture: "English Women and Children. English Characteristics. English Schools." Miss Mary E. Beedy. Hall.

5:00—C. L. S. C. Round Table. Hall.

7:00—Twilight Concert. Rogers' Band.

8:00—Dramatic Reading, by Mr. Leland Powers.

Friday, August 23.

A. M. 9:00—Woman's Club: "Wherefore?" Mrs. S. M. I. Henry. Hall.

10:00—Devotional Hour. Dr. B. M. Adams. Amp.

11:00—Address: "The Christian Syndicate." Dr. Frank Russell. Amp.

P. M. 2:30—Dramatic readings, by Mr. Leland Powers.

P. M. 4:00—Lecture: "Caste, or Classes in English Society. English Hospitality. Eminent Women." Miss Mary E. Beedy. Hall.

5:00—C. L. S. C. Round Table. Hall.

7:00—Twilight Concert. Rogers' Band. Pier.

8:00—Lecture: "The Silver Crown, or Born a King." Col. Russell H. Conwell. Amp.

Saturday, August 24.

GRAND ARMY DAY.

A. M. 9:00—Woman's Club. "Our Last Resort." Mrs. S. M. I. Henry. Hall.

10:00—Devotional Hour. Dr. B. M. Adams. Amp.

11:00—Address: Dr. John R. Paxton. Amp.

P. M. 2:00—Platform Meeting. Dr. T. L. Flood, Presiding. Address by Corporal Tanner. Amp.

3:45—Grand Concert. Amp.

5:00—Lecture: "English Homes. Country Life in England. English English. American English." Miss Mary E. Beedy. Hall.

8:00—Lecture: "Old Times and New." Part I. Col. J. P. Sanford. Amp.

Sunday, August 25.

A. M. 9:00—Prayer Meeting. Hall.

11:00—Sermon, by Dr. John R. Paxton. Amp.

P. M. 2:30—Primary Class: Kelllogg Hall.

Sunday School: Temple.

Young People's Bible Class: Hall.

4:00—Society of Christian Ethics: Temple.

C. L. S. C. Vesper Service: Hall.

7:30—Tribute to John Bright, Dr. A. A. Willette. Amp.

9:00—Night Vigil, Class 1890.

Monday, August 26.

A. M. 11:00—Organ Recital. I. V. Flagler.

P. M. 2:30—Lecture: "Sixty Minutes Make an Hour." Dr. H. C. Westwood. Amp.

4:00—Lecture: "House of Lords, English Aristocracy, Professional Classes." Miss Mary E. Beedy. Hall.

5:00—C. L. S. C. Round Table. Hall.

Lecture: "Old Times and New." Part II. Col. J. P. Sanford. Amphitheater.

9:30—Closing Exercises, 1890.

THE RELIGIOUS SIDE OF GREEK LIFE.

A Lecture Delivered in the Amphitheater August 7, 1889, by Prof. J. P. Mahaffy, of Trinity College, Dublin, Ireland.

I now turn to the question of the religion of the Greeks. You must remember that we are dealing with a religion that was without a revelation; and when you remember the great privileges you enjoy under the Gospel of Christ, the revelation from on high which has come to you, you must not think meanly of this people who endeavored to find out what was true religion by the light of nature. As you know, what was apparently the earliest document we have on Greek religion is the poetry of Homer. Any one who is interested in the study of history or philosophy will soon see that the condition of religion developed in Homer is not early but late; not pure, but corrupted; not undeveloped, but effete.

And what was the process? Some of you who are learned in Greek literature, and have read Herodotus, will ask, what does Herodotus mean by saying that Homer and Hesiod made the religion of the Greeks? And had they nothing of the kind in earlier days? I shall endeavor in this lecture to answer both questions, and to explain how the poet did make the theology of the Greeks.

If you go back to the earliest age of which we know of the Greeks, when they came from their far home in the East, and ascertain what they brought with them by comparison with the primitive stock of Aryan people, you will come to the conclusion that for a natural religion, that of the Greeks was a pure one. They worshipped the supreme god of life, and the god of light; for everywhere among the ancients the idea of light, heat and of growth by the power of the sun, has been identified with the supreme, benevolent power of nature. They called Zeus by various terms in various languages, but everywhere the idea is the same. And in contrast to the power of light, and of good, and of benevolence, there was the power of darkness, the power of evil, which was not only in the darkness of the night and in the storm, but in the burning heat of the summer which kills the beauty of the spring; and it was thought desirable to propitiate the powers of evil by a sacrifice, often bloody, and, in the earlier times often human.

But you will notice that these early gods had apparently no temples or shrines in special

localities, but were doubtless worshipped at a sacred enclosure of ground, and had simple altars. The superstitions of each tribe, or parish, invested special objects with peculiar sanctity. It was, at times, a stone which had fallen from the heavens; sometimes it was a sulphurous well which caused madness in those who should breathe its vapors; sometimes it was the remains of an ancient tree, struck by the lightning, and carved into the semblance of a human figure,—all these were were thought to be symbol of unseen powers, and were worshipped as representing them. Of all things in this world which we will find it difficult to imagine, it is a purely spiritual religion without some symbolic means of fixing the attention of the worshipper; hence it is perfectly certain that the early religion of the Greeks must be connected with some symbols, and the nature of those symbols was such as accorded with the special or local wants of the people in each local district.

These sticks and stones, which were provided with altars, and were called shrines, were what we may describe as strictly local gods. The whole of Greece is divided into little valleys or districts separated by chains of mountains from their neighbors; and so the whole character of the early Greek civilization is one which I may call piece-meal, something divided; and many generations passed before these separated 'parishes' became unified in one larger whole. But as soon as society was improved, it was found that this exaggerated system of home rule was not the best thing. As soon as larger states began to be formed, it was found that these various gods and worship were inconsistent; and so it was necessary for some one to take in hand the best method of dealing with these inconsistent cults, or worship, throughout the country, and bring them into some kind of uniform shape.

The oldest systematized religion is not that of Homer, but that of the school of Hesiod. There are genealogical poems determining the relations and connections of the various gods. And so by degrees these poets found out that one god was the brother of another, that two gods of different names were really the same god, that there were families and relationships; and so they formed that pantheon which appears in Homer. These early genealogies were called Theogonies; and they did not dare to attribute any crimes, or adventures, such as human adventures, to the gods. When society became more developed, and men formed such courts as that of Agamemnon and Ulysses, it was found necessary to get something more lively and entertaining than these catalogues of hard names. And so it was that adventures, wars, jealousies, and even crimes of various kinds committed by the gods, were invented, and produced that brilliant, wicked, unprincipled, fascinating society which makes the heaven of Olympus so strange a picture of an ideal life.

Now you have the sense of the expression that Homer and Hesiod made the religion of the Greeks, in the sense of a systematic theology. They did not do so in the sense of making the religion of a great nation with new principles, they rather degraded the older purity of faith.

Now when this religion was established there remained, no doubt, in many districts, cults and curious worship. We hear of curious sacrifices, and of human sacrifices in some places. That was only local and special. There was a general agreement upon the family of the gods, and their adventures, owing to the popularity of Homer and the epic school of poets, who composed at the same time and afterwards.

Now you can imagine no more terrible contrast than the contrast between the feelings of the devout Greek worshipper and the character of the gods he was asked to worship. The devout Greek had the same religious feelings that we have, had the same feeling of dependence upon a higher being, had the same feeling of sin, had the same feeling that he wanted some atonement between himself and the Infinite Deity. To whom ought he to appeal? To the powerful beings described in the splendid poetry of Homer as guilty of murder, adultery, theft, lying, and of all manner of immorality that would dishonor any man? Read the Homeric hymn to Hermes, the god of trade, eloquence, and theft; the whole story of the hymn is a story how the child was able to get out of his cradle shortly after he was born and accomplish thieving in carrying away the property of another god. Such being the nature of the early Greek pantheon, we wonder what there was in it that could pass for truth. The gods were painted as worse than men; and you know that if the ideal to which the man looks is only an ideal of power and not an ideal of goodness, the result must be disastrous. But in truth there is no nation in whom the candle of the Lord is not set up which is hard for the breath of man wholly to extinguish.

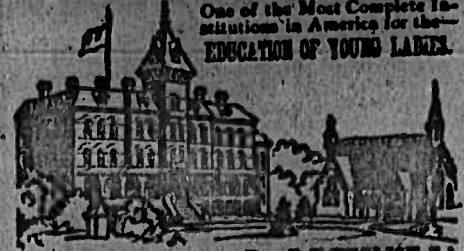


But there are yet other reforms in Greek religion. The second, which took the place of the Oracle of Delphi, is the worship of Demeter, known to the Romans as Ceres, and famous in connection with the Eleusinian mysteries. The idea of this worship of Demeter, like every other Greek reform, did not touch the brother or the sister gods, but brought into the temple at Eleusis the Christian idea of purification of sin by special services. It is an idea old in the Greek religion; as old as the Orphic mysteries. People underwent a series of purifications. They worshipped in special revival services, and so they came out of that purification in a new moral condition. We hear of such characters, semi-mythical, who were supposed to work wonders in the early history, beginning with Orpheus and Epimetheus. But with Demeter at Eleusis were established those great mysteries which fascinated the whole Greek world and improved Greek religion and morals down to a very late period. This wonderful feast, handed down from the remotest antiquity, maintained its august splendor all through the greater ages of Greek history, down to times of decay and trifling—when everything else in the country had become mean and contemptible. Even Cleo, who was of the initiated himself, a man of wide culture, and of a skeptical turn of mind speaks of it as the great product of the culture of Athens. "Much that is excellent and divine," says he, "does Athens seem to me to have produced and added to our life, but nothing better than those mysteries, by which we are formed and moulded from a rude and savage life to humanity; and, indeed, in the mysteries we perceive the real principles of life, and learn not only to live happily, but to die with a fairer hope." These are the words of a man writing, as I have said, in the days of the ruin and the prostration of Greece. Can we then wonder at the enthusiastic language of the Homeric hymn, of Pindar, of Sophocles of Chryseus. Every manner of writer—all are of one mind about this, far the greatest festival of all the religious festivals of Greece.

The tragic poets were afraid to break wholly with tradition; but they did modify and wholly purify these stories, did find out where lay the great problems and mysteries of human life, and so bring them before an audience in the form of affecting narratives as to purify their minds by fastening them upon pure and noble objects; and show that man was weak and small, the plaything of the iron forces of nature; but that nevertheless there was in man a higher liberty and dignity which made him stronger over every force that could be

There was a remarkable doctrine, and they argued other vital questions of which I shall speak on Sunday. Most of them held that the attainment of spiritual life was a sudden process. Coming from south Asia Minor into Greece, they carried the great Roman world; and there was scarcely a Roman who was not a Stoic. The Stoic never set his face against family life. They were not the parents of monks. They were the parents of another great movement which made its way slowly across Europe. The home of that system was in the mountains of Cilicia. They held their own, and spread their doctrines in the Roman world until it went to pieces. They led from Isauria the iconoclastic movement. When this movement was over, they were driven away into Bulgaria, and their history is now obscure. We find traces of their movement in Moravia, where they were the ancestors of John Hus and Jerome of Prague, who led the Protestant movement, which resulted in the coming of the Pilgrim Fathers to this country. Thus, by a gradual evolution of belief, we can trace the Stoic faith from its home over into this country, and even into this theater where we now sit.

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CHAUTAUQUA UNIVERSITY EXTENSION.

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

III.
INDUSTRIAL EVILS AND THEIR REMEDIES.
AUGUST 8, 1889.

SYLLABUS OF TOPICS.

I. Child Labor.

"The number of males over sixteen engaged in manufacturing in 1880 was 2,019,035, an increase in ten years of 24.97 per cent. The number of females over fifteen was 531,639, an increase in the same time of 24.5 per cent., and of children 181,321, an increase of 58.19 per cent. • • • The employment of women in all gainful occupations is increasing fifty per cent. faster than the population, or than the employment of men, and the same is true to still greater degree of the employment of children, save in the very few states which have stringent factory laws and make any genuine effort to enforce them."—R. W. Banta in the article, "Workingmen in the United States," in the American edition of the Encyclopædia Britannica. A workingman's paper quoted on child labor in the coal mining regions. The testimony of President Crowell.

II. The increasing number of women wage-earners.

III. The dwellings of the laboring classes in cities.

IV. Sunday work on rail of increasing magnitude.

The opinion of workingmen on the "abolition of Sunday." Is there any law of New Jersey in defense of Sunday? If so, why is it not enforced against the railroad corporations? When laboringmen violate any law of the money power it is anarchy, and the law breakers are imprisoned or hanged. But when the money power violates all laws, both human and divine, there is neither penalty nor remedy.

"Look at the Central Railroad of New Jersey running coal trains every Sunday, compelling its employes to work upon that day. • • • God knows it is hard enough to work for a mere pittance six days in the week, but it is intolerable to be compelled to work on Sunday for nothing as we do—to desecrate the Sabbath, and to be deprived even of the boon of preaching. If this is not anarchy, what is it? And how much longer shall the Golden Rule in New Jersey?—Correspondence of John Swinton's Paper." Comment on the statement, "work on Sunday for nothing."

The agitation for a free Sunday on the part of the workers in New York and Philadelphia. Remarks of the former secretary of the Journeymen Bakers' National Union in a letter to the lecturer.

The agitation of the Sunday question by other workingmen in New York; also in Chicago. Editorial in the "Knights of Labor" on Sunday slavery.

The American Sabbath Union and the testimony of its secretary, Rev. Wilbur F. Crafts. The true spirit of Sunday observance and the Sunday reform socially considered.

V. Over-work and night-work.

VI. Excessive mortality of the wage-earning classes, especially of their children.

This evil economically and socially considered. The principal causes of death are social. "Some 16,000 children under five die every year in New York—just twice the normal mortality for a large city. • • • If viewed rightly, this would be called simply massacre."—Chas. F. Wingate.

Mortality among the white and colored people of the South:

	WHITE.	COLOR.
Memphis, 1888.....	19	87
Average for nine years.....	19	87
Chattanooga, 1885.....	18	83
Knoxville, 1888.....	18	29
" av. for 8 years.....	18	31
Clarksville, av. for 8 years.....	13	28
Columbia, av. for 8 years.....	13	16

These cities are in Tennessee. Statistics for Columbus, Savannah and Atlanta, Georgia, for Richmond, Mobile and Charleston, are similar in significance.

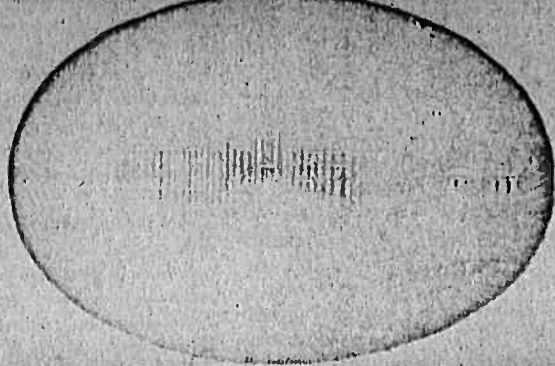
Dr. G. W. Hubbard, of McHenry Medical School, gives four causes of the large mortality of colored people, viz., poverty, ignorance of the laws of health, superstition and lack of proper medical attendance.

"At present the average age at death among the nobility, gentry and professional classes in England and Wales was 55 years; but among the artisan classes of Lambeth it only amounted to 39; and while the infantile death rate among the well-to-do classes was such that only eight children died in the first year of life out of 100 born, as many as 20 per cent. succumbed among the children of the poor in some districts of our large cities. The only real cause of this enormous difference is the position of the rich and the poor with respect to their chances of existence lay in the

(Continued on seventh page.)

CHAUTAUQUA ASSEMBLY HERALD. WHERE THIS SUMMER SHALL I FIND

HEALTH!



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I am always glad to stand for The Sanatorium and tell abroad its good name. THOMAS BURNELL, Editor of the Journal of Education, Boston.

I never lose an opportunity to say a good word for The Sanatorium. Prof. R. H. THURSTON, Cornell University.

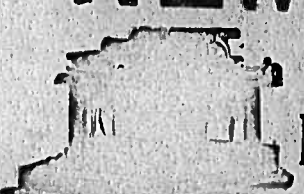
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ALLEGHENY COLLEGE.

Having been appointed to discharge the duties of the President for the current academic year, I am advised that I ought to make a statement which may remove some misapprehensions and apprehensions concerning the immediate future of the College. We have a larger teaching force than we had last year, and every department of instruction is provided for. At two points we are better equipped. The Thomas, who assumes this chair, is a graduate of Dickinson, and has been filled. Professor in Europe, and has had eight years' experience. The lady recently in charge of Hollings' Hall was employed as a matron. Miss Grace I. Foster, who now becomes Northwestern University, and has experience in teaching. We are technically without a President, but I may be excused for thinking that the College did not suffer when I filled that place for five years, and is not likely to suffer because of my temporary resumption of executive duties.

The main fact about the college is that it is suffering from "growing pains." In the last thirteen years it has doubled the numbers in the graduating classes, and increased the requirements for graduation by forty per cent. It has doubled the number of its students, multiplied its income from students by four, and expended about forty thousand dollars (\$40,000) in buildings and repairs, and is so entirely free from debt that two hundred dollars would pay every outstanding bill. Measured by classes the main cause of friction in this growth is the double-barrelled government, adopted fifty years ago. Action is impeded in passing through two Boards, and there are the inevitable questions about powers, such as arise in legislation by two chambers. The bicameral system in legislation is designed to prevent action; and for that reason it is not adapted to the executive work of the governing body in a college; it is like having a pair of Governors. During all the thirteen years just behind of success. The original reasons for the duplex system disappeared long ago. The Trustees are all the nominees of the patronizing conferences, and have been for many years. An amended Charter is now before the Boards, and if they adopt it, the much-desired unity will result.

People do not differ sharply about decaying and dying things. The increasing importance of the College, its lengthening line of honorable traditions and its widening influence, not unnaturally become occasions for jealous rivalries. The differences which arise under our present system are not an unmixed evil. All colleges have such contentions. Our bicameral system makes a sounding board for discussions which are honest and useful. At the end of a sharp controversy over the powers of the Boards, we are all wiser and love the college more. It would be deadly if no one very much alive and that the expanding work of the institution will go right on, less needing the services of any one or five men, more and more useful and honorable. We are able now to dismiss our students to the largest colleges in the land—to the same class rank—as rare instances of such changes have proved. The college will keep up its high grade if the zeal and industry of its Faculty can be still supported by the affection and co-operation of its alumni, patrons and students.

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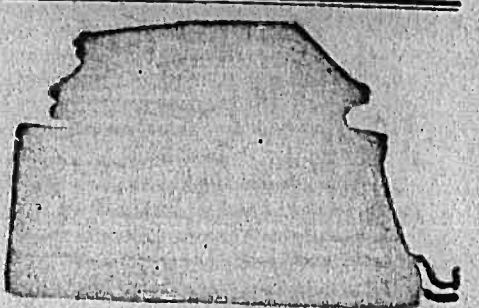
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Chautauqua University Extension.

(Continued from sixth page.)

fact that at the bottom of society wages were so low that food and other requisites of health were obtained with too great difficulty.

Dr. C. M. Drysdale, in report of Industrial Remuneration Conference, 1888. Investigations of Joseph Kossel, director of municipal statistics of Buda Pesth. Comments on other data.

VII. Intemperance as an Industrial Evil. Intemperance must be regarded both as a cause and effect.

Music as a remedy for intemperance. Experiments in London where oratorios like "St. Paul," the "Messiah," "Elijah," and Spohr's "Last Judgment," have been appreciated by "crowds of the lowest classes, some shoelows and bonnetless, and all having the favor of the great unwashed; who sat in church for two hours quietly and reverently." See Barnett's "Practicable Socialism" p. 54. Testimony: "If I could hear music like that every night I should not need the drink." A New York experiment.

Positive measures required for the cure of intemperance and not merely negative. Working-men's halls. The efforts of working-men in Baltimore. Modified Prohibition considered.

VIII. Other Evils. "Pluck-me Stores." Excessive immigration, monopolies, accidents, a wide-spread spirit of lawlessness, pauperism.

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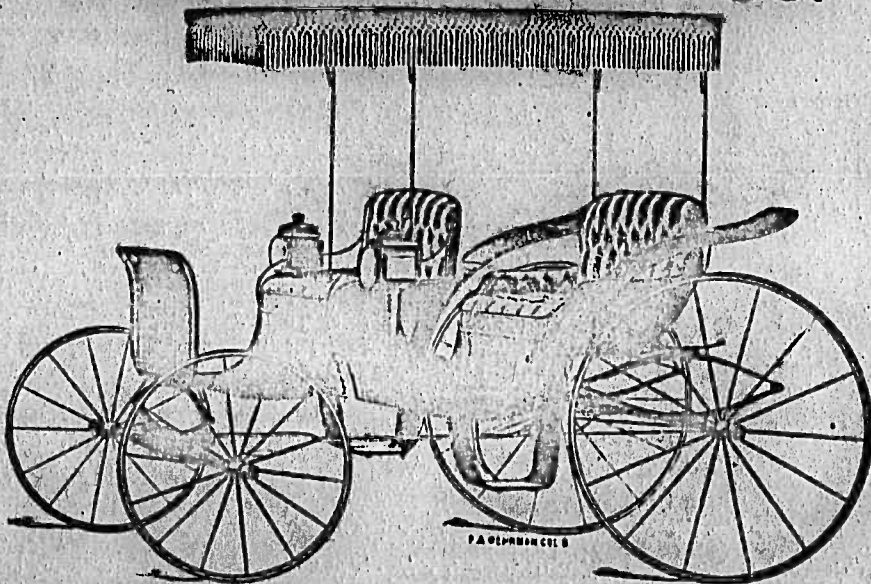


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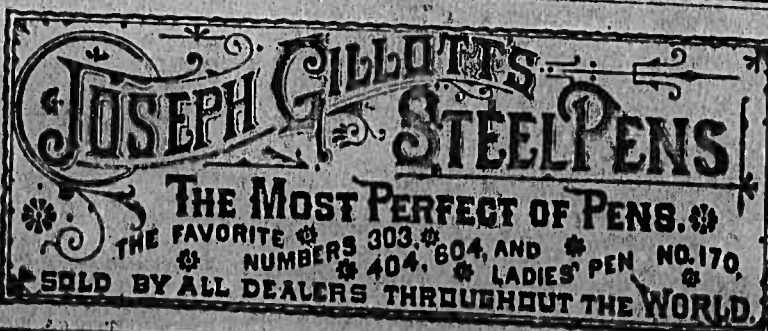
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