

Christian Culture

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Editorial.

WHEN you have read CHRISTIAN CULTURE please show it to such of your friends and acquaintances as you think might be interested in it. If you can speak a good word for it, do so. Ask them to subscribe for it. We are authorized by the publisher to offer you the following inducement: For four new subscribers whose names and dollars you send in, he will send you CHRISTIAN CULTURE free for one year. This liberal offer holds good, however, only until July 12th of this year. Act on it at once.

Of all pitiable creatures the man who has no higher aspiration than to become rich, no loftier aim than to make money, is the most to be pitied. The best in life is unknown to him. His sympathies are narrow. His hopes sordid. He can feel no interest and have no part in any of the upward and forward movements of the race. He is a self-exiled outcast from the larger, better world of the True, the Good, and the Beautiful.

WHY do people nearly always want to go to some far away place to spend their vacation? The only rational explanation is that every one feels the need of getting into quite different surroundings, among different people, scenes and occupations, from those amidst which he lives and works every day. And in order to accomplish this the instinctive inclination is to flee away as far as possible. The fact, however, is that this instinct is mistaken. You can get into new surroundings and associations, and have all the benefit and enjoyment you can take in, without going outside your own State. You may flee to the uttermost ends of the earth, and not find a better place where to spend your vacation, and certainly none cheaper, than at Mt. Gretna, between July 11 and 29.

THE Pennsylvania Chautauqua offers a splendid opportunity to some of the wealthy public-spirited citizens of our State to immortalize themselves, and become enrolled on the growing list of the world's philanthropists and benefactors, by giving the institution a generous endowment, and so greatly enlarging its usefulness and influence in the field of popular education; or even by merely endowing some one of its departments; or by erecting for it, and equipping, one or the other of its lecture halls in a permanent form. A few thousand dollars could not be more wisely spent than, *e. g.*, in building and equipping our Hall of Science, so that Prof. Schiedt, the Dean of that Department, might at once be able to carry on the work there in the thorough manner and on the large scale he has in contemplation. A comparatively small sum would enable him to develop a summer school of natural science second to none in the country in efficiency. Who will do this good deed and become a benefactor not only of the present but of future generations?

We regret exceedingly the retrograde tendency towards narrow sectarianism manifested in some Christian denominations in their attitude over against the undenominational young people's associations that have in recent years come into being, and have done so much good in the churches and the world. We regard one of the chief excellences of the Y. M. C. A., the Society of Christian Endeavor, and the Order of King's Daughters and Sons, to be their undenominational character, and the impetus they have given to undenominational fellowship. We hail every movement that shall aid Christians to put their Christianity first and their denomination next, that shall keep them so busy and interested in work purely and wholly for Christ as to make them forget sectarian interests and considerations. We, therefore, deplore all attempts to counteract or weaken the work of these organizations by organizing others on strictly denominational lines, filled with the denominational spirit, and engaged in solely and narrowly denominational work. It looks like sectarian jealousy, not to say bigotry. It is going backward instead of forward in the grand movement of the age towards the final fulfillment of the Master's prayer, "that they all may be one . . . even as we are one."

QUALITY NOT QUANTITY.

There is something imposing in largeness, bulk, quantity. So much so that we are often imposed upon by it. This is true just in proportion to our own littleness. The smaller we are the more impressive does mere size seem to us—not only physically, but especially mentally.

It is a mark of the imperfect development of our American civilization and culture that it still admires size more than almost anything else, and makes largeness the chief aim of its energies, the most common standard of excellence. As a rule, we prefer quantity to quality, and though the phrase "quality rather than quantity" is sometimes heard, it is usually in a jocular tone; we laugh at the idea; it is a good joke to profess that we care more for quality in anything than for quantity.

The effects of the crudeness of taste and judgment are seen on every hand, and are at the root of many public and private evils. They are painfully marked in much of our architecture. They have given ground for the oft-told tales of the man who buys his library by the square foot, and his pictures by the yard. They have been a chief incentive to sectarianism and proselyting zeal in our churches, where too often work for denominational interest, and for increase in membership, has been substituted for simple work for Christ and the good of humanity; nay, has even been allowed to work directly against the latter. But per-

haps most harmful of all has been the effect on the cause of education and the progress of true scholarship. In choosing a school to which to send our sons and daughters, that which too frequently determines our choice is not the quality of the work that is done, its thoroughness, its purely educational excellence, but the large number of its students, the bigness of its buildings, the size of its endowment, the number of its departments, its professors, the volumes in its library, and so on. Consequently, in the struggle for patronage our various institutions have been almost forced into a competition for size, extensiveness of buildings and furnishings, rather than into a noble rivalry for excellence and thoroughness of work.

Now it appears to us that just here lies open a grand opportunity for our smaller institutions of learning. Why keep on fostering a delusive ambition, and hope some day to be as big as the biggest, to have as fine buildings and as varied and comprehensive a curriculum? Why not rather determine to make your particular institution the best of its kind in the country? Accept your limitations as to size and variety and mere outer equipment, and remembering the homely truth that "Mark Hopkins in a log cabin is a university," strive after thoroughness, excellence, absolutely the best, within your chosen sphere. Already there are signs of a reaction against the craze for bigness. We are outgrowing it. The time is rapidly coming when "quality not quantity" will be the accepted standard in education as in all other things. Make excellence of work your distinctive characteristic. Base and build up your reputation on that. You can never have one of the largest, but you can have one of the best schools of its kind in the world. Try to become famous for thoroughness, for the high standard of scholarship you maintain. Aim for nothing else. Profess nothing else. Strive for that and only that. It is within the reach and power of even the smallest institution now to make for itself an enviable reputation in this respect. It will be harder to do ten years from now.

We repeat our conviction that just here is a grand opportunity waiting for some one wise and energetic enough to make use of it, for his own good and the good of the cause.

THE WORKINGMEN AND SUNDAY CLOSING AT THE WORLD'S FAIR.

It has been said that the worst foe to Ireland's cause is Ireland. To the same degree and in the same sense is it true that the worst foe of the laboring-man's cause is the laboring man himself. If history teaches any one thing with absolute clearness, it is that from the beginning Christianity has been labor's

truest, firmest friend. Whatever improvement there has been in the laboring man's condition in the last hundred or thousand years, has been effected through the teaching and influence of Christianity. And today labor's cause has nowhere more earnest, disinterested and effective advocates, than among the Christian ministry. Yet, in face of all this, the attitude of many of the most prominent labor organizations, is persistently and obtrusively inimical, and often insulting, to the Christian church and ministry. With a strange disregard of the claims of justice, gratitude and self-interest alike, they do what they can to obstruct and render nugatory the efforts of the latter in labor's behalf. We do not believe that this is the attitude of the great majority of laboring men personally; but, unfortunately, the majority allow themselves to be misrepresented by a comparatively few self-constituted leaders, who in many cases are nothing but self-seeking demagogues, shrewd and bold enough to make them influential, and ignorant and bad enough to make their influence wholly injurious.

It is to such influence alone, we feel sure, and not to the sober sense of the majority of the real laboring-men themselves, that must be attributed the inconsistency and short-sighted policy of the American Federation of Labor, in opposing the closing of the World's Fair on Sundays.

If the Fair should be kept open on Sundays, it would be the most serious blow directly at the interests of the American workingman ever experienced in this country. We say this unqualifiedly. For the moral effect of it would be so to encourage and strengthen the anti-Sabbath sentiment everywhere, as very likely to result in a general abolition of the American, that is, the Christian Sunday, and the substitution therefore, of the unchristian, so-called continental, Sunday. And that would mean the carrying on of nearly every manufactory, trade and business on Sunday as on every other day; that is, seven days of work every week right along for the laboring man, instead of six days as now; taking away from him and his family the one day of physical and mental rest, to which, as much as to any other one means, the American laborer owes that dignity, self respect and general superiority over his European fellows, which now distinguishes him so markedly from the Italian, French and German workingman. It would in a few generations degrade him to their intellectual, moral and social level. It would be the worst thing that ever happened to the cause of labor in this country.

We repeat, therefore, that we do not believe that it is the real sense of the great body of workingmen that favors such a movement. They are logical enough, moreover, to see the gross inconsistency thereof, which has been clearly and forcibly pointed out by one of them in *The Labor Leader*, who pertinently

asks: "Is the workingman going to place himself on record as a fool? Will he grow eloquent in his council chambers upon justice to all and a reduction in the hours of labor, and then deliberately stand opposed to allowing justice and shorter hours to his fellow wage-workers upon the Exposition grounds?"

"Surely our intelligent working man is not going to make of himself a modern illustration of the befuddled Dogberry who would be 'writ down an ass' for the ridicule and amusement of the world!"

We sincerely hope this sensible writer's admonition will be heeded, which we herewith heartily reiterate and make our own: "Let us, brother workingmen, think well about this matter before placing ourselves upon record as opposed to the Sunday closing movement."

CHAUTAUQUA WORK THROUGH THE YEAR.

It is by no means to be supposed that the only, or even the chief, work of the Pennsylvania Chautauqua will be that done at its summer assembly. It expects to carry on its educational work throughout the entire year. The Chancellor and Executive Committee are now arranging for the formation of classes for home study, under the guidance of their various instructors, in such a way as to continue systematically and consecutively the studies commenced in the various Departments of Instruction at Mt. Gretna. It is the purpose to outline courses of study in Biblical Science, Natural History and Science, Art and Music, Literature and Languages, and other branches of learning. This private or class study is to be supplemented, whenever possible, by lectures through the winter before the groups or circles of students in any community. There will probably be quarterly examinations in each branch, and an annual examination and review during the summer assembly. At the end of four years, having passed all these examinations satisfactorily, the student will have covered the ground usually traversed in a college course in that one branch, as *e. g.*, in Literature, or Botany, or Music, or any of the languages, and will then receive a certificate to that effect. He will have to have earned certificates in no less than, say, four branches of study, before he will be entitled to a general Chautauqua diploma or degree.

We mention the above only in illustration, as it were, of the Chautauqua's purpose, not as an outline of the actual plan. None of the details have as yet been worked out. But some such general plan is in contemplation. It is expected that it will be completed and ready for announcement at the summer assembly in July, as also to have the various courses of study, for the first year at least, printed and at the disposal of the students who may wish to take them up.

We mention the matter here only because numerous inquiries have been received on the subject, and there seems to be a very general desire to commence, or rather continue the work immediately after the summer assembly. We believe there is a wide-spread interest in this kind of work, and can assure all prospective students that no pains will be spared to make the Pennsylvania Chautauqua Courses of Home Study as comprehensive and interesting as thoroughness and allegiance to the highest educational standards will permit.

THE SUMMER VACATION.

A vacation in midsummer used to be considered a luxury to be indulged in by only a favored few. It was considered as one of their extravagances. To cease from one's regular daily work for weeks, or even only for a few days, by the great mass of people, by the general popular sentiment, was regarded as utterly impracticable, if not impossible. It would disorganize our whole industrial system and revolutionize our entire social organism. It could not be done.

It has been done; and it has so far revolutionized our industrial and social system as to make the summer vacation an element in it that cannot be ignored, that must be taken into account in all business and domestic arrangements, plans and calculations, just as much as the weekly day of rest is taken into account. There are few factories whose "hands" do not get some kind of a vacation in summer; few mercantile establishments which do not give their employees at least one week "off;" no schools that do not have from four to twelve weeks "summer holidays;" and only a few benighted backwoods churches that do not give their pastor a season of summer rest and recreation. In all spheres it has been shown to be the most profitable thing. It "pays" to give and take a summer vacation; pays in the improvement of physical health and mental freshness and vigor, the increased willingness and ability to do more and better work after vacation, all through the rest of the year.

From a moral point of view, vacation must be regarded as one of the duties of man at this stage of our social development. Life has become so intense, its relations so many and complex, and its activities so absorbing, that without some considerable period of nervous relaxation, and bodily and mental recuperation, man would become so one-sidedly developed as to have his many-sided human nature crippled and deformed. He has no right to permit this. It is his duty to his human nature to take or make opportunities not only to take the strain off his overtaxed powers, but also actively to develop those other sides of his nature which otherwise would die of atrophy. No

man, or woman, has any right to cultivate exclusively those sides of his nature which are brought into play in his relations with men. There is another side, another set of faculties' sentiments, emotions, which hardly ever are aroused in those relations, but which are fully as essential to a symmetrical character; for example, those brought into exercise in our relations with inanimate nature, or rather with the Power back of nature. It is our duty to cultivate these, to commune with nature in all her various moods, to learn to think her flower-thoughts, understand her bird and insect language, her leafy whisperings and gurgling liquid laughter.

"Nay, I think

Merely to bask and ripen is sometimes
The student's wiser business: the brain
That forages all climes to line its cells,
Ranging both worlds on slightest wings of wish,
Will not distil the juices it has sucked
To the sweet substance of pellucid thought,
Except for him who hath the secret learned
To mix his blood with sunshine, and to take
The winds into his pulses."

That a man does not feel the need of a vacation, as we sometimes hear persons declare, is no excuse for him to neglect the duty of vacation. The not feeling his need is one of the surest signs of the existence of that need. Already part of his nature is becoming dulled, atrophied. Let him hasten if he would preserve the integrity and symmetry of his being. As says a recent writer very truly: "A life can be so limited as to be unconscious of its own limitation; but such a life knows joy only as a thing for other lives. When a man stands in the presence of a mountain, or looks over the sweeping prairie, or from the shore looks on the boundless sea, and finds that his heart does not respond to the majesty of the God before him, nor his head acknowledge it, then he must know that his birthright has been sold for the mess of pottage that has tempted man through all ages. A king among men is he who has kept alive his whole nature; not he who has sacrificed on the altar of gain all the forces of a life in which is the power of divinity."

A blessed institution is the summer vacation. But like all blessings it can be so misused as to become worse than useless. And this is done almost as often as not; not wilfully, but from ignorance. Men do not always know how to spend their vacation. For them, as well as for those who do know how, such a summer assembly as that of the Pennsylvania Chautauqua at Mt. Gretna, will be a boon indeed. For here are the means and opportunity, the incentive and the wise guidance to the cultivation in due proportion of every power of body, soul and spirit. In the midst of the most beautiful and inspiring natural scenery, in the restful quiet of the grand old forest,

"When my soul all day hath drunken the soul of the oak,
And my heart is at ease from men, and the wearisome
sound of the stroke

Of the scythe of time and the trowel of trade is low,"

there is offered the advantage of refined associations, instructive entertainments, freedom from all the irksome restraints of conventionality, and all that fosters the higher nature of man and conduces to true Christian culture in the largest sense of the term. There if anywhere can be realized the ideal of the summer vacation.

WHAT ARE AMERICANS DOING IN ART?

BY THE VICE-PRESIDENT OF THE NATIONAL ACADEMY
OF DESIGN.

This question arises naturally from the one so often asked and more or less satisfactorily answered: "What are we doing for art?" It is not easy to give a definite reply to the first question without considering them both together. We may, without prejudice, date back the present revival of art interest in this country to the Philadelphia Exhibition of 1876. First, the extensive and important collection of representative works of art from all countries had a wonderful influence on the public no less than on the artists; secondly, about that time an unusual number of young painters and sculptors returned home after years of study abroad, and established schools and societies, and initiated a movement in art which has since become widespread and popular. At that period there were but two or three art schools of any importance in the country. Even Boston, large as it was, gave no better advantages to an art student than those afforded by the Lowell Institute, where a model was posed one evening in the week for young artists to draw from without instruction. A course of study abroad was open only to those who had private means of their own, or who could rely on the assistance of friends. Europe was, as it is now, the Mecca of young artists, but in the majority of cases the aspirant for European training was obliged to spend the most impressionable years of his life in earning sufficient money to enable him to pass a certain time in the French or German art schools. We doubtless owe to the difficulties of early training much of the impulse which has urged our artists to persist in the effort to establish art schools; but, on the other hand, who shall number the geniuses whose lamps have flickered and gone out in the atmosphere of what Mr. Howells calls "belated puritanism," hostile to art, hostile to sentiment, hostile to all imaginative production?

In the consideration of the status of our art we must recognize first the popular impression that our best artists are disloyal to American art because they do not draw their inspiration from motives to be found within our political boundaries. There is a species of patriotic glamour which invests the phrase "American art" with an importance and with possibilities which surely do not exist in this cosmopolitan age. It is a favorite theory with those who make art a study without practicing it that an American artist should treat American subjects. They forget that the majority of European artists who have made fame

and fortune have sought their subjects outside the bounds of their own nationalities. They ignore the fact that the true elements of art which make it characteristic of a people, and therefore a national art, are found, not in the subject, but in the mind of the artist himself. Also, we have to take note of the growing confidence in the powers of our temporarily expatriated artists, and in the belief that, if these same men would pursue their profession at home, their artistic impulses would remain as keen and their enthusiasm continue without a check. The success of our artists in the exhibitions abroad appears to prove that, if we can successfully compete with foreign artists in their own field, we can retransplant these young trees into our own soil and confidently expect them to grow into sturdy oaks and elms. Experience, however, shows us that the contrary is most often the case. It is a discouraging fact that few of those whose names have been prominent among the promising young artists abroad have kept up the high standard of excellence, much less have continued to make progress, after a short season at home. What is the nature of the blight that attacks them, and is there any antidote for this insidious poison that destroys the germs of progress?

To answer these questions we must eliminate from this complex situation all elements of patriotism, and look upon our artists as forming a notable portion of the great body of men who are to-day wooing the fickle goddess the world over. We may well be gratified with our position in modern art, it is true, but we must confess that we are as yet in the second stage of artistic growth. It is beyond dispute that individuality marks the highest point of development in art, and is notably present only when there is a high standard of technical excellence. The artist who is so far a master of his material that, in being able to forget the mechanical operations of execution, he is best prepared to work out his own individuality, is the result of a succession of steps in art education, a result not accomplished by short methods nor without great personal sacrifice and persistent effort. Primitive art, on the other hand, however much it may be the embodiment of distinctly artistic ideas, is never so free from traditions and limitations of methods that the individual stands out in distinguished preëminence. There is no royal road to good art. The intermediate stages between the crude first attempts and the finished productions are necessarily devoted to the study of means and methods, to the drudgery and mechanics of the profession. These stages are marked, in general terms, by the temporary bewilderment of the artist, and by the apparent annihilation of the highest qualities of the artistic impulse.

This system of growth is true of the community as it is of the individual. When, after the Philadelphia Exhibition, we began to see art schools springing up all over the country, and art museums rising on foundations laid out with regard to the possibilities of the future, we hailed this new spirit, and welcomed this contagious enthusiasm for art as a sure promise of the speedy development of a large and well-equipped body of artists, whose importance in the world of art would be commensurate with our national rank in the world of modern science and commerce. Fifteen years have elapsed, a new generation of artists has sprung up, having had at home facilities for rudimen-

tary education quite as efficient as any to be found abroad. They have sought more advanced instruction in the schools of Europe; they have been recognized there as among the most capable and most promising of pupils; they have taken prizes in the classes, medals in the exhibitions, and have, in general, more than fulfilled all that was expected of them. Many of them have come home again, and are teaching in their turn in the art schools. Of those who have remained abroad many have European reputations.

But the verdict of the world has been often given, and is always the same—namely, that the works by American artists as they are seen in the foreign exhibitions cannot be distinguished from those of their masters and associates; that, indeed, we are still in that stage of artistic development in which the highest acquirement is ability to execute with distinguished skill in the methods of others, and which is still in the leading-reins of school tradition and the glorification of technique.

This characterization is not harsh nor unjust, but rather appreciative and hopeful, and we may as well frankly recognize the truth of the verdict. We have, after all, made more rapid progress in art than any other people in the world's history. Let us curb our impatience, take what satisfaction we can out of this fact, and content ourselves with the absolute certainty that we are on the rapid road to the best development of all the artistic spirit there is in us. If our artists do not at present show extraordinary signs of original impulse and individuality, it is no proof that these qualities do not exist. Indeed, there is every reason to believe that they are dormant or temporarily suppressed by the force of circumstances. Most of the young men who have returned since the Philadelphia Exhibition have, with a rare self-denial and enthusiasm, devoted themselves to teaching. There is a vast difference between teaching the rudiments to beginners and giving advice and assistance to those who are struggling with the higher problems of the profession. In the one case the labor of instructing is compensated by little or no gain to the teacher beyond his salary; in the other the artist finds himself encouraged in his own work, gains new ideas and fresh impulses, experiences constant rejuvenation from the intimate contact with younger men. Many of the prominent French and German artists have for years and without compensation devoted much of their time to the higher instruction of art students. By a complete system of elementary art education the pupils come into the foreign ateliers well grounded in all the rudiments, and depend on the master for suggestion and encouragement only in the direction in which his own knowledge is increased by the endeavor to impart it to others. The price of this constant effort is some loss of time and energy, but the reward to the master is the most precious of all rewards, stimulus to production and encouragement of singleness of purpose.

We cannot give too much praise nor too hearty recognition to those of our artists who have spent many of the best years of their lives in teaching the rudiments of their profession, for it is to them that we owe the present hopeful stage of progress, and it is by their self-sacrifice and devotion to the most intimate interests of art that we are fast approaching the time when we can no longer afford to allow them to dissi-

pate their powers and exhaust their energy over the A B C of art education. When that time arrives, when our elementary schools are, as they should be, in the hands of those who either by nature are fitted for the work, or who may be in their own stage of advancement profited by such experience, then, with all the new and important fields now opening up before the serious artist, with the phenomenal increase of culture in the great West, with the extraordinarily contagious spirit of liberality among rich men, with the practical annihilation of the distance between the United States and Europe, then and not before shall we find our artists free to put forth the best that is in them, unhampered by the sordid considerations which now beset them, and by the tardiness of recognition which is the most potent and baneful factor of discouragement. Then, surely, shall we see develop one element in our art which is now conspicuously absent—style. This element, the most intangible, the most worthy of encouragement, and, indeed, the most precious, can only exist under conditions similar to those just spoken of. Style without a high degree of skill is like musical taste without ability of execution. Style can be successfully developed only when the methods are mastered, for although it is in a measure superior to technique, it may be cramped and distorted by mechanical effort. The soul of all best art, it can only exist in its most attractive form in healthy and vigorous surroundings.

In the near future, too, we shall see encouraged and nourished the one branch of figure painting and sculpture for which this country affords quite as good a field of effort as any other community—portraiture. We have a distinct type of feminine beauty, distinguished for symmetry and refinement; we have a strongly accentuated masculine type, full of character and picturesqueness. The first thing that strikes the observant eye of an American who, after a season abroad, returns to this country sensitive to fresh impressions of his native land, is the peculiar, nervous, high strung, keen type of face, which has in it great elements of beauty, prominent marks of character, and an accentuation of lines which are particularly fascinating to the painter. The immortalization of this type is a task which may well fire the ambition of any painter.

It is natural to be impatient of processes, and it is difficult to wait for the fulfilment of the promise of planting, transplanting, and grafting. We already have a system of art education, which, though by no means so good as it can be and will be,—and perhaps not even justly to be called a system,—sends its students into the foreign schools quite as well founded in the rudiments of the profession as any other beginners; even, as it is often claimed, better prepared for rapid advancement. From California to Maine, from Texas to Wisconsin, there is scarcely a town of note that has not its art school and its art club. Art museums are numbered almost by the score. Private collections of works of art are increasing in numbers and importance with bewildering speed. Bequests to add private acquisitions to public collections are more and more numerous. The United States has now become the most active picture market in the world.

A decade ago a few young artists in Paris met for the purpose of attempting to raise money enough to establish a European scholarship for American art

students. The effort, although an earnest one, met with little success at the time; but the idea took firm hold on the minds of those who were interested in the scheme, and the enthusiasm, while it was somewhat checked by the indifference of the public, was still kept alive. Recently there have been established without any ostentation several such scholarships in different parts of the United States, all of them supported by private generosity, and now any young man who proves that he has sufficient talent and application to entitle him to a period of study abroad may secure one of these prizes.

Within the past few years also there has arisen here a coterie of picture buyers who make a point of purchasing none but works by American artists, thus stimulating home production, softening the harshness of foreign competition, and gathering together, as is amply proven by occasional exhibitions, most interesting and choice collections of contemporary art which are revelations even to the most hopeful and enthusiastic friends of our artists. In various institutions there have been established funds for the purchase of works of art for permanent public exhibition. The library building of the city of Pittsburg given to the city by Mr. Andrew Carnegie has, with equally unparalleled generosity, been endowed by him with a fund the annual income of which, fifty thousand dollars, is to be expended in the purchase of works of art for the permanent collection, and at least ninety per cent. of this sum is, by the terms of the endowment, to be spent for the productions of American artists. The extent of this gift is scarcely to be realized at first sight. What a museum of modern art will in a few years be built up by this fifty thousand dollars per annum *in perpetuo*! The income from the fund of the Chantrey bequest in England for the purchase of modern pictures is but twenty thousand dollars a year, and, so far as is known, was, up to the date of Mr. Carnegie's endowment, the largest sum in the hands of any institution for such a purpose. What a stimulus to production this fund in Pittsburgh will become! and what a power in the hands of the committee to urge our artists to turn from the tentative to the genuine accomplishment! The prospect is as encouraging as it is novel, and as bewildering in its possibilities as it is encouraging, for the Carnegie fund is doubtless the precursor of other similar endowments in different cities, and almost before we are aware of it we shall find this new factor one of the most important ones in our artistic development.

Enough has been said to show how widespread the interest in art has become in the past fifteen years, and how this interest has materialized, so to speak. The weakness of the situation lies in a measure in the absence of centralization. Not that a rigid system of centralization in art education is necessary, or even desirable, but some kind of a harmonious relation between the schools of the metropolis and those of other places might easily be brought about, so that the superior advantages of the larger communities might be held out as an inducement to the best pupils all over the country as a primary step in advancement toward the goal of higher artistic education. The difficulties in the way of giving the young artist all the necessary preliminary training are diminishing every year. There is no reason why our schools should not, in a very short time, send the best pupils abroad in

much the same way, and with quite as good an equipment, as the students are sent from the foreign ateliers for travel and independent study in the art centers of the Continent. Most of the exterior advantages are now at our command in New York. There are excellent examples of the old masters in our Museum; the best work of modern men is seen here more easily than anywhere else; the photograph supplements these advantages to a degree which it was impossible to prophesy a dozen years ago. The one nourishing condition and the one which is most desired and the most necessary to the artist, the so-called art atmosphere, is beginning to be felt as a gentle, zephyr-like current which, before we are aware of it, will envelop us in its stimulating embrace. Architects have long since recognized this current, and by the thoroughness of their schools and the seriousness of their advanced studies they have raised up a class of men whose taste and skill are leaving enduring monuments in this country which rank with any modern constructions, if they do not surpass them. Remote as it may seem, the suggestion, recently made, that the Government establish a department of art and architecture is an indication of the extent of the influence of this current. With excellent examples constantly before our eyes of tasteful architecture erected by private enterprise, we naturally feel the necessity of some central and responsible, not to say intelligent, control of the public decorations and constructions, so that we shall be more or less sure of protection from the monuments of bad taste and vulgarity which, in the confusion of public business, may be accepted by a political committee. Some national recognition of the profession of fine arts must soon result from the public estimation of the value of this element of civilization, and although we cannot legislate an art atmosphere, legislation may do much toward encouraging its growth. The taxation of works of art has been not the least powerful of the various causes which have retarded the progress of art in this country, and this will undoubtedly soon be removed in deference to the extensive popular sentiment against it, and in recognition of the wishes of a very large majority of American artists. What we have done in art and for art during the past quarter of a century is unparalleled in the history of nations. What we are now doing gives promise of speedy and gratifying results.

F. D. Millet, in The Century.

FUNERALS IN ANCIENT ROME.

From an excellent article in the June *Atlantic*, by Harriet Waters Preston and Louise Dodge, on "Private Life in Ancient Rome," we reprint the following:

Nearly all we know of the funerals of the earliest period is that they invariably took place at night. Later, when there had come to be much emulation in the matter of funeral expense and display, the obsequies of distinguished people, at least, were often celebrated in the daytime; and it was reserved for the Emperor Julian to prescribe a return to the solemn custom of old by an edict beginning with the simple words, "Death is rest, and night is the time for rest." The lighted torch, however, always held its place in the ceremonial, as it does for the most part in Latin

countries to this day, and thus it became the symbol both of wedding and of burial.

Grand public funerals were the exclusive privilege of eminent men and the scions of great families, and the funeral procession was so arranged as to offer an opportunity for the most pompous exhibition of wealth, political honors, and long descent. When a man of rank, whether a patrician or one of the official nobility, had breathed his last, his eyes were closed by the nearest of his by-standing relatives, while the rest lifted up the *conclamatio*, or traditional cry of lament, "Ave atque vale!" (Hail and farewell!) The friends then retired, and the body was left in the hands of professional undertakers, who washed, anointed, and robed it richly, set between its teeth a coin to pay the ferryman Charon, and laid it on a couch of state in the atrium of the dwelling, with feet turned toward the entrance door. Incense was then burned all about, either in trays or upon miniature altars, and flowers were used in profusion. The insignia of office of the deceased, if he had filled public offices, were displayed, and the crowns, if any, which he had won in the public games, or which had been decreed him by the Senate for triumphs upon the sterner field of war. Boughs of cypress or pine were hung up in the vestibule as a token of mourning, and the lying in state lasted from three to eight days, during which time the corpse was visited by kindred, clients, and friends. If the interment or cremation were to be private, the remains were then quietly taken away. Otherwise a herald summoned those who were expected to join the procession by the solemn and immemorially ancient formula: "Ollus Quiris leto datus. Exsequias, quibus est commodum, ire jam tempus est. Ollus ex ædibus effertur." The order of the procession was thereupon arranged by a master of ceremonies, called a *designator*, and it closely resembled a triumphal march. First came a band of music, with trumpets, pipes and horns, and immediately after this the hired female mourners intoning a sonorous elegy on the deceased. Next, exactly as in the procession which introduced the games of the circus, came dancers and mimes to whom a singular freedom of speech and action, and even of jest, was allowed. In the fourth place came the most significant and imposing part of the whole stately ceremony, the procession of ancestors in their images or likeness. When a man of note died, a wax mask was immediately taken of his features, and colored in exact resemblance to his look in life and health. This mask was affixed to a bust of wood or marble, inclosed in a marble or alabaster shrine, and set up in the atrium of the deceased. On the occasion of a public funeral, these wax masks were removed, or fac-similes of them were made and worn by professional actors hired for the occasion, who might resemble the distinguished dead in stature, and strive further to impersonate them in dress and action. The dead man seemed thus to be accompanied and ushered to his rest by a guard of honor composed of all his famous forbears. Nor was family pride always content with the image of historic personages merely, but mythical ancestors were also introduced, and Tacitus tells us that Æneas and all the kings of Alba Longa walked in the funeral train of Drusus. The same great writer has left us one of his most thrilling descriptions of the funeral, sixty-four years after the battle of Philippi, of the aged Junia, niece

of Cato, wife of Cassius, and sister of Marcus Brutus. "The images of twenty most illustrious families were carried before her," he says, "but Brutus and Cassius were conspicuous" (nay, his word is stronger,—*proefulgebant*, were illustrious) "by their absence;" being still under attainder on account of their complicity in the death of Cæsar.

After the ancestors followed the memorials of the dead man's public achievements; then torch-bearers and lictors with lowered *fascies*; and after these the body itself, borne by the sons upon a bier in the early times, but subsequently extended upon a car of state, clad in magnificent robes, or inclosed in a hearse, which was surmounted by a sitting effigy of the deceased. Last walked the mourners, all in black,—the women without ornaments, the men without any insignia of office; the sons with veiled faces; the daughters unveiled, but with streaming hair; freedmen, and slaves who might have been liberated by the will of the deceased—the latter with shaven heads—clients, friends, the public generally, just as in a funeral of to-day. Custom imposed no check on the expression of grief, and flowers and severed locks of hair were freely scattered upon the passing bier.

If there were to be a public oration, the funeral procession moved first to the forum, where the speech was delivered. In other cases, an informal eulogy was delivered at the place of interment or cremation, which was almost invariably outside the city walls. All the great highways leading out of Rome had come, in the last centuries of the state, to be lined with family tombs, some of them of vast extent and of infinite splendor. Certain noblemen had private burial places of great beauty, shady with trees or gay with flower beds and fountains, upon their suburban estates; and slaves and other dependents of the family were laid, humbly, indeed, and at a respectful distance, but within the same precinct as their betters. The tomb was conceived of as at least the temporary dwelling place of the dead, and was often very richly furnished. The walls were frescoed; there were lamps and candelabra, both for illumination and decoration, and vases of beautiful shape and workmanship adorned the walls. The warrior had his weapons beside him, the civil officer his badges, the great lady her ornaments and toilet articles, the child its toys. All these things helped to give the tomb a home-like appearance, both on the grievous day of burial, and on those subsequent days when religious services were held there in memory of the dead. The remains were either simply deposited with the couch on which they had been carried to the grave, or they were inclosed in one of those sculptured sarcophagi of which so many beautiful examples are still to be seen.

The religious rites which followed included both a consecration of the new resting-place and a purification of the bereaved relatives from their contact with death. A nine days' mourning followed, and was concluded by an offering to the *manes* and a funeral feast; after which the black robes were laid aside, and the ordinary activities of life resumed. If there were funeral games, these too were celebrated originally on the ninth day.

In cases of cremation, the simpler and probably older fashion was to excavate a grave, three or four feet deep, and fill it with fuel. This was a *bustum*. The corpse was extended upon it, the fuel kindled;

the bones and ashes fell into the cavity with the coals of the dying fire, and the former were subsequently collected in an urn, which was set in the midst of the ashes. The earth was then filled in and heaped above in a *tumulus*, or barrow, and the place was inclosed.

Cremation upon the *rogus*, or funeral pyre, was a much more stately and costly affair. It took place upon unconsecrated ground, but near the family burial place. The pyre was often of elaborate and artistic construction, and all manner of articles of luxury, spices, garments, ornaments, and rich wares of every kind were laid thereon by friends, as last gifts to the deceased, and consumed in the general conflagration. The coals were then quenched with water or wine, and a few days' exposure to the Italian sun and air sufficed to dry the ashes, which were collected in an urn or other *cinerarium* and deposited in the tomb before the end of nine days' mourning.

Such were the obsequies of the rich and great. The masses laid their dead away silently, as they have done in all time. For the comparatively well to do there were the vast systems of *columbaria*, associated in our minds chiefly with their hallowed usage by Christians in the catacombs, but originally a pagan fashion, dating from early Roman times. These *columbaria* were often constructed and owned by joint-stock companies, who undertook to keep them in order, and sold or let the separate niches as required. Or a grand nobleman would build a *columbarium* for the reception of his slaves, by way of adjunct to the family tomb, as may still be seen in the burying-place of the Volusii, near Perugia. For the very poor there were simply vast common pits, into which the bodies were flung uncoffined, while the remains of malefactors, even in Horace's time, were exposed, unburied, to the action of the elements and to the birds and beasts of prey.

All through the republican period, and probably from yet earlier times, a vast common burial-ground extended outside the Viminal and Esquiline gates of Rome. Mæcenas seems to have been the first to appropriate to private uses a portion of this ancient cemetery, which he transformed into a garden or park. His example was followed by Pallas, freedman of Claudius, and by others, until the whole region became a place of gardens, like the Pincian, and the recent dead were probably pushed further afield.

As between burial and cremation, the former was the ancient Oscan and Latian practice, and the innate prejudices of the Latin race appear always to have been in its favor; but the two customs flourished side by side in Rome from an early historic period. The expansion of the city and the vast increase in its population created powerful sanitary reasons in favor of cremation, but certain great families, like the Cornelii, stood out against it to the end. The underlying thought in burial appears to have been that of deep rest on the bosom of the common mother; in burning, that of consuming the corruptible flesh in sacrifice, while the spirit ascended in vapor to the heaven out of which it came. The latter idea seems, at first sight, the more pious of the two; but their full belief in the resurrection of the body caused it to be rejected by the early Christians, and with the conquest of the Roman Empire by Christianity the burning of man's mortal relics went wholly out of use.

ASSEMBLY NOTES.

It is doubtful whether even the most sanguine of us had any idea of the demand there was in our State for a Chautauqua. It is only now becoming clear through the alacrity and eagerness with which the public is taking advantage of the opportunity offered it to enjoy the benefits of a Chautauquan summer assembly. Our enterprise seems to have been started just at the right time; every one seems to have been waiting for it, and now everyone is going to flock to it.

NEARLY all of our own cottages, large and small, cheap and expensive, have already been engaged, and new applications are coming in daily. Fortunately we have been able to make satisfactory arrangements with the managers of the Mt. Gretna Camp-meeting Association, by which we will have the use of their cottages during our assembly this year. These cottages are quite new this season and have never been occupied before, as the campmeeting does not go into session until August 2. They are located in that part of the park immediately adjoining our grounds on the north east, and are therefore quite convenient to all our public buildings. Indeed they are nearer to the dining hall than are those of our own cottages which are situated west of the auditorium. We will therefore have about sixty cottages in all at our disposal, besides the Teachers' Retreat with its forty rooms, and as many tents as may be called for.

As the "Chautauqua Literary and Scientific Circle" has become one of the foremost factors in all summer assemblies, the management at Mt. Gretna will give the widest possible scope for its development and permanent lodgment in the hearts of the people of Pennsylvania. An elaborate programme has been prepared for Recognition Day, July 20th. The Chautauqua Choral Union will give one of its admirable concerts at 10:30 A. M., under the direction of Profs. W. J. Baltzell and Wm. B. Hall. The afternoon will be entirely given up to the graduation exercises of the C. L. S. Circles, who have completed the four years' course of study. All the regular classes and departments will be suspended during these exercises. There will be in addition to the "March" and the "Passing of the Arches," responsive readings, letters from eminent Chautauquans, music, speeches, etc. Addresses will be made by the Hon. George W. Wendling, Chancellor J. Max Hark and the Rev. H. C. Pardoe. Diplomas will be presented to the "Columbians"—the class of 1892. In the evening the Hon. Mr. Wendling will deliver his celebrated lecture on "Saul of Tarsus." The Round Table meetings will be held daily at 5 P. M., at which there will be special programmes, including reports from local circles, and from individual readers, practical talks by leading educators, conversaciones, music, etc. The Sunday evening hour will be devoted to vesper services.

ON May 24th the Chancellor, in company with Congressmen Brosius of Lancaster, Beltzhoover of Lebanon, and Rife of Dauphin county, called on his excellency President Harrison at the White House in order to invite him to the Mt. Gretna assembly on "G. A. R. Day," July 14th, and to address the thousands of veterans who will be gathered together there. The

President expressed himself as deeply interested in the Pennsylvania Chautauqua, and said he hoped he would be able to avail himself of the invitation. At the same time, owing to the state of Mrs. Harrison's health and other circumstances, he did not feel justified in making any positive engagement, especially not at so early a day. He asked to be reminded of the matter again as the date of the assembly drew nearer.

IN his circular to teachers, dated June 6th, the Chancellor says, and we believe it will be of interest to all of our readers: "Teachers do not want to overcrowd their vacation with too much technical study. Therefore we have so arranged our Department of Pedagogy as to furnish instruction in comparatively only a few branches, but to make it thorough; enabling our students at the same time also to take up some of the other, not specifically pedagogical, studies, such as our excellent courses in Music, in the History and Theory of Art, in French and German, as well as in Painting and Drawing, in English Literature, and in Stenography and Typewriting, and last but not least, in Botany and Zoology. All these branches will be in charge of the most competent instructors, and will be found of the utmost benefit and interest to teachers, broadening and refining, and conducing to genuine culture in its truest sense. After your hard scholastic work, a few hours daily of study in these branches will be found truly restful and recuperative.

"At the same time, however, you will probably also wish to devote some time at least to 'studying up' some of the branches specially needed in your work as teachers. To this end we have arranged for classes in Psychology, Methods of Instruction, Kindergarten Methods and Practice, English Grammar, Latin, and Arithmetic, all conducted with special reference to the needs of teachers. In Psychology and Methods we have been fortunate in securing as instructor Prof. A. T. Smith, of the State Normal School at West Chester, one of the ablest and most popular normal instructors in the State. Miss S. K. Lippincott, of the famous Froebel Institute at Washington, D. C., will have charge of the Kindergarten class, and will become as great a favorite at Mt. Gretna as she is everywhere else where she is known. Grammar, Latin and Arithmetic will be taught by Mr. J. R. Stein, a thorough and enthusiastic teacher.

"In addition to these regular studies, we will be favored with special class lectures on more general, yet kindred, subjects, by Deputy State Superintendent Henry Houck, Dr. Geo. Morris Phillips, Dr. E. O. Lyte, and others of like prominence in educational circles."

THUS far the following events have been definitely arranged for the Athletic Field contests in the afternoon of Young Peoples' Day, July 15:

The Running High Jump.
The Running Broad Jump.
A One-Hundred-Yard Dash.
Putting the Shot.
A One-Mile Running Race.
Throwing the Hammer.
Pole Vaulting.

Prizes will be offered for the winners in each of these events, consisting of medals, athletic outfits

from a silk belt, cap, shoes, to a complete suit. The contestants will be representatives of the Athletic Clubs of the Y. M. C. A., of Harrisburg, Lancaster and York. These clubs are all in active training for the occasion, and by the time July 15, is here will be ready for some excellent work. There is considerable friendly rivalry between them, and they will all do their best, and so give us some exciting contests. Either on the same day, or on some other date, there will also be a Tennis Tournament in which some of the most skillful players, of both sexes, in the State are expected to take part. Work has already been begun on the tennis courts, as also on the croquet grounds. In addition to all this, it is not unlikely that several boat races on Lake Conewago will also be arranged for.

DURING the assembly there will be a daily morning paper issued on the ground, *The Pennsylvania Chautauquan*, by Messrs. Chas. H. Lefevre and Calvin J. Rhen. It will be a four-page paper, giving all the news, occurrences, prospects, etc., of the assembly every day, besides a variety of bright "locals" and "personals," and other fresh matter of interest not only to the Chautauquans on the grounds, but to their friends and acquaintances at home. Every one will want to keep it, if only as a memento of the assembly, and it will become a highly interesting and valuable record of the beginnings of our enterprise, for those who will preserve their copies, which read in future years will bring back to their recollections all the pleasant details and associations of the delightful weeks they spent at Mt. Gretna.

THERE is now in press, prepared and for sale by the Rev. W. H. Lewars, of Annville, Pa., a little booklet which will be invaluable to all intending and actual patrons of the assembly. It will be a complete guide and handbook of the Pennsylvania Chautauqua's first annual summer assembly, giving all possible information and directions as to the grounds, buildings and all arrangements, with prices, complete daily programmes, and all those "thousand and one" details which every one wants to know. It will be issued in handy vest-pocket form, neatly printed, and will be sold at a merely nominal price. So useful a little work will undoubtedly be highly appreciated and in great demand.

FINAL REVISED SCHEDULE OF PRICES.

ADMISSION.

A general admission fee to the grounds of the Chautauqua will be charged according to the following schedule. This admission will entitle the holder of a ticket to the privileges of all the public entertainments for the period covered by his ticket. Each person will retain his ticket and present the same at the gate upon his departure. Weekly and season tickets will contain the name of the holder and are not transferable.

	Children. (Between 10 and 15)	Adults.
Single day admission15	.25
Weekly (7 consecutive days)50	\$1.00
Season (July 11th to 29th)	\$1.25	2.50

Children under ten years of age, accompanied by parent or guardian, free.

Servants, accompanying cottagers, half price for weekly or season tickets.

TUITION.

Department of Biblical Science, any one class, \$1.50 for the course; additional classes, \$1.00 each.

Department of Natural History, Botany and Zoology, \$2.00 each for the course.

Department of Pedagogy, each class, \$1.00 for the course.

Department of Literature and Language, two courses, each \$1.00; single lessons, 25 cents.

Modern Languages, French and German, each \$2.00 for the course.

Department of Music and Art, each course of lectures, \$1.00. Singing classes special terms. Half rates to musical organizations of four or more members. Private lessons on private terms.

History and Theory of Art: Architecture, \$2.00; Sculpture and Painting, \$1.50. Instruction in Painting and Drawing, 25 cents per hour.

Stenography and Typewriting: Class instruction, \$1.00 for the course; individual instruction, \$3.00.

COTTAGES.

Cottages will not be rented for a portion of the Chautauqua season. Cottages will be rented with or without furniture.

UNFURNISHED COTTAGES.

Two-room Cottages	\$ 8.00 and upward.
Four-room Cottages	10.00 and upward.
Six-room Cottages	20.00 and upward.
Eight-room Cottages	50.00 and upward.

These prices are for the period between July 11th and 29th inclusive.

Parties desiring to rent cottages for a longer period can secure them at reasonable rates.

FURNISHED COTTAGES.

These are furnished either for housekeeping or for lodging.

Furnished for Housekeeping: One room as dining-room with one extension table and four chairs. Dishes can be rented at about fifteen per cent on value of same, plus breakage, provided cottagers inform the management before July 10th. There will be public kitchens, free to cottagers. Remaining rooms as parlor and bedrooms, or bedrooms only. The furniture in each of these rooms is the same as in the cottages furnished for lodging.

Furnished for Lodging: One room as parlor furnished with one rocker, one stand, one lamp, and three chairs. Remaining rooms as bedrooms, each furnished with one single cot (without pillow or bedclothes), one mirror, one toilet set, one candlestick, one washstand and one chair.

Parties not desiring a parlor can have that room furnished as a bedroom if they wish.

Lamps will be filled and cleaned at 5c. per day.

PRICES.

1. Cottages furnished for housekeeping or lodging \$1.50 per room in addition to the price of the unfurnished cottage.

2. Cottages furnished as above, but with pillows, bedclothing, linen and towels, \$3.00 for each bedroom instead of \$1.50.

3. Where the furniture of two rooms is put into one, for example, kitchen and diningroom, the price of the two will be charged.

4. Additional cots (without bedding, towels, etc.) 10 cents a night, 50 cents a week, \$1.00 per season.

5. Additional cots, with bedclothing, towels, etc., 25 cents a night, \$1.00 a week, \$2.00 the season.

TEACHERS' RETREAT.

The rooms in this building will be rented as furnished or unfurnished, according to the desire of the parties. Unfurnished rooms, \$2.00 per week, \$4.00 per season. Furnished with one cot (without pillow or bedclothing, etc.), mirror, washstand, toilet set, candlestick and chair, \$3.00 per week, \$5.00 per season.

Furnished as above with bedding, towels, etc., added, \$3.75 per week, \$6.25 per season.

DORMITORY—FOR MEN ONLY.

This will be furnished with single cots (with bedding, etc.), washstand, towels, etc., 50 cents per night, \$2.50 per week, \$5.00 per season.

TENTS.

Size 9x12, with wooden floor, unfurnished, \$2.00 per week, \$4.00 per season. Furnished as single room with cot, chair, toilet set, candlestick and washstand, \$5.50 for the season. With additional furnishing, bedclothing, linen, towels, etc., \$3.75 per week, \$7.00 the season.

Tents 14x14, with two rooms, unfurnished, \$3.00 per week, \$6.00 the season. Furnished (without bedding, etc.), \$5.00 per week, \$9.00 the season. Furnished (with bedding, linen, etc.), \$8.00 per week, \$11.00 the season.

HOTEL COTTAGES.

In the hotel cottages the rooms are all furnished complete as sleeping rooms and are rented at the following rates: For one person in a room \$1.00 per day, \$5.00 per week, \$12.00 the season; two persons in a room \$1.50 per day, \$7.50 per week, \$18.00 the season.

SINGLE PIECES OF FURNITURE.

Single cots, (without bedding), 10 cents per day, 50 cents per week, \$1.00 the season. With bedding and linen, 25 cents per day, \$1.00 per week, \$2.00 the season.

Stoves, \$1.00 per week, \$2.00 the season.

Small table, 25 cents per week, 50 cents the season.

Chair, 15 cents per week, 30 cents the season.

Dining table, 75 cents per week, \$1.50 the season.

SERVICE.

A public servant will gather the garbage, etc., morning and evening without extra cost to cottagers. All cottagers are forbidden to throw out garbage or other refuse and are required to provide a proper receptacle to hold the same until the servant can gather them.

Cottagers desiring servants to make-up beds, sweep and dust, will be furnished the same by the Association at the rate of 25 cents per day, or \$1.00 per week.

BOARDING.

A public restaurant will be on the grounds at which lunches can be secured at reasonable rates.

There will be a private diningroom for cottagers, and a public diningroom. The schedule of prices is as follows: Single meals, 50 cents; one day, \$1.00; two weeks, \$12.00; the Assembly season (two and one-half weeks), \$13.00. These rates will secure first-class

boarding. Children under twelve years, and servants accompanying cottagers, half-price.

MISCELLANEOUS.

Parties renting furniture will be charged for all damage done the same beyond the ordinary wear. Each day cottagers keeping house will have the opportunity of purchasing supplies from reliable dealers in produce, milk, meats, groceries, etc. The Rauch & Rebstock Laundry, of Lebanon, will do all the laundry work for cottagers and others, at regular prices, calling for and delivering the same.

THE MUSIC OF SILENCE.

When you leave the city and flee away,
To rest in some country solitude,
It is not to hear the low brook play,
Or the woodbird's musical interlude.
It is not to hear the fantastic strains
Of the symphony played by the wind on the trees,
The hum of insects, the patter of rains,
For there is a music more soft than these.

Go, stand on the crest of a lonely hill
When the landscape lies in a sunset hush;
When man is absent, and nature still,
And the west is bathed in a tender flush
Let the notes of silence arise and meet,
And fill your soul with their ecstasy,
With a silent music soft and sweet,
With a grand and moving melody.

—Harry Romaine.

Educational.

If there is any one thing in which the popular education of the American people needs improvement it is in the cultivation of a true love of beauty in everyday life. Modern business life, with its intense hurry and worry and its fierce competition, has very little leisure or patience for this sort of thing. It is often desperately inharmonious and ugly in its environments. On our streets giant buildings and little mushroom toy boxes, thin walls and ginger-bread ornaments, without even the appearance of security, to say nothing of the dignity of deep, pleasing shadows, greet the eye on every side. A network of wires cages us in from the freedom of the sky, and long lines of rails destroy the beauty of the streets. The glare of electric lights, the noises of wagons and the surging crowd of anxious people, the flaring posters and horribly prominent devices of advertisers breathe into the scene such an air of distraction as necessarily destroys all sense of serenity and all love of repose.

Every city is a patchwork. Every building is a patch. Its size, shape, pattern, color, beauty or ugliness is left entirely to the will and taste of the owner. As a consequence the individual patches reflect the wills and tastes of all sorts of people. Some of them are supremely ugly; some are decent; some are lovely. There are a good many large and small patch owners whose taste is miserable; whose ideas are vulgar; whose neglect is disgraceful; whose only aim seems to be to render their patch conspicuous by some monstrosity.

Even if there are nothing but pretty patches in a town, the effect is sometimes horrid. There is no prevailing harmony of colors; no ordering of the

whole, but a mere conglomeration of glaring contrasts. The contiguity of the one patch to all the others is not taken into account. The city becomes a crazy quilt. One man paints his house blue, another red, another yellow, another green. Each might be handsome in its proper surroundings, but none are so if they are ranged side by side in the same square. Let us have variety, certainly, but not chaos, and not vulgarity. Walter Crane, in the June number of the *Cosmopolitan*, writing on modern life and the artistic sense, humorously says: "That we must be an unhealthy race to need so many patent medicines as are offered on every side, that we cannot possess the cleanliness which is next to godliness if we need such an intolerable deal of soap, or require the advantage of its use explained by such emphatic devices, that (in defiance of Scripture) we apparently take considerable thought for our raiment, with but indifferent success, to judge by the untiring efforts of the pictorial tailor to make a hole in our pockets, that we are uneasy about the waists of our women, or perhaps anxious to protect them in the closest of coat armor—to glance at the countless representations of ideal corsets which meet the abashed eye."

"If, suffering from nervous exhaustion, a stranger took a trip into the country, desiring fresh woods and pastures new, he would find the foreground encumbered with the flagrant announcement of somebody's pills, while steam ploughs and agricultural machinery obliterated the primitive husbandman and Virgilian sentiment of rural life."

At our Chautauqua we hope to be able to educate the popular eye to a love of the truly beautiful, to an appreciation of form and line, and to a forgetfulness of the importance of money-making for the time being. We hope to lift our assembly above that greed for gain which is so characteristic of this commercialized generation, and so destructive to the cultivation of that inner devotion to the true and the beautiful which is beyond money and beyond price.

THE LATEST IN UNIVERSITY EXTENSION WORK.

The University Extension Society has organized a seminary for the study of American educational problems, and for the training of University Extension lecturers and organizers. The term will open October 1, 1892, and last until June 1, 1893; the price for tuition will be \$50 per year. A certificate will be given at the end of the year. The seminary will be under the direction of Prof. James.

The Philadelphia Local Board of the American Institute of Sacred Literature, in conjunction with the University Extension, last winter taught a class of beginners in Biblical Greek, so that in thirty lessons they were able to read any part of the Gospel of St. John with ease. The ladies did the best work. Another class of thirteen, in twenty lessons, read the Book of Revelation, paying close attention to the philological and historical exegesis. In Hebrew there was a class who learned the elements of Hebrew in twenty four lessons. Prof. Peters delivered a course of lectures on the poetry of the Hebrews. Prof. Lyon, of Harvard, gave two lectures on the Assyrian records and the Bible. Dr. Harper, gave a course on the early chapters of Genesis.

In the June number of the University Extension monthly, Prof. Edward T. Devine has an excellent article on the University Extension Class.

CHAUTAUQUA ASSEMBLIES THIS SUMMER.

Pennsylvania, Mt. Gretna, Pennsylvania—July 12–July 28. Recognition Day, July 20.
 Action Park, Indiana—July 21–August 16. Recognition Day, July 29.
 Bay View, Petoskey, Michigan—July 12–August 10. Recognition Day, August 5.
 Black Hills, Dakota—July 27–August 5. Recognition Day, ———.
 Bluff Park, Iowa—July 20–July 30. Recognition Day, July 29.
 Central Chautauqua Assembly, Fremont, Nebraska—July 1–July 15. Recognition Day, July 14.
 Chautauqua, New York—June 30–August 26. Recognition Day, August 17.
 Clarion District, Pennsylvania—July 13–August 3. Recognition Day, July 28.
 Connecticut Valley, Northampton, Massachusetts—July 6–July 15. Recognition Day, July 14.
 Epworth Heights, Ohio—July 1–July 30. Recognition Day, July 30.
 Hedding, East Epping, New Hampshire—July 25–August 20. Recognition Day, August 18.
 Iowa, Colfax, Iowa—July 14–Aug. 15. Recognition Day.
 Island Park, Rome City, Indiana—July 26–August 10. Recognition Day, August 3.
 Kansas, Topeka, Kansas—June 21–July 1. Recognition Day, June 30.
 Kentucky, Lexington, Kentucky—June 28–July 8. Recognition Day, July 4.
 Lakeside Encampment, Ohio—July 14–August 3. Recognition Day, July 29.
 Lake Madison, Madison, South Dakota—July 1–July 21. Recognition Day, July 20.
 Long Beach, California—July 18–July 28. Recognition Day, July 27.
 Long Pine, Nebraska—July 21–August 1. Recognition Day, August 1.
 Lake Tahoe, California—July 20–August 10. Recognition Day, July 27.
 Missouri, Warrensburg, Missouri—July 7–July 20. Recognition Day, July 15.
 Monona Lake, Wisconsin—July 19–July 29. Recognition Day, July 27.
 Monteagle, Tennessee—July 1–August 24. Recognition Day, July 29.
 Mountain Lake Park, Maryland—August 9–August 23. Recognition Day, August 18.
 Nebraska, Crete, Nebraska—July 6–July 16. Recognition Day, ———.
 New England, South Framingham, Massachusetts—July 12–July 26. Recognition Day, July 22.
 Ocean City, New Jersey—July 28–July 29. Recognition Day, July 28.
 Ocean Grove, New Jersey—July 12–July 21. Recognition Day, July 21.
 Ocean Park, Maine—July 10–August 8. Recognition Day, July 28.
 Oregon, Gearhart Park, Oregon—August 1–August 15. Recognition Day, August 11.
 Ottawa, Kansas—June 21–July 1. Recognition Day, June 30.
 Pacific Coast, San Jose, California—June 30–July 13. Recognition Day, July 13.
 Piasa Bluffs, Illinois—July 21–August 17. Recognition Day, August 11.

Round Lake, New York—August 8–August 25. Recognition Day, August 25.
 San Marcos, Texas—June 28–July 20. Recognition Day, July 16.
 Seaside, Key East, New Jersey—July 6–August 31. Recognition Day, August 25.
 Silver Lake, New York—July 19–August 18. Recognition Day, July 29.
 Southern Illinois, Chester, Illinois—July 12–July 30. Recognition Day, July 23.
 Texas, Georgetown, Texas—July 6–July 23. Recognition Day, July 20.
 Waseca, Minnesota—July 13–July 28. Recognition Day, July 27.
 Winfield, Kansas—June 21–July 1. Recognition Day, June 28.

NOTES AND NEWS.

At Cornell 512 students receive free tuition each year.

Oberlin proposes to reproduce the Olympic games at its field days.

It is said that Mrs. Leland Stanford has placed a Bible in the room of every student in Palo Alto University.

General Wistar has donated to the University of Pennsylvania a \$190,000 Biological and Anatomical museum, and \$100,000 for endowment purposes.

Within the year the number of colleges and universities in the United States has increased by twenty-three, the total being three hundred and eighty-four.

A Scotch girl, twenty years old, has carried off the honors of the entrance examinations at the University of London. Over 1,600 men took the examination.

Cornell will follow the example of some other universities and offer summer courses this year. The classes are to meet in July, and be in session six weeks.

It is reported that Dr. Waldstein, of the Archaeological school of America, has discovered the foundation of the Temple of Hera, at Argos, destroyed in 429 B. C., also the remains of a temple containing bronzes, etc., including a head of Hera.

The meeting of "The American Economic Association," at Chautauqua, August 23–26, will bring together many of the economists of the country. The sessions of this conference will be open to the public. The season will close August 26. Hon. Andrew D. White, ex-president of Cornell, has been secured for two lectures August 13 and 15, on "American Diplomacy" and "The American University of the Future." Prof. F. H. Gilmore's subject will be "American Poetry," treated in six lectures. Prof. Moses Coit Tyler has chosen for his six lectures, "The American Revolution in the Light of Contemporary Literature." Prof. Richard T. Ely, will give four lectures on "Socialism."

The Chautauquan this year will contain illustrated articles on the influence of Greek architecture in the buildings of the United States, on the American school at Athens, and on the Odyssey and the Iliad in art. There will be one also on Greek Democracy, History and Literature, and one on Greek Geography, Life and Influence.

The large and wealthy colleges of our land never

had so large a proportion of professing church members in them as at present. Yale in 1795, had but four or five students who were Church members; to-day, nearly one-half hold such membership. Princeton, in 1813 had but two or three openly professing the Christian faith; to day about one-half, and among them the best scholars. In Williams college, 147 out of 248, and in Amherst, 233 out of 352 are members of churches. Out of a total of 2,493 students, in 24 colleges there are 1,782 church members; 2,009 engaged in systematic Bible study, and 377 intending to enter the ministry.

ROSES OF JUNE.

Twine not for me those crimson queens of bloom
That make Damascus gardens a delight;
Wreath not the royal blossoms that perfume
The star-bright spaces of Egyptian night.

Nor yet the Italian rose that garlanded
The brow of Petrarch's Laura, nor the flowers
That warred in merry England—white and red—
Till Joy's head drooped and Sorrow knelled the hours.

But pluck from yonder hedge-row in the field—
As pure as sweet, as delicate as fair—
The dearest boon these days of Junetime yield,
The pale wild-rose that Sylvia loves to wear.
—Clinton Scollard.

Religious Outlook.

... Sixty-five thousand children took part in the Brooklyn Sunday-school parade last month, coming from 170 churches in the western part of the city, while 17,000 more joined in the parade of the schools in the Eastern district on the following day.

... The annual session of the Association of General Secretaries of the Young Men's Christian Associations of the United States and Canada was held in Providence, R. I., last month. From four to five hundred delegates were present, varying in the length of their service from a few days to twenty-four years. Papers were read on the various activities and opportunities of the society.

... The annual exercises of the New York and Brooklyn Chinese Sunday-school Association were held on May 26, in the Sands street Memorial Methodist Episcopal church, Brooklyn. The Rev. Dr. S. M. Baldwin presided. There were about two hundred Chinamen present, and Miss Helen F. Clark read the annual report, showing the work accomplished by the seventeen schools in New York and the twelve in Brooklyn. It was announced that a training school for native teachers was to be established in the school in Fulton street.

... The British and Foreign Bible Society now issues the Scriptures in part or in whole in some 292 different versions.

... The American Sunday-School Union held its sixty eighth anniversary on May 2d, in the New York avenue Presbyterian church, Washington, D. C. The July number of the *Sunday-School World* will contain a full report of the exercises. The Rev. Moseley H. Williams, who will be at Mt. Gretna on Young People's Day, and will lecture on July 16, has for years been one of the editors of *The World*.

... *The Christian Union* expresses our sentiments when it says: "Not the least service to the Church rendered by the Y. M. C. A., the Y. W. C. A., the W. C. T. U., the K. D., the K. S., and the Y. P. S. C. E. has been that which they have rendered in breaking down denominational exclusiveness, and demonstrating that Christianity is greater than any of the sects or than all combined."

... The Pennsylvania State Sunday-School Convention will be held this year at Lancaster, Pa., September 20-23. An interesting programme is being prepared by the Executive Committee, and the attendance promises to be large. The Rev. J. B. Shontz, of Chambersburg, is president.

... Yet another English translation of the Bible. Mr. W. T. Stead, the former editor of *The Pall-Mall Gazette* and founder of *The Review of Reviews*, has on foot an enterprise for the translation of the Scriptures "into the language of the ordinary man or woman of our own time." He has eighteen translators at work on the New Testament, divided into groups of three or four; and he expects to publish the Gospels and Acts this year.

... Says *The Sunday-School Times*: "A novelty in the literature of exposition is a devotional commentary in prose and verse on the Book of Revelation, from the pen of Miss Christina G. Rossetti, with the title 'The Face of the Deep.' Miss Rossetti is recognized as one of the greatest of living English poets, and as disputing with Mrs. Browning and Jean Ingelow the first rank among English poets of her own sex. Mr. Swinburne assigns to her the second place among English sacred poets, the first being given to Cardinal Newman. It certainly is in this field that her best verse has been written, and this new work will add to her laurels, if the following be a fair specimen of its poetical contents:

"One woe is past. Come what, come will,
Thus much is ended and made fast;
Two woes may overhang us still;
One woe is past.

"As flowers, when winter puffs its last
Wake in the vail, trail up the hill,
Nor wait for skies to overcast:

"So meek souls rally from the chill
Of pain and fear and poisonous blast,
To lift their heads: Come good, come ill,
One woe is past."

... The General Conferences of the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church, in session last month respectively at Philadelphia and Pittsburg, sent commissioners to a conference in Harrisburg to consider the question of a United Church. Bishop A. M. Turner, of the African Methodist Episcopal Church, presided, and he advised that in view of the outrages to which colored men had been subjected recently, all negro organizations should unite for their common protection. The union of the two Churches was agreed upon. The discipline in the two bodies is nearly identical. It was decided that all statutory differences be relegated to the first General Conference of the united Church for adjustment. The name African Methodist Zion Church was chosen by a vote of 22 to 2. The united Church will have a membership of more than a million, and will rank as one of the strongest Methodist organizations in existence.

THE BALTIMORE ORIOLE.

A winged sunbeam flashes through the trees
 And whistles thrice, as if the air took voice
 And all the embodied spring-time cried "Rejoice!"
 The jocund notes enchant the morning breeze,
 Now here, now there, still shifting as they please,—
 "O fear not! all is well since I am here."
 The blind, the imprisoned, know that cry of cheer,
 And grief must yield to joy's blithe litanies.

A myriad blossoms cluster around his feet,
 And all the air is full of heaven-sent things.
 Hark! once again the jubilant treble rings,
 Swift as that hurrying flight, though wild and sweet,
 What room is left for meanness or deceit
 Or fear, in planets where the oriole sings?

—T. W. Higginson.

In Our Library.

THE CHANCELLOR'S BOOK-CHAT.

"We are living in a time of religious ferment. What shall we do? Attempt to keep the new wine in the old bottles? That can only end in destroying the bottles and spilling the wine. Attempt to stop the fermentation? Impossible! and if possible, the only result would be to spoil the wine. No! 'Put the new wine into new bottles, that both may be preserved.' Spiritual experience is always new. It must, therefore, find a new expression in each age. This book is an attempt to restate the eternal yet ever new truths of the religious life in the terms of modern philosophic thought."

The above is the opening paragraph of the preface to Dr. Lyman Abbott's latest volume, containing his Lowell lectures under the title of *The Evolution of Christianity*. (Boston: Houghton, Mifflin & Co.) Those lectures, you may remember, created a wonderful stir not only in Boston, but more or less throughout the country. In this volume they are printed after careful revision by the author himself, and some modifications of expression at least, if not of sentiment. In reading them over I candidly confess that I cannot find in them anything that at so late a day should so have aroused theologians. If they had appeared some twenty years ago, then I can readily see why they should have caused a theological storm; for then their contents would have been startling by their novelty. But in this year, when so much has been said and written on the subject from the same liberal point of view, in the same spirit of outspoken frankness, and expressing essentially the same views and sentiments, there is, to me at least, nothing startling nor anything really new about them; and I cannot but feel that most of the excitement caused by them was owing to the prominence of the author.

It makes a considerable difference whether Dr. Lyman Abbott says a thing, or whether you or I say it.

This is true in more senses than one. Dr. Abbott's way of saying things is so clear and simple, and so hearty, so evidently sincere, that it invests the thing said with a fresh interest, makes it intelligible to every one, and wins the hearer's sympathetic attention,

if not assent, where your and my words would probably never even have been noticed at all. It is a great gift to be able to speak and write as Dr. Abbott does.

I know of no one who so entirely remains himself at all times as he does. You hear him preach or lecture, and the impression you carry away with you is not of the orator and his oratory, but simply of the man's self, of his earnest, honest, transparent manhood. His lectures make just the same impression. His writings, editorial and otherwise, again cause you through and above all to become conscious of the man behind the writing, the unassuming, gentle, Christian man. And he is in no particular different when you meet him socially and familiarly. He is always the same. Whether your opinions agree with his opinions or not makes no difference to him, nor to you. You feel that the man back of the opinions is what most interests you, what charms you, and what is of most importance.

I don't know whether you will agree with the contents of this volume or not, I know that I do not agree with a good deal of it. But I do appreciate and admire the beautiful spirit in which it is written. I have read more than one book with whose opinions I agreed much more fully, but which did me much less real good, and which I enjoyed less, than this latest book of Dr. Abbott.

Entirely unlike this wonderful man in most respects was *Henry Boynton Smith*, whose biography has just appeared in Houghton, Mifflin & Co.'s admirable series of volumes on "American Religious Leaders," written by the late Dr. Lewis F. Stearns, who died just before the volume went to press. Yet in reading the summing up of Prof. Smith's character, I was struck with the entire applicability of the words to Dr. Abbott as I know him. These are the words: "The basis of all that was high and good is his life, was his piety. This was earnest and sincere. As in few men, it was a part of the very life itself. * * * It was a very simple piety, wholly without affectation or cant. He made no display of it, but one could not come to know him without soon beginning to understand that this was the foundation of everything. It came out in many ways, and was all the more impressive because it was the unconscious outcome of his life, the aroma which it exhaled even when turned toward other things."

And yet, Prof. Smith, like Dr. Abbott, was by many regarded as an arch-heretic, an "enemy of the true faith," and a very dangerous person! I wish there were a good many more like them in the world.

I like volumes of biography like this one of Prof. Smith. First, because its subject was a noble Christian man, any adequate account of whose life and labors must be inspiring to the serious reader. Secondly, because it is written in a temperate spirit full of genuine reverence and tender affection for the man whose life is described. I don't believe in biographies, the heart of whose author is not manifest in the work. It is all nonsense to say that love is blind. No one can really and fully know another person who does

not love that person. Love is the only true judge and interpreter of character. Thirdly, because, like the rest of the volumes in this series, it is short.

By the way, I wonder whether a life of the late Dr. John Williamson Nevin is to have a place in this series. It certainly ought to have. Dr. Nevin was as truly a leader of religious thought in America as Prof. Smith, or Chas. Finney, or Wilbur Fisk, or, for that matter, as Dr. Muhlenberg, Francis Wayland, or Mark Hopkins, either. If these have a right to be called leaders of religious thought—and they have—then assuredly the same right belongs also to Dr. Nevin.

Before closing my talk to-day I want to call your attention to a neat little volume recently issued by the American Sunday-School Union. It is called *Our Sixty-Six Sacred Books*, and is the fullest, most reliable, and most complete handy volume of the kind known to me. It gives the generally accepted facts concerning the origin, authorship, preservation, character and divine authority of the Scriptures; the various English, modern and ancient versions; the ancient manuscripts known to us; what is known of the writer and character of the individual books of the Bible; and when and how the canon was formed. The author, Dr. Edwin W. Rice, is a thorough biblical scholar of the conservative school. His book is, therefore, quite "safe." His long experience in the editorial chair of the American Sunday-School Union has made him practically acquainted with the actual needs of the average Bible student, the Sunday-school teacher, the superintendent and the pastor; and he has written this work specially for their benefit—for which they ought to thank him very much, for, as I said, I know of no other single volume where one can find so much reliable and full information, of just the kind most often wanted, as in this duodecimo of little more than a hundred and fifty pages. As it is designed for use in colleges and normal classes, as well as in Sunday-school work, an appendix has been added with analyses and questions on the contents of each chapter.

Do you know that about 10,000,000 copies of the Bible or portions thereof are issued every year? And yet it is only a few centuries since the Bible was so scarce in England that the price of one was equal to a laborer's wages for fifteen years! Why there have been more Bibles circulated in heathen lands alone, during the present century, than existed in all the world from Moses' time to Luther's. And yet we keep on talking about "the good old times" of long ago! There never was so good a time as the present. There never were more abundant opportunities and better means for doing good to others and being good ourselves, than to-day. It is all a false heathen notion that the "Golden Age" lies behind us. It is before us, and we are nearer to it now than man ever was before.

MARGINAL NOTES.

—Sir Arthur Sullivan, the composer, has been seriously ill at Monte Carlo, but is improving.

—General Longstreet is at work on a book of war tales, in which he figures largely himself, to be called "A Soldier Under Two Flags."

—According to a correspondent of the "*Journalist*," Lafcadio Hearn, who is now in Japan, whence he is sending sketches to American newspapers, was born on one of the Ionian islands. His mother was a Greek and his father was a surgeon in the British army.

—Alfred Tennyson Dickens, son of the novelist, is lecturing in Australia about his father. He is overwhelmed with invitations to repeat his talk in various large towns in that quarter of the globe. He and his brother, Edward Bulwer Lytton Dickens, conduct, in partnership, a "stock and station business."

—A friend of Oliver Wendell Holmes, mentioned by the *Boston Budget* once wrote a book for children, and the good Doctor agreed to read the manuscript for her. When it was returned she found no erasure or marginal note until, nearly at the end of the story she came to a single line in the Autocrat's fine handwriting. It was placed against a passage upon which she had rather prided herself, a description of the picnic feast of children in a grove. It was this: "Don't let those children eat pickles."

—The late Professor E. A. Freeman, it is said, was not always quite amiable in manner, and at Wells he had more than once ruffled the composure of a dignitary of the Church. On the occasion of a public ceremony it fell to the lot of this dignitary, much to his disgust, to propose Mr. Freeman's health. But he got over his difficulty very well, and scored against the Professor, by saying something to this effect: "And now I have to propose the health of our distinguished neighbor, Mr. Freeman, who so admirably illustrates for us the savage customs of our ancestors!"

—The printer's blunder which made one of Mr. Aldrich's sugared lines speak of "patent nectar" instead of "potent nectar," was, says the *Tribune*, even funnier than has been supposed. A correspondent of the *Boston Transcript* says that the line originally read, "A potent medicine for gods and men," and was misprinted "A patent medicine," etc. It is also reported that Mr. A.'s equanimity was upset on another occasion because in a serious mood he wrote in another poem, "Now the old wound breaks out afresh," and was horrified to learn by the types that he—a bachelor—had said: "Now the old woman breaks out afresh."

—Ruskin is quoted in the *London Standard* as having written the following estimate of Dickens: "The essential value and truth of Dickens's writings have been unwisely lost sight of by many thoughtful persons, merely because he presents his truth with some color of caricature. Unwisely, because Dickens's caricature, though often gross, is never mistaken. Allowing for his manner of telling them, the things he tells us are always true. Let us not lose the use of Dickens's wit and insight because he chooses to speak in a circle of stage fire. He is entirely right in his main drift and purpose in every book he has written; and all of them, but especially 'Hard Times,' should be studied with close and earnest care by persons interested in social questions. They will find much that is partial, and because partial apparently unjust; but if they examine all the evidence on the other side, which Dickens seems to overlook, it will appear, after all their trouble, that his view was the finally right one, grossly and sharply told."

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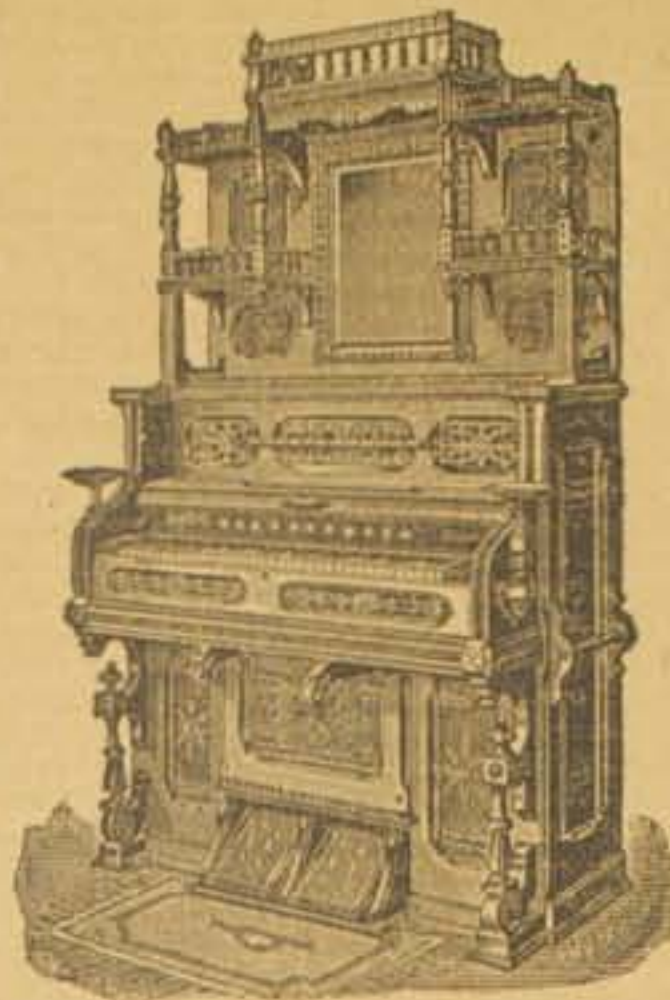
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