

physical and social recreation and innocent amusements. The facilities for boating, bathing, and fishing are extensive, and are made the most of. Concerts on the land and on the water, moonlight sails, fireworks, stereopticon exhibitions, elocutionary readings, Frank Beard's "chalk talks," the familiar use of the telescope, microscope, telephone, phonograph, spectroscope, etc., combine in pleasing union instruction and amusement, profit and delight. The sail around the lake is one of rare enjoyment. The many beautiful water vistas, the richly foliaged shores and curving bays and jutting points, under the golden light of a bright summer day, will furnish a rich treasure of sunny memories for a lifetime.

The Chautauqua idea was well illustrated by a sort of dramatic allegory, which was represented on one of the closing nights of the Assembly. Two steamers sailed out on the lake—one symbolizing the principles of Chautauqua, bearing transparencies inscribed: "Holy Bible," "Education," "Faith, Temperance, and Intelligence," "Liberty and Truth," "The Seven Graces," etc.—the other symbolizing the principles it opposed, bearing such mottoes as "Skepticism," "Ignorance," "Tyranny," "Alcohol," "Ingersollism," etc. These hostile ships forthwith began to pour into each other a rapid fire of rockets and Roman candles. Soon the infidel ship was silenced, its transparencies were darkened, and it sheered off into the gloom of night. The conquering vessel blazed with coloured lights, the band played a triumphal strain, the Jubilees sang, "You shall gain the victory," and a cross of fire surmounting a beautiful flag, announced the triumph of truth over error—of religion over infidelity.

This was not merely a scenic display. It was the symbol of a mighty fact. Chautauqua seeks to combine all the influences of mental culture, art, science, literature, and, above all, of religion, in a crusade against ignorance, skepticism, and sin. Strange as is the paradox, the grandest part of Chautauqua is the part that is not there—the many thousands of workers and students scattered over this great continent, toiling often in isolation and loneliness, at their task of self-education, and looking for inspiration and impulse to Chautauqua. The engraving on page 1, shows the very centre of the great Chautauqua circle, whose periphery is sweeping, ever wider and wider, over the land and beyond the sea. This modest hall of philos-