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NOTES OF SUMMER CHAUTAUQUAS

Dr. Graham Taylor, the lecturer on economics at the Crete Chautauqua, reports in his paper, "Chicago Commons," some of his experiences in summer Chautauqua's as follows:

"The growth of social consciousness and culture is nowhere more apparent than in the numerous summer assemblies for popular education. The attendance and attention given to classes for the study of the social teachings of the Bible and to courses of lectures on the labor movement and other branches of social economics are simply astonishing, even to one in constant personal contact with the growing interests in these directions. The new movement seems to be in solution everywhere, needing only a point to precipitate upon. While prevalent among all classes, it is noteworthy that the women of the west seem to have a greater degree of social interest and intelligence than any other class of the population. This is largely due to the woman's clubs which have grown so rapidly even in the agricultural states, that they seem to be well nigh omnipresent. For fifteen years the Woman's Social Science club of Kansas has done a splendid educational and social work for the womanhood of that great commonwealth. When a bright woman was known to be living on some lonely ranch or in an isolated town she was invited to the meeting of this club, which, for wider usefulness, though at the inconvenience of the majority of its members, has been held in every quarter of the state. When necessary, her traveling expenses were paid, that she might take part in discussion or read her first paper. Thus there came to be little groups of women in every county, gathered around leaders who received their training in this way; so that when the state club federated the local centers there were found to be quite a thousand members. Since women have the municipal suffrage in Kansas the significance of this social training is great, and its effect is in plain sight. So effectually is the prohibitory law enforced, for example, in Ottawa, and to so high an ideal has the social order been raised, that its population of 8,000 people require but one policeman by day and another at night! The jail stands empty most of the time, and no grand jury has been necessary during the ten years.

DISCUSSING THE CHURCH'S MINISTRY. So great was the demand for teaching on social topics at the Chautauqua Assembly that the writer's eighteen appointments grew to thirty during the ten days of his visit, special conferences being requested by the young women college graduates and undergraduates, by public school teachers and superintendents, by pastors, fifty of whom, representing various denominations, were present eagerly discussing the social aspects of their own and the church's ministry. So many were the inquiries regarding the topics of each lecture that a question hour was held every evening, and drew nearly as many

people as the lecture. One of the most interesting features of this experience was the conference with the men in the Santa Fe railway repair shops, where, at the noon hour, foremen, mechanics and laboring men, grouped around their great machines, listened to the discussion of the motive and the methods of the labor movement. The social spirit of the occasion found no more beautiful expression than in the noon concert given in these shops by the orchestra, who, as members of the Musicians' union of Kansas City, volunteered this token of fraternity to their brother workingmen. Dr. Gunnsaulus well exclaims, "Give me a Kansas audience!"

INTEREST IN NEBRASKA.

In Nebraska, at the Crete Assembly, the same interest manifested itself in similar ways. The note books, the demand for biography, the references to books read, the study of labor commissioner Wright's Chautauqua text book, entitled "The Industrial Evolution of the United States," the intense interest in the story of the rise and progress of the labor movement through the past six hundred years of English history, all bore evidence of the deepening social consciousness of the nation and the growing social intelligence of these western states. The tremendous moral earnestness with which social aspects of the coinage question were discussed, not only by such representative debaters as Hon. John P. Irish, the effective advocate of the gold standard, and the brilliant Mr. Bryan, presidential candidate of the silver sentiment, but also by all classes of the people themselves, was a revelation to an eastern man. Whatever may be thought of the economic principles involved, no man can gainsay the candor, ability, depth of conviction and manly spirit with which the contending views are held and discussed. The nation has little to fear from this great awakening of such a citizenship to active participation in its economic development and legislation.

LABOR MEETINGS AT DES MOINES.

The large city constituency that Des Moines supplies to the new Iowa Midland Chautauqua was no exception to the prevailing popular interest in the same themes. The many appointments for their discussion on the grounds did not prove sufficient, and invitations poured from the city for the repetition of some of the addresses or presentation of other phases of the subject. Conferences were held with three churches, the social economic section of the Woman's club and the Trades and Labor Assembly.

On Sunday night the great Calvary Tabernacle held a large audience of workingmen and women, among whom were many business and professional men, bankers and employers of labor, who seemed to listen with equal interest to the discussion of labor and religion and what was common to both. The following evening the invitation of workingmen to meet them in their

Trades and Labor Assembly hall was accepted for the purpose of an informal conversational conference over the ways and means of making the most and the best of their labor unions.

There, for three hours, the men listened to the plainest talk and the frankest criticism. They appreciated the best that the speakers had to offer and applauded the reading of Arnold Toynbee's most conciliatory pleadings. One of their number, an old English miner, made the most telling speech. Ridiculing the workingmen's subserviency to party, by which his old countrymen had been kept crying to this Tory lord, "pick us up," and to that Liberal commoner, "pick us up," and by which American workingmen were still crying, "McKinley, pick us up." "Bryan, pick us up," the "old-man eloquent" thundered out, "it's time to pick our selves up!" and again, "The man that can't master the week's wages he earns won't master the movement for more." The Tabernacle pastor, himself a graduate from an English coal mine, and one of the most heroic of American city mission workers with Parkhurst in New York, alone in Omaha, and single-handed in Des Moines, made a rousing plea for the brain power of the workingmen to be applied to the study of industrial economics and the history of the labor movement.

BEGINNING A NEW EPOCH.

One of the leading editors of the city, who had been keenly interested throughout, declared it to have been one of the most enjoyable and profitable evenings he had ever passed, and predicted that this meeting would prove to have begun a new and inestimably important educational movement for the people of Des Moines. One of the trades unionists immediately turned his prophecy into history by moving that the first of a series of such meetings be held in two weeks, and that the editor, minister and the old miner be invited to address it. With a vim it was so voted, and with hand-shaking all around the new brotherhood adjourned to meet many a time thus to pray,

"that come it may,
As come it will, for a' that
That man to man, the world o'er,
Shall brothers be for a' that."

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