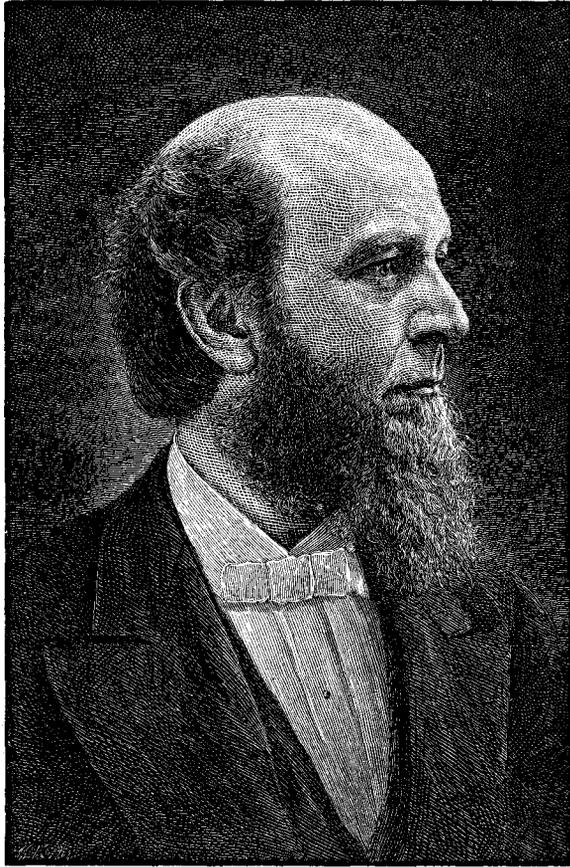


"CHAUTAUQUA."

DURING the past few years the word which appears at the head of this article has been growing gradually familiar to the abstract personages known as the general public. To many it has suggested visions of a cool and agreeable lakeside summer resort somewhere in the

term "Chautauqua," between eight thousand and fifteen thousand persons, scattered all over the country, are pursuing a course of reading and study which will give them the college student's outlook upon the world of men and matter, will be received by many with a grain of al-

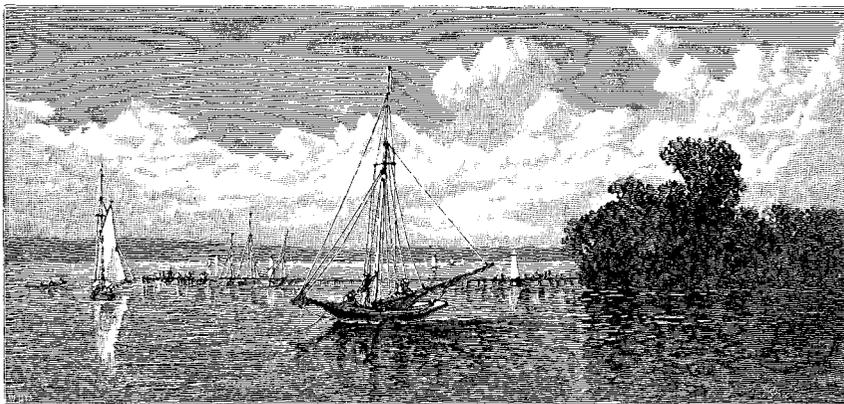


JOHN H. VINCENT.

wilds of Western New York. Others have naturally connected the word with what is known as Sunday-school work. Very few of those who have not made the pilgrimage to Chautauqua, or in some special manner have come under the influence of the Chautauqua idea, have possessed any definite information in the matter. Indeed, the assertion we make, that as the outcome of certain novel ideas now frequently generalized under the

lowance. Such, nevertheless, is the fact; and it is the object of the writer to unfold the plan and detail the progress of a movement which in its educational tendency and scope is potent for good, and is daily gaining in influence.

In brief, the Chautauqua idea at first meant an annual gathering on the shores of Lake Chautauqua, in Western New York, for the purpose of instruction in advanced methods of Sunday-school work,



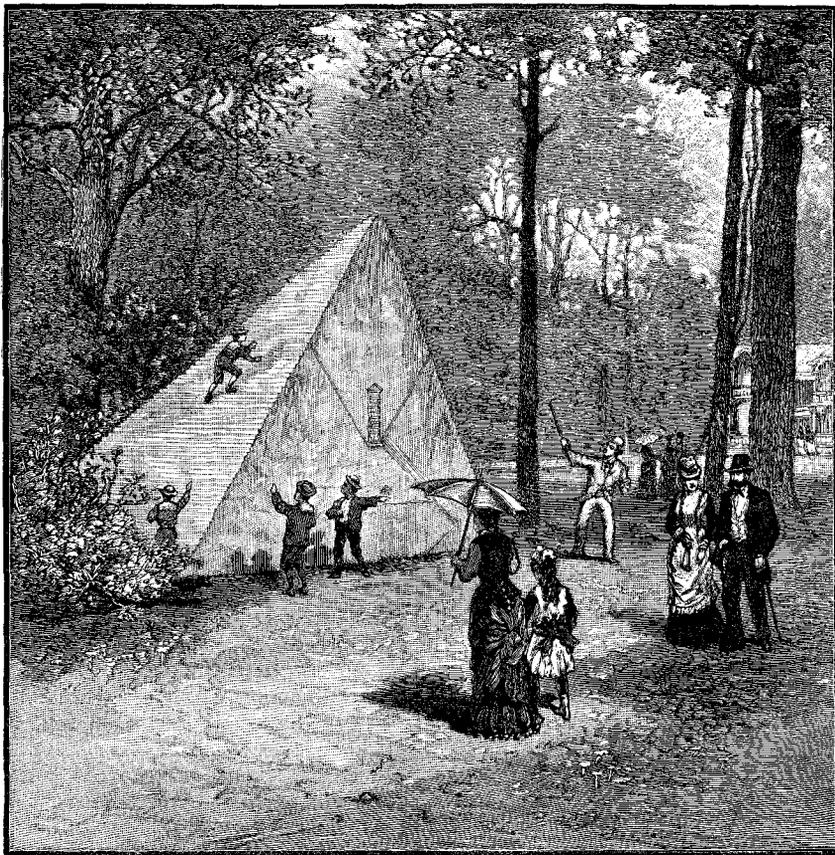
SUNSET VIEW ON CHAUTAUQUA LAKE.

combined with rational recreation. Proceeding naturally from this came the desire on the part of those who thus met to secure a deeper insight into the facts of history and science. To give that insight in a meeting of but a few weeks' duration was a recognized impossibility, and a course of home study was devised to meet the desire. Thus originated a movement which has now extended over five years.

The "local habitation" of this movement is at Fair Point, on the western shore of Lake Chautauqua, the last link in that silver chain which extends across the Empire State, and whose picturesque beauty makes their vicinage a rival to the famed "lake region" of England. Here, in 1872, came Rev. Dr. J. H. Vincent, the Sunday-school secretary of the Methodist Episcopal Church. He had originated years ago a plan for a protracted session of normal workers in connection with Sunday-school interests, and his friend Lewis Miller—a man well known in Ohio for his liberal and judicious use of a large fortune—had suggested that a camp-meeting ground be taken for this purpose. Learning that such a ground had been established at Fair Point, they visited the spot, and, rude as were the immediate surroundings of this old-fashioned camp-meeting, they saw in the beauty and healthfulness of the region, and in its central location and ease of access, the "promised land" of their vaguely defined Sunday-school assembly. Lying between and near the two great trunk lines which traverse New York State, the Erie and the Central, and just midway between the

metropolis and Cincinnati, Chautauqua can be reached in less than a day from either point. The altitude of the lake, some 1300 feet above tide-level, had for years been a source of pride to the rural dwellers upon its shores, who realized not much more of its possibilities or beauties than was conveyed in the sentence stating that it was "the highest body of water navigable by steam on the globe." Dr. Vincent, however, saw health and strength in its pure and refreshing breezes; and in its gently sloping shores, its wooded heights, its glorious sunsets and bright dawns, he saw the expansion of nobler sentiments, the growth of æsthetic tastes, and health-giving to the mind as well as to the body. So he chose Chautauqua as the home for his assembly.

It is a region, too, that is not without its traditions, and remains of more than local importance to the historian and antiquarian. Near the shores of the lake are many rude and curious cairns and forts, the undoubted work of that unknown race vaguely termed the "mound-builders." Of their ethnological relations, of their customs and manner of living, of the date of their existence, history and tradition tell us nothing, and we are left to construct from the scanty evidence left by the work of their hands our own theory as to the first holders in fee-simple of the land we now enjoy. The successors of the mound-builders, Indians from the famous Six Nations, have left hardly more permanent evidences of their occupancy than the strange race that preceded them. In the memories, however, of bright-eyed old women and venerable



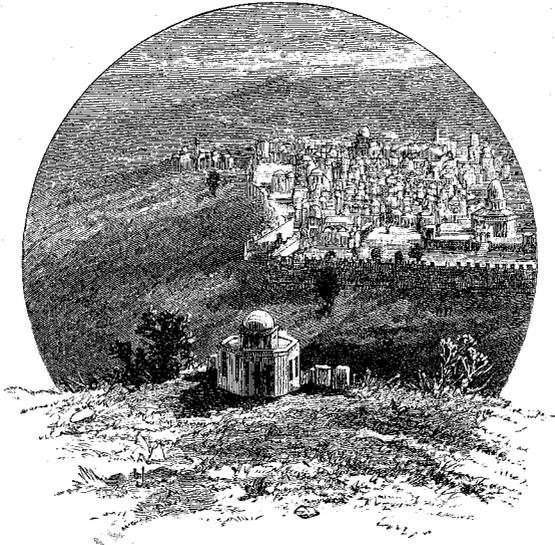
SECTIONAL MODEL OF THE GREAT PYRAMID.

men linger many reminiscences of the early years of the century (when the whites in Chautauqua County were, in legal phrase, "tenants by courtesy" of the aborigines), and of a certain important event known as the Burning of Buffalo. Chautauqua in the sixteenth century knew something of the courtly manners and brilliant costumes of the French grandees, and in 1749, when Louis XV. sat on the throne of France, authentic history tells us that an expedition, under command of le Capitaine De Celeron,

left Detroit to proceed east of the Alleghanies, and take formal possession in the name of the king. Making their perilous voyage in safety over the Great Lakes, they landed on the shores of Lake Erie at a point seven miles from the head of Chautauqua. Climbing upward through the thick forest, they at length attained an elevation of a thousand feet, from which the two lakes were visible—Erie sending its waters into the Gulf of St. Lawrence, and Chautauqua finding an outlet through various water-courses into the Gulf of Mexico. Though but seven miles from the former, the latter lies 725 feet above it. Descending the southern slope of the "divide," the adventurous Frenchmen embarked on the clear waters of Chautauqua, and following its tortuous outlet, overhung with tall forest trees, they at length reached the Ohio, *La Belle Rivière*, burying at important points on their voyage leaden plates upon which were engraved the arms of the King of France. Later on, in 1753, a force of French, led by Du Quesne, built a portage road from Lake Erie to Chautauqua, fortifying its termini, intending to use this route in passing from the Great Lakes to the Alleghany and Ohio. It was to prevent their operations in this vicinity that

Washington, then but twenty-two years of age, was dispatched to Northwestern Pennsylvania by Governor Dinwiddie, of Virginia, in 1752. In 1782 three hundred British regulars and five hundred Indian allies built a flotilla, and actually embarked upon Chautauqua Lake, intending to capture Fort Pitt, now the growing metropolis of Western Pennsylvania. Dis-

other appliances for the profitable study and understanding of the Bible, Dr. Vincent had suggested a model of Palestine in earth and rock, over which men could walk, and from which they could learn more of the topography of the Holy Land in an hour's study than by the use of any other means. Rev. W. W. Wythe, M. D., a minister with the mind of a scientist, a



MODEL OF JERUSALEM—THE MOUNT OF OLIVES.

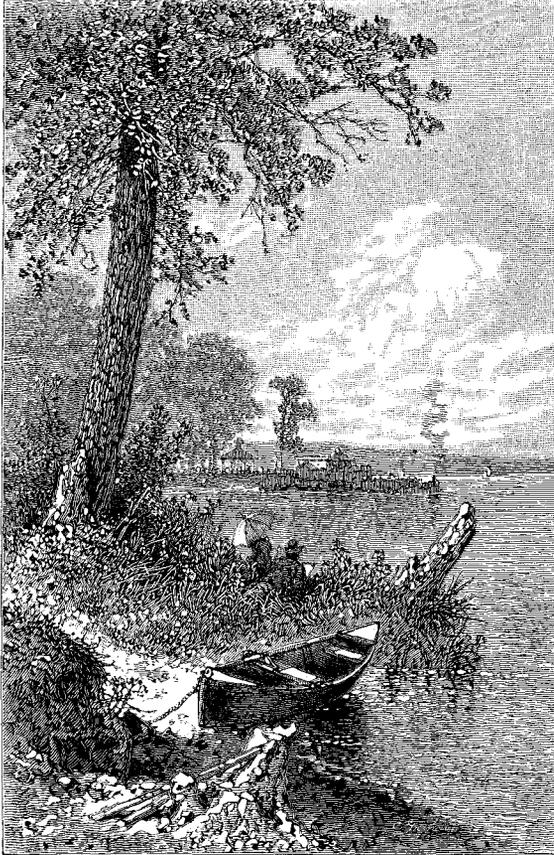
couraging rumors of the strength of the post caused, however, the abandonment of the expedition.

When Dr. Vincent, in 1872, visited the Chautauqua region, it already had something of a name as a healthful and attractive resort for summer tourists, and a number of hotels were located on its shores. Thoroughly satisfied with the location for his proposed Assembly, the arrangements were completed, and in July, 1874, the meetings were inaugurated at Fair Point. Lasting through two weeks, they were successful beyond anticipation. The programme, containing the names of many eminent speakers and writers, attracted people who entered heartily into the work, and the novel movement created a furor in the vicinity. Encouraged by the result of the first meeting, the National Sunday-school Association acquired by purchase the eighty acres comprising Fair Point, and at once set on foot many improvements. Among

careful investigator of natural laws, took charge of the working out of this idea, and the result was Palestine Park, which forms one of the peculiar attractions of Fair Point. This was supplemented by a large model of Jerusalem, a model of the Jewish tabernacle one-fifth the size of the original, a model of an Oriental house, and a sectional model of the Great Pyramid of Cheops. By means of this collection of models, and with the aid of stereoscopic views of scenes in the Holy Land thrown in a magnified form on an immense screen at night, the student of Bible history is enabled to secure a more vivid comprehension of Eastern life than is attainable without making a transatlantic voyage to the Orient itself. To still further increase the facilities for a thorough understanding of the life depicted in the Bible, competent persons who have lived in Palestine have been present at each Assembly with Oriental costumes, and some of the most enter-

taining and instructive evenings of the Assembly have been those devoted to lectures on the manners and customs of Bible lands, illustrated by *tableaux vivants* representing scenes in the daily life of dwellers on what Christianity calls holy ground.

sembly merely, as will be seen, gradually and naturally developed into a "school." It hardly merits the name some have given it of a "summer university," but it has the features of a school. The author of the first of a series of "Chautauqua Text-Books" says: "Our Chautau-



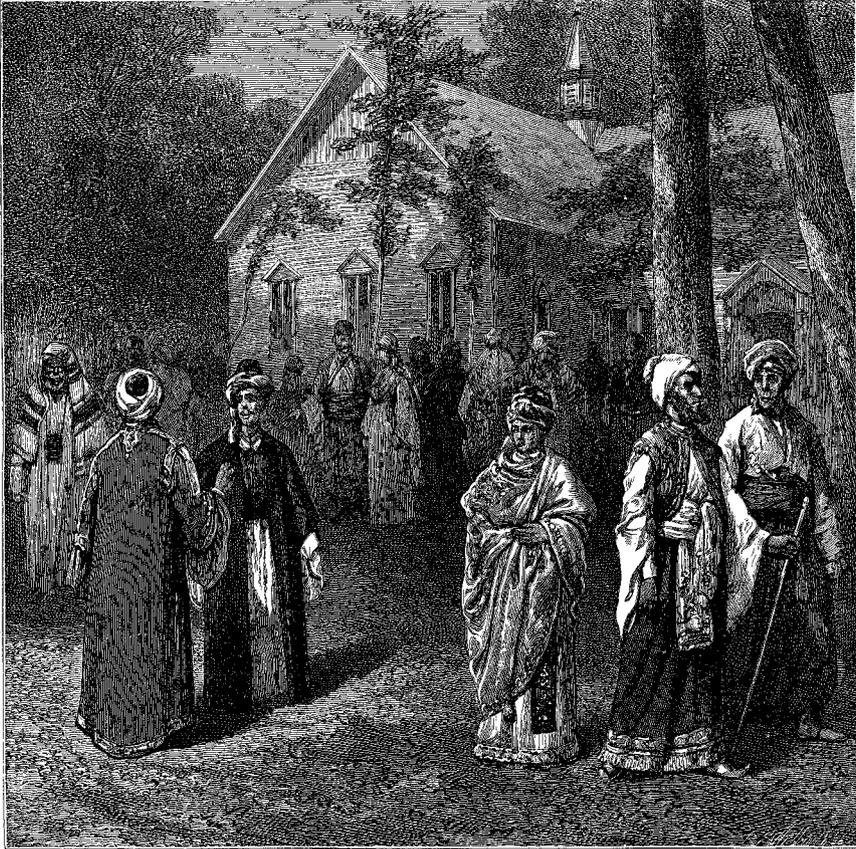
THE LANDING AT FAIR POINT, CHAUTAUQUA LAKE.

The Assembly in its second year was in all respects fully as successful as its enthusiastic projector had desired. On the day of a visit by President Grant more than 20,000 persons were present, and the average daily attendance was not far from 6000. In 1877 the meetings comprised a Church congress, reform council, and a scientific congress. The succeeding year demonstrated an increase of earnestness on the part of those who were drawn to the gathering, and the attendance surpassed that of 1877.

What was begun as a Sunday-school As-

sembly school aims to be, in its humble way, a school for the people; a school, not a university; a school for those who, conscious of their need, earnestly desire the highest culture possible for them. It seeks to give general views of the value of knowledge, to promote mental discipline.....The Chautauqua school is not a substitute for the grammar school, the high school, the seminary, nor the college. It is a 'school of specialties.'

The men who have been chosen to give instruction in the four departments of this school—the Ecclesiastic, Philanthrop-



ORIENTAL GROUP IN PALESTINE PARK.

ic, Biblical and Sunday-school, and Scientific—have been representative men of all denominations eminent in the pulpit and on the platform. Among the most popular lecturers at Fair Point, in widely diverse fields, are Rev. Joseph Cook and Dr. John Lord, the former speaking on metaphysical science, the latter on the great masters of English literature. In the department of Reform, or Philanthropy, the leaders of the various movements for ameliorating the condition of society have treated of their respective causes; and Gough, Francis Murphy, Anthony Comstock, and others have faced Chautauqua audiences. The department of Biblical Instruction has been in the hands of those trained for the work—Bible students, learned Orientalists, and experienced teachers. The course of study in this direction is carefully mapped out, and is as comprehensive and thorough as

is possible in the limited time of the annual gatherings. Daily lectures and explanations, aided by the study of textbooks and models, prepare those who are seeking special training as Sunday-school instructors for the final written examinations at the end of the course. These tests, which are conducted very much after the manner of college examinations, result each year in the granting of some hundreds of Chautauqua Normal Class Diplomas to graduates.

In the department of Physical Science, lectures more or less popular in form are given each year on astronomy, chemistry, and physics, illustrated as far as possible by the use of apparatus and instruments. A series of addresses given in two succeeding years by Professor R. Ogden Doremus, of New York, and accompanied by numerous striking experiments on a large scale, was remarkably successful. A class



JOURNALISM IN THE WOODS.

in microscopy has also proved more than an experiment; indeed, at its organization the class was so large that it had to be divided, and three instructors were required to take charge of the sections, giving information and direction regarding the use of the collection of fine microscopes placed at the disposal of the Assembly. A course of somewhat abstruse lectures on the solar magnitudes, by Professor Burr, of Amherst, afforded another proof of the popular desire to obtain information when presented in an attractive form.

It is not claimed that the lectures and instruction of the Assembly are thorough or exhaustive. It is freely admitted that the work done there, while it is not superficial, goes but a little way, and its main object is to give only the impetus and direction to individual investigation. The effort during the meetings is to give a "twist" toward learning and culture to minds which would not be apt to receive that learning under ordinary circumstances. It is the aim of the Assembly to afford this information and this intellectual stimulus in the interest of evangelical religion and Biblical truth—to study nature and the God of nature at the same time.

Combined with the above objects is that of rational recreation—the re-creation that is so urgently needed in this busy age, when men literally wear out before they have lived half their years. The theory is that the highest rest and recreation is not found in idleness, but in the exercise of unused powers of body and mind. At Saratoga, Newport, and Long Branch the social dissipations of the city "season" are continued, and business and professional men are followed thither by the cares and duties of their home life. At Chautauqua a new set of interests is excited; the mind, wearied by business, is turned into new channels of thought; early hours, simple and strengthening food, and pure air build up the enervated body, and the result of a few weeks' sojourn is apparent in the zest and freshness, the mental vigor and bodily health, which are brought again to the ordinary avocations of life's dull round.

"Chautauqua," as the Post-office Department has recently designated Fair Point, has now grown to a village of some five hundred summer cottages, scattered over the hundred acres of wooded ground forming the Assembly's property, and hemmed in on two sides by the waters of the lake. These cottages have in a great

measure departed from their primitive simplicity, and many of them, taking the form of villas and Swiss chalets, are models of taste and beauty. During the continuance of the meetings these cottages are filled with guests, and the remainder of the inhabitants of the “summer city” find homes in the hotels, or go back to the customs of Bible times and “dwell in tents.” Shops for the sale of every thing needful are plenty, and the milk-man, ice-man, and newsboy make their morning rounds. The government has provided excellent postal facilities, and the telegraph gives instant communication with the outside world. A regular police patrol is constantly on duty, and a sanitary force looks after the cleanliness of the grounds, so necessary to preserve the health of the large body of persons collected together. At night the grounds have hitherto been lighted with ordinary street lamps, and the immense auditorium by means of the lime-light, but hereafter the newly invented electric light will be used for purposes of general illumination.

One of the features of the Assembly is its morning newspaper, the *Assembly Daily Herald*, a quarto about the size of the New York *Tribune*, which is printed on the grounds, and requires in its preparation a corps of fifteen editors, reporters, and stenographers. A specialty of the paper is its reproduction *in extenso* of all the lectures and addresses delivered during the meeting. Editing a morning paper in the woods is a novel experience to a journalist, and there seems something almost absurd in hurrying through the proofs for a first edition while the rustling of the wind in the tree-tops and the beating of the waves on the beach are the only sounds that come to divert the attention of the night force.

From the waking signal, given by a musical peal of bells located on the extremity of the Point, until the Chautauqua bells ring out over the lake at night, the day at Fair Point is a busy one. The perusal of the following actual programme of a Chautauqua day will convey some idea of the manner in which time is utilized. Of course no person is expected to take part in all the exercises set down, but it will be readily admitted that opportunity is given for a considerable diversity of taste. The programme below was selected at random, and presents the ordinary exercises of an Assembly day:

ELEVENTH DAY—ASSEMBLY OF 1877—FOURTEENTH AUGUST.

- 6 A.M.—Morning bells.
- 6.40 A.M.—Morning prayers.
- 7 A.M.—Breakfast.
- 11 A.M.—Lecture by Rev. Joseph Cook on “New England Skepticism.”
- 2 P.M.—Pantomimic Lecture by Professor S. L. Green, of Belleville, Ontario (deaf-mute).
- 4 P.M.—Fourth Normal Class Conductors’ Meeting.—Hebrew. Dr. Vail.
- 5 P.M.—Primary Class Papers, No. 6, by Mrs. G. R. Alden (“Pansy”)—“Simple Blackboarding.”
- 7 P.M.—Fourth Even-tide Conference. Rev. B. T. Vincent.
- 8 P.M.—Concert by the Apollo Club of New York.
- 10 P.M.—Night bells.

The Chautauqua meeting of 1879 opens on the 17th of July, and closes on the 23d of August. A “school of languages,” according to Professor Sauver’s “natural method,” will be held, lasting about five weeks. German, French, Latin, and Greek will be taught by the “natural method,” and classes will also be formed in Hebrew, New Testament Greek, and Anglo-Saxon. Professor Timayenis, one of Sauver’s most successful instructors, will have charge of the Greek classes. A “Teachers’ Retreat,” for the benefit of secular instructors, will be held from July 17 to August 2. Hon. John W. Dickinson, the distinguished secretary of the Massachusetts Board of Education, will be one of the instructors in this department. A series of *conversazioni* will be held on great instructional principles, methods, and individual achievements.

The Sunday-school Assembly will continue from August 2d to the 23d. Among the special features of the year will be a “series of home conferences” on health, ventilation, cooking, and kindred subjects. Miss Parloa, of Boston, has been engaged to contribute to this feature a series of lectures on cooking, with practical illustrations.

Before dismissing the Chautauqua meetings from consideration, and taking up what seems to us a more important branch of the Chautauqua plan, it should be remarked that the Assembly has a literature of its own, comprising text-books, lesson papers, etc., which are in use in all parts of the country. It has also given rise to similar local assemblies, which are being profitably conducted, notably the one held in the valley of the Yosemite, also under the supervision of Dr. Vincent.

By far the most valuable fruit of the Chautauqua plan, at least in an educational sense, will come from the Chautauqua Literary and Scientific Circle. This was the natural outgrowth of the Assembly; but it had its origin as far back as 1856 in an attempt made by Dr. Vincent in Newark, New Jersey, to establish a course of home study and reading for young ministers who had lacked early advantages. Several meetings were held in furtherance of the project, but it was finally abandoned for the time. In August, 1878, Dr. Vincent felt that the time had arrived for the resumption of the plan on a more extended scale. His travel and experience had convinced him that there were hundreds of men and women in all the ranks of life who had from various causes failed to secure the benefits of a liberal education, but who were anxious for knowledge, and would gladly pursue a course of home study if in some manner their investigation could be placed under judicious guidance. They were conscious of their needs, and willing to make the necessary individual effort, but they lacked a knowledge of the right means and direction of their labors. It was to meet this want that the C. L. S. C. was organized. The plan, in brief, embraces the following features: first, it has a prescribed curriculum covering four years; second, its aim is to give the college student's outlook; third, it covers in special courses the entire range of study in art, science, literature, and history (the general and initial four years' course may be thought circumscribed or superficial, but this only prepares the way for exceedingly thorough special courses afterward); fourth, it is based upon religious truth, and embraces Biblical studies from an evangelical stand-point; fifth, the course of study is carefully prepared by expert and practical scholars—college professors, scientific students, and teachers of experience; sixth, a series of examinations is held by means of printed questions sent each member of the class (the first list of questions is before us, and appears to be devised with exceeding skill; any one who answers a reasonable percentage of the inquiries must have pursued the course faithfully, as no system of "cramming" would make it possible to meet the test successfully); seventh, a diploma will be given to all who complete the four years' course (to this diploma will from time

to time be added seals for the "special courses" completed, and it may in time become valuable from the number of special seals attached to it, each of which, issued by the professor in charge, shall certify to really hard and faithful labor); eighth, each member is kept in constant communication with the president by reports and by printed circulars containing suggestions and items of interest in connection with the course of study (this plan keeps alive the interest of the members, and affords a constant stimulus to faithful study).

The register for membership was opened on the 10th of August, and by the 20th of November—when entries for the first class were closed—contained over eight thousand names. From the reports received it is known that about that number are actually engaged in the prosecution of the prescribed course of study at the present time. When it is borne in mind that the effort is entirely voluntary, that the text-books for the year cost the members about five dollars, and that on an average forty minutes must be devoted to the course each week-day for nine months, the result will be admitted to be exceedingly gratifying and significant.

The prescribed course of study for the first year is a tentative one, and is arranged as follows: 1. English History and Literature. 2. Biblical History and Literature. 3. Greek History and Literature. 4. Astronomy: Science of Every-day Life. The text-books required are:

Chautauqua Text-Book, No. 4. (English History.) By Dr. J. H. Vincent.

A Short History of the English People. By J. R. Green.

Primer of English Literature. By Rev. Stopford Brooke, M.A.

Outlines of Bible History. By Dr. J. F. Hurst.

The Word of God Opened. By Dr. B. K. Pierce.

Chautauqua Text-Book, No. 2. (Studies of the Stars.) By Dr. H. W. Warren.

Fourteen Weeks in Human Physiology. By Dr. J. Dorman Steele.

Old Greek Life. By J. P. Mahaffey.

Old Tales Retold from Grecian Mythology. By Augusta Larned.

Memorial Days. A Series of Chautauqua Readings. Extracts from Shakespeare, Milton, Addison, and Bryant.

Chautauqua Text-Book, No. 5. (Greek History.) By Dr. J. H. Vincent.



AN AVENUE, FAIR POINT.

Chautauqua Text-Book, No. 6. (Greek Literature.) By Dr. A. D. Vail.

A Book on Astronomy. By Dr. H. W. Warren.

In addition to these works a supplemental course to the studies of the first year is recommended, comprising mainly such books as are usually considered advantageous to be read in connection with the prescribed studies of a regular college course.

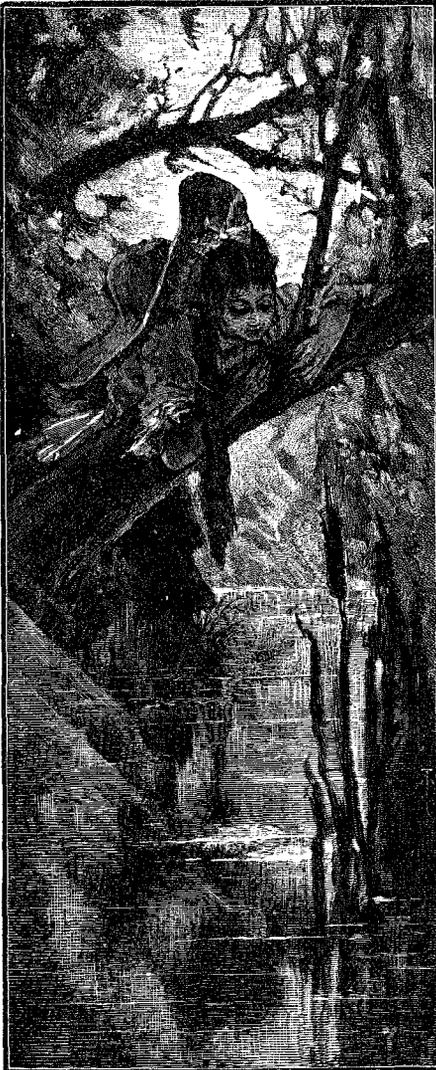
Judged by the results already achieved, great permanent good will result from this plan for gathering up the fragments of time, the spare hours that have been wasted, and turning them to purposes of usefulness. It meets the wants of those to whom the doors of knowledge and culture have hitherto been locked and barred; it brings pleasurable occupation to those whose leisure hours have hung heavy on their hands; it lightens labor, brightens life, and develops power. In one of the

reports sent in a month or two since to the president, the man who signed it explained that he could not state the number of hours he had given to the course, for he was a night-watchman, and had done his reading by the light of street lamps between his rounds. A lady in a Western city called on a poor woman who was suffering from a painful disease of the eyes, and was almost blind. Finding on the table a Green's *History of England*, she opened it, and found many of the pages perforated by pin marks, and in some places pins inserted in the margin opposite particular passages. In her surprise she asked the woman the cause. "I commenced the Chautauqua course," said she, "before my eyes failed me, and I can not give it up now. My husband and my boy read to me, and when they come to any thing I can't readily understand, I tell them to put a pin in there. When they are gone, and I am alone, I

take the book and feel the pages until I come to a pin, and I lift the bandage from my eyes, glance at the difficult passage, and then think it over until it is clear in my mind." Her visitor found, also, that the woman was so poor that she could ill afford the money for the books of the course; but by having her son thread a number of needles for her each day before going to school, she had been able to do all the family sewing, and thus had saved from her husband's scanty earnings enough to buy the books she needed.

Similar instances could be multiplied,

if necessary, to show the influence of this course on lives which have been hemmed in by adverse circumstances, and from which the light and influence of culture have been shut out. The eight thousand student members of the circle are scattered through all the States and Territories of the Union, and many are found in the Dominion of Canada. Nearly two hundred local circles have been formed of members of the parent circle living in the same cities or towns, and meetings are held for reviews and lectures on the subjects of study.



LITTLE BARBARA.

PRETTY Barbara, ripe and red,
With sweet small mouth, like the bees abed,
And full of nectar and honey-dew;
So pretty a thing, I dare not swear
To the art of the ribbon that ties her hair,
Or the buckle that binds her shoe;
So like her each trinket she has to wear,
It seems just as if it grew,
Like a rose in its petals and pollen dust,
That wears its beauty because it must,
And something like Barbara, too.

As she dips her small tin bucket in
The little fountain of woven glass,
Like webs that the spiders weave and spin
To hang on the shining blades of grass,
A face as bright and happy as hers,
In the nets of the silken gossamers,
Looks out of the water's smooth eclipse,
As if it was happy to hold within it
The soft verbena red of her lips,
And kiss and caress her just for a minute,
In the arms of the dimples, smooth and still,
Ere it goes and soberly turns the mill.

For life to her in the honey-dew
Is nothing yet but the way-side spring,
Between the upper and under blue,
That makes a fiction of every thing,
As perfectly like as if it grew;
And she is too happy to see within it
The shape of her small sweet self a minute,
From the bow in the hair to the tie of her shoe,
To know that the marvellous shadows mean
The simple inner beauty that shows
But now in the color of a rose,
And now like the water's smooth eclipse,
In hearts that hold her picture still,
As we go and soberly turn the mill.