

CHRISTIAN CULTURE.

Official Organ of the Pennsylvania Chautauqua.

Vol. III.

LANCASTER, PA., MAY, 1892.

No. 2.

Christian Culture.

Entered at the Post Office at Lancaster, as Second-class Matter.

PUBLISHED MONTHLY AT LANCASTER, PA.

TERMS: \$1.00 per year, postage free. Subscriptions received at the office of publication, No. 9 North Queen Street, Lancaster, Pa.

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All communications should be addressed to the editors.
All subscriptions and communications on business matters to the publisher, H. B. Cochran, Lancaster, Pa.
No attention will be paid to anonymous communications. Every contribution intended for publication must be accompanied by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.
The editors do not hold themselves responsible for the views expressed by contributors or correspondents.
Postage for their return in case of rejection should always accompany manuscripts sent to the editors, otherwise they will not be preserved.

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Editorial.

A FEW copies of our April number, giving full prospectus, programme and other details about the Pennsylvania Chautauqua's Summer Assembly at Mt. Gretna, can still be had by sending a dime to the publisher.

THE few days of warm weather we have had this month gave us a foretaste of July, and reminded people that it is high time to make arrangements for their summer outing. The conviction seems to be

spreading that for combined healthfulness, beauty of location and scenery, solid comfort, and comparative cheapness, Mt. Gretna is about the best place in the State, or out of it either, for that matter.

THE super-sensitive man is a super-pitiful creature. And those who have to have much to do with him are to be pitied still more. They can never be at ease in his presence; but have to be continually on their guard, lest they say or do something, or leave something undone or unsaid, which shall offend him or hurt his feelings, and make him and them miserable. Such sensitiveness is little short of a disease, a morbid condition of the sensibilities, if not of the moral faculties. Its victim is not fit to associate with healthy men and women. He ought to be put into a hospital or asylum.

THERE is no greater luxury on earth than work. Like most other luxuries it is not generally appreciated by those who possess it. But when a season of enforced inactivity comes, through sickness or accident—then we realize the greatness of the blessing that is taken from us; then we long for the tasks about which we grumbled and complained before. Was it not that wisest of women, Mrs. Browning, who said:

"Get leave to work
In this world—'tis the best you get at all;
For God, in cursing, gives us better gifts
Than men in benediction. God says 'Sweet
For forehead's' men say 'crowns'; and so we are crowned,
Ay, gashed by some tormenting circle of steel
Which snaps with a secret spring. Get work; get work;
Be sure 'tis better than what you work to get."

We ought to thank God daily for the health and ability wherewith to work. And we thank him most truly when we work most diligently.

IT is a sad sign of the mercenariness of our age and country that it cannot comprehend the possibility of any man's putting time and strength and interest into anything that does not "pay" in dollars and cents, without straightway deriding him as a "crank," or denouncing him as a fanatic, or still worse, perhaps, imputing baser motives to him and calling him a knave and hypocrite. There are things in the world worth more than money. And there are men and women, thank God! who recognize this; who are

willing to forego pecuniary gain for the sake of the truer, higher gain of simply showing forth the truth, establishing the right, doing the good, and enjoying the beautiful. The men and women who, with noble zeal are sacrificing money, time, position, themselves, simply for the putting down of fraud, corruption, and evil in the political and social world, and the elevation, mental and moral, of their fellow men, may be called cranks and unpractical fanatics; but they are the world's real benefactors, the pioneers of the future, the wisest and worthiest of their day and generation. Whatever true progress the race has made, whatever it shall make, is owing to them and such as they. The present may crucify, but the future will crown them.

THROUGH an oversight in our April issue, in the article on the History of the Pennsylvania Chautauqua, the name of the Rev. D. A. Medlar, of Pottsville, was omitted from the list of members of the original "General Committee." We deplore this the more not only because Mr. Medlar was one of the most earnest and active founders of the Chautauqua, but also because he still is as deeply interested in the work as ever, and is one of its most efficient promoters.

No great thing has ever been accomplished in the world without enthusiasm. Many a great opportunity has been missed for lack of enthusiasm. Yet enthusiasm that is mere "gush," mere "fuss and feathers," may do more harm than good. Genuine, and the only effective enthusiasm, must be able to give a reason for the hope that is in it. It must be rational, not only sentimental. It must be based upon a sense of power, of adequate ability; and must itself be the expression of that power. Where this is the case, it imparts its power to others, electrifies all with whom it comes in contact, sweeps all obstacles before it, triumphantly accomplishes what the timid or coldly cynical has pronounced an impossibility.

EDUCATIONAL CENTRES AND THEIR LOCAL INFLUENCE.

It was a shrewd remark of Dr. McCosh, when as president of Princeton College, he pleaded for the smaller educational institutions scattered throughout the country, and said "these institutions do vast good and are worthy of all encouragement and support." While there is no doubt of need of great universities which shall reach out over the whole land, and make their power felt over a vast territory, there is also no doubt of need of smaller educational institutions whose influence is largely confined to a limited area. No one who has given thoughtful consideration to the matter would say we have too many educational in-

stitutions. Though many of our quondam colleges are great only in their pretensions, yet a college must be very poor not to be a great blessing to the region in which it is located. Many a boy has had his ambitions aroused, and a desire for a college education awakened by the presence of some so called university adjoining his father's farm, or in the next town. The university was small; the teaching was indifferent; the number of students was limited; but to him it was a university, and the best university within his reach. Many a close-fisted father, and many a poor widow have given their children a fair education at some neighboring college who would not, or could not, if the institution had been more remote.

There can be no question that every effort to bring higher education to the very doors of our homes is worthy of encouragement and support. Every such effort comes into a community as a shining beam of intellectual light. It at once stimulates mental activity and moral enthusiasm. The spirit of inquiry is awakened, and the desire for knowledge aroused. The ambition of the young to better equip themselves for the mission of life is enkindled. And if such an effort is successful an intellectual atmosphere is created in the community, and a moral tone given to its life.

To the founders of the Pennsylvania Chautauqua, this is one of the justifying reasons for their undertaking. They believe in education. They believe that education is a prize, not only for the rich or for a few, but for all. It is not to be circumscribed as to its area, nor limited as to its influence. The common people have a right to it, and to it at its best. With these views, held intelligently and firmly, they have undertaken to found a new educational centre which is to send its wholesome influence throughout all the surrounding region in larger and still larger concentric circles. They propose to place at a minimum cost the very best instruction in a large variety of departments of learning within the reach of multitudes. They will give such instruction and such inspiration as a few years ago was possible only to a favored few. Their work is a real benefaction. It is worthy of the financial support which it needs, and is worthy of the Christian sympathy and co-operation of all those who love the people and who believe in disseminating useful knowledge among them. This support this undertaking will undoubtedly receive as it comes to be more thoroughly understood.

THE RESPONSIBILITY OF WEALTH.

It is not the possession of wealth that makes it a blessing; but the use we make of it. It can be so used as to be a curse, to ourselves and to the world; unfortunately it is not seldom so used. The responsibility

connected with it lies in this: that we so use it as to make it a blessing and not a curse.

In reality, therefore, wealth is never an absolute possession; but only a trust. No one has a right, a moral right, to do with his money what he pleases. He has no right to employ it for the injury of his fellow men; this every one will grant. If by means of it he can prevent his fellow men from being injured, he has no right to withhold it. Finally, he has no moral right so to use it that his fellow men can derive no benefit therefrom. He is a member of society, of the great social organism. As such he is morally bound to contribute to the welfare of that organism according to his ability. If he refuses, he fails to meet his obligation, natural and moral, to God and his fellow man.

These are ethical truths most men accept, in theory at least. The moral common sense, if we may so call it, of every morally sane person, more or less clearly and fully recognizes, feels, or in some way is conscious of, the responsibility that wealth brings with it. We cannot otherwise account for the immense amount of money annually contributed from the wealth of our country for purely unselfish, unremunerative projects, from which no material profit or return is asked for or expected. In view of the fact that a large proportion of this money, through rascality or mismanagement, fails to fulfill the purpose of the contributors, and is simply wasted or made to do harm instead of good, we almost wonder that there is as much liberality among men as there is; we do not wonder that there is not more. Under the sense of their responsibility the great majority of monied men are honestly desirous so to employ a due proportion of their wealth as to do good to their fellows, and so to discharge their moral obligation with respect to it. But finding themselves so often mistaken and deceived, they become excessively cautious, suspicious, "close." It is not that they do not care to make their money become a blessing, but that they are afraid it will become a curse instead. Convince them fully that their contribution will really and certainly be a means of good, and they will not withhold it.

Just there lies the difficulty. Too many of our so-called charitable causes are based upon mere sentimentalism. Not a few of our "homes" and asylums and "refuges," if the plain truth were told, are nothing else than just this. They relieve present want and suffering, but lay the foundation for greater suffering and distress in the future. They encourage feebleness to remain feeble and become more so; they breed helplessness; they make want profitable. They remove nature's great and only effective incentive to exertion and improvement. They really reverse God's order, and cause the mentally, morally and physically

unfit to survive in the universal struggle for existence. There is good cause, we think, for hesitancy on the part of thoughtful and conscientious persons when appealed to for aid in such ultimately uncharitable causes.

The world's most solid ground of hope for the future improvement of the moral and social condition of man lies in his ever-growing desire, and the ever-increasing facilities for education. The greatest need to-day is not the mere relief of want and suffering, but the removal of ignorance, of mental and moral degradation; teaching men, the mass of men, how to live and what to live for; putting high purpose in place of low instincts; giving them true conceptions of life, with its grand possibilities and opportunities; arousing them to come out of their merely animal life and realize their kinship with God through the Son of Man.

Popular, widespread, universal Christian culture is our country's and the world's greatest need. In supplying it lies our greatest, surest hope for the spiritual and physical, the economic, social, political improvement of the race. Every agency engaged in doing this can safely be encouraged, and aided with a good conscience; and wealth can make no mistake in making it a means wherewith to meet its grave responsibility and discharge its sacred duty to God and man.

PLEASURE AND PROFIT.

Why should not the two be combined oftener than they are—always? God never intended them to be separated and even antagonistic, as man frequently makes them. That work is always best done which we most enjoy in the doing. And most of the unpleasantness of work comes not from the work itself, but from the conditions under which it is performed. Make the conditions pleasant, and the work would no longer be forbidding and burdensome.

We believe that the time is coming, if not already here, when more attention will have to be given to the combination of pleasure with profit. To separate them is a waste of time and energy; and in this country at least, we cannot afford to waste a moment's time, nor an ounce of energy. We cannot afford to drudge ten months and then drop all work for two months in order to "recruit" and "recuperate." We must learn so to labor, that the labor itself will be recreation, and so to spend our vacations that in our recreation we will at the same time be doing our work.

This is by no means impracticable, still less impossible. The success of the various summer schools of our country is a proof at the same time of the growing sense of the need to which we refer, and of the feasi-

bility of making the needed combination. The patrons of these schools combine the most healthful enjoyment of nature's beauties, in the mountains and forests, or by the seaside, with the immediate profit of refined and refining associations, and instructive and elevating entertainment in the way of lectures and concerts, to say nothing of the benefit derived from even only an hour or two of study in some department of human knowledge, by which the intellectual life is quickened and strengthened, as in no other way it could be. The business man who feels that at home he has no time to devote to the study of art, music, or literature; the minister who is kept overworked with pastoral, pulpit, and a hundred other duties and worries, till his Hebrew and Greek are well nigh forgotten, while of God's will and work as revealed in nature, he scarce knows anything; the teacher who is kept so close at his daily, purely scholastic tasks, as to have not a moment to give to untechnical, liberalizing literature or science; all these find at the summer school that combination of work and amusement, of pleasure and profit, that enables them to get both physical rest and recuperation, together with time for supplying their intellectual needs, satisfying their aesthetic tastes, indulging their social inclinations, and informing, strengthening, and invigorating their whole intellectual and spiritual being. Greek and Hebrew can be studied here, so can Botany and Zoology, and Art and Music, and Literature and the Languages, all along with recreation pure and simple. After such a vacation one returns home, not worn out and exhausted, but refreshed in body and mind, and ready for better work than ever before.

A proper division of one's time and energies, so that every part of one's nature may be equally developed, this is the needed lesson the American summer school is teaching the American people.

MAY.

May is a pious fraud of the almanac,
A ghastly parody of real Spring
Shaped out of snow and breathed with eastern wind;
Or if, o'er-confident, she trusts the date,
And, with her handful of anemones,
Herself as shivery, steal into the sun,
The season need but turn his hour-glass round,
And Winter suddenly, like crazy Lear,
Reels back, and brings the dead May in his arms,
Her budding breasts and wan discoloured front
With frosty streaks and drifts of his white beard
All overlorn. Then, warmly walled with books,
While my wood-fire supplies the sun's defect,
Whispering old forest-sagas in its dreams,
I take my May down from the happy shelf
Where perch the world's rare song-birds in a row,
Waiting my choice to open with full breast,
And beg an alms of springtime, ne'er denied
Indoors by vernal Chaucer, whose fresh woods
Throb thick with merle and mavis all the year.

—James Russell Lowell.

ASSEMBLY NOTES.

"Rest is not quitting the busy career,
Rest is but hitting of self to its sphere;
'Tis the brook's motion, clear without strife,
Fleeing to ocean after its life;
'Tis loving and serving the Highest and Best,
'Tis onward unswerving—and this is true rest."

THE Pennsylvania Chautauqua seems to be enjoying a genuine boom just now.

Those who want to be sure of cottages or rooms at the Summer Assembly will be wise to lose no time in engaging them. It looks as if we might not have enough to accommodate all who are coming. Write at once to the Rev. H. A. Gerdson, Lebanon, Pa.

ARRANGEMENTS have been perfected by which excursion tickets, good for the entire season of the Assembly, will be sold from any point on all the leading railroads of the State. Ask your local ticket agent for any information you may want on the subject—and make him give it.

SEVERAL parties have formed themselves into clubs who have rented cottages and will "keep house" themselves. They can do it very cheaply and conveniently, as there will be grocers from Lebanon on the grounds daily to take orders and deliver whatever may be wanted; similarly with produce of farm, garden and dairy. Those who don't care to keep house themselves can get strictly first-class board at the Assembly dining-rooms, either on the European plan or on the American. The regular rates will be: For the season, in advance \$13; for two weeks, \$12; for any less term \$1 per day; single meals, 50 cents.

COTTAGES can be rented, unfurnished, at \$8, and upwards for the season; several handsome ones have already been engaged at \$50 each. The \$8 ones have two rooms. The \$10 ones have four good sized rooms, and are very comfortable. Six-roomed ones can be had at \$20 and upwards. Furniture, such as spring-cots, tables, chairs, washstands, basins, etc., may also be rented for the season at nominal rates. Single rooms in the "Teachers' Retreat" will rent at \$4.00, unfurnished; about \$1 more will furnish them.

Born a Harrisburg and a Lancaster Circle of King's Daughters have engaged cottages, as a kind of headquarters for the members of the Order who may visit our Assembly. There is a movement on foot also to have a Y. M. C. A. Cottage on the grounds, with lodging rooms for members of the Association, a reading-room, parlor, and other Y. M. C. A. equipments. We have not yet heard whether the Y. P. S. C. E. are going to have a headquarters of their own or not. It is not unlikely that they will, however.

His Excellency, Governor Pattison, who, from the first has taken a lively interest in the Chautauqua, and is a stockholder, has definitely promised to make the opening address at the formal opening exercises on the afternoon of July 12th. The exercises will be of an exceptionally interesting character on that day throughout, not the least important part of them being the stockholders' meeting in the forenoon, at which the officers and board of managers for next year will be elected. The band concerts and the grand concert in the evening by the Royal English Bell Ringers and Glee Men, in their picturesque costumes of the time of "good Queen Bess," will be worth coming a long way to hear. Our aim has been

to make the attractions so great on this day, as to make it an object for every one to come that morning or the day before. We want "Opening Day" to bring a crowd; and we think it will.

"UNIVERSITY Extension Day" we are sure will bring big crowds. It is to be on July 13th, and special excursions are being arranged for even now by the centres of the various circuits in this part of the State. Two University Extension lecturers are on the programme for that day. President E. L. Warfield, of Lafayette College, on "Columbus," and Dr. W. Clarke Robinson in the evening, on "The Northern Gods," illustrated with stereopticon. This is said to be the finest lecture, with the finest pictures, on the mythology of our old Saxon forefathers ever given anywhere, in Europe or America. The Royal Bell Ringers give a concert in the afternoon—one of the concerts which they have rendered before no less than fifteen of the crowned heads of Europe.

UNLESS all signs fail, one of the greatest days of our whole Assembly will be "Young People's Day," on Friday, July 15th. Instead of the usual afternoon lecture or concert, the time will be given to athletic field sports, and contests in running, jumping, tests of strength and agility, between the young athletes of a number of the Y. M. C. A.'s of the State. Several handsome prizes are to be contested for, and the various Associations are entering into the project with much enthusiasm. We may be able to give a detailed programme of the several field "events" in our next. In the evening there will be two or three short, spirited addresses on work for young people by prominent workers in the Y. M. C. A. and Y. P. S. C. E., and by Mrs. Isabella Charles Davis, Secretary of the Order of King's Daughters and King's Sons, of New York. The founder of this Order, Mrs. Dickinson, of New York, will probably also be present. The outlook is that thousands of the Christian young men and women belonging to the various Young People's organizations of our State will be in attendance. It will be an inspiring occasion, and cannot but be fruitful of much good.

TUITION fees for the different classes have been fixed as follows: \$1.50 for any one class of the Department of Biblical Science; \$1.00 for each additional one. The classes are Hebrew, Greek, English Old Testament, English New Testament. Instruction in Botany, two hours daily, \$2.00; in Zoology, the same. When students bring their own microscopes a reduction of 50 cents will be allowed. In the Department of Pedagogy, each class, \$1.00. English Literature, two connected courses, each, \$1.00; German, \$2.00; French, \$2.00. Theory of Music, two connected courses, each, \$1.00. A special rate at half price, is offered to all musical organizations of four or more members, in order to give church choirs and singing societies the benefit of this admirable course of instruction. They will at the same time be given the privilege of joining the Chautauqua Choral Union, and so receiving, free of charge, daily practical training under such competent instructors as Professors Baltzell and Hall. In return it is asked that persons intending to avail themselves of this privilege so inform the Chancellor as soon as possible, stating what voice they sing. There are to be two courses of class lectures on the History and Theory of Art, at \$2 for each. Instruction in painting in oil or water

colors, sketching from nature, drawing in crayon, lead, pastel, charcoal, etc., at 25 cents an hour. For individual instruction in stenography and type writing, \$3; class instruction, \$1. From the exceptionally low prices asked in all our departments we do not wish any one to infer that the instruction will be inferior. Our aim and earnest endeavor has been to secure only the best teachers that could be had, and to offer the advantages of instruction under them to the largest possible number, who otherwise could never enjoy them at all. We mean to be really a means of popular culture, culture for the people, for every one. Therefore our prices have been made so low, lower, we believe, than can be found anywhere else in the country for the same kind of instruction.

Books, magazines, the daily papers, and good literature of every kind will be for sale at the bookstore and newsstand on the grounds. Whatever text-books may be required can be had there.

THREE of our "Special Days" that are to be found on the programme of no other Chautauqua or Summer Assembly of any kind, are *Indian Day*, July 16; *Pennsylvania German Day*, July 18th; and *Forestry Day*, July 23d. Thus far they are peculiar to the Pennsylvania Chautauqua. We call attention to the fact because it is strongly indicative of the spirit and character of our Chautauqua, and brings out its individuality. First, as a Pennsylvania institution, it aims to encourage the study of the history of the sturdy German ancestry who were a chief element in the settlement of our State, and in making her the prosperous and enlightened commonwealth she now is. The Pennsylvania Germans have too long been ignored in history, and their virtues and achievements left uncelebrated. How important has been the part they took will be set forth by our able and indefatigable State Historian, Dr. Egle, in his paper to be read on July 18, on "The Pennsylvania-German: His Place in the History of the Commonwealth," while the well-known antiquarian Julius F. Sachse, Esq., will remind us of who were "The True Heroes of Provincial Pennsylvania." Both papers will be original and valuable contributions to the early history of our State. Secondly, as a truly educational institution, in the broadest sense of the term, undenominational yet genuinely Christian, it purposes to further every movement in the interest of right and justice and true humanity, and of the physical well-being, as well as the spiritual, of the people in this country. Therefore do we have "Indian Day" on the one hand, and "Forestry Day" on the other. On the former we will be able to see and hear and become personally acquainted with a number of young Indian men and women, who will tell us their side of the Indian question, and show us how easily and well the members of that defrauded and oppressed race can be civilized and educated. Capt. R. H. Pratt, the veteran Indian fighter and Indian educator, superintendent of the Carlisle School, who perhaps knows more about the Indians and has done more for them during his life than any other man living, will also speak on the subject, as will the Hon. Herbert Welsh, of Philadelphia, the eloquent and enthusiastic secretary of the Indian Rights Association and helper in every good work. Mrs. Amelia S. Quinton, the self-sacrificing and devoted President of the National Women's Indian Association, will give a graphic and thrilling

account of "A Seven Month's Trip among Wild Tribes" which she made a year ago, when she visited nearly every tribe of Indians in the South and West. On "Forestry Day" the great importance, to the health and prosperity of our country, of the proper care of our forests, their preservation and replanting in many districts, and the general importance and value of trees, will be discussed by two of the highest authorities on the subject in this land, Prof. W. Fernow and Mr. Edw. A. Bowers.

SOMETHING out of the ordinary run of summer entertainments will be the series of "Crozier Piano Recitals," by Mr. David E. Crozier. Lovers of classic music, rendered by a master, will appreciate this to the full. For their benefit we give the programme in full:

I. TUESDAY, JULY 19, 6:30 P. M.

Prelude and Fugue in C sharp.
Number 3 from the well tempered Clavichord Bach.
Sonata, opus 81, Farewell, Absence and Return, Beethoven.
Nocturne in F.
Romance in F sharp. } Schumann.
March tempo from Fantasia, Op. 17.
Nocturne in B.
Etude, Op. 10, No. 3. } Chopin.
Etude, Op. 10, No. 12.
Ballade in A flat.
Forest Murmurs, } Liszt.
Polonaise in E.

II. FRIDAY, JULY 22, 6:30 P. M.

Organ Fugue in C minor. Transcribed by Liszt Bach.
Sonata Appassionata, Op. 57. Beethoven.
Flower Piece.
Entrance to the Forest. } Schumann.
Prophet Bird.
Invitation to the Dance Weber-Tausig.
Nocturne in C.
Prelude in C minor, } Chopin.
Prelude in D flat.
Waltz in C sharp minor,
Polonaise in A flat.
Second Hungarian Rhapsody Liszt.

III. TUESDAY, JULY 26, 6:30 P. M.

Etudes Symphoniques Schumann.
Hunting Song Mendelssohn.
Tarantelle in G flat Moszkowski.
Elsa's Dream, from Lohengrin, } Wagner-Liszt.
Elsa's Branting.
Tannhauser March.
Impromptu in G.
Minuet in B Minor, } Schubert.
The Wanderer. Transcribed by Liszt.
The Erlking.
Campanelle Paganini-Liszt.
Twelfth Hungarian Rhapsody Liszt.

A Steinway concert grand piano, furnished for the occasion by Yohn Bro's, Harrisburg, will be used at these recitals, which will unquestionably be the musical events of the session. Tickets for the series will be \$2.00; for each recital, 75 cents.

The Public Platform has the following to say concerning Prof. J. B. DeMotte, who is on our programme for three of his admirable lectures. July 22, he lectures on "Visible Sound," July 23 on "Modern Electricity," and July 25 on "Old Ocean our Slave and Master."

"Popular lecture courses have in many cases taken quite a step in advance during the past few years by introducing frequently a lecture of a strongly educational character. Science, especially that part of it

which pertains to the latest inventions, such as the various electrical appliances, has received considerable attention. One of the men who has represented this department of the platform most successfully during the past few years is Prof. John B. DeMotte, of DePauw University, Greencastle Ind. While his lectures have been strictly scientific, he has so constructed them that any audience can appreciate them to the fullest extent. He has collected a large quantity of suitable apparatus to illustrate every detail of his subjects, and thus present during the course of an evening a series of object lessons that are at once instructive and most highly entertaining. We have long since maintained that much of our general information will be gathered in the future from carefully prepared lectures, and that it will be one of the accomplishments of a cultivated man or woman to know how to listen properly to a lecture, and get from it the matter that will satisfy our general needs."

In Our Library.

BOOKS RECEIVED.

Beyond the Ruts. Dedicated to Young People. By Hiler C. Pardoe. New York: Hunt & Eaton. 12mo, pp. 192.

The Divine Comedy of Dante Alighieri. Translated by Charles Eliot Norton. II. Purgatory. Boston: Houghton, Mifflin & Co. 12mo, pp. 216.

Little Brothers of the Air. By Olive Thorne Miller. Boston: Houghton, Mifflin & Co. 12mo, pp. 271. Price, \$1.25.

Aristotle and Ancient Educational Ideals. By Thomas Davidson. Being the first volume of "The Great Educators" series. Edited by Nicholas Murray Butler. New York: Chas. Scribner's Sons. 12mo, pp. 256. Price, \$1.00.

Evolution in Science, Philosophy and Art. Popular lectures and discussions before the Brooklyn Ethical Association. New York: D. Appleton & Co. Cr. 8vo, pp. 475.

The Early Renaissance, and other Essays on Art Subjects. By James M. Hoppin. Boston: Houghton, Mifflin & Co. 8vo, pp. 306. Price, \$2.00.

SCHOOL BOOKS.

New Elementary Algebra, embracing the first principles of the science. By Charles Davies, L.L.D. New York: American Book Co. 12mo, pp. 294. Price, 90 cents.

Chase & Stuart's Catechism of Rhetoric. New revised and illustrated edition, with explanatory notes, maps and vocabulary. Philadelphia: Eldredge & Brother. Price, \$1.00.

Laboratory Manual of Chemistry. By James E. Armstrong & James H. Norton. New York: American Book Co. 8vo, pp. 144. Price, 50 cents.

The History and Science of Education, for institutes, normal schools, reading circles, and the private self instruction of teachers. By Wm. J. Shoup. New York: American Book Co. 12mo, pp. 315. Price, \$1.00.

Methods of Instruction and Organization of the Schools of Germany, for the use of American teachers and normal schools. By John T. Prince, Ph.D. Boston: Lee & Shepard. 12mo, pp. 237.

THE CHANCELLOR'S BOOK CHAT.

"Never more than now was there a supreme need of earnest, illuminated, consecrated, diligent, self-denying, self-sacrificing Christian youth," says Bishop Mallalieu, in his introductory note to the Rev. H. C. Pardoe's inspiring and helpful little book *Beyond the Ruts*. And he is right. We therefore welcome every effort that is made, as in this volume, to incite young people to come out of the ruts of indifference and

mere formal, conventional Christianity, and make their religion a vital, practical, reality.

Particularly welcome are words like these: "Far be it from these simple pages to teach a piety that is a sickly, flabby, sentimental exotic of the hothouse. In humble and the more refined walks of life are needed those who will not fill their pockets with ill-gotten gains, take bribes, pervert judgment, and barter away principles which must lie at the root of all manly effort." These words are timely and appropriate. Especially in a book intended for the members of the various young people's organizations of which there are so many to-day, and some of which, I fear, tend to the nurture of a mere weak sentimentality rather than a strong, manly and womanly Christianity. By all means let us have organization, but never let organization take the place of individual effort, and strength of personal character.

Was there a greater mind among the ancients than that of Aristotle? Since Luther's Reformation and the consequent reaction against all middle age systems the wonderful old Greek has been under a cloud, and we have forgotten how much modern science, philosophy and art owe to him. I am glad, therefore, that he heads the list of "The Great Educators," to each of whom a volume is to be devoted in the series of educational biographies that is being issued under that name by the Scribners. Mr. Davidson, the author, has done well not to confine himself to the biography of Aristotle, but to give us an able and very clear account of the whole condition of education, its methods, subject, aims, etc., among the Greeks. And he has done so in a remarkably interesting manner, albeit very concise and condensed in his style. I don't know of a better book of the kind in the language.

If Aristotle had not written it is doubtful whether the world would ever have had a Locke, or Comenius or Pestalozzi. Not that these adopted his ideas or principles, but that they received from him the incentive and the cue to investigate the subject and to give us the principles on which our modern systems are founded.

In some respects we need to go back, and indeed we are doing so in our educational systems and methods, to the very principles of Aristotle himself. For example, we emphatically need to realize, as the Greeks did, that the purpose of education is not to make skillful money-makers, but symmetrically developed, well balanced men, mentally, morally and physically; the culture, in due proportion and harmony, of all the powers of man. We are but just getting back to that true ideal, and I think are doing so more consistently than did Aristotle. For he did not believe in maintaining the harmony, for instance, between pleasure and duty, work and enjoyment. He says plainly that "Education ought certainly not to be turned into a means of amusement; for young people are not playing when they are learning, since all learning is accompanied with pain." Why? Why should not instruction and amusement go hand in hand? He certainly never saw a kindergarten in operation; nor would he have ever written those words

if he had visited Mt. Gretna during the sessions of our Chautauqua there! All learning accompanied with pain? O shades of Aristotle, come to Mt. Gretna and then take back those words!

I know that I have learned a great deal by enjoying nature. A day in the woods, listening to the wisdom of the trees, learning the lesson of the flowers, mosses and ferns, communing with squirrels and birds on matters not dreamed of in your philosophy,—such a day is often more conducive to true education than a week in the study or school room. I say to true education, which according to Aristotle himself, and to Comenius after him, and Spencer since, means the harmonious development of the whole of man, his powers of observation and imagination, his sensibilities and his intellect. To omit communion with nature, and the cultivation of our kinship with even the least of her creatures, would be to make our education partial and one-sided indeed.

As an incentive and guide to the culture of this often neglected side of our nature, let me commend to you Mrs. Olive Thorne Miller's charming books about birds and their ways, the latest of which is entitled "*Little Brothers of the Air*," and is just as delightful and informational as its predecessors, "*In Nesting Time*," and "*Bird-Ways*." One charm about Mrs. Miller's books is that they are not intended to give information, are not written for the purpose of instruction at all, but are born of an impulse like that which moves the lover to note every feature and expression of his loved one and to dwell thereon as the one theme of his thought and conversation. Mrs. Miller loves birds and that is why she knows them so well, not only ornithologically, but above all psychologically. She appreciates their motives and understands all their ways. She does for our brothers of the air what Geo. W. Cable has done for our Creole brothers of the South, Miss Murfree for our brothers of the Tennessee mountains, Mr. Page for our Negro brothers of Virginia.

There is a sermon in this that she tells of the swallows, which I myself have often seen: "An early lesson in many bird lives is that of following, or flying in a flock, for at first the babies of a brood scatter wildly, and seem not to have the smallest notion of keeping together. The small swallows in the trees near me were carefully trained in this. Often while one stood chirping vehemently, clearly thinking himself half starved, a grown-up bird flew close past him, calling in very sweet tones, and stopped in plain sight, ten or fifteen feet away. Of course the youngster followed at once. But just as he reached the side of the parent, that thoughtful tutor took another short flight, calling and coaxing as before. This little performance was repeated three or four times before the pupil received the tidbits he so urgently desired."

You know how doleful and desolate the wood-pewee's despondent cry of "pe-wee! pe-wee!" sounds on a dull, drizzly day in the woods. We have all heard that, if we have been in the woods at all. But I confess I never had the privilege of hearing that melancholy note exchanged for a true song such as

our author describes: "The performer alighted almost directly over my head," she says, "and began at once to sing in a very sweet voice, but so low it could not be heard a dozen feet away. There was little variation in the tones, but it was rapidly delivered with longer and shorter intervals and varying inflections, a genuine whisper song such as most birds that I have studied delight in. It did not please madam, his mate; she listened, looked, and then rushed at the singer, and I regret to say, they fell into a 'scrimmage' in the grass, quite after the vulgar manner of the sparrow." Well, that is not so very strange after all; for the pewee is one of the most pugnacious little creatures that wears feathers. He is forever watching his chance for a fight, and his wife is no better than he. I shouldn't wonder if she had attacked him just for the fun of it, for the mere pleasure of controversy! Birds are very human, often less logical than theological.

I have not space to read you more from this delightful author to-day. Only let me advise you, when you come to Mt. Gretna in July, where birds are plenty, to bring an opera glass along with which to watch and study them; and not to forget as helps and commentaries to bring also Mrs. Miller's three volumes, or Bradford Torrey's "Birds in the Bush," or Florence Merriam's "Birds Through an Opera Glass," or John Burroughs's "Wake Robin," "Birds and Poets,"—or if you choose, bring them all with you—and I promise you, despite Aristotle, much fresh learning without pain.

THE HUMMING BIRD.

Is it a monster bee,
Or is it a midget bird,
Or yet an air-born mystery
That now you marigold has stirred,
And now on vocal wing,
To a neighbor bloom is whirled,
In an airy ecstasy, in a passion of pilfering?

Ah! 'tis the humming bird,
Rich-coated one,
Ruby-throated one,
That is not chosen for song,
But throws its whole rapt spirit
Into the secret of flowers
The summer days along,
Into most odorous hours,
Into a murmurous sound of wings too swift for sight!

—Richard Burton.

THE DRAUGHT.

When I am thirsty, let me drink
Prone beside the mossy brink
Of a rocky basin, laid,
Within the forest's heart of shade.

There may I know the cool caress
The spring gives to my eagerness;
Feeling its bubbles rise and float
Around my chin—across my throat,
Till the swiftly pulsing blood
Circles calmly as the flood;
Till by every sense I'm told
That never flagon tipped with gold
So divine a draught doth hold.

—By Charles Henry Lüders.

A PLEA FOR SERIOUSNESS.

In a paper in the *May Atlantic*, the writer says of contemporary humor:—

Most fun, at the present day, does not grow from a healthy root nor feed a healthy appetite; it creates a dyspeptic demand for coarse spice, which is met by an unfailing supply in the flippancy of our public speakers and the scurrility of the press. This brings me back to my starting point. The counsel for humor deplores the dismal seriousness of the day, but its dismal jocosity is far more deplorable. Everybody feels bound to make a joke of everything, and thinks that when one has been made nothing more can be asked; in argument, he who raises a laugh at his opponent has won the day; a shrug or a wink is answer enough to the most vital questions. Mr. H. M. Stanley's jests on the fate of the rear column mark—at least so let us hope—the extreme to which the practice can be pushed as regards humanity; Senator Ingalls and Governor Ingersoll carry their ridicule into moral and spiritual regions. Now, how much better, happier, wiser, or even merrier, is any one for all this? Do ribaldry and blasphemy raise the spirits of the hearers? Does the column of newspaper facetiae add to the average of daily cheerfulness? Do the funny books on railway stalls lift the burden and heat of the day, or warm the cockles of the heart against its chill? If people take comfort in exchanging such pleasantries among themselves, well and good, but to see them in print recalls Macaulay's outburst: "A wise man might talk folly like this by his fireside, but that any human being, having made such a joke, should write it down, copy it out, transmit it to the printer, correct the proof, and send it forth to the world, is enough to make us ashamed of our species."

If the common disposition to take a humorous view as it is complacently termed, has not on the whole made us jollier, let us ask what it has done. It has brought in slang which is depraving speech, and "chaff" which is driving out conversation; in the incessant struggle to be amusing, it has fostered exaggeration to the damage of truthfulness, cynicism at the expense of kindness, mockery to the sacrifice of veneration. I feel the extent of the mischief at this moment when I would urge my plea for seriousness. The basis of appreciation of the heroic and pathetic has been sapped in this generation; they have made the step from the sublime to the ridiculous once for all, and taken their stand on the latter; there seems to be nothing to appeal to. Virtue, honor, public fidelity and purity, commercial probity, the dignity of office, the sanctity of home, have become subjects of jest; men and women who uphold them are called fogies, or, by a favorite locution of the day, are said to take themselves too seriously. Self importance is ludicrous, no doubt, but I have not observed that it is wanting in people who take themselves lightly; the attitude appears to me unchanged, but it rests on less solid qualities. The absence of seriousness is seen in our country people to-day in the evasion of obligation we give our children no training, but leave them to their own devices, and "guess they'll turn out all right;" we neglect our duties as citizens and place them in the hands of men notoriously unfit for posts of trust, because "the great American nation can take care of itself;" we forbear to raise a

voice against practices in public and social life which we privately condemn, for "our mission is not to be reformers." We are loath to do our own thinking; hence we are overrun by a host of little books, native and foreign, witty and graceful as you please, to tell us how little there is in the big books on grave subjects which a few people still write, but nobody reads. In poetry, fugitive pieces and *vers de société* are the order of the day; in fiction, the short story is ousting the novel.

* * * * *

I beg my readers not to suppose that I would arraign humor or any element which gladdens and brightens existence. Seriousness and light-heartedness are not at war; there is no merit in austerity; on the contrary, more harm can be done by solemn triviality and ascetic futility than by arrant foolery. But after all we are a joyless people. There are two types of American face on which the comic illustrated papers have fastened as representative: one is sharp, careworn, anxious; the other is heavy, coarse, and stupid or cunning. Neither of them shows a gleam of the mirthfulness which twinkles in the Irishman's eye, or broadens the smile of John Bull, or sparkles from head to foot in the lively Frenchman or Italian. There is a modern fashion of loud and constant laughter in our society, as if noise were necessary to attest the pleasure of the occasion, but it vouches as little for our enjoyment as the cannon and shooting-crackers on the Fourth of July do for our patriotism. The absence of animal spirits among our well-to-do young people is in striking contrast to the exuberance of that quality in their contemporaries in most European countries. There is no division of time more weary and dreary than a public holiday in America except one in England; but with the English this comes mainly from the pressure of traditions and conditions of which we never felt the weight, while with us it is because we do not know how to amuse ourselves honestly and enjoy ourselves heartily. It is levity, not gaiety, that is the matter with us. Here it is, and here only, that the counsel for humor misses her point; we are dull indeed, I grant it, not from disuse of humor, but from its abuse. Nor do I reckon lack of seriousness as the sole or prime cause of national and individual deterioration; but without its presence no man or country can thrive; it is an evidence of essential qualities. Its absence means failure to meet the highest claims and issues of life, our debt to the present and to the inexorable liens of the future.

INTERIORS OF SUMMER COTTAGES.

The instinct of home-making which abides in the minds of women is at the present period, and in America, greatly stimulated by a very general artistic impulse, a drift of the popular mind toward art. The enjoyment of perfected methods of manufacture, of beautiful lines and surfaces, of exquisite harmonies of color—in short, of the material creations of the true artist-artisan—is an almost universal feminine experience. It follows that those who are possessed of this artistic insight and love of beauty, not only find the keenest enjoyment in the natural exercise of those gifts in house furnishing, but often produce most charming and original effects by the clever

choice and happy arrangement of things which go to make up the home.

It is true that they sometimes fail in compassing the fitness or appropriateness which makes the full perfection of this beautiful art, and shirk the preliminary study which is necessary to thorough completeness. They are apt to follow fancy and taste not based upon the requirements of circumstances, and as a consequence there is a lack of the restfulness and calm which are given by careful fitting of beauty upon use. A perfectly furnished house is a crystallization of the culture, the habits, and the tastes of the family, and not only expresses but *makes* character. Children living in such a home grow up with the knowledge of form and color, a sense of beauty and fitness—in short, with a standard of taste which stamps them in maturity with that unconscious superiority which distinguishes men or women whose cultivation has been gradual and unlessened. It is the completeness of a home, which includes provision for the mental as well as physical wants of the complex human creature, which makes some houses so much more delightful than others, and may add to the simplicity of the modest summer cottage a comprehensive charm which is entirely lacking in many an elaborate and overflowing dwelling.

A summer cottage is not a difficult problem to deal with, if it is constantly remembered that it is a summer cottage, to be used through only a portion of the year, and that portion, when "out-of-doors," with its large bounty of light and air, is really a part of the house and home life. When these conditions are not fully recognized and understood, it argues a total want of the home-making instinct, and an absence of the usual feminine gift of color, should the house fail to be satisfying and even charming.

After the purpose of the house is fully considered, its position comes in also, as a condition to be constantly remembered, since much and lasting charm is derived from harmony of motive in decoration, and choice of color as appropriate to place. Whatever design appears in wall decoration or hangings is far more effective if it bears some relation to the surroundings and place of the house. It goes without saying that classic forms and highly artificial designs are not appropriate in cottages of the character we are considering, and also that furniture should be simpler and lighter than in houses intended for constant family living. While chairs and sofas should be entirely without elaborate upholstery, hangings and cushions can be made of some well-colored cotton or linen material which wind and sun and dampness cannot spoil, and of which the freshness can always be restored by laundering. These are general rules, appropriate to all summer cottages.

A house which is to be closed for six or eight months of the year should really, to be consistent, be inexpensively furnished; and by inexpensively I do not necessarily mean *cheaply*, and certainly not flimsily, furnished. The quality of durability, as applied to furniture, is one of the elements of beauty, since the sentiment of the home, the power of association, depend upon this quality. A house hung with muslins and tied with ribbons may undoubtedly possess a pretty grace and freshness of its own, but it belongs to exotic life, and not to the healthy, natural, every-day experiences of a growing family. It may

also be laid down as a general rule that the summer cottage should dispense with carpets. Rugs and matings it may have in plenty, and walls painted in soft and solid colors which will furnish the background for draperies and furniture. Such walls will withstand the action of damp and unwarmed air, which is so fatal to the paper-hung rooms of much-closed summer cottages.

If the house is by the sea, the walls should repeat, with many variations, the tones of sea and sand and sky; the gray-greens of sparse grasses and rushes; the blues which change from blue to green with every cloud-shadow; the pearl tints which become rose in morning or evening light, and the browns and olives of sea mosses and lichens. This treatment of color will make the interior of the house a part of the great out-of-doors, and create a harmony between the artificial shelter and nature. There is philosophy in following, as far as the limitations of simple color will allow, the changeableness and fluidity of natural effects along the shore, and allowing the mood of the brief summer life to fall into entire harmony with the dominant expression of the sea. If, to color in harmony with sea and shore, most of the materials used in the furnishing of the house are chosen for design based upon or suggested by forms belonging to the life of the sea, an impression is produced of having entered into complete and perfect harmony with the elements and aspects of nature. The artificialities of life fall more and more into the background, and one is refreshed with a sense of having established relations with natural surroundings which are entirely harmonious and satisfactory.

It may seem very far-fetched to ascribe this influence to appropriate furnishings of a house, but the house is the shell of the human being, and the mental shape of the inmate must necessarily be affected by its most intimate surroundings.

Suppose, on the other hand, that the summer house is placed in the neighborhood of fields and trees and mountains, it will be found that strong and positive treatment of the interior is more in harmony with nature. Even heavier furniture can be used where the house is surrounded with massive tree-growths; and stronger and more positive colors can be used in hangings and draperies. This is due to the deeper and more positive coloring of a landscape than of a sea view. The masses of strong and slightly varying green in foliage, the red-browns or vivid greens of fields and crops, the dark lines of tree trunks and branches, as well as the unchanging forms of rock and hillside, call for a corresponding strength of interior effect. It is a curious fact, also, that where a house is surrounded with myriads of small natural forms of leaves and flowers and grasses, plain spaces of color in interiors, or spaces where form is greatly subordinated to color, are more grateful to the eye than prominently decorated surfaces. A repetition of small forms which exist but sparingly in nature, and are for the most part hidden under lengths of liquid blue, is pleasing and suggestive in a home by the sea; but in the country, where form is prominent and positive, and prints itself constantly upon both mental and bodily vision, unbroken color surfaces are found to be far more agreeable.

It will be seen that general principles of furnishing depend upon arbitrary circumstances and natural sur-

roundings quite as much as upon the character and pursuits of the family who are to be lodged, and that the final charm of the home is attained by a perfect adaptation of principles to conditions both of nature and humanity.

This is equally true of all classes of houses which are to become homes, so that particular directions or rules for the sensible and beautiful arrangement of interiors must always follow the guiding incidents of class and locality.—*Candace Wheeler in Christian Union.*

Religious Outlook.

The New York *Independent* for May 5th, has a symposium on gambling. It is one of the most thorough and exhaustive discussions of this great evil that has appeared for many a day. Eminent ministers, jurists, editors and reformers, appear among the contributors.

It is understood that Messrs. Moody and Sankey will undertake evangelistic work in connection with the Columbian Exposition in '93. Mr. Moody will have associated with him the Rev. John McNeill, the evangelist, who is now working in Glasgow.

President Harper, of Chicago University, believes that a college plant ought not to be idle one-fourth of the time. Therefore, Chicago University is to be kept open all the year round, and it will be possible for young men and young women to study there at any season of the year. Not many of our institutions will or can follow the example of this the youngest, though not the least, of our universities, but many of the most successful instructors in these institutions are willing to employ their time elsewhere during the long vacation of summer. The Pennsylvania Chautauqua and other similar summer schools furnish them an opportunity thus to continue their work when their colleges are closed. This year our Chautauqua will continue for only three weeks, but even in that time much intense work will be done by these instructors with enthusiastic classes. But, in the future, it is our purpose to extend the assembly, and to make it a great centre of educational influence, where the best instructors from our best colleges and universities will be employed during the summer months.

The promoters and friends of the Pennsylvania Chautauqua should find encouragement even though they may not need it from the Rev. Dr. Parkhurst, who says: "Do not expect immediate results; immediate results are not worth working for. History is long, and it is slow; but the clock keeps ticking and the brook keeps flowing. Do something and do it on a straight line, and if you do not last to finish it, God will top it out or get somebody to. Very likely your own inspired life and inspiring activity will be just the influence that will create the discipleship that will take up the work where, at death, you lay it down, and carry toward completion the enterprise which you inaugurated; something as the quickening spirit of the Lord Jesus Christ endowed the twelve with the power and wisdom to complete what their ascended Lord had begun."

The total number of Methodists in the world is 31,000,000.

The American Baptist Year Book, just out, shows an increase of 105,579 over the membership last year.

The total membership this year is 3,269,806. There has also been an increase in the baptisms and contributions.

The *Catholic Review* says, that if the American Bible society will print the Douay version of the New Testament, "true to the original, neither garbled, nor mutilated, nor padded," the *Review* will assist the society in distributing 12,000,000 copies of it among the Catholics of the United States.

A thousand Chinamen, members of the Congregational churches in California and Oregon, have sent two missionaries to their native land, and have organized a foreign missionary society.

The Presbyterian elders of Topeka, Kan., have organized a society for the discussion of questions of interest in church life, the duties of their offices, and the relation of the churches to the Boards. All the Presbyterian churches in the city are now identified with this society. Such practical questions of church and social life are to be freely discussed at the Pennsylvania Chautauqua.

The revised edition of the German Bible, which has been under way for more than thirty years, has been published in Halle, Germany. The revisers have endeavored always to interfere as little as possible with the diction of Luther's Bible, removing obsolete expressions but occasionally allowing archaisms to remain, and preserving well the spirit of the old version. The New Testament, which was published in 1870, has already gone through fifty-nine editions. There has been no desire of supplanting Luther's Bible. A revision was necessary on account of the disadvantages under which the translation was made, but for most of the people there will always be only one German Bible.

William Waldrof Astor, who died in Paris, was the grandson of the original John Jacob Astor, and was the head of the younger branch of the Astor family. He is said to have died possessed of sixty millions of dollars, and to have made no charitable bequests. We have no interest in Mr. Astor, and would not think it of itself worth while to chronicle his death. We desire to put on record, our opinion, that it is a burning disgrace for any man to die possessed of such an immense fortune, without having made some charitable disposition of a portion of it. We do not care what personal charms of character Mr. Astor may have possessed, or what social position he may have enjoyed, we say it is a shame that one so rich should be so niggardly. A man of wealth holds his possessions by a deed of trust, and not by a deed in fee simple. Society ought to pronounce the anathema upon a man who does not administer his trust in the interest of those for whom he holds it. We here place ours.

Philadelphia rejoices in the largest Junior Christian Endeavor Union in the world. It has sixty-five societies in the Union, and more coming in every day. Philadelphia may be slow in many things, but in religious work she is way ahead of many more pretentious places.

It must be gratifying to the friends of Christian Endeavor in Pennsylvania, to know that their organization is enjoying this year more prosperity than in any previous year of its history.

Polygamy in Utah is dead, and can never be revived unless Utah becomes a State. But it would be wise

for the rest of the States not to admit her to the sisterhood, until the Gentile population is in the majority.

Commander F. N. Barber, of the United States gunboat *Monocacy*, stationed on the Yang-tse River, in China, has published a letter speaking in the highest terms of the efficiency of missionary work. Fourteen years ago, Commander Barber thought missionary efforts in China were a forlorn hope, and could make no impression upon that empire. Now he says that missionary influence is increasing strongly, and that whereas it at one time seemed as if China was a country where even the continual dropping of the water of Christianity would never wear away the stone of heathenism, now it is apparent that the stone ultimately will be forced bodily from its bed. Which statement has additional weight in coming from one who formerly was not in sympathy with missionary undertakings, and who even now looks at them from the point of view of a naval officer.

We are not sure that we find pleasure in the fact that a Christian Endeavor Society in Minnesota has become a legal corporation. The fact that the society is going to build rooms for a library and prayer-meetings with a reading room, does not remove the element of danger to a Christian Church, in having within its bounds an independent corporation. Being friendly to the Christian Endeavor movement, we sincerely hope that no Endeavor Society will imitate the example of the Minnesota Society.

One strong argument in favor of the Christian Endeavor movement is that it has changed the ground of attack upon the problem of the Church and the young people. Formerly the problem was generally stated: What can the Church do for the young people? But now the Christian Endeavor movement asks: What can the young people do for the Church? It seemed in the past as if the Church thought she must amuse the young people, and entertain them, and hold them to her by all sorts of devices, and as if she did not regard the young people as owing anything to her. But the Christian Endeavor movement lays the whole weight of its emphasis upon the fact that the obligation is on the young people.

Mr. Moody has earnestly appealed to the Christian young men of Great Britain, to consecrate themselves to the work of evangelist, home missionaries, Sunday-school missionaries, city missionaries, pastors' assistants and Y. M. C. A. secretaries in America. He says that the calls for such laborers are far in excess of the supply. There can be no question that the destitution is great, and there must be many young men in Great Britain, who are abundantly able to undertake such lay activities. We are glad that Mr. Moody has invited their co-operation, and we are not surprised that so shrewd an observer as Mr. Moody is should suggest that before they undertake labors in this country, they enter some one of our many training schools for such work. Mr. Moody evidently recognises that no matter how consecrated a young man may be, unless he is in sympathetic touch with the people he can accomplish but little effective work. We hope many young men from Great Britain, will respond to this appeal, and before undertaking the work will act upon the advice by putting themselves into training especially adapted to fit them for it.

IT SO CHANCED.

I.

It so chanced
On that leaden-hearted day,
Rugged winter leagues away,
As he thought of her there came
On the waste a sunny flame
Wherewith the frost-mote danced,
While an echo rang her name,
It so chanced.

II.

It so chanced
On that evening bleak and hard,
Martial-couched on frozen sward,
As he thought of her there crept
Music down the blast, that kept
All his senses dream entranced,
While, from ambush watched, he slept,
It so chanced.

III.

It so chanced
In that twilight winged with ill,
When his pierced heart stood still,
As he dreamed of her, he passed!
Then, from out the circling Vast,
With a smile his love advanced—
"I, to meet thee, have sped fast!"
It so chanced.

—Edith M. Thomas.

Educational Notes.

The writing of a new pen is generally a little stiff, and the wearing of a new pair of shoes is not commonly synonymous with ease and comfort. So the editor of this department has not yet perfectly adapted his mental individuality to its requirements; but no doubt the fit will become better as the age grows greater.

There is a *duty* of vacation. It is the paying of the debt we owe the body. Vacation is for the body. Vacation is also for the mind and heart. Thinkers must occasionally rise into views of the new and into reviews of the old. Every teacher, every minister, needs the new. New ideas. New scenes. New faces. New phases of activity. We will also find it advantageous to re-establish communication and communion with the old. The old scenes. The old memories. The old studies. The old ideals. The old friends. Vacation is for the examination and re-adjustment of mental furniture.

It is for the retesting of principles of action. It is for the contemplation of the past period of self-development. It is for the survey of the work ahead. It is for the devising of improved means for accomplishing that work. It is for the discovery and staking off of new, better and more direct tracks through future fields. Vacation is for the body. All students need to get back to nature. We want brawn in our books and classwork and sermons. Turn the old horse out into the meadow, and let him kick up his heels as he used to do when he was a colt. Take his shoes off! There is no recuperative power in patent leather slippers and high silk hats and black dress suits. All the attractions of art are not to be compared with the handwork of God, which by searching we can discover and delight in, in these mountain solitudes.

The season for all summer schools is approaching, and preparations are under way to make them better than ever. Teachers' Association will be held at Beaver Falls, July 5th, 6th, and 7th. Prominent educators will just have time to get home and take a few days' rest over Sunday in order to freshen up for the Pennsylvania Chautauqua, which begins July 12th.

Grimshy Park has indicated its right to the title of "The Chautauqua of Canada." It is a charming summer resort; has every attraction of grove and water; of health and pleasure; of tent, cottage and hotel, of lecture and instruction; of sermon and entertainment.

The sixteenth session of the Amherst Summer School, under the brilliant direction of Prof. William L. Montague, will open at Amherst College, on Monday, July 4th, and will continue five weeks. Instruction will be given in French, German, Italian, Latin, Greek syntax and English literature. The classes meet in the commodious lecture-rooms of the college. This school combines the classic associations of a college town, the beauty and healthfulness of the Berkshire hills, and the advantages of a great library with superior instruction.

If one prefers the sea to the hills, let him go down to Martha's Vineyard and attend the great Summer Institute which is so grandly successful under the strong leadership of that veteran in educational journalism and instruction, Dr. William A. Mowery. He is ably assisted by Messrs. Meloney, of Somerville, and Edson, of Worcester. Exeter, N. H., offers the study of French and German by the natural method. Dr. L. Sauveur has removed his summer school from Burlington, Vt., to this classic town. Here, in a few weeks, one may rub up his rusty knowledge of other tongues, and get well started in a course which will lead him not only to comprehend but to speak them. Between these and the various other summer schools, together with the great meeting at Saratoga—our teachers will have no difficulty in so planning their vacations as both to refresh the body and cultivate the mind.

The Southern Educational Association promises to be a great and enthusiastic meeting this season. The third annual session will be held at Atlanta, Ga., on July 6-8, in the capitol. Dr. Wm. T. Harris, Dr. F. L. M. Curry, and a great company of the notable educators of the South are to be present. President E. B. Smith, of the State Association, promises that one thousand of the best teachers of Georgia will attend this meeting, while five hundred are expected from North Carolina and large delegations from all the other Southern States. We note their early enthusiasm with great satisfaction, and hope that their high expectations will be fully met.

The public schools of Pennsylvania expect to make an elaborate display at the Columbian Exhibition. The display of such maps and diagrams as will set forth the plan of every school house and educational institution and will include the cost of buildings. The number of teachers and pupils, the annual expenditure of money, the library facilities, the courses of study, the actual work of the children, and photographs of the interior and exterior of buildings. Theodore Thomas is desirous of having the Palace of Music at the World's Fair located on an island formed by lagoons, and surrounded by a field of

flowers ten acres in extent. \$100,000 is to be spent upon the palace.

The following are the questions asked of persons who desire to join the Chautauqua Literary and Scientific Circle. What is your name? What is your address? Are you married or single? What is your age? If married, how many children living, under the age of sixteen years? What is your occupation? With what religious denomination are you connected? Are you a graduate of a high school or college?

Prof. Baltzell, who will be in charge of the theory of music with its excellently arranged programme, studied with Prof. J. Frederick Bridge, organist of Westminster Abbey, with Mr. F. T. Lowden, of Trinity College, organist of Christ church, and with Mr. William Shakespeare, of the Royal College of Music. We would strongly advise any lover of this glorious art to carefully examine the curriculum of the department. We will be pleased to enter into a correspondence with all singers and musicians who contemplate being present at Mt. Gretna.

SOME SCISSORINGS.

—The writings of Mr. Gladstone fill twenty two pages in the printed catalogue of the British Museum. His most popular work, the pamphlet on "The Vatican Degrees," ran through 110 editions and was translated into several languages.

—Among the recent mistakes of literary readers, says the *Tribune*, there is none funnier than that of the youth who desired the attendant to give him "End-of-my-Own," by "Israel." Searching inquiry brought out the fact that what he really wanted was Disraeli's "Endymion."

—High living is low living. It is animalism. The end of eating is not the gratification of the palate, but the building up of the body. The athlete is always temperate at the table, at least while he is in training. Every sensible man will keep himself always in training.—*Lyman Abbott*.

—Queen Victoria will be represented by the labor of her own hands at the Chicago Fair. She will send some pictures which she painted when she was a little girl, and specimens of her knitting and spinning. There will also be exhibited specimens of embroidery and needlework from Princess Beatrice, Princess Louise, and Princess Christian.

—"Thou shalt love" is the evolution of the "Thou shalt not" given to the world from Sinai. When fathers and mothers learn to follow this transition from Jehovah to Christ, we shall have men and women sent into the world not held in check by fear of the law, but by the power of obedience to that inward grace that marks them as the conscious children of God.—*The Christian Union*.

—Religion gives a man courage. . . . I mean the higher moral courage which can look danger in the face unawed and undismayed; the courage that can encounter loss of ease, of wealth, of friends, of your own good name; the courage that can face a world full of howling and of scorn—ay, of loathing and of hate; can see all this with a smile, and, suffering it all, can still toil on, conscious of the result, yet fearless still.—*Theodore Parker*.

—It is not only a wise and happy thing to make the best of life, and always look on the bright side for one's own sake, but it is a blessing to others. Fancy a man forever telling his family how much they cost him! A little sermon on this subject was unconsciously preached by a child one day. A man met a little fellow on the road carrying a basket of blackberries, and said to him, "Sammy, where did you get such nice berries?" "Over there, sir, in the briars." "Won't your mother be glad to see you come home with a basket of such nice ripe fruit?" "Yes, sir," said Sammy, "she always seems glad when I hold up the berries, and I don't tell her anything about the briars in my feet." The man rode on. Sammy's remark had given him a lesson, and he resolved that henceforth he would try to hold up the berries, and say nothing about the berries.—*Domestic Journal*.

—One of the best and briefest temperance lectures in print is that contained in a letter now going the rounds of the newspapers which on good authority is ascribed to the late W. J. Florence, the popular and witty actor:

"My Dear —:

"One gallon of whisky costs about \$3, and contains about sixty five fifteen-cent drinks. Now, if you must drink, buy a gallon, and make your wife the bar-keeper. When you are dry give her fifteen cents for a drink, and when the whisky is gone she will have, after paying for it, \$6.75 left, and every gallon thereafter will yield the same profit. This money she should put away, so that when you have become an inebriate, unable to support yourself, and shunned by every respectable man, your wife may have money enough to keep you until your time comes to fill a drunkard's grave."

LOVE'S HORIZON.

The sky is like a woman's love,
The ocean like a man's;
Oh, neither knows, below, above,
The measure that it spans!

The ocean tumbles wild and free,
And rages round the world;
On reef and wreck eternally
Its ruthless waves are hurled.

The sky has many a gloomy cloud
And many a rainy dash;
Sometimes the storms are long and loud,
With wind and lightning-flash.

But ever somewhere, fair and sweet,
Low stoops the adoring blue,
Where ocean heavenward leaps to greet
The sky so soft and true.

They meet and blend all round the rim;
Oh, who can half divine
What cups of fervid rapture brim
On the horizon line?

The sky is like a woman's love,
The ocean like a man's;
And neither dreams, below, above,
The measure that it spans.

—*Maurice Thompson*.

Pennsylvania Chautauqua,

First Annual Summer Assembly at Mount Gretna, July 12-28, 1892.

What It Is.

: : : The Pennsylvania Chautauqua is an organization incorporated under the laws of Pennsylvania, with a capital stock of \$30,000, divided into 3000 shares at \$10 each, whose object is the promotion of higher popular education and broader Christian culture among the people. It has no connection with any party, school, or denomination, and is under the sole control of its stockholders through the Board of Managers chosen by them.

Where It Is.

: : : Its Summer Assembly is held annually at Mount Gretna, in Lebanon county, on the Cornwall and Lebanon Railroad, which connects the two great railway systems of the State, thus making it easily accessible from every direction. It is less than 100 miles distant from Philadelphia, 25 from Harrisburg, 36 from Reading, 33 from Lancaster, and 9 from Lebanon. Mount Gretna is a natural park of 5000 acres in the heart of the South Mountain, whose geological formation, an upheaval of the oldest rock stratum, and whose location, one of the most elevated between the Alleghenies and the Atlantic, give it a perfect natural drainage, absolutely pure water, and a dry, pure atmosphere, which are the essential conditions of health and comfort, and so make of it a natural sanitarium. At the same time the surpassing beauty of its varied scenery, the grand old forest, its charming Lake Conewago, its romantic glens, where wander rippling brooks and grow a hundred varieties of flowers wild, and fairy ferns, its lofty mountain top whence a boundless landscape stretches in every direction far as the eye can reach—all this enhanced by whatever art and lavish expense could do to add comfort to its beauties, a miniature railway, well kept walks and drives, boats, bath-houses, rustic bridges, fountains, arbors, cottages, make of the place an ideal summer resort.

: : : Close by the lake the Pennsylvania Chautauqua has leased 50 acres of ground, the choicest spot in the park, for its Summer Assembly. The narrow gauge railway brings visitors to the gates. In the centre, against the hill, is erected the main Auditorium, capable of seating 2500 persons. Near by are two rustic buildings, each containing two lecture halls. From it run the sixty feet wide avenues, crossed by others equally wide, on which are built the various cottages, each on a lot 60x40 feet, while on some, large cool tents will be put up for those who prefer to "camp out." The "Teacher's Retreat," too, is near by, containing forty rooms specially for the accommodation of public school teachers.

What It Costs.

: : : Good-sized single rooms can be rented for the season, unfurnished, at from \$4 upwards; furnished at \$5 and upwards; cottages at from \$8 up; tents for still less. Special terms for lots to persons intending to build their own cottages.

: : : Persons not wishing to do their own cooking can obtain strictly first-class board on the grounds, either *a la carte*, or *table d'hôte* at the following rates: For the entire season, \$13; for two weeks, \$12; for a shorter term \$1 per day. Single meals, 50 cents. Children under twelve, half price.

: : : General admission tickets, which everyone must have, entitling the holder to admittance to all the "public events" of each day and evening, cost 25 cents per day, \$1 per week, \$2.50 for the season. Stockholders get 40 per cent. reduction.

: : : Regular excursion tickets, good for the season, will be issued by all the leading railroads.

Courses of Instruction. . . .

Department of Biblical Science (American Institute of Sacred Literature) under Dr. R. F. Weidner and his assistants. Classes in *Hebrew, Greek, Old Testament and New Testament*: 4 to 6 hours daily.

Terms: Any one class, \$1.50; additional classes, \$1 each.

Department of Natural History under Prof. R. C. Schiedt and his assistants. Beginners and advanced classes in *Botany and Zoology*: 4 hours daily.

Terms: Botany, \$2. Zoology, \$2. Students using their own microscopes, 50 cents reduction.

Department of Pedagogy. Classes and lectures by a number of well known educators on *Pedagogy, Psychology, Method and Government, Teachers' Kindergarten, History, Grammar, Mathematics*, etc.

Terms: Each class, \$1.

Department of Literature and Languages. Two connected courses, in English Literature from the earliest to modern times, under Dr. W. Clarke Robinson.

Terms: Each course, \$1; single lessons, 25 cents.

MODERN LANGUAGES. Class in French under Prof. Emile Pernet, daily. Class in German under Prof. Kirschbaum, daily.

Terms: Each class, \$2.

Department of Music and Art. Two courses of lectures and class work in the *Theory of Music*, under Prof. W. J. Baltzell. *Singing Classes* under Prof. Baltzell and Prof. Wm. B. Hall.

Terms: Each course of lectures, \$1. Singing classes special terms. HALF RATES to musical organizations of 4 or more members. Private lessons on private terms.

HISTORY AND THEORY OF ART. Two courses of lectures by Prof. Laurence C. Brickenstein.

Terms: On *Architecture*, \$2. *Sculpture and Painting*, \$1.50.


INSTRUCTION IN PAINTING in oil or water color, *Drawing* in lead, crayon, charcoal, pastel, etc., by Miss Guss.


Terms: Each kind, 25 cents per hour.


Stenography and Type-writing under Prof. H. E. Gehman.


Terms: For class instruction, \$1 for the course; individual instruction, \$3.

C. L. S. C. Round-Table, exercises under the Rev. H. C. Pardoe.

 A book-store and newsstand will be on the ground at which all text-books and other literature can be had.

 Application for rent of rooms or cottages should be made as soon as possible, to insure accommodations. Apply to Rev. H. A. Gerdsen, Lebanon, Pa., at once.

 Persons willing to join the Choral Society on the grounds should write now to the Chancellor, indicating what voice they sing. We ask this as a special favor.

 Any information desired will gladly be given by the Chancellor. Write and ask him.

Public Events.

Daily at 10:30 A. M., 4 P. M. and 8 P. M. Free to all holders of general admission tickets.

- Tuesday, July 12th—OPENING DAY.**—Stockholders' meeting, band concert, opening exercises with addresses by Governor Pattison and others; concert by the Royal English Bell Ringers and Gleemen.
- Wednesday, July 13th—UNIVERSITY EXTENSION DAY.**—Lecture, "Columbus," by President Warfield, LL. D., of Lafayette College; Concert by the Royal English Bell Ringers and Gleemen; Lecture, "The Northern Gods," illustrated, by Dr. W. Clarke Robinson.
- Thursday, July 14th—GRAND ARMY DAY.**—Lecture, "Abraham Lincoln," by Dr. Warfield; addresses by a number of prominent G. A. R. men, besides, it is hoped, President Harrison, Congressman Brosius, and others; G. A. R. camp-fire in evening.
- Friday, July 15th—YOUNG PEOPLE'S DAY.**—Lecture, "The House Beautiful," by Dr. Warfield; addresses by representatives of the Y. M. C. A., Y. P. S. C. E., King's Daughters and others; athletic field contests.
- Saturday, July 16th—INDIAN DAY.**—Readings, by Lee L. Grumbine; lecture, "Development of the Sunday-school," by the Rev. M. H. Williams; music and addresses by a number of young Indian men and women; address by Capt. Pratt, of the Carlisle Indian Training School; Mrs. Amelia S. Quinton, President Women's National Indian Association, "A Seven Month's Trip among Wild Tribes;" address by the Hon. Herbert Welsh, of the Indian Rights Association.
- Sunday, July 17th—Divine services and Sunday-school.**
- Monday, July 18th—PENNSYLVANIA GERMAN DAY.**—Lecture, "The Nibelungen Lied," Dr. Robinson; meeting of the Pennsylvania-German Society; historical papers by Dr. Egle, State Historian, "The Pennsylvania-German's Place in the History of the Commonwealth;" and Julius F. Sachse, Esq., "The True Heroes of Provincial Pennsylvania;" illustrated lecture, "The Sun," by Dr. Chas. Young, of Princeton, the great astronomer.
- Tuesday, July 19th—Lecture,** "Lessing," by Dr. Robinson; lecture, "Negro Moods and Tenses," by Dr. Grandison, the celebrated Negro orator; illustrated lecture, "The Moon," by Dr. Young.
- Wednesday, July 20th—RECOGNITION DAY.**—Concert by Chautauqua Choral Society; conferring of diplomas on C. L. S. C. graduates; addresses by the Rev. H. C. Pardoe, prominent representatives of the New York Chautauqua and others; lecture, "Saul of Tarsus," by Hon. Geo. Wendling.
- Thursday, July 21st—Lecture,** Schiller's "Wilhelm Tell," Dr. Robinson; lecture "Is Death the End?" by Hon. Geo. Wendling; illustrated lecture, "The Planets," by Dr. Young.
- Friday, July 22d—Reading and Impersonations** by Edw. P. Elliott; lecture "Visible Sound," by Dr. De Motte; illustrated lecture, "The Stars," by Dr. Young.
- Saturday, July 23d—FORESTRY DAY.**—Lecture, "Schiller's Minor Poems," by Dr. Robinson; meeting of Pennsylvania Forestry Association; addresses by Prof. B. Pernow, and Edw. A. Bowers, Secretary American Forestry Association; illustrated lecture, "Modern Electricity," by Dr. De Motte.
- Sunday, July 24th—Divine services and Sunday-school.**
- Monday, July 25th—Lecture,** "The Uses of Ugliness," by the Rev. J. De Witt Miller; illustrated lecture, "The Bedouin," by the Rev. Peter von Finkelstein Mamreov; illustrated lecture on "Old Ocean our Slave and Master," by Dr. De Motte.
- Tuesday, July 26th—Lecture,** "Distinguished Men I Have Met," by the Rev. J. De Witt Miller; "The Merchant of Venice," by Locke Richardson, the greatest living Shakspearean reader; illustrated lecture, "Jesus of Nazareth," by the Rev. P. von Finkelstein Mamreov.
- Wednesday, July 27th—COMENIUS DAY.**—Lecture, "Goethe," by Dr. Robinson; addresses commemorative of the three hundredth anniversary of John Amos Comenius, the great pioneer and apostle of Popular Education; reading, "Dickens' Christmas Carol," by Locke Richardson.
- Thursday, July 28th—Grand concert;** readings and impersonations, by Edw. P. Elliott; farewell services.

SPECIAL ATTRACTION.

Extra.—Three *Classic Piano Recitals* by Mr. David Crozier. Something extraordinary for lovers of high class Music.

Terms: 75 cents each, \$2 for the series.