

# Chautauqua--A Joy Festival

*Chautauqua's Six Days of Music and Oratory Open  
New Worlds to Westerners--By Mary P. McCallum*

**C**HAUTAUQUA is in Western Canada for its second season. The scepticism and misunderstanding that, last year, the first season for Chautauqua in

Western Canada, surrounded the movement is fast disappearing. After careful investigation by The Grain Growers' Guide it has been found that as the people of the West gain an experience with, and have an understanding of Chautauqua, they become its staunch supporters. Last year the vast majority of people here were quite unfamiliar with the movement. It had never come to Canada before. Even after Chautauqua had come and gone there were some people who had not given themselves up to hearty support. It was an entirely new thing in their lives. They did not know the history and traditions of Chautauqua. They were not familiar with the purpose and intent of the Chautauqua movement. But after a year of weighing and considering the whole movement, and a second season of Chautauqua; the adverse critics and the sceptics have joined with the other people in their particular community in supporting wholeheartedly the Chautauqua. The writer, after spending several days on each circuit failed to find an adverse critic, or elicit a disapproving remark.

Weyburn and Weston were the two towns visited during Chautauqua week, and where careful investigation was made. Upwards of 50 persons representing every class and interest in the towns and communities were interviewed, and their pronouncements on Chautauqua were one expression of unstinted praise and approval. Nor could the interviewed cite one case of sincere criticism. Two towns could not be found in America, that could give more hearty support to Chautauqua.

## The Chautauqua Itself

The first four sessions of Chautauqua which the writer attended must have amply and conclusively justified Chautauqua to all in attendance as the greatest single community educative influence that has come to the West. Especially at this time when people the world over are thinking internationally rather than nationally, nothing could have come that would be a greater stimulus to such thinking than the Chautauqua programs this summer. One may read long and excellent books and articles on travel, life and customs, politics and social conditions among the peoples of other countries, but an excellent lecturer can give in two hours deeper and more permanent knowledge concerning the peoples of his country than can be gained by reading. And after all, have not our present international difficulties resulted from an entire misunderstanding and lack of comprehension of the life and politics of the people of the other nations of the world? And should not light and education along these lines be eagerly sought at this time?

The Chautauqua this summer, has attempted, and with no mean results, to bring the lecturers of other countries to Western Canada. Those who study the trend of the Chautauqua movement are apt to overlook its effort at internationalism. Last year we heard a great deal of criticism that the artists and lecturers were not drawn more from among our own

peoples. This effort to bring to the Chautauqua circuits the lecturers and artists from other countries has simply been misconstrued as a lack of loyalty or appreciation of the orators and musicians of our own country. Such of course is not the case.

The first lecturer on the first of the four sessions under discussion was Julius Caesar Naypbe, an Athenian who

the Canadian prairies have not been privileged to see before. For two hours the people in that Chautauqua tent were literally living and seeing the doings and the every-day life of the people of Palestine. More than 1,200 people each night in Western Canada are acquiring an intimate and personal knowledge of Palestine, an achievement that could only come through Chautauqua.

so filled with high lights, as is the sun-bathed island of the far Pacific, Japan. Dr. Minakuchi gives his audiences a very personal, and a most absorbing lecture

glimpse, of our Ally in the Orient. He is a lecturer of eminence. He reached heights of oratory and eloquence that were not reached by any of the other lecturers heard. But apart from the pleasure of his beautiful English and his oratory, he brought to the peoples of Western Canada a knowledge of relations with Japan, United States and England that would be difficult to gain from study. He dealt at length on the alleged strained diplomatic relations between Japan and the United States, showing that through it all ran the sinister influence of Berlin. His great message was that only by a spirit of amity instead of enmity, of sympathy, not antipathy, and by consistently avoiding the exaggerating of each other's characteristics could the yellow peoples of the Occident together with the Anglo-speaking peoples of the world lead their full influence to democratize the world. It is a temptation to give his message at greater length but space will not permit. No address of the two circuits appealed to one so much from the educative standpoint as did that of Dr. Minakuchi.

## The South Sea Utopia

On the afternoon of the fifth day, Mrs. Leila M. Blomfield, of New Zealand, brought to the Chautauqua audience a very real picture of the people in that little colony in the South Sea. She called her lecture "New Zealand, the South-Sea Utopia," and indeed as she presented it it was not difficult for her audience to see New Zealand in the light of a Utopia. New Zealand has been called the land of model government. Mrs. Blomfield dealt with many things that are of special interest to the people of the rural West, such as immigration, land monopoly, unemployment and compulsory arbitration, and New Zealand's attitude to these problems. She wore the costume of the native woman. Her descriptions of her country and of its people were specially interesting. But what filled the hearts of her hearers with admiration was her recital of the contributions of New Zealand to the war. The little island colony had already sent to the seat of war 125,000 men. Many of these, in fact whole battalions gave their lives on the Gallipoli peninsula. "With New Zealand," she said, "it is not a matter of the numbers of men we shall send, but a resolve to carry on until a victorious peace."

It is impossible to tell the influence her message, coming as it did from the representative of another Dominion, whose pride, like ours is being a part of the British Empire. The hundreds of people who hear her each day have a bond of fellowship with the people of the sister Dominion that they did not have before.

In the session following, J. C. Hensman, a government-accredited representative from our new Ally to the south gave one of the finest inspirational lectures of the two circuits. His address is given in a very entertaining way. It was entitled "Carry On," and truly it would be difficult not to carry on our little part with a greater zest than before. He brought very

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People Leaving Chautauqua Tent at Weyburn, Sask.



A View of Chautauqua Tent, showing the Stage.

had lived a great part of his life in Palestine, who presented an elaborately staged lecture on the life and customs of the people of Palestine. His lecture was entitled "The Oriental Pageant" and before the audience that night there passed such a pageant illustrative of all classes of the people of the land of our Lord, as dwellers of

At the session of the following afternoon the lecturer was Dr. Y. Minakuchi, a noted Japanese scholar and orator who has just returned from three years spent in Russia and Japan. He spoke on the "War and the Anglo-Japanese Alliance." Perhaps outside the very theatre of war there is no subject so all-absorbing, so interesting, and



Junior Supervisor Training Children for Mother Goose Pageant at Weyburn.