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Chautauqua in Devils Lake, North Dakota: An Historical Study of the Organization, the Facilities, and Programs

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CHAUTAUQUA IN
DEVILS LAKE, NORTH DAKOTA:

n Historical Study of the Organization,
the Facilities, and Programs

By

Judy R. Peterson Ryan

Bachelor of Science, Moorhead State University, 1968

A Thesis

Submitted to the Graduate Faculty

of the

University of North Dakota

in partial fulfillment of the requirements

for the degree of

Master of Arts

Grand Forks, North Dakota

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1990

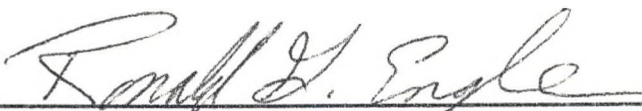
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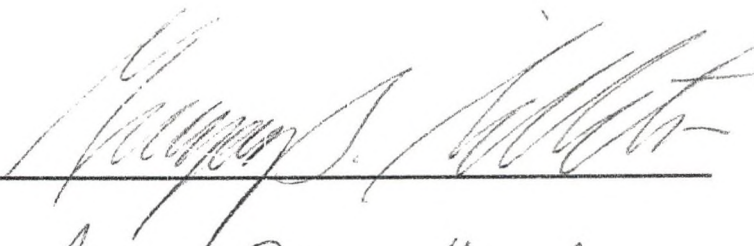
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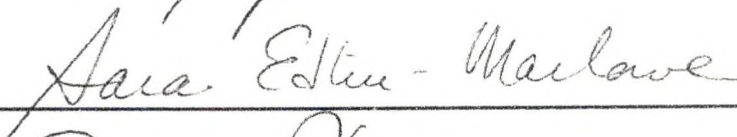
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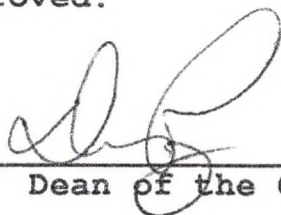
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ABSTRACT

Chautauqua, a totally American institution which impacted nearly forty million people in its approximately fifty-year existence from 1874 to 1930, was a place to enrich lives through education, inspiration, and recreation. Devils Lake, North Dakota, a small, isolated town on the Midwestern plains, located on the shores of a large, salt-water lake, became the site of the nation's third largest independent Chautauqua in the nation, operating from 1893 to 1929.

This thesis is a study of the history of the Devils Lake Chautauqua, its organization, and development. Included in the research is a study of the national Chautauqua and Lyceum Movements, how those movements became intertwined, and how the two movements impacted the Chautauqua in Devils Lake.

The history of the Chautauqua includes a discussion of the facilities and activities at the Devils Lake site, including the Chautauqua Railroad and Captain E. E. Heerman and his steamship, the Minnie H, two activities that made the Devils Lake Chautauqua unique.

An analysis of the programming, the themes and quality, is also provided. The demise of the Devils Lake Chautauqua and the subsequent revival in 1976 are also discussed. Two tables list and categorize the programs by type: religious, political, educational/inspirational, musical, elocution and drama, and other miscellaneous types. One of the two tables

covers the first five years of programming; the second covers the last four years for which complete programming information is available. Maps of the Chautauqua grounds are included, as is a copy of the speech given by William Jennings Bryan on July 6, 1918, the most famous speaker ever booked at the Devils Lake Chautauqua. Two typical stories used by teachers at the Kindergarten are also provided, as well as several illustrations of the facilities and typical activities.

CHAPTER ONE

INTRODUCTION

Devils Lake, North Dakota, located near the center of the North American continent, became the only permanent site of the Chautauqua for the state of North Dakota. This Chautauqua, operating from 1893 to 1929, developed into the third largest of the independent Chautauquas in the nation. It was modeled after the Chautauqua Institution founded at Lake Chautauqua, New York, nearly twenty years earlier.

A small, agricultural community located at least one hundred miles in any direction from a larger city, Devils Lake's Chautauqua drew fifteen thousand people to hear one speaker. This rather isolated Chautauqua location opened at a time when people were offered few opportunities for education or culture. By the time the Devils Lake Chautauqua was founded, the United States had seen the emergence and growth of two movements that were formed to provide culture and education to Americans - the Chautauqua and Lyceum Movements, both significant institutions of popular education.

The Lyceum Movement, initiated to provide adults access to public issues through lectures and debates, arose in 1826. In 1874 the Chautauqua Movement was begun by two

Methodists as a Sunday school teacher training camp. Each movement developed separately, yet both employed adult education as their underlying philosophy. As the Lyceum Movement matured, it evolved into a booking agency. Other Chautauquas imitated the New York Institution and opened at locations throughout the country. These imitative Assemblies needed platform talent, and the Lyceum fulfilled that need by becoming a booking agency for many of these new Chautauquas. Thus, these two movements developed separately, yet they became closely intertwined.

This study examines the Devils Lake Chautauqua, its development, facilities, and programming. Further, the types of programs, themes, and quality of programming are analyzed. Much has been written on the Chautauqua and Lyceum Movements; however, a detailed analysis and history of the Devils Lake Chautauqua has never been documented. This history and analysis can provide new observations and conclusions. The study shows that the Devils Lake Chautauqua is a good example of the merger between the Chautauqua and Lyceum Movements. The Devils Lake Chautauqua in its early years was successful because it patterned itself after the New York Chautauqua Institution and took advantage of the Lyceum booking procedures, simplifying for the

Devils Lake Association Committee the booking of talent and making it less expensive. This method enabled the Devils Lake Chautauqua to book an extremely high quality of talent, one of the causes of its becoming the third largest in the country.

In a study of this nature, the time elapsed has created gaps in information. Pieces of data can no longer be located or may be in the hands of private individuals and cannot be discovered.

The findings of this history and analysis are presented in six parts: 1) The national Chautauqua and Lyceum Movements are examined from the inception of each; 2) the expansion and merger of these movements are examined; 3) the origins, development, facilities, audiences, finances, and booking methods of the Devils Lake Chautauqua Association are investigated; 4) the types of programs, their themes and quality, are analyzed; 5) the reasons for the demise of the Devils Lake Chautauqua are examined, and the recent revival of the Chautauqua is discussed; and 6) conclusions reached in this study are summarized.

CHAPTER TWO

THE NATIONAL CHAUTAUQUA AND LYCEUM MOVEMENTS

CHAUTAUQUA BEGINNINGS IN NEW YORK

The "drooping of the lilies", the salute to one of the founders, still opens first-night sessions at the birth-place of the American institution called Chautauqua. After Lewis Miller's death in 1899, Bishop John Heyl Vincent, co-founder with Miller of the Chautauqua movement, asked attendees to hold up their white handkerchiefs and silently and slowly lower them as a symbol of honor and memory of Miller (Irwin 61).

The thoroughly American activity called Chautauqua held an important place in the lives of forty million Americans from 1874 through the early 1930s, when the movement died a rather sudden death. Chautauqua, however, is still a memory for many Americans who spent one-to-three weeks in the summer at a Chautauqua near them, enjoying the three-fold purposes of Chautauqua events: education, religion, and recreation.

A separate, earlier movement, the Lyceum, was well developed by 1874 when Chautauqua was launched by Vincent and Miller. The Lyceum was originally initiated in 1826 to advance adult education in the United States by providing

forums upon which adults could discuss current issues. The Lyceum developed, through the efforts of James Redpath, into a booking agency for lecturers on various subject matter. Other types of entertainment later augmented the lecture; for example, musicians, singers, and public readers were booked, along with speakers. Other permanent Chautauqua organizations, imitative of the original Institution in New York and a type of Chautauqua that traveled from town to town, called Tent or Circuit Chautauqua, developed throughout the country at the same time as the Lyceum was expanding its bookings. The Lyceum began booking its contracted entertainment into these Chautauquas. There was, thus, a merger between the Lyceum and the Chautauqua.

THE NAME

In the preface to her play, Chautauqua, Patricia McKenney said, in part:

Chautauqua is not an ancient Sioux word for floods, nor a secret Moose Lodge password, nor is it simply a religious movement - such are the misconceptions I have encountered. The Chautauqua conception itself is more than its founding

place, its famous lecturers, its tents and banners, more than bits and pieces of historical color. It's a feeling, really. Call it an event, for thousands of people have joyously participated; or call it the most American place in America. For me, the Chautauqua calls up this country's unique period of earnestness, glory, and great change (Program of the Lake Region Pioneer Players 1).

Although the white handkerchiefs are no longer waving, this "unique period," this "feeling," the "event" called Chautauqua, made lasting impacts on the culture and education of America.

The name Chautauqua is Seneca Indian in origin. The Senecas lived in the area of New York state where the first Chautauqua was established, but there is little agreement on the meaning of the word. This area was a county in the southwest corner of the state, eight miles from Lake Erie, called Chautauqua County. The lake, also called Chautauqua, looks like two lakes with a narrow passage between them. Two Seneca meanings are "bag tied in the middle" or "two moccasins tied together" from the shape of the lake (Irwin 10).

When the French staked a territorial claim on this land from the Senecas, they engraved the Indian word Tshadakin on a plate, supposedly marking the Indian name for the lake. The word went through many spelling changes, such as Tshadaqua and Jadaghqua, until 1859 when the county supervisors of the area gave it the present spelling (Morrison 8).

Probably the most commonly used meaning is "foggy bottom" (Koehler 3B). The word has also been translated as "Lord of the Mists" or "where one vanishes away". One spelling of the word Katawka is the Seneca word for "one who took out a fish there" (Irwin 8).

This meaning supports a Seneca legend about Indians who took a fish of an unknown type from the lake which then began to appear plentifully in Lake Erie. Another meaning translates Chautauqua as "a place of easy death" because an Indian girl, after eating a root which made her very thirsty, bent to take a drink. The legend says that she was never seen again (Morrison 8).

THE FOUNDERS - VINCENT AND MILLER

In the middle 1800s a promontory on the lake, Fair Point, with several surrounding acres, was used as a Methodist camp meeting site. John Heyl Vincent became

National Secretary of the Methodist Sunday School Union in 1868 (Gould 3).

About this same time a layman in the Methodist church, Lewis Miller, a rich Akron, Ohio, manufacturer, became Superintendent of Sunday School in Akron. These two men came together at Fair Point, of which Miller was already a financial backer, and put together the idea of a summer training period for Sunday school teachers throughout the entire country to come to Fair Point and "cultivate religion through education" (Irwin 5). Thus, the Chautauqua Institution was formed August 4-18, 1874, by Vincent and Miller as a summer training course for religious workers of any denomination (Butts and Cremin 409).

Vincent, whose title was Superintendent of Instruction and later Chancellor (Gould 101), was born February 23, 1832, in Tuscaloosa, Alabama, of Yankee parents (Irwin Preface). His family moved to Pennsylvania in 1838 where Vincent grew up. One parent was Presbyterian, one Lutheran. Because of this disparity in religions, each left the original church, and both became Methodists. It seems that his family influenced Vincent's abhorrence of religious bigotry, as well as his lifelong love of learning (Gould 6). In 1849 Vincent was licensed to preach. In

1865 he founded magazines called the Sunday School Quarterly and the Sunday School Teacher, incorporating the lesson plan. His new method was called the International System and widely used. This system included exhibits, specimen meetings, and recreational programs, later becoming foundations of Chautauqua (5). Fourteen years after he co-founded Chautauqua, he was made a Methodist bishop. Vincent died in May, 1920, at the age of eighty-eight (Irwin Preface).

Lewis Miller, who became business manager of Chautauqua, was born in 1829 in Stark County, Ohio. He worked in plastering as an apprentice and then became apprenticed in a machine shop. He invented the Buckeye Mower and grew wealthy from this machine. His non-work hours were spent re-designing the Sunday school program in Akron. This re-designing was in the form of an architectural design, in which he placed individual classrooms around one large, central room. This idea was also used at Chautauqua. His daughter married Thomas Edison. Miller died after surgery in New York City in 1899 (Irwin Preface).

Both of these church men had lived through the Civil War and the usual post-war period of chaos. Big changes in the attitudes of the people of the United States regarding

religion were occurring. Darwin's and Huxley's ideas seemed to erode the foundations of religious beliefs (Adams 149). At the same time "theology was militant," as the different religious denominations were perfecting their creeds, creating widespread interest, debate, and dissension throughout the nation (MacLaren 72).

THE PHILOSOPHY

Chautauqua was formed after the Civil War "when the country was sick of armies, battles, and military matters and was hungry for things of the spirit" (35). The railroads were growing, reaching small-town America, bringing news of the large East and West Coast cities. Middle America was able to read about the entertainment city people were enjoying, and they also wanted this entertainment. Entertainment in small-town America at this time consisted of sporadic opera house entertainment, speakers for special days, and occasional traveling shows.

The spirit of the people of the United States seemed hungry for education, which was undergoing change with the advent of public education for all. Adults, especially, wanted more education. America was ready for Chautauqua.

Chautauqua rapidly developed into non-denominational activities in religion, education, and recreation.

Americans investigated and pursued activities in these areas (Irwin Preface). Entertainment, such as singers or actors, was disguised as a cultural activity. Singers were often billed as lecturers; actors were billed as readers or elocutionists (Dulles 260).

THE EXPANSION

Vincent and Miller inaugurated an expedient idea at an opportune time. The non-denominational training camp for Sunday school teachers throughout the United States in a beautiful, outdoor location appealed to a variety of people. The idea rapidly expanded from Sunday school teacher training to education and recreation for anyone who wanted to attend ("Chautauqua," Grolier Encyclopedia 182).

From 1874 to 1875 the attendance doubled at the Chautauqua Institution at Fair Point, New York. In 1875 Chautauqua gained national publicity when Vincent secured President Ulysses S. Grant, eighteenth President of the United States to speak at Chautauqua (Gould 7). Fifteen thousand people came to hear him speak (Badlands Cowboy 1).

As the Chautauqua at Fair Point expanded in attendance, classroom buildings, auditoriums for large assemblies, dormitories, a post office, and cabins were built. Activities developed, such as public issue discussion.

Music, art, theatre, hobbies, clubs, and organized sports were also added (Morrison vii). Other speakers who came to the New York Chautauqua were Clarence Darrow, Mark Twain, Theodore Roosevelt, Henry Ford, James Garfield, Rutherford B. Hayes, William McKinley, and William Howard Taft (Russell 93). In 1875 the New York Chautauqua added Biblical Hebrew, Greek, and, in 1876, English literature. Eighteen seventy-eight brought the addition of French and German, in-service courses for public school teachers, and the start-up of what would become a very important program for adult education in the United States, the Chautauqua Literary and Scientific Circle (CLSC) (Brickman 105).

In 1878 8,400 people, mainly from the Midwest, signed up for the program (Gould 8). This was the United States' first four-year program of guided home reading in history and literature, culminating in a degree (Knowles 37). Readings were organized in cycles. The first year was the English year, the second American, the third Continental, and the fourth Classical (37). Within these four core years other courses covered were science, art history, travel, and philosophy (MacLaren 24). Eventually, nearly one hundred subjects had courses for study. Within ten years over 100,000 men and women had enrolled (Gould 8).

In 1880 the Chautauquan Magazine commenced publishing. The magazine provided supplementary reading for CLSC courses (Knowles 37). Within the next fourteen years, nearly every community had someone enrolled in the CLSC (Butts and Cremin 409).

In 1879 the first correspondence courses were established expanding the educational aspects of Chautauqua. These courses were instituted by William Rainey Harper, a professor of Hebrew at Yale University, whom Vincent hired away from a rival Baptist Camp summer assembly across the lake (Gould 13). Correspondence courses became so popular that within four years several courses in seven areas with several instructors were provided to students. Regular assignments were given, and fees for each course were charged (Knowles 39). Dr. Harper then served as Director of the summer school at Chautauqua. Many school teachers throughout the country came to take further courses (Brickman 105).

With the CLSC and its reading circle, adults reading for a four-year degree, and Dr. Harper and the correspondence courses, the educational goals prescribed by Miller and Vincent at their New York Chautauqua impacted hundreds of thousands of adults in America. In addition, Dr. Harper

later became President of the University of Chicago, and there he re-structured the college year into a quarter system, to use the college all year around. This influenced the re-structuring of many colleges around the country, allowing many teachers to take summer classes nearer their places of work. He also established a university extension program based on his Chautauqua correspondence courses, emulated by most universities and colleges throughout the country (Gould 54).

The highly successful Chautauqua in New York began to be imitated in other states. These imitative assemblies were called Independents. By 1900 over two hundred Independents were operating from coast to coast (Harrison 43). Also, a Circuit or Tent Chautauqua arose in the United States, bringing a large tent and a Chautauqua program to towns that chose not to have or were too small to have their own permanent Chautauquas.

CIRCUIT OR TENT CHAUTAUQUA

The New York Chautauqua Institution became extremely popular and well known. People in other areas of the United States, learning of the activities of the mother Institution, also wished to attend these same types of programs. Keith Vawter, partner in the Redpath Lyceum

Bureau and manager of its Chicago office, had an idea for a systematized booking of the entertainment he managed (50). Vawter wrote a letter outlining his ideas regarding orderly, planned booking of entertainment to J. Roy Ellison, a booking agent for the Central Lyceum Bureau of Lincoln, Nebraska (Case and Case 26-27). Vawter had formerly operated the Standard Bureau, a Lyceum booking bureau, in Des Moines, Iowa, before he moved to Chicago; and he also had the client listing from this agency (Harrison 50).

In 1904 Vawter and Ellison booked their first summer under Standard Chautauqua Bureau of Chicago (52). Vawter wanted a test run of twelve Chautauquas in Iowa. He only signed seven, so he provided circus tents and secured other communities to complete the circuit (53).

This first season was not successful financially. Vawter and Ellison encountered many problems that first summer in routing their contracted entertainers in a manner that was time- and cost-effective. Some of the talent was booked into towns that were not in logical geographical order, causing ineffective use of the talent's time as the talent had to spend more time traveling and less time performing (Gould 78).

Even though the first season was not a financial success, Vawter continued, and the idea was kept alive; and by 1912 Tent Chautauqua was so popular that other operators purchased a tent and established their own circuits. In 1912 there were twenty-two separate Tent Chautauquas traveling throughout the country (Case and Case 21). The huge, brown tents that all the circuits had in common could each hold one thousand people (Badlands Cowboy 2).

As time went on, many of the tent circuits lost their integrity as the organizers became more interested in profits than quality, and programming began looking more "like a traveling medicine show than a people's university" where the emphasis was on learning (2).

A typical Tent Chautauqua was promoted as follows:

1. Season ticket sales by a prominent group.
2. A large banner placed on main street.
3. Car dealers' banners on new cars and caravans of new cars advertising the Chautauqua.
4. Store clerks' badges which read, "I bought mine!"
5. Churches urging attendance from the pulpit.
6. A Chautauqua agent in town the week prior to opening to promote sales.

7. Ticket booths operated by prettiest high school girls.

(Gould 80)

The tent circuits were called "sevens," "fives," or "fours," depending upon the number of days they were in town (29). County seat towns were booked most frequently (Noffsinger 111).

One of the most important tent circuits was that of Arthur Coit and Louis Albers, the Coit-Albers Circuits, managed from Cleveland, Ohio. The longest circuit, because it included one thousand towns, was the Swarthmore Circuit. J. Roy Ellison also formed another circuit on the West Coast called the Ellison-White Bureau (MacLaren 219).

By 1926 Tent Chautauqua had drastically declined (Noffsinger 127). Some critics called this innovation an assembly-line, and many Independents refused to join. Devils Lake's Chautauqua was one of these who booked their own entertainment and would not take on an entire block of circuit entertainment (MacLaren 220).

The most important reason for the decline of Tent Chautauqua was the 2,500-dollar guarantee that each booked town had to secure. This guarantee had to be paid before the first day of the Chautauqua. It became more and more

difficult for towns to commit to such a large amount. Ironically, as Tent Chautauqua became more and more popular, towns which were close together each booked Chautauquas, causing each town to have a tougher time selling tickets for this advance guarantee (Case and Case 177). At the end there was little in common between the original idea and tent circuits except the name (Noffsinger 112).

THE LYCEUM

In 1826 a Milbury, Massachusetts, farmer named Josiah Holbrook inaugurated what was to be called the American Lyceum Movement. This forerunner to the Chautauqua movement promoted lectures, readings, debates, and discussions in small eastern, rural towns (Knowles 17).

Holbrook's original purpose was to get information out to these rural communities - practical information that could be used in people's daily lives. Branch Number One of the new Lyceum opened in November, 1826, in Milbury and was the prototype of other Lyceums which quickly followed. Three years later, in 1829, Lyceums had spread to Maine, New Hampshire, Vermont, and Connecticut; and rapidly after that, Lyceums sprang up throughout the entire country. By 1835 about three thousand town Lyceums, one hundred county

Lyceums, and fifteen to sixteen state Lyceum associations had formed (17).

The original philosophy of the Lyceum was to "reflect the idealistic belief that in a democracy all citizens should be able to take an intelligent part in the conduct of government." They should be educated to fulfill their social obligations (Dulles 93).

Lyceum boards, whose purposes were to improve schools, to organize libraries and museums, and to provide classes for adults - purely educational pursuits with no profits involved - were formed. In 1831 the American Lyceum Association was created, uniting a chain of Lyceum societies. The word Lyceum was coined by the Greeks from the Temple of Apollo Lyceus where Aristotle had taught ("Lyceum," American Heritage Dictionary 748). When the American Lyceum Association was structured, it united these separate societies in providing weekly lectures and debates, progressing into an organized lecture business (Harrison viii).

By 1831 nine hundred towns and fifty-six counties had Lyceums. During the Civil War Lyceums declined, although many lecture speakers spoke for their particular sides or causes under the Lyceum auspices during the war (Dulles 92). After the war other types of educational and

inspirational lectures, much the same as those in the beginning of the movement, were revived. Lyceum turned from its nearly purely educational study-group beginnings to commercial booking lecture bureaus. These bureaus promoted big name or star attractions and many other types of acts, including musicians, story-tellers, chalktalkers, readers, magicians, handbell ringers, and comic entertainment. Some entertainment was free; some cost from five to one hundred dollars (MacLaren 39).

REDPATH

In 1867, when the war was over, after talking with Charles Dickens and finding out what a fiasco Dickens felt his American lecture tour was, James Redpath of Boston founded the Boston Lyceum Bureau, soon to be known as the Redpath Bureau (Gould 75). Redpath was a journalist who was interested in public speakers (MacLaren 36).

His bureau was a success from the start because he had a part in managing a successful tour of Mark Twain's, from which Redpath gained a very positive image. This, in turn, caused other famous speakers, such as P.T. Barnum, to join his bureau (Gould 75).

Originally, Lyceums only placed males as speakers. Redpath changed this; and by 1871 such women as Lucy Stone,

Mary A. Livermore, and Anna Dickinson, were Lyceum speakers on the women's right to vote (Harrison 34). Other speakers who used the Lyceum circuit were Wendell Phillips, an abolitionist; Rev. Henry Ward Beecher, younger brother of Harriet Beecher Stowe; Horace Greeley; and author, Edward Everett Hale (33).

Redpath, a former journalist, represented many people on his circuit who made controversial and agitating speeches. For example, Wendell Phillips spoke in homey, conversational tones against slavery and advocated his newly developed method of choosing public employees. He did not want public employees picked on the basis of party loyalty. Phillips' method came to be called "civil service" (34).

Smoothing the ways of travel for his clients, Redpath often secured as many as six bookings a week for them and obtained higher fees than each client was able to charge by booking themselves (35). In 1875 Redpath sold his Boston Lyceum to George H. Hathaway and Major James B. Pond, two employees (36). Pond was a very successful lecturer on the Lyceum circuit (Pond 248).

In 1879, Hathaway purchased Pond's share of the business. Pond moved to New York City and mainly managed and

traveled with Henry Ward Beecher (Harrison 37-38). Hathaway continued, but not with the same success as Pond (39). By 1926, the same year that saw a sharp decline in the number of active Chautauquas, the Redpath Agency made only 345 dollars. Others went bankrupt (Gould 85).

So, from an educational institution, where "people should be educated to fulfill their social obligations" (Dulles 93), Lyceums developed into booking agencies throughout the country, with Redpath's agency the most well known.

When Chautauqua expanded, moving throughout the entire United States, both in independent associations and in the tent circuits, Lyceum booking agencies were used to secure entertainment for the summer Chautauquas. Thus, there came to be somewhat of a merger between the two movements.

The philosophy underlying both Lyceum and Chautauqua was essentially the same. Both Lyceum and Chautauqua promoted lifelong learning and the desire for something better, both deeply imbedded American ideals (Adams 151-153).

CHAPTER THREE

ORIGINS AND DEVELOPMENT OF THE DEVILS LAKE, NORTH DAKOTA, CHAUTAUQUA

The Chautauqua in Devils Lake, North Dakota, began in 1893 and lasted until 1929, dying out about the same time as most other Chautauquas in the United States. Devils Lake, the home of the third largest independent Chautauqua in the United States, was settled in 1883, ten years before the first summer Chautauqua, next to a large body of alkaline water (North Dakota, A Guide to the Northern Prairie State 264).

This water was named by a tribe of Sioux Indians who lived on a reservation at the south end of the lake. Legends say that the Sioux saw devils beneath the water's surface as they traveled in their canoes over the "Minne-waukan," the spirit or haunted water, later named Devils Lake. The devil in the lake was later broken up, the legend went on, and parts of the devil were found scattered all over the area. Devils Heart, Devils Knuckle, Devils Thumb, and Devils Backbone, are scenic hills found near the lake (Chautauqua Program 1893 20).

In 1883 the town consisted of one log house. Just one year later there were over three hundred frame and brick

houses, mainly because the Great Northern Railroad placed a stop there in 1883. In 1893, when the first summer Chautauqua assembly was held, Devils Lake's population was fifteen hundred, consisting mainly of Norwegian and German immigrants. Throughout the state and from the lake area near Fargo, much interest was expressed regarding the formation of a permanent summer Chautauqua. Civic leaders in Devils Lake felt that because of the large lake, which covered approximately ten thousand acres with good beaches and surrounding wooded land, Devils Lake would be an ideal site. The lake and its surrounding woods resembled the original national Chautauqua site in New York (Serumgard N. pag.).

Interest in finding a permanent Chautauqua location began in North Dakota as early as 1891. In that year the North Dakota Camp Meeting Association of the Methodist Church, the denomination of the original Chautauqua in New York state, originated a search for a place "that would furnish the people an outing and religious meeting as well" (Minutes of the Association 104).

At the first meeting of this assembly, the North Dakota Chautauqua Association was formed and an executive committee elected. An agreement was reached to form a

corporation called the Devils Lake Chautauqua Association. This meeting was held during a long campout, lasting from July sixth to July eighteenth, 1892, at Spiritwood Lake, fifteen miles northeast of Jamestown. The executive committee was charged with choosing a permanent location for the new corporation, which was incorporated with one thousand shares of stock at twenty-five dollars par value (Articles of Incorporation N. pag.). One hundred eighteen shares were purchased at that time. In 1893 ninety-two more shares were sold; in 1894 eleven more were sold; and in 1895 fourteen more shares were sold totaling two hundred thirty-five shares and 5,875 dollars. The group had anticipated selling all one thousand shares its first year of operation (Book of the Officers 1). According to a newspaper article: "It seems quite probable that where the committee locates next year's Chautauqua, there will be the permanent location, for enough stock will be taken by those interested to control it" ("At Chautauqua" 25 June 1892:1).

The committee consisted of Smith Stimmel, I. M. Adams, Rev. Eugene May, I. W. Clapp, and W. W. Bartlett of Fargo; J. H. Kelley of St. Thomas; J. N. Devine of LaMoure; John Ogden of Bismarck; Alfred Dickey and J. Vennum of

Jamestown; and R. C. Cooper of Cooperstown (1). In Fargo at the Columbia Hotel on August 31, 1892, Devils Lake was selected as the permanent location over Detroit Lakes, Minnesota; Valley City; and Spiritwood Lake (Minutes of the Association 104).

One of the most important reasons Devils Lake was chosen seems to be that the city's bid for the site, located approximately six miles south of the city of Devils Lake, included an offering of eighty-plus acres of Section 18, South Lake Township, formerly the location of Captain E. E. Heerman's homestead. These acres included some wooded lake frontage. In addition, the Great Northern Railroad donated 2,500 dollars to build a hotel on the property (105).

These acres of Captain Heerman's were purchased by the Association for three thousand dollars in 1892 (105). The 84.95 acres were originally a government grant to Heerman as part of the Homestead Act. The title reads that on October 8, 1883, the land was deeded to John R. Matherson of Iowa, with power of attorney given by Matherson and his wife to M. J. Wine and E. E. Heerman. The land was then transferred from Wine's and Heerman's power of attorney to E. E. Heerman on October 9, 1883. Another approximately

eighty acres, gained through United States homestead rights, were deeded to Jeremiah Birum. Through power of attorney I. J. Starbuck of McCook, Nebraska, Birum gave power of attorney to E. E. Heerman. On October 9, 1883, Heerman transferred eighty acres "more or less" for consideration of one thousand dollars to E. E. Nagel, who then transferred the land to Heerman. These one hundred and sixty acres were located on Creel Bay of Devils Lake (Records of the Register of Deeds, Ramsey County). This land included one-half mile of shoreline. The property was valued at seven thousand dollars (Chautauqua Program 1893 21).

Captain Heerman deeded to the North Dakota Chautauqua Association for three thousand dollars "the west one half of southeast one fourth and lots three and four of Section 18, township 153, range 64, and describing lakeshore of said lands as 100 feet south and to 100 feet north of a dock known as Heerman's Landing." The agreement provided that Association would make five thousand dollars worth of improvements in the first year. Another five thousand dollars of improvements, totaling ten thousand dollars, would be made the second year. If these improvements were not made, the land would revert back to Heerman (Devils

Lake, North Dakota, Bicentennial History 47). The Association kept buying up other small parcels of adjacent land and eventually owned approximately one hundred and twenty acres (Chautauqua Program 1902 N. pag.). The Chautauqua Association in 1895, with H. F. Arnold signing as President, gave a mortgage to Newel K. Larimore for seventeen hundred dollars; and in 1896 this mortgage was redeemed (First Abstract of the Association 1). Also, Captain Heerman donated more acres of his original homestead to the Association in 1897 (Chautauqua Program 1897 N. pag.). The elevation of the Chautauqua land was thirty to forty feet above the surface of Devils Lake (Devils Lake, North Dakota, Bicentennial History 47).

On May 23, 1893, the first meeting of the executive committee was held at J. B. Eaton's office in Devils Lake. Those present were J. B. Eaton, E. J. Chamberlain, C. M. Fisher, Rev. C. W. Collinge, and C. W. Kelly. Kelly presided, and Collinge was elected secretary. These people, all from the Devils Lake area, were a local working committee responsible for all the business of running the Chautauqua (Minutes of the Association 105).

At the first summer Chautauqua, held from Monday, June 28, through Monday, July 17, state officers were elected.

These officers for the 1893-94 season were L. L. Duncan, Fargo, President; Rev. Amos A. Doyle, New Rockford, First Vice-President; Mrs. W. T. McBride, St. Thomas, Second Vice-President; Mrs. E. Smith, Grand Forks, Secretary; Rev. C. W. Collinge, Wheatland, Treasurer; Committee on Constitution By-Laws and Programs, L. L. Duncan, Mr. Schoeninger, and W. J. Clapp, Fargo; and Rev. C. W. Collinge, Tent Committee ("At Chautauqua" 20 July 1893:1). The Reverend Eugene May of Fargo was elected Platform Superintendent, who ran day-to-day operations of the Chautauqua during the session. These people held their first annual meeting on the new, permanent grounds July 17, 1893, and were to oversee the general goals and principles of the Chautauqua. These goals stated that the assembly must be entirely non-denominational and modeled after the national New York Chautauqua with its goals of religion, education, and recreation (Chautauqua Program 1893 2).

Devils Lake, then, was chosen as the North Dakota permanent Chautauqua location. With a board of directors elected, a working local planning board, and land platted and purchased, the Devils Lake Chautauqua Association was ready to gear up to its first season, the beginning of a thirty-six-year history.

(Minutes of the Association 2). The first item of business was to let bids for a hotel to be owned by the Association. The hotel was ready for the first season and was located at the southwest corner of the auditorium circle (Chautauqua Program 1893 6).

Under the direction of Rev. Eugene May of Fargo, Superintendent of Platform supervising day-to-day affairs, a grocery store was set up on the grounds. There is no record regarding its location. A butcher, ice and water wagon, and milkman arrived daily from Devils Lake (6).

Lumber was available to campers at cost for tables and benches. Rental of chairs, stools, cots, and bed springs was possible; but attendees who would camp were told to bring their own bedding and towels (6).

According to records available, in the first year the hotel was the only building erected. The Chautauqua was a financial success; and, in subsequent years, many more facilities were built, and the grounds continued to be improved.

The program of the Chautauqua season for 1895 contains mention of the remodeling of the auditorium (Chautauqua Program 1895 N. pag.). During 1893 and 1894 there is no record of an auditorium, but the June 8, 1893, minutes of

the Association contain a cost figure of twenty dollars to pay for a "concert piano" to be placed on the auditorium platform" (Minutes of the Association 7). It appears that the first auditorium was ready in time for the 1894 session.

This original auditorium was oval in shape, and canvas sheets covered the walls. It had a seating capacity of one thousand. The auditorium was remodeled in 1895 ("Chautauqua Summer Assembly" 22 June 1895:1). Very little is known about the auditorium, and the remodeling mentioned gave no details concerning the changes or additions to the auditorium, although an account of an evaluation of needs for the auditorium at the annual Association meeting of July 18, 1895, showed need for a new auditorium that "should be substantially built and weather- and water-proof," indicating that the first auditorium appeared to be little more than a large, oval-shaped tent (Minutes of the Association 9).

THE NEW AUDITORIUM

In 1900 a new, permanent auditorium was constructed (Chautauqua Program 1900 N. pag.). This building was twice as large as any building of this type in the state. It was called the Grand Auditorium ("Dedication" 22 June 1900:10).

The building was elliptical in shape, one hundred and forty feet wide by one hundred and eighty-five feet long. It was built in Roman style with a cupola that was fifty-eight feet from the floor to the top of the cupola. There was a skylight on the ceiling. The seating capacity was three thousand, and acoustics were said to be excellent (Chautauqua Program 1900 N. pag.).

The actual seating capacity, according to later accounts, was about four thousand. It appears that the Association planned for about three thousand in seating originally. The program for the 1900 summer was printed in very early spring, and this program indicated the three thousand seating capacity. In actual construction of the auditorium, however, the seating was enlarged to hold about four thousand and is reported to have held about five thousand people at various performances ("Down at Chautauqua" 20 July 1906:1).

A description of the auditorium and some of its problems was given by a Chautauqua attendee:

The management should see that the crowd of children, who every night play games outside the auditorium, are moved farther away. They annoy the audience in the back of the building. The

building had big shutters that were propped open when it was warm, otherwise the only light that could get in came through the skylight structure in the center ceiling. The floor was dirt; seats were long benches, broken by isles [Sic], very few posts that would hinder the audience's view" (Notes from scrapbooks, Lake Region Pioneer Daughter's Museum, Fort Totten, ND).

The floor was gravel and sloped upward from the stage area. On this slope was placed plank seating. Someone in the center and back still had good sight lines to the stage, and it was said that someone sitting in the center of the auditorium could plainly hear every word spoken on stage (Chautauqua Program 1902 N. pag.).

The stage was the largest in the area. The proscenium arch was forty-six feet wide, with 22-foot walls on each side of the arch opening making the playing area in front of the arch ninety feet ("Chautauqua" 22 June 1900:9). In the later Chautauquas, a huge organ played accompaniment to the silent films (Chautauqua Slide Show N. pag.). The height from the stage floor to the arch opening was thirty feet. The stage was about thirty feet deep with an opening for a drop curtain, sixteen by thirty feet. There was a

nine-by-forty-foot orchestra pit in the front of the apron. Beneath the stage was a large dressing room with additional dressing rooms on each side (Serumgard N. pag.).

The sides of the auditorium were like huge flaps called flies because they were hinged at the top. These flies could be lowered or pulled up and out to let in light and fresh air, or be let down for protection in bad weather, or be completely shut and locked in the winter (Devils Lake, North Dakota, Bicentennial History 55).

Water was a problem at Chautauqua. This near-the-lake well water smelled terrible from chemicals found in the water, and it was very hard water. Much of the water used was hauled from Devils Lake, but water for washing was collected in cisterns placed on the roof of the Grand Auditorium:

The roof furnished a water supply as rainwater was collected in four connecting cisterns, each with a capacity of 210 barrels. George Thompson, who lives at Lakewood, said he was contractor for the cisterns and enlarged them from a single cistern at least twenty-five years ago ("Auditorium at Lakewood Collapses" 7 May 1950:1).

As the Chautauqua increased in attendance each year from 1893, this new auditorium, built in 1900, was filled to capacity many times. It was built by N. J. Warner of Grand Forks and said to be the third largest and one of the most picturesque of all the permanent Chautauqua auditoriums in the United States (Chautauqua Slide Show N. pag.). On May 6, 1950, under a heavy, seven-inch snowfall, the auditorium collapsed. Soon after, the building was torn down.

On top there was [Sic] trussed rafters, but they all locked into laminated, circular timber. No one realized that weather had gotten into it, and as time went on, the thing got weakened, and one winter, when there was a heavy snow, the roof just fell in, and that was the end of it. It was too bad because if it had been maintained, I think it would still be there. The Park Board was in charge by then, and they did not realize it (Serumgard N. pag.).

From 1929 until the roof collapsed, different groups, especially the Assembly of God Church, used the auditorium

for various events. By the time of its collapse, the city of Devils Lake owned the building.

OTHER FACILITIES

As the Chautauqua grew, many new facilities were added. In 1895 rowboats were purchased by the Association for rental during that season (Chautauqua Program 1895 N. pag.).

A five-lap bicycle track was built in 1897. The track was elliptical and banked at each end to a height of five feet. It was built of clay and modeled after the Exposition Cycle Show Track in Minneapolis. Inside the bike track were the croquet grounds. This was the year, also, that a formal baseball diamond with bleachers was built (Chautauqua Program 1897 N. pag.).

By 1926 boats with motors that powered them to speeds up to twenty miles per hour were available for rental (Chautauqua Program 1926 N. pag.). Sailboats were also available for Chautauqua attendees, but there is no record regarding whether the Association owned the sailboats and rented them out or if they were rented from various individuals.

Stables

A large barn was built in 1897 to house livestock that people brought with them for their summer stay, such as their own horses or milk cows (Chautauqua Program 1897 N. pag.). The stable could house seventy-five teams in rented stalls and was located southeast of the baseball park (Devils Lake, North Dakota, Bicentennial History 56). There was later a sixty-acre pasture, and the cost was five cents a day to pasture each animal (Chautauqua Program 1902 N. pag.). Often twenty cows were stabled during a Chautauqua (Devils Lake, North Dakota, Bicentennial History 56).

Restaurants and Stores

At the first Chautauquas most people brought their own food. As the Chautauqua grew, the Association built a store building and leased out the actual operation of the business for the season. Many Devils Lake merchants brought their merchandise to the grounds on a daily basis, with items such as milk, ice, and lumber. Gifford's Cafe and Dining Hall, a Devils Lake restaurant, stayed open during Chautauqua until twelve midnight. C. C. Gifford was the proprietor (Chautauqua Program 1902 N. pag.). Another store from Devils Lake was Richardson's Tonsorial Parlor, a barber shop, operating on the east side of the Oakwood

Hotel (Chautauqua Program 1904 N. pag.). Groceries were transported twice a day from Devils Lake by train or by wagon (Chautauqua Slide Show N. pag.).

In 1920 the City of Devils Lake purchased the Chautauqua Assembly Grounds and the auditorium for thirty thousand dollars, twenty thousand of which was for the grounds and buildings, and ten thousand for the store. The money, raised in a bond issue, was used to make improvements. In 1924 Edgar LaRue, longtime Association secretary, and George Thompson built a brick building to replace the u-shaped wooden store building. Closed in the 1960s, the last business to operate from this building was John Ingwaldson and Son Upholstery Shop (Devils Lake, North Dakota, Bicentennial History 56).

In 1901 Reid's Restaurant operated on the grounds (Chautauqua Program 1902 N. pag.). Later there were three restaurants with the combined capacity to serve as many as twenty thousand people.

In 1900 Enger and Company paid a fee to the Association and operated a barber shop in the Oakwood Hotel (Devils Lake, North Dakota, Bicentennial History 54). By 1906 the Association rented out space for three restaurants, three ice cream parlors, a meat market, a bakery, a

drug store, and a news stand (Minutes of the Association 107).

The Association seems to have rented out the operation of all of these facilities. In 1911 the Association advertised the following privileges: stores for dry goods, salt meats, canned goods; two places for ice cream, soda water, cigars, and tobacco; milk; bakery; souvenirs; barn; vegetables; peanuts and popcorn; drugs; lemon and soft drinks (not soda water); and an auto check stand (134).

At a meeting of June 5, 1911, the following bids were opened:

1. L. B. Dawson (\$52) cigars, cigarettes, chewing gum, and tobacco.
2. J. Budd (\$50) auditorium for peanuts and popcorn (plus 15 percent of all proceeds after taking in \$200).
3. F. M. Jouwille (\$10) vegetables.
4. J. Haslam and B. J. Ness (\$75) cigars; (\$105) tobacco; (\$83) lemonade.
5. J. Haslam and B. J. Ness (\$50) dairy lunch and ice cream.
6. J. Haslam and B. J. Ness (\$10) milk and ice cream stand.

7. Charles J. B. Turner (\$40) candy, gum, and confectionery.
8. Charles J. B. Turner (\$210) cigar and tobacco.
9. F. W. Mann and Sons (\$325) store privilege; (\$125.75) peanuts and popcorn; (\$105.25) cigars and tobacco; (\$115.75) lemonade and soft drinks.
(135).

Of the above bids, the following privileges were allowed:

1. Charles J. B. Turner (\$210) cigars and tobacco.
2. Charles J. B. Turner (\$40) candy and gum confectionery.
3. Haslam and Ness (\$10) milk and sweet cream, with the stipulation that any camper has the right to sell the milk of one cow. The Ness bid on the ice cream stand was refused.
4. F. W. Mann and Sons (\$125.75) ice cream and dairy, peanuts and popcorn (building free).
5. F. W. Mann and Sons (\$115.75) lemonade and soft drinks.

(136).

In 1924 and 1925 the Seventh Day Adventist Church operated a cafeteria on the grounds. By 1925 the Thompson Store, G. E. Thompson, proprietor, was selling goods. In addition to groceries, Thompson had a bakery, sold peanuts, popcorn, milk and cream, a crispettes (a crispy potato much like a french fry) (Chautauqua Program 1925 12). Water wagons came daily, and hacks were used to bring people to and from Devils Lake and Chautauqua (Devils Lake, North Dakota, Bicentennial History 51).

Bathhouse

In 1900 the bathhouse was remodeled and enlarged. There were fourteen ladies' dressing rooms, and men's dressing rooms were located on the opposite side (Chautauqua Program 1901 N. pag.). The bandstand was built on the center of the top of the roof (Devils Lake, North Dakota, Bicentennial History 54). Attendants were always on hand, and bathing suits could be rented (Chautauqua Program 1901 N. pag.). In 1902 an indoor, heated pool was housed in the bathhouse. The pool, approximately twenty-five by forty feet, with a slide and a diving board, was heated by a heater constructed from a tractor boiler (Chautauqua Slide Show). Captain Walter Furstenau was hired as lifeguard and managed the bathhouse for many years. In 1921 a new

bathhouse was constructed. When it was finally torn down in 1933, the materials were used in construction of the bathhouse at Roosevelt Park in Devils Lake, still standing today (Devils Lake, North Dakota, Bicentennial History 54).

Photography

I. Glerum from Devils Lake was in 1901 designated as official Chautauqua photographer (Chautauqua Program 1901 N. pag.). He operated for many years as the official Association photographer, taking pictures of the talent and the facilities. Mr. Glerum was hired by Chautauqua attendees to photograph their families and activities.

Telephone

Allan Tomkins laid the first telephone lines along the railroad tracks. The first Chautauqua telephone was installed June 28, 1900, at the train depot. Devils Lake itself had one hundred and ninety phones by this time (Devils Lake, North Dakota, Bicentennial History 54).

Zoo and Bear Den

A small zoo was built on the Chautauqua grounds, housing a den with two bears and local animals such as raccoons, coyotes, and squirrels. The bear pens were concrete and were located near the Rock Island dock. Pieces

of the den remain today. The zoo, never large, was continued until the mid 1930s.

Biological Station

The United States Fisheries, in 1903, placed fish in the lake and later installed a tank to hatch fish. In 1910 a biological station was erected on the shore of the lake ("Early Director of Biological Station in City" 6 September 1947:3). The purpose of this station was to study the fish in the lake. It was managed by the University of North Dakota's Biology Department's Dr. M. A. Brannon. Dr. Brannon stocked fish pens with fish from the Turtle Mountain Hatchery and then released the fish into the Lake (Devils Lake, North Dakota, Bicentennial History 59-60).

This station, along with its fish hatchery, also housed a collection of stuffed birds for summer Chautauqua visitors to view. Alfred Eastgate, custodian of the government bird reserves at Stump Lake Park near Fort Totten, collected for the University a specimen of nearly every bird, waterfowl, and mammal native to the state. His collection was housed at the biological station. This bird and small animal collection, and subsequent additions to it, was placed in a room at the brick Chautauqua store in May of 1932 (60). It was later placed for public viewing

at Fort Totten in Cavalry Square. Several of these cases were later moved to the University of North Dakota - Lake Region in Devils Lake, where they are currently housed in the main halls. In 1976 the station became an office of the State Game and Fish Department.

Bowling Alley

A two-lane bowling alley was built in 1903, located on the beach near the bathhouse. The bowling alley set aside certain hours for ladies groups only (Chautauqua Program 1904 N. pag.). The next year electric lights were installed from the bathhouse to the top of the hill at the front of the grounds to the gate entrance, to Chautauqua Circle, the hotel, the auditorium, and to the store grounds. The lights were installed by the firm of Craig and Cleveland (Minutes of the Association 106). In 1908 the Chautauqua Board purchased and installed a 200-light gasoline light plant to generate its own electric light ("Chautauqua" 18 May 1908:1).

Gun Club

A gun club opened at Chautauqua in 1914. In 1915 the second annual shoot was held on July 18. The rules of the shoot were:

1. All events open to men and women alike.
2. No person allowed participation unless in Indian costume.
3. First event at 10:00 a.m..
4. Prize winners will be handicapped for succeeding events.

(Chautauqua Program 1915 46) .

The shoot, on the shores of Devils Lake, was billed as having "handsome and expensive prizes." Also of note was that on shoot day "many noted chiefs from the Eastern (North Dakota) Tribes will be in attendance accompanied by their squaws. Between the morning and the afternoon shoots a big Dog Feed will be served by the local squaws." Participants in the gun shoot were invited to "be one of the Savage Throng" (46) .

Playground

The Association placed swings, a slide, and a teeter board in the Chautauqua Park. A merry-go-round, powered by a little steam engine and managed by an outside party, ran each year for the Chautauqua season (Serumgard N. pag.) . The playground was closed in the afternoon during story hour (Chautauqua Program 1919 6) .

Jewels Mined

The shore along the lake was called Agate Beach where real agates were often found (Chautauqua Program 1919 10). Also, sapphires, rubies, and other jewels were found in the sands of the beaches. Jewel mining was billed as an exciting added activity at Chautauqua ("At Chautauqua" 5 August 1894:1).

Grandstand

In 1899 a 300-seat grandstand at the rear of the baseball diamond was built, thirty-two feet in length, with eight rows of seats. There was wire netting for protection of spectators (Devils Lake, North Dakota, Bicentennial History 51).

Hotel and Tent Grounds

At a meeting of the Association's Board of Directors on May 23, 1893, the Board reviewed plans for a three-story hotel. One plan was submitted by Hancock Brothers, Fargo; another plan was submitted for a thirty- by eighty-foot structure by A. M. Wilkerson, Grand Forks; and a third plan for a thirty-two- by ninety-foot, flat-roofed structure was submitted by D. L. White. Bids on the hotel were opened on May 24, 1893, at a special meeting. Actual bids

were received from A. L. Tursee, Wilkerson, and White and Boice. The bid was awarded to Wilkerson with the proviso that all lumber be bought in Devils Lake (Minutes of the Association 1); however, this proviso was removed at a special meeting held May 25, 1893 (2). At the May twenty-fourth meeting L. Love was awarded the contract to lease and operate the hotel and a restaurant if he provided furnishings for both businesses (1).

On July 7, 1893, a meeting of the Executive Committee was held at which the officers protested the grade of lumber used in the hotel construction. They settled with Mr. Wilkerson for three-fourths of his bill. Also, the Executive Committee met with Mr. Carrick of Mille Lacs Lumber of Minnesota through Chisholm Lumber of Grand Forks who "admitted his lumber was inferior" and reduced his bill by \$21.15 (11).

The hotel stayed open each year from May 30 to September 1. The 1897 rates during the Chautauqua season were two dollars per day, ten dollars per week (Chautauqua Program 1897 N. pag.). In 1900 the hotel prices were billed as "half the rate you'd pay at other resort hotels" (Chautauqua Program 1900 N. pag.). Rates in 1903 were fifty cents a night, \$5.25 per week, and fifteen dollars a

season (Chautauqua Program 1903 N. pag.). The Oakwood Hotel, as it was named, was thirty-two by ninety feet and three stories high. On the north, west, and south sides was a nine-foot-wide porch ("At Chautauqua" 4 June 1893:1). The structure cost the Association approximately five thousand dollars. Originally two hundred and fifty people could be accommodated. It was erected on the southwest corner of Auditorium Circle (Chautauqua Program 1904 N. pag.). The first managers of the hotel were Mr. and Mrs. Robert Cairns. Cairns was killed in a railroad accident, so Mrs. Cairns and her brother, W. D. Miller, operated the hotel for the 1895 season (Devils Lake, North Dakota, Bicentennial History 50).

In 1900 the Oakwood Hotel was renovated and painted. The manager hired that year was J. O. Baughman. Ten new rooms with closets and bathrooms were added. In 1903 it was re-sided and painted again (Chautauqua Program 1903 N. pag.). A water and sewer system was added. A 120-barrel water tank was located on the roof of the building, with a pump placed near one side of the building (Devils Lake, North Dakota, Bicentennial History 54). The restaurant was operated that year for the first time on the European Plan, where one paid for what was ordered instead of a flat rate,

such as twenty-five cents for a meal (Chautauqua Program 1900 N. pag.).

Two additional hotels were constructed on the grounds by 1900, also owned by the Association. One hotel housed the bands, and another, called the Talent House, was built to provide housing for the performers (Devils Lake, North Dakota Bicentennial History 54).

In 1893 the Association purchased twenty white canvas tents from the National Guard permanently stationed near Devils Lake. By 1900 the Association owned two hundred and forty of these heavy, white-duck tents. One thousand, six hundred campers used these tents during the 1900 season. In 1906 lots were platted, and all but forty were sold. Over three hundred tents were owned and rented out (Minutes of the Association 107). These tents were in two sizes, ten by ten feet or ten by twenty feet (Chautauqua Program 1902 N. pag.). There was a plat available, allowing a camper the ability to choose his site. The tents were put up and taken down by the Association (Chautauqua Program 1915 4).

Costs from 1895-1902 were: 10 x 10 tents rented for \$2.50 a week or \$6.00 for the Chautauqua season, generally three weeks, depending on how many days the Association

planned that year; the 10 x 20 were \$4.50 a week or \$10.00 a season (Chautauqua Program 1902 N. pag.). By 1915 rental was \$5.50 a week for 10 x 10 and \$7.50 a week for the 10 x 20 tent. Prices had risen considerably in thirteen years (Chautauqua Program 1915 4).

Floors for these tents could be rented from the Association. If a camper brought his own tent, camping was free. Straw to place inside mattress covers was provided free of charge. Campers were advised to bring their own bedding, towels, and cooking utensils (Chautauqua Program 1904 N. pag.).

Many other items for camping could be rented. In 1915 the available rental items and their costs were:

	<u>Season</u>	<u>Week</u>	<u>Day</u>	<u>Purchase Price</u>
Upholstered Cots	\$ 1.50	\$.75	\$.25	\$ 3.50
Wire Cots	1.00	.50	.25	2.50
Springs	1.00	.50	.25	2.00
Mattresses	2.00	1.00	.50	3.50
Gas Stove	1.50	1.00	.50	3.00
Pillows	.50	.25	.25	1.50
Blankets	.50	.25	.25	2.00
Tables	1.00	.50	.25	1.75
Couch Mattresses	2.00	1.00	.50	3.50

	<u>Season</u>	<u>Week</u>	<u>Day</u>	<u>Purchase Price</u>
Rockers	1.00	.50	-.--	-.--
Pianos	10.00	5.00	-.--	-.--
Hammocks (Sale only)	-.--	-.--	-.--	.75-5.00

(Chautauqua Program 1915 41).

A full line of cooking utensils, dishes, knives, and forks was also available for rent in 1915; however, the program stated, "We collect the selling prices when the goods are delivered and refund the difference when the items are returned. We do this in order to have the campers notify us promptly when they leave" (41). As early as 1896 the Association decided to build some cottages. These cottages were rented out for the first time during the 1897 season ("Chautauqua News" 13 July 1895:2).

By 1923 many of these tents had deteriorated substantially; in fact, in 1923 no tents were available for rent (Chautauqua Program 1923 5). Several permanent cottages were built in 1925 near the Chautauqua grounds by families who had come to camp year after year. By 1906 sixty cottages were erected (Minutes of the Association 107). In 1925 cottage rentals by the Association were \$1.25 a day, \$6.00 a week, or \$15.00 for the season (Chautauqua Program

1925 7). One residence owned by the Association was that of the old homestead called the Ark. The Ark was deeded to the Assembly by Captain Edward Heerman who ran a passenger steamship for Chautauqua (Chautauqua Program 1897 N. pag.). Many families often got together and rented the larger cottages: \$35.00 for the entire summer, \$6.00 a week, or \$1.25 per day (Chautauqua Program 1923 5).

Lake Front Hotel

In 1923 a new Lake Front Hotel began operation with Mrs. A. Soderland as manager. Rates in 1923 were \$1.00 for one person per day, \$1.50 for two people. Weekly rates for one person were \$5.00, and special rates were available for families (7). The next year the rates were the same, but that year the hotel was operated by Mrs. S. L. Wineman, the wife of a prominent Devils Lake businessman (Chautauqua Program 1924 5). In 1925 this hotel was still operated by Mrs. Wineman. The exact location, ownership, or size of the Lake Front Hotel cannot be ascertained, according to available records.

CAPTAIN EDWARD E. HEERMAN AND THE MINNIE H

Captain Edward Edson Heerman settled in Devils Lake in 1882. Previously, he had owned and operated steamboats on

the Mississippi and Chippewa Rivers for thirty years before moving to Devils Lake. Heerman was born to a farm family on April 18, 1834, in Salem Pond, Orleans County, Vermont (Devils Lake, North Dakota, Bicentennial History 65).

Just prior to moving to Devils Lake, he was living in Reads Landing, Minnesota, where in November, 1882, he sold his steamboat business and moved to Devils Lake and made arrangements to have materials for a steamboat to be shipped to Devils Lake via railroad. At that time the railroad only ran as far as Larimore, and transporting fourteen carloads of boat materials in the winter was a hardship, taking most of the winter (66-67).

Heerman founded a sawmill in Devils Lake in January, transporting in most of the lumber for his boat, but cutting much of the shorter lengths from local timber. The caulkers came from Minnesota, and carpenters who were familiar with ship building came from Milwaukee. Heerman's first steamboat, with its boiler shipped completely built from Cincinnati, was finished in the late spring of 1883 (67).

The boat was named the Minnie H after Heerman's only daughter, Minietta, who became Mrs. Minnie H. Naugle (65). The dimensions of the steamboat were one hundred and ten

feet in length; beam, twenty feet, six inches; depth, eight feet at the bow, seven-and-a-half feet at the stern; one hundred and fifty tons, drawing three-and-a-half feet of water. The paddlewheel was placed on the side of the boat. Not only was the boat used to transport passengers during Chautauqua, but it was originally built to haul freight, mail, and to transport passengers from Devils Lake to other ports on the lake at other times during the year. Some commercial fishing was also done from the Minnie H. The boat made several trips per day from Devils Lake to Chautauqua to Fort Totten to Minnewaukan ("The Chautauqua - The Assembly Now in Full Running Order" 6 July 1895:1).

When the railroad came to Devils Lake, a boat dock was built near the depot, and freight was unloaded from the train to the steamboat. The Minnie H operated from 1883 to 1908 (North Dakota, A Guide to the Prairie States 250). After 1899 the ship never docked in the city because the lake level had dropped so drastically that the large ship could get no closer than the Narrows, about one-and-a-half miles from Devils Lake (Devils Lake, North Dakota, Bicentennial History 67).

During Chautauqua as many as three thousand passengers were carried on excursions to Fort Totten and other points

of interest. Many groups rented the boat for the entire day (69). The Chautauqua Salute, the waving of the white handkerchiefs, was performed each time the Minnie H docked (Chautauqua Slide Show N. pag.). The charge for a ride was twenty-five cents a person (Devils Lake, North Dakota, Bicentennial History 55).

The Minnie H. could carry four hundred and forty passengers at one time. The original landing is where the Minnie H Elementary School stands today in the city of Devils Lake. There is a marker at the spot (Chautauqua Slide Show N. pag.). The Minnie H often made regular trips to Fort Totten bringing supplies to the army stationed there. People often danced on the boat (Serumgard N. pag.).

Although Heerman operated two other steamboats for mail and freight, the Arrow (later called the Rock Island) and the Maria Teresa (Minutes of the Association 108), it was the Minnie H that carried Chautauqua passengers to the grounds and took them on excursions to scenic points around the lake. Devils Heart and the hills near Sully's Hill were two such points of interest. The Minnie H was a favorite with the Chautauqua crowds and one of the events that made the Devils Lake Chautauqua somewhat different

from other independents. The Minnie H was advertised in all the programs for the Chautauqua during the years the boat operated. Heerman was an historian who gave detailed information on the points of interest as the boat traveled around the lake (Serumgard N. pag.)

Dismantling of the Minnie H began in 1909. Parts of the ship, the pilot house and flagstaff, were moved to Heerman's home in Devils Lake, and later they were moved to Cavalry Square in Fort Totten, North Dakota, to the Lake Region Pioneer Daughters' Museum where they are located today. The pilot wheel and anchor are presently housed in the museum at the North Dakota State Historical Society, Bismarck. Captain Heerman died October 20, 1929, at age ninety-five (Devils Lake, North Dakota, Bicentennial History 69). He served on the Chautauqua Board of Directors for many years, and he and his steamship were very important to the success of the Devils Lake Chautauqua.

In 1975, prior to the 1976 Bicentennial celebration for the United States, then Governor Art Link and the State Bicentennial Commission gave two thousand dollars for Project Minnie H to assist in construction of a replica of the steamship. The Devils Lake Merchants Association matched funds, and a replica, one-third scale, was built

(Chautauqua Newsletter 3). The replica, suitable for towing, was unveiled June 29, 1976, by Captain Heerman's great-granddaughter, Mrs. Dorothy Naugle. The replica is now in the possession of the Devils Lake Chamber of Commerce and can be seen at most parades in the area (Ramsey County North Dakota Heritage Book 14).

THE CHAUTAUQUA RAILROAD

In 1900 a group of Devils Lake businessmen began working on getting track laid between the Great Northern Railway Depot in Devils Lake and the Chautauqua grounds, approximately six miles south. The group secured a steam engine from the iron mines in northern Minnesota. A depot and platform were built at Chautauqua near the entrance gate. People could get off the train and pay their daily, weekly, or season Chautauqua fees immediately. Used coaches were purchased from Stillwater, Minnesota (Devils Lake, North Dakota, Bicentennial History 52-53). James McCormick of Devils Lake, one-half owner of the railroad, supervised its construction ("Chautauqua Train" 27 August 1975:1).

This train made many trips per day, leaving at twelve noon, two, five, seven, and eight o'clock and returning in one-hour intervals. It was often called an "air line"

because the rail cars were open on the sides to allow air to pass through and because the trip was so fast (Chautauqua Program 1902 N. pag.). The trip to Chautauqua took thirteen-and-a-half minutes. The return trip lasted twenty minutes, including a water stop ("Remember the Last Chautauqua Train?" 2 February 1940:1).

On July 1, 1903, the Devils Lake and Chautauqua Transfer Company incorporated in North Dakota with capital stock of twenty-seven thousand dollars consisting of two hundred and seventy shares at one hundred dollars par value. Directors listed were James McCormick, Penn, North Dakota; W. Dixon, Devils Lake; and John M. McCullough, Milton, North Dakota. The stated purposes were to form a railroad which would "transfer passengers, personal baggage, and light freight to buy or otherwise obtain such real estate as may be requisite to or connected with the due performance of such business, to acquire by purchase, lease, or otherwise, all articles, materials, and things requisite or expedient in the transaction of such business incidental thereto." The term of existence for this corporation was twenty years (Articles of Incorporation of the Devils Lake and Chautauqua Transfer Company 1).

This train commenced operation at six o'clock in the morning and ran between Devils Lake and Chautauqua from May through the fall. The small, narrow-gauge tracks were obtained from an abandoned Alaska gold mine. In 1910 much of the track was replaced with heavier rails (Chautauqua Slide Show N. pag.). Season coupon books, fifty rides for five dollars, could be purchased; or one could ride for ten cents per ride. The railroad did not accept coupons during the Chautauqua session (Devils Lake, North Dakota, Bicentennial History 53). The barn to house the train cars was located in Devils Lake on south Fourth Street where there was a water cistern for the engine.

A light, smaller train was operated by Jack Wolf and looked much like a trolley line. This train, powered by a gasoline engine made from a car motor, operated in conjunction with the larger train during Chautauqua and at other times when the larger train was not in service ("Chautauqua Train" 24 August 1975:1).

The Great Northern Railroad, with a depot in Devils Lake, offered excursion fares to bring people by rail to the Chautauqua celebration (Chautauqua Program 1904 N. pag.). The special fares were approximately one-and-one-third the cost of the round-trip fare. The Great Northern

Railroad often provided special railroad cars to accommodate crowds for special days, for example, Thursday, July 17, 1902, Grand Forks Day (Chautauqua Program 1902 N. pag.). Return tickets, in order to obtain reduced fares, had to be stamped by the Secretary of the Association (Chautauqua Program 1905 N. pag.).

Both trains operated until 1917. On August 2, 1917, the officers held a meeting to determine the viability of continuing operation, since both trains had been operating at a loss. Automobile transportation had increased considerably, and people were no longer riding the train in large numbers (Devils Lake, North Dakota, Bicentennial History 53). The officers voted to close operation. Jack Wolf was in charge of the dismantling of the tracks. Moveable equipment was sold for about 9,500 dollars. These monies reverted to the stockholders. Rails and ties were purchased by a Fargo company ("Chautauqua Railroad is Going to the Scrap Pile" 15 December 1917:1).

AUDIENCES

Chautauqua audiences were attracted from all over North Dakota, western Minnesota, and other surrounding states. For example, Iowa Day was held at some of the Devils Lake Chautauquas. Many people came year after year

to camp, either bringing their own tents or renting one from the Association. Others stayed in the hotels or rental cottages on the grounds. Some purchased or built cottages, stayed in hotels in Devils Lake traveling daily to the grounds, or rented rooms in homes in Devils Lake. Many homes took in boarders to earn extra money during the Chautauqua season (Jones N. pag.).

Many people arrived for the special days honoring many of the towns in North Dakota, such as Larimore Day, Starkweather Day, or Grand Forks Day. Special days were also named by the Association for different organizations. There was a special day for the Modern Woodmen of America with special events like a log-rolling contest in the lake. The Newspaper Editors, the State Ministerial Association, the Grand Templar's Union, and other associations of this nature received special recognition days at the Chautauqua in several of the years. These special town and organization days helped increase and provide for steady numbers of visitors, bringing people from all over the state. On the special town days, the Great Northern Railroad often ran extra trains, separate from the railroad's regular schedule, to stop at the town and carry the people to Chautauqua ("Chautauqua Excursion" 26 June 1903:1).

In 1893 over two thousand people attended the Chautauqua. The hotel was filled every day ("At Chautauqua" 8 July 1893:1). Chautauqua attendance grew each year, attracting the largest crowds since its inception in 1900. The Association in that same year made the most improvements to the buildings and grounds. Nineteen hundred was the first year of operation of the Chautauqua Railroad and the year that the new Grand Auditorium opened. The auditorium held approximately four thousand people, and it was filled to capacity, and even overfilled many times in 1900 and after.

In 1905 William Jennings Bryan was a top-billed, nationally known speaker. At least fifteen thousand people came to hear and see him ("Chautauqua, A Great Success" 21 July 1905:1). The number of campers in tents grew from about sixteen hundred in 1900 to about five or six thousand in 1905.

There were many types of people who attended the Chautauqua in Devils Lake. The Assembly was heavily supported by local residents, encouraged by the management of some of the most well-known businessmen and clergy in the city over the life of the Devils Lake Chautauqua. Many local persons traveled to the Assembly grounds each day, tented there,

and then built permanent cabins. The cabins on the grounds grew steadily, many owned by the Association, but most owned by private individuals from the surrounding area.

Especially in its early years, people in the state traveled long distances to the only permanent Chautauqua site in the state. Fanny Peters of Towner, located near Minot, remembered one of these long trips:

My mother became ill, and my father thought that a week at the Devils Lake Chautauqua would help. We rode in a covered wagon equipped with a bed and supplies, just like a camper is now, and we took plenty of time to enjoy the 125-mile trip. We stayed a day in Knox with relatives and then got to Devils Lake. It was wonderful (Lubenow 2).

Many farmers attended the Chautauqua for the season ("At Chautauqua" 23 July 1895:1). A large percentage of the people engaged in agriculture for a living. The spring's planting work was completed by the time the Chautauqua Assembly opened, and those farming families were ready for a holiday. Since many farmers were rather isolated, especially before the automobile became commonplace,

families used these one-to-three weeks for making new friends and renewing old acquaintances. Chautauqua for these people provided a social occasion easily justified by the educational and inspirational nature of the programming.

Families often prepared for this outing for months. One rural Devils Lake resident recalled these preparations:

I can remember camping there (Chautauqua) for weeks every summer from 1904 to 1916. My older sister would start sewing for the family in April. A white dress for Decoration Day and the Fourth of July was a must. The haying and the garden had to be taken care of before we could go. Finally, everything was ready. The old trunk my mother brought from Sweden was packed. Around the twenty-third of June the hay rack was loaded with the large tent, chairs, tables, the large trunk, kerosene stove, and we left at the break of dawn. The family followed in the spring wagon, which was like the surrey, only it didn't have the top or the fringe. We stopped in Devils Lake to get the picnic lunch, bologna, and lemons. It was all a real treat (Hefti N. pag.).

Attendance was also supported by the number of prominent people who endorsed annual attendance of the Chautauqua. The Assembly was not only a fun, social event, but was supported by clergy, educators, doctors, lawyers, and the state's most wealthy, prominent businessmen. This made attendance respectable and desirable. Newspapers throughout the state provided the Chautauqua with publicity, often printing on a daily basis which families were attending, such as, "Banker B. Prom and wife, Professor Nugent and wife, and Rev. D. H. J. Sykes and other friends form a congenial party from Milton (North Dakota)" ("Chautauqua News" 16 July 1895:1).

In later years the name "Chautauqua" came to be known by its incorporated name, the Devils Lake Chautauqua, rather than the North Dakota Chautauqua. The number of special days decreased, and the special town days also dwindled; but overall attendance at the Chautauqua continued to grow steadily until about the mid-1920s. Nineteen twenty-five was the year that tent Chautauqua came to a rather sudden end in the United States. Many independent Chautauquas were closing nationally. The Devils Lake Chautauqua was also affected. The lake had receded considerably ("Vanishing Waters of Devils Lake First Spired

Diversion Project" 23 September 1949:1), and the entire country was in a recession. The Devils Lake Chautauqua, formerly drawing audiences from a state-wide and regional area, now promoted its season ticket sales in only a one-hundred-mile radius ("Season Ticket Sales Open May 19, 1926." 29 May 1926:1). People from the Devils Lake region continued to support the Chautauqua, but the state's population did not attend in large numbers as in previous years.

FINANCES AND BOOKINGS

Although the Devils Lake Chautauqua became the third largest in the United States, it experienced financial exigency several times during its lifetime in Devils Lake. The Chautauqua incorporated with one thousand shares of stock at twenty-five dollars per share. The officers had expected to sell all one thousand; however, in 1892 only one hundred and eighteen stocks were sold. In 1893 ninety-two more were sold; in 1894 eleven were sold; and, in 1895, fourteen shares were sold totaling 5,835 dollars (Book of the Officers N. pag.).

Not raising the needed capital by selling the anticipated shares of stock caused the fledgling Chautauqua to experience financial problems. "Its very life was

threatened," stated the Minutes of the Association. N. G. Larimore from Larimore, North Dakota, bailed out the Association by accepting a mortgage and notes on the Chautauqua Association property. He provided the Chautauqua with the needed capital to liquidate all its outstanding indebtedness, allowing them to operate for the season (Minutes of the Association 106).

The numbers of attendees at the first Chautauqua were high. Gate receipts for the first year were eight hundred dollars (107). In 1893 the property of the Association was said to be worth ten to twenty thousand dollars with no liabilities ("Chautauqua - A Grand Success" 7 August 1893: 1). It was after the season had ended that Larimore relieved the indebtedness. There were no liabilities except the notes to Larimore, but because the Association owed these notes and had pledged much of their property as collateral, the actual finances of the first Chautauqua did not appear to be in as good a shape as newspapers were reporting.

The Chautauqua was organized as a non-profit corporation. It was not a "commercial business." The 1925 season program stated that Chautauqua "must have support to

continue to offer great programs at such spectacular rates" (Chautauqua Program 1925 12).

In several of the years, people were asked to purchase bonds to support the Chautauqua. For example, in 1910 the Association again experienced financial difficulty. On November 11, 1910, the Association passed a resolution at a special meeting held October 23, 1910, to sell sixty bonds at fifty dollars each to obtain enough to pay obligations and other outstanding bonds due November 1, 1911. These bonds were secured by a mortgage to Fred P. Mann, a local businessman, by the real and secured property of the Chautauqua grounds (Minutes of the Association 118).

In addition to purchasing bonds, local and other businesses throughout North Dakota purchased advertisements in the season brochure. Later, when Chautauqua became much more localized, and the large number of persons from the entire state no longer attended, the Association asked Devils Lake merchants to donate to the Association. In return, the Association published a list of donors in the season program brochure.

Attendance was good, and gate receipts were high. While the opening year brought eight hundred dollars in gate admissions, 1905 saw thirteen thousand dollars in gate

admissions (107). Good attendance and high gate receipts brought a turn-around in finances. Also, the appointment of Edgar LaRue as secretary May 21, 1895, helped the financial end of the Chautauqua because LaRue was reported to be a strong, careful, and capable financial manager. Even with LaRue's expertise, the Association experienced financial difficulties many times.

Nineteen twelve was one of the years that Chautauqua faced financial difficulties. On February 12, 1912, at eight o'clock p.m., a special meeting was called in Board President Joe Kelly's office in the Journal Building. At this meeting the Association arranged a mortgage of Association property for fourteen thousand dollars to Pioneer Life Insurance Corporation at seven-percent interest (143). In order to receive the fourteen thousand dollars, the board was told at a special meeting of March 28, 1882, that it must personally guarantee four thousand dollars of the note to the insurance company. The board did so.

Overall, it appears that Edgar LaRue did an excellent job as secretary of the Association. The Chautauqua in Devils Lake had increasing attendance and increasing gate receipts. Much of the financial data is incomplete or not available to be able to ascertain the complete financial

picture year-by-year. No balance sheets or operating statements for any year of the Chautauqua could be located. The minutes of the Association show few financial figures of any kind until 1909 when certain information regarding financial matters begins to appear in the minutes; for example, the price of some specific entertainment or cost of some services performed. At no point are complete figures given, nor is there any indication of cash balances.

In 1895 a newspaper reported that "the attendance has been much larger this year than at any previous year, and the managers report the Association to be in splendid condition financially" ("At Chautauqua" 23 July 1895:1). Money taken in at the gate in 1896 was more than double taken in on July Fourth 1895 ("At Chautauqua" 7 July 1896:1).

References to inability to pay bills also appear in the minutes. In 1911 the board gave instructions to the secretary to write Fairbanks and Morse and inform them that the Association was unable to pay them at this time (Minutes of the Association 108).

In the last years of the Devils Lake Chautauqua it appears that it was much more difficult to secure the money

from interested townspeople to pay the Lyceum booking agency its advance for the platform talent; but, even in 1929, the last year of the Chautauqua, the committee was able to secure enough support to book the talent.

Some persons who performed services for the Association received lots at the Chautauqua grounds in lieu of cash. In 1911 Dr. Hocking of Devils Lake received two lots for services (152).

A part of the costs for services and entertainment in 1912 referred to in the Association's minutes are as follows: \$50 per month for the caretaker's salary; \$125 plus lodging for the platform superintendent; \$500 for the Fort Totten Indian Boys Band; \$50 for 1,000 inches of advertising in the Journal and World newspapers; and \$55 for two lectures by Congressman Eddy. In 1906 Association property was valued at forty thousand dollars (107).

The cost of admission tickets rose over the life of the Chautauqua until they had nearly doubled. In 1924, the Jubilee Year, the fiftieth anniversary of the founding of the Chautauqua organization in New York, admission prices were halved. This brought the prices back to near what admission costs had been the first years of the Chautauqua. In 1893 admission prices were \$.25 per day, \$1.50 per week,

\$3.00 per season for a single; \$2.50 for two persons of one family for a season; and \$5.00 for a family season admittance (Chautauqua Program 1893 N. pag.). In 1924 a family season ticket, formerly \$10.00, was reduced to \$4.00, a \$5.00 adult season ticket was now \$2.00, and a \$2.00 child's ticket was now \$1.25 (Chautauqua Program 1924 7).

For the booking of talent, a three-person committee was appointed each year from the full board with the power to act in booking. The secretary performed all the correspondence. All arrangements for state and local talent were made by the board and the secretary. Some arrangements for securing national figures, such as Governor Robert LaFollette of Wisconsin, were also performed by this board (115).

Complete information on booking methods could not be ascertained. The minutes of the Association do not include complete information regarding booking arrangements. Several references were found to Associated Chautauquas of America, such as, "All attractions were purchased from the Associated Chautauquas of America" ("June 30-July 7 is Chautauqua Date This Year" 8 May 1929:1). Associated Chautauquas of America was a Lyceum agency, much like the famous Redpath Agency, owned by a man named Franklin out of

Chicago. This Lyceum also owned several Chautauqua circuits (Harrison 265).

Much of the booking of talent was executed by the board, including booking of some of the national lecturers. The nationally known talent for the Grand Auditorium was booked through a Lyceum agency. A merging of the Chautauqua and the Lyceum did occur at the Devils Lake Chautauqua.

CHAPTER FOUR

PROGRAMS

The Devils Lake Chautauqua followed the principles of programming laid out by the New York mother organization emphasizing religion, education, and recreation. These principles were printed on the front of the annual programs throughout the life of the organization. In the late teens and early 1920s, when cinema became popular, the officers added the words, "music, literature, and moving pictures," to the front of the season program brochure. The sessions were opened with three taps of the gavel, each tap representing religious inspiration, education, and recreation (Irwin Preface).

"The underlying assumption of the Chautauqua Movement was that life was real and earnest and that entertainment was of secondary importance compared with instruction and edification" (Glad 16). It was of the utmost importance to the early Assembly officers that the programs be clean, healthy, and respectable. The managing committee felt responsible, not only for a well-run Assembly, but for the quality and integrity of the programs they selected.

The programming was supposedly not selected for the purpose of making money, and each season brochure

especially stressed the low cost of the events to Chautauqua patrons. The committee wanted the programming to pay for the expenses, but the Devils Lake Chautauqua was not in business to make a profit (Chautauqua Program 1925 12).

Originally, the committee wanted to "combine pleasure with education, to provide refined, intellectual treats." The Association stated the "the theory is to entertain without recourse to the commonplace" (Chautauqua Program 1906 N. pag.).

The committee selected programs to support these principles and provide "inspiration" to guide Chautauqua patrons through difficult times and to educate them on the current issues of the day. The committee followed the lead of the New York Chautauqua, learning from them that the programs needed to be respectable and have well-known names on the bill to be successful (Harrison 49). Nearly every year the committee booked nationally known names, many of whom were well-known, experienced Chautauqua performers or well-known politicians or clergymen.

Samuel Phelps Leland, a prominent clergyman from Chicago and well-known on the Chautauqua circuit, appeared at the Devils Lake Assembly for the first several years. A nationally known politician, Ignatius Donnally, spoke at

the 1893 session, and, often, state senators and North Dakota governors were featured speakers at the Assemblies. "Fighting" Bob LaFollette, a Wisconsin governor and a regular on the Chautauqua speaking circuit, spoke in 1903 and 1904. In 1903 Carrie Nation, who led the "hatchet raid" on a Kansas saloon, was that year's most prominent speaker ("Snow Causes Collapse of Lakewood Auditorium Roof" 8 May 1950:1).

The two most famous speakers ever to appear at the Devils Lake Chautauqua were "The Commoner," William Jennings Bryan, two-time presidential candidate who spoke in 1905 and again in 1918, and the Reverend Billy Sunday. When Bryan appeared in 1905 the crowd was moved to the baseball diamond since it was too large for the Grand Auditorium. Bryan spoke from the back of a farmer's hay wagon about the purity of America's middle class to fifteen thousand people (Serumgard N. pag.), and spent the night in the cabin of Joe Kelly, a Devils Lake resident, who owned a cabin on the grounds (Trangsrud N. pag.). It was Bryan who claimed Jesus was the first Chautauquan.

The second most famous speaker appeared in 1920, the Reverend Billy Sunday. He spoke to a crowd of over two thousand. A review of his speech said, in part:

He did not quite live up to the expectations of those who heard him some years ago when his speeches were more fiery and when he converted people by the thousands. Using such expressions as, 'The world's going to hell so fast that it is breaking the speed limit,' Sunday deplored the lack of Christianity in this country, which he accused of materialism developed to such a degree which is dangerous to its civilization ("World Famous Evangelist Speaks at Chautauqua" 9 July 1920:1)

After 1921, when Bryan's daughter, Ruth Bryan Owens, a world traveler, spoke at the Devils Lake Assembly, there appeared no other speaker or lecturer of nationally known prominence. The programs right up to the end of this Chautauqua included groups of actors and musicians, such as the Ben Hur Players and the DeSillum Operatic Company, who were well known; but lecturers no longer were in great demand.

The Chautauqua patrons in Devils Lake were expected to behave properly and adhere to posted regulations, so as not to interfere with the presentation of the programs. Popcorn, peanuts, and smoking were not allowed in the Grand Auditorium. Profanity and disorderly conduct were not

allowed, and litter had to be placed in receptacles. No bills could be circulated or posted. There was no admittance to the auditorium without a ticket; and on Sundays, instead of applause for the programs, only the waving of the white handkerchief to show appreciation was acceptable (Chautauqua Program 1915 4-6).

The Chautauqua Salute, the waving of the white handkerchief, originated on August 15, 1877, at the national New York Chautauqua when R. N. Greene, a deaf person from Ontario, demonstrated sign language. Dr. Vincent realized Green could not hear the applause, and Vincent began waving his white handkerchief, an item carried by nearly everyone. Thereafter, the waving of the white handkerchief was used in lieu of hand clapping on Sundays and also for the highest praise that the audience wanted to give Chautauqua performers (Irwin 60).

As the programming was chosen each year, the Devils Lake Chautauqua committee understood that they needed famous names as drawing cards and also that they needed to book the cleanest, most respectable programs possible, always keeping the precepts of the New York Chautauqua in mind of religion, education, and recreation.

TYPES

The programs could be divided into five basic categories: Religious, Education and Inspiration, Elocution and Drama, Music, and Recreation. After 1920, film became a major part of Chautauqua programming.

Religious

On Sundays, in keeping with the inter-denominational aspect of the New York Chautauqua, Union Sunday School was held. This Sunday School was open to all religions and was held each season the Chautauqua was in operation in Devils Lake.

In the first years of Chautauqua, religious speakers, many with national reputations, were invited to the Chautauqua and represented a large percentage of the programming. In later years, however, as drama, music, and film began to be more popular, religious speakers became the exception, although they were still booked. Many years they delivered only Sunday sermons or were part of the speaking roster for special organizations, such as the Women's Christian Temperance Union.

The religious speakers in 1902, a typical early year, included Rev. T. McGrady, author and lecturer, who spoke on the rhetorical style of militant religious zealot priests;

Rev. Madison C. Peters, prominent in New York religious circles who "gets eight thousand dollars a year as a pastor;" Rev. Dr. Elijah Brown Jones, a pulpit orator from New York; Annie M. Knotts of Detroit, Michigan, a Christian Scientist member of the Christian Science Lecture Bureau; and Frank C. Bruner, often compared to the late, world-renowned Rev. T. DeWitt Talmadge (Chautauqua Program 1902 N. pag.). The large number of religious speakers in 1902 is typical of the early years of the Devils Lake Chautauqua.

Bible study and discussions of religious issues in round-table discussion groups were integral parts of the programming. In the beginning years, clergymen from throughout the country were brought in to lead discussion groups, such as Dr. John Williamson, a "great teacher" from Chicago ("The Chautauqua" 17 June 1896:1). In the final years religious offerings became fewer and fewer until, with the exception of an occasional oration, Sundays were the only days religious speeches were given regularly.

Platform superintendents, who were in charge of managing the daily affairs of the Chautauqua, introducing the talent and often performing or speaking, were usually ministers. The first platform superintendent was the Rev.

Eugene May of Fargo, North Dakota. Others hired in later years were also church ministers. These people added to the respectability of the Chautauqua.

Educational and Inspirational

The largest percentage of the programs booked were educational and inspirational in nature. The "brain needs thinking," announced the annual 1915 program brochure, and the committee used this tenet when booking talent (Chautauqua Program 1915 12).

The educational lectures through approximately 1920 fell into seven basic categories: 1) historical lectures, 2) informational lectures about current issues of the day, 3) travelogues, 4) scientific lectures, 5) political lectures, 6) inspirational lectures, and 7) humorous speeches.

Historical

In the early years of the Chautauqua, adult education was a luxury for most of the audience members. The universities at Fargo and Grand Forks were only a few years old, and many of the people in the area left school to help with family farms and businesses. History lectures were very popular in the early years.

They included a lecture by the Honorable John F. Finnerty in 1902 entitled, "Washington and the American Independence." An extremely popular speaker on historical issues was North Dakota's own Smith Stimmel, the first President of the Devils Lake Chautauqua, who, in 1907, spoke on "Personal Reminiscences of Abraham Lincoln." Stimmel had been one of Lincoln's bodyguards. Of interest to the many Scandinavians in this area were talks about the history of Scandinavia, especially Norway. In 1906 the Honorable B. B. Haugen, a scholar and traveler, spoke on July 14, Scandinavian Day, on the "History of Scandinavian Emigration to the United States" (Chautauqua Program 1906 N. pag.). Through these history lectures, adults were able to gain insight into historical events by noted scholars or people who had actually lived through some of the events.

Current Issues

Educational lectures on current issues were also popular. This type of speech appeared several years after the Chautauqua began in Devils Lake. The first ten to thirteen years of the Chautauqua showed very little programming regarding current issues. Even the speeches given by the Women's Christian Temperance Union speakers seemed to be aimed at inspiration and recruitment, rather than

providing information on current issues. However, from about 1906 to 1919 there were several lectures concerning current issues and social reform, such as women's suffrage, working conditions of the masses, and prohibition.

As early as 1906 there was a Women's Christian Temperance Union lecture entitled, "Why Should the Women of North Dakota Desire the Ballot?" In 1915 a noted Chautauqua circuit speaker, Charles Edward Russell, spoke on "Soldiers of the Common Good and Other Important Socialized Articles." Russell spoke about the current condition of labor and poverty in the United States. He said, "The welfare of the laboring elements of the population is now understood to be a vital matter in the development of the entire country" (Chautauqua Program 1915 41).

In 1915 prohibition was a major issue of the Women's Christian Temperance Union, and Mrs. Abbie W. H. Best spoke on the "Campaign for a National Consolidated Prohibition" (28). In 1919 the first woman elected a member of the Canadian Parliament, Mrs. James McKinney, was booked for a lecture (Chautauqua Program 1919 38). Also, in 1919 many World War I speakers were part of the lecture platform, one of whom was an aviation hero who had been shot down in combat and been a prisoner of war (36).

Travelogues

For people who were essentially quite isolated, travelogues were of special interest and extremely popular (Hefti N. pag.). Many of these travelogues were illustrated using pictures and costumes. In 1895 Professor A. J. Marks of Chicago presented lectures on the Orient complete with costumes and his own paintings depicting many of the scenes (Chautauqua Program 1895 N. pag.). In 1904 Hinton White gave several illustrated lectures on many different locations in the world, each lecture with "two hundred views." White had traveled around the world twice (Chautauqua Program 1904 N. pag.).

One of the most popular personalities who was invited to speak for several years running was Frank Roberson from New York City. His travelogue, "India and the East Indies," received the following review:

His voice is adapted to satisfy large audiences, for it is clear, distinct, and sufficiently loud and the flow of language unbroken. His stereopticon views were the finest ever produced in the northwest. Never before have we seen pictures disappear and new ones take their place without

knowing where one vanished and the other appeared" ("A Fine Entertainment" 6 July 1895:1).

The travelogue was a type of educational lecture that was popular throughout the history of the Devils Lake Chautauqua. After 1920 lectures dropped off, giving way to other types of entertainment; but, even as late as 1924, travelogues, such as the one by Frank S. Hollett entitled, "Through the Wilds of Labrador by Dog Sled and Komalick," were still booked and popular. In 1926 one of the speeches was "Beauty Spots of North Dakota."

Scientific

One of the purposes of the Devils Lake Chautauqua, expressed in the Articles of Incorporation (Article XIV) was to introduce people to science and scientific topics and discoveries. Many scientific lectures were booked, especially in the early years. One of the earliest scientists who spoke was a noted astronomer, Professor E. L. Eaton, D.D., from Milwaukee, Wisconsin. He was asked back for several of the early years, speaking about the stars and the planets. He also brought a large telescope, and after his lectures, when it was dark, audience members were able to view the stars and planets through the

telescope. There were very few lectures of a scientific nature in later years, although, in 1926, J. P. Jensen gave two lectures about "The Wonders of Our Birds."

Political

Politicians, many with national reputations, were popular speakers through the Chautauqua years, especially on the Fourth of July. They did not give stump speeches or speeches supporting any particular party. The politicians either gave a patriotic, inspirational speech or spoke on politics in a broad manner, such as an 1896 speech by Dr. J. R. Reitzell entitled, "Who Interests Uncle Sam?" Billed as the last surviving hero of the Civil War, Major General O. O. Howard, spoke on "The American Volunteer" in 1906.

In 1902 Colonel W. C. Plummer, a member of the editorial staff of the Fargo Forum gave a patriotic speech on July Fourth. General J. B. Weaver of Iowa, ex-candidate for president of the United States, gave the 1893 July Fourth oration ("The Chautauqua" 22 June 1893:1). Governor Robert LaFollette of Wisconsin gave a speech in 1904 which was a "powerful presentation of the evil side of American politics." Dr. Toyokichi Tyenage, billed as "The Jap," spoke about the politics of the Orient in 1904 (Chautauqua Program 1904 N. pag.).

Inspirational/Humorous

Inspirational speeches were popular throughout the life of the Chautauqua and comprised a large percentage of the educational lectures booked. Many of these speeches were also humorous and drew large audiences.

The inspirational speech sought to motivate a change in one's life. In an 1895 speech by Dr. Samuel Phelps Leland of Chicago, a Lyceum speaker on both the East and West Coasts for over fifteen years, Leland pleaded for the "dignity of manhood and womanhood" (Chautauqua Program 1895 N. pag.). Judge W. F. Norris lectured in 1897 about "The Perfect Manhood" (Chautauqua Program 1897 N. pag.).

Many of these speeches inspired the audience to be more patriotic. In 1894 Captain C. P. Bragg, a well-known war lecturer and United States naval commander, spoke on "Our Flag and Its Defenders." Wallace Campbell, in 1926, explained to audiences how they could be better Americans in his speech, "Americanism."

The most popular lecture was the humorous, inspirational speech. This type of inspirational speech was not given at the Devils Lake Chautauqua until 1900 when H. W. Sears of Iowa was booked with humorous "message speeches," such as "Grumblers and Their Cure." That same year W. A.

Davis, a chalk talker and cartoonist, was also booked. Dr. Hindley of Ridgeville University, Indiana, was very well received in 1895 with his speech, "Who's Boss?" His "happy and humorous style was full of wit and spicy sayings" ("At Chautauqua" 11 July 1895:1).

In 1902 J. Beauchamp, "the laughing philosopher," traveled to "palaces of kings and the underground dens of hardened criminals (Chautauqua Program 1902 N. pag.). In 1919 Dr. David Taylor Robertson "is keen in his wit and has his audience in merriment with great frequency, but does not overplay the humorous" (Chautauqua Program 1919 29). Chautauqua audiences enjoyed humor, but the humor had to have a point to it.

Even after 1920, when fewer and fewer lectures were booked, humorous, inspirational speakers were popular, such as 1924's Tom Corwin with his "Hour of Laughter," a humorous speech with a message (Chautauqua Program 1924 N. pag.).

After approximately 1920, music, drama, and especially silent films took precedence over lectures. Lectures were basically limited to speakers for special days, such as the Fourth of July, or were sponsored by organizations like the Women's Christian Temperance Union but were no longer

booked in great numbers by the Association (See Appendix, Table 2).

Other types of programs and activities held at the Devils Lake Chautauqua were music, elocution and drama, boys' and girls' clubs, kindergarten, CLSC, summer school, special classes and organizations, movies, and recreational programs.

Music

Music of all kinds, instrumental and vocal, was popular all the years of the Chautauqua. Musical programs grew in popularity. In the final years, musical events were the most often booked talent.

In the Devils Lake Chautauqua a music teacher was hired every year. Usually it was someone from North Dakota, often the Lake Region area, who had been trained at an out-of-state, prestigious music school or was someone who was trained in a particular vocal method.

The hired musical coach gave private lessons, charging attendees nominal fees. The person hired sang or played an instrument as part of the Grand Auditorium entertainment, often once a day and sometimes both in the afternoon and the evening, whenever entertainment was presented.

Often the musical summer school ran ten days. In 1924 ten private lessons were \$15.00, five lessons \$10.00, and ten class lessons were \$5.00 (Chautauqua Program 1924 7).

The music director presented his/her students in pageants and drills for the other Chautauqua patrons. They were also in charge of the sacred concerts which were held Sunday afternoons and evenings throughout all of the years of the Devils Lake Chautauqua.

Quartets of every type were popular. All-male quartets, such as the famous Temple Quartet, were booked, as well as mixed quartets, such as the Metropolitan Mixed Quartet from Minneapolis. That quartet appeared in 1901 with Mrs. Jane Huntington Yale, Miss Marion Pace, H. E. George, and H. E. Phillips (Chautauqua Program 1901 N. pag.). All-women quartets were also popular. Many quartets appeared in costumes, especially if the singers were presenting selections from operas or oratorios.

Black musical groups billed as "jubilee singers" were frequently booked. In 1927 the Mason Jubilee Singers, billed as "colored singers," were popular (Barr 1). In 1919 a nationally known black musical group, the Garner Jubilee Concert Company, appeared. This was a group of black men and women "who were first born to be musicians.

George Garner, tenor, did 84 performances last year. They will present old plantation melodies and grand opera" (Chautauqua Program 1919 29). A choir that appeared in 1902 was the Kaffir Boys Choir from South Africa. "For pure English, delicate harmony, quaint humor, weird African song, they are simply incomparable" (Chautauqua Program 1902 N. pag.). The Nightingale Male Quartet performed in 1904, a "colored group who render Southern plantation songs in native dialect" (Chautauqua Program 1904 N. pag.).

Indian Boys' Band

Bands were popular, but high costs of travel and lodging prohibited booking of bands with a national reputation. Bands, such as the Devils Lake Ladies Band, performed in the later years of the Chautauqua. The family of W. E. Peck, Cando, was a nine-member, uniformed band billed as the only one in North Dakota at this time. A Devils Lake orchestra, Nerhaugen's Orchestra, also played in the area (Devils Lake, North Dakota, Bicentennial History 58). In earlier years there was also a Devils Lake Boys' Band which performed. In addition, small towns in the area provided bands for the Chautauqua seasons.

The band that was one of the foundations of the Chautauqua and a really unique drawing card was the all-male

Indian Boys' Band from Fort Totten Indian Reservation. This band consisted of twenty-six to thirty young men from the Fort Totten area. In 1896 they purchased new uniforms consisting of "blue caps, cardinal jackets, and blue trousers, all decorated with gold braid" ("At Chautauqua" 7 July 1896:1). In 1900 the band played from the roof of the auditorium (Devils Lake, North Dakota, Bicentennial History 55). The band also played on the flat roof of the bathhouse down at the beach. This band was a part of the two-hundred-student Indian School at Fort Totten (50-51).

Elocution and Drama

Early drama was billed as impersonation, reading, or elocution. The theatre, even in 1893, was still somewhat less than respectable. Dramatic readings were the vogue, "the more boring, the more cultural" (MacLaren 50).

Performers were simply called "talent" to differentiate them from actors who were not considered respectable (Glad 15). The committee who ran the Devils Lake Assembly often, especially in the early years, printed their purpose:

The North Dakota Chautauqua's mission is to please and elevate the people. Upon its

platform, regardless of political affiliations, are gathered the fruits of the greatest minds and renowned scholars, the most accomplished culture, and the most comprehensive knowledge of the greatest movements of the country (Chautauqua Program 1904 N. pag.).

Theatre was considered immoral in the early Chautauqua (MacLaren 39). Actors were not "cultural" until about the turn of the century. At this time, scholarly, respectable speakers appeared on the same bill as actors, and their respectability carried over to the players; thus, the actors acquired "culture" (Gould 79).

In the first eight years of the Devils Lake Chautauqua, readers and elocutionists and impersonators were booked. Dramatic interpretation was considered highbrow entertainment and "extra-cultural" (MacLaren 48-49). Towards the turn of the century, readings began to be acted. Plays were performed during the winter in Devils Lake at the local opera house, and, in 1900, the first acting troupe was booked at Chautauqua, the Sanford Dodge Company, a nationally known theatrical troupe, but they were unable to appear. The Chautauqua Board then booked the Manning College Players, forty-five women from the

Minneapolis area who presented the first Chautauqua play on July 6, 1900, A Midsummer Night's Dream.

In 1901 the Sanford Dodge Company was able to appear and performed for five thousand people on two nights The Three Musketeers by Dumas and Quo Vadis ("At Chautauqua" 12 July 1901:1). That same summer My Friend from India, the first play by a local theatrical group, the O'Callaghans, was presented (Flynn 1).

Dramatic productions increased in frequency until there were performances each Chautauqua session by local groups, high schools, and national acting troupes. Drama, in the later Chautauqua years, became one of the most well-attended and popular events.

The elocutionists or readers who performed on the platform were a mixture of local talent and talent from the Chautauqua circuit. Adults who impersonated children and children who were elocutionists were very popular. Miss Marguerite Smith was, in 1904, billed as the "greatest impersonator of child-lore in the world." She was called the "queen of the interpretation of the wondrous and quaint thoughts, speech, and actions of childhood" (Chautauqua Program 1904 N. pag.).

In 1896 another child elocutionist was reviewed: Miss Ada Heist, a child, performed "Baby's Soliloquy" at Chautauqua. The little lady was wheeled on the stage in a baby carriage. She was simply dressed in baby attire, the infant's hood, adding a sweetly babyish appearance. Her imitation of the baby's cry was simply perfect. Her pitiful story of the abuse of babyhood, including how they are fed on paregoric at every occasion, could not fail to appeal to the coldest heart. Many of the babies in the audience cried out of pure sympathy for the troubles of their kind ("At Chautauqua" 7 July 1896:1).

For the early years, either the music teacher or the physical culture teacher often taught elocution to the young people (Chautauqua Program 1896 N. pag.). Examples of others who performed included Lulu Tyler Gates in 1902, the only lady to win first prize at the Columbian School of Oratory; Worth Plumstead in 1904, a North Dakota mimic; Denton C. Crowl in 1904, a platform impersonator of Sam Jones, a famous Evangelist (Chautauqua Program 1904 N. pag.). In 1915 Gladys Powell was billed as "a splendid

stage presence. At no time does her sympathy with her hearers abate one atom" (Chautauqua Program 1915 57).

The O'Callaghan Acting Group from Devils Lake

A group of local, amateur actors from Devils Lake performed in a play to benefit the Devils Lake Public Library. The library, located in one room of the Ramsey County Courthouse in Devils Lake, needed funds to expand operations. The librarian, Mrs. George (Mae) Ruhberg, consulted with townspeople regarding ways to earn money. Producing a play was the idea agreed upon, and all profits would be turned over to the library. The group presented the play, The Adventures of O'Callaghan, at Wineman's Opera House on May 11, 1900 ("Name of the Play Adventures of Felix O'Callaghan" 8 July 1963:1). The group took their name from this play. Original cast members included A. V. Haig, George W. Mooers, R. V. Bice, L. E. Beauchamp, Edward F. Flynn, Mae Ruhberg, Susan E. Hale, and Lillian M. Hale. Edward Flynn, a lawyer in Devils Lake, was the director (Flynn 1).

This group presented one play each year, once in the winter and once each summer, at Chautauqua until 1923. Sample titles of the thirty-four plays presented include Captain Racket, a benefit for the St. Vincent dePaul

Hospital; My Friend from India; Are You a Mason?; The Henriette, by W. H. Crane; What Happened to Jones?; Christopher, Jr.; Mrs. Temple's Telegram; The Young Mrs. Winthrop; The Mountain Climber; Secret Service, by William Gillette; and Father and the Boys, one of their most successful productions (1).

Seven Keys to Baldpate, by George M. Cohan, was presented in 1919 as a benefit for the local Elks Club. The play had been one of the biggest stage hits in New York City of the past few years. The stage play was based on the book of the same name by E. Der Bigger. The O'Callaghans were the first amateurs to produce the play, a two-act melodramatic farce with a prologue and an epilogue. It was staged with special permission by Cohan. E. F. Flynn was the sole survivor of the original group to appear in the play (Kelly 1). Special scenery for the play was constructed and purchased from the Twin Cities. The play was called the most realistic ever produced in Devils Lake ("O'Callaghan Stage Group Plans Reunion Aug. 18" 30 July 1952:1).

Reserved seats sold for fifty cents for many years, with general admission thirty-five cents, rising to \$1.50 in later years. At the Chautauqua, patrons were admitted

to the plays by using their season tickets. Additional Chautauqua trains ran the nights of their performances because there were so many people who attended (Flynn 1).

On August 18, 1952, a reunion of fifty-five former cast members was held in Devils Lake, with Ed Flynn, then of Minneapolis, acting as the master of ceremonies ("O'Callaghan Banquet will Highlight Reunion" 13 August 1952:1). At the banquet John F. Traynor recalled one experience when he played Count von Guggenheim in Why Smith Left Home:

There was a great storm that night, four inches of rain having fallen while the play was being produced, making it practically impossible for anyone to be heard as the rain pounded on the roof of the great Chautauqua auditorium. The Chautauqua Railroad tracks were washed out, and having no other place to stay, I obtained my rest that night atop some very soft scenery which I managed to pile up on the stage ("55 O'Callaghans Attend Reunion Dinner Monday" 20 August 1952:1).

Over one hundred area people participated as actors in O'Callaghan plays over the years. During World War I they earned money to provide clothing, tobacco, and cigarettes

for the soldiers. It has been estimated that this group raised fifteen thousand dollars for various charities, one thousand dollars netted for the Red Cross alone ("O'Callaghan Stage Group Plans Reunion Aug. 18" 30 July 1952:1).

Boys' and Girls' Clubs

The object of the Boys' Club of each Chautauqua season was "to furnish instruction during the session of the Assembly in athletic exercises." Rowing and supervised games were taught. The Girls' Club had as its objective teaching young ladies "how to embroider and to provide physical culture through light athletic exercises from day to day, in accordance with the strength and age of each child." The Girls' Club also taught cooking, sewing, basket weaving, lace making, and sketching. Both clubs taught nature study (Chautauqua Program 1902 N. pag.).

These clubs were organized early in the session. The only extra costs were for supplies. The clubs participated in athletic contests, such as racing, including sack races, wheelbarrow, and swimming races (Chautauqua Program 1915 18). The members of these clubs also made and flew kites and learned archery.

The assembly hired well-trained leaders for each club. In 1906 Miss E. Mildred Mark of Hood River, Oregon, a

graduate of the University of North Dakota in Grand Forks, an accomplished athlete and member of the championship University team of 1905, was hired to run the Girls' Club. George Sweetland was in charge of the Boys' Club.

One of the complaints to the Chautauqua officers was that there was not enough for the young people to do. To alleviate the problem, the Boys' and Girls' Clubs were organized to keep young people occupied (Chautauqua Program 1926 17). Both clubs played volleyball, baseball, ten-pin golf, and horseshoes. They also swam and hiked and sang and performed drills. There were competitions at which many prizes and ribbons were given out. In 1904 the Boys' Club wore red caps and red sweaters as a uniform (Chautauqua Program 1904 N. pag.).

Kindergarten and Other Classes

For young children four to seven years of age, from ten o'clock to noon or nine o'clock to noon, a kindergarten was operated for the entire Chautauqua session. An afternoon kindergarten was held from two to four (Chautauqua Program 1925 10). Trained teachers were also hired to be in charge of the children while the adults attended the afternoon entertainment. In 1906 Maud and Ruella Stevens, two sisters and trained kindergarten teachers, were hired,

assisted by Alice Thompson, a pupil of the Chicago School of Kindergarten (Chautauqua Program 1906 N. pag.). There was no charge to Chautauqua patrons.

One of the most popular aspects of the kindergarten was story-telling and teaching by story-telling, a method thought very effective (See Appendix, Copy of anonymous story for ages four to eight used by the kindergarten entitled "Tiki-Tiki-Tembo" and copy of story for ages eight to twelve entitled "Playing the Game," by J. W. G. Wood).

Other classes available during many of the Chautauquas were different types of painting classes - oil, china, and water color. Bible classes, both for young people and adults, language classes, and needlework and embroidery classes were also taught.

The University in Grand Forks held a six- to ten-week summer school at Chautauqua. These were special, professional courses for high school teachers, such as English, business, shorthand, typewriting, music, both vocal and instrumental, elocution, physical culture, and art. Students received half-rate on hotel room and board and attended weekly socials (Chautauqua Program 1896 N. pag.).

The teachers could also get thorough review courses in English, math, sciences, and languages ("A Summer Outing."

28 June 1896:1). The University placed a tent on the Chautauqua grounds that was used as a library. This was a place for quiet reading and study, filled with books, papers, and current magazines ("At Chautauqua." 7 July 1896:1). Eighteen ninety-seven tuition charges were: the normal course \$10.00 for ten weeks; eight-week normal review \$7.50; commercial courses ten weeks \$12.50. The ladies attending the school were under the care of a matron from Grand Forks (Chautauqua Program 1897 N. pag.).

Recreation

Recreation was found in organized activities or other activities open to the public, such as boating, swimming, and hiking. One of the most popular recreational activities was organized baseball. Baseball was held on the grounds nearly every afternoon following the Grand Auditorium entertainment, but it was separate from the Assembly. There was a charge for seats in addition to Chautauqua fees (Chautauqua Program 1906 N. pag.).

Leagues were soon organized, but often impromptu teams were formed to play an afternoon game. The North Central Baseball League, consisting of six teams from Devils Lake, Leeds, Brinsmade, Cando, Starkweather, and Lakota, was formed in 1907 (Chautauqua Program 1907 N. pag.). In 1906

a twenty-three-inning tie game occurred, the longest game in state history at the time ("Represented Chautauqua In Baseball Diamond In 1906." 16 January 1940:1).

Other activities and entertainment found at the Devils Lake Chautauqua were chess tournaments, log-rolling contests, and in 1895 there was on display the first phonograph most patrons had ever seen. For a nickel one could put a tube in the ear and hear a record from a tube-shaped Edison record. There were hot-air balloon exhibitions. One year dogs were parachuted from airplanes.

Other entertainment consisted of yodelers, such as Fiechel's Original Alpine Swiss Yodelers, who appeared July 4, 1919. There were whistlers, magicians, and handbell ringers. A children's circus was a big hit of 1924 and featured trained cockatoos. The circus featured jugglers, magicians, a Punch and Judy show, and a vaudeville duo, Lamont and Seabury (Chautauqua Program 1924 19). Animal shows were popular at early Chautauquas. In 1906 Professor Pamahasika's birds and dogs consisted of fifty animals and birds featuring canaries, macaws, wild coons, white Australian cockatoos, and trained terriers and pug dogs (Chautauqua Program 1906 N. pag.).

Indians

One of the special activities of most years was Indian Day. On Indian Day approximately two thousand Indians from the Sioux, Turtle Mountain, Standing Rock, and Fort Yates Indian Reservations were invited to Chautauqua. They came in full Indian dress, bringing their own tipis, and performed grass and war dances and displayed many of their native crafts and beadwork. Many arrived in their own canoes from across the lake. The tipis were pitched at the edge of the baseball park. Indian Day was highly publicized and a drawing card for the Association because it was somewhat unusual. Many of these Indians were reported to have been "participants in the Indian wars and outbreaks against the 'whites,' and they will re-live the days preceding a war expedition" (Chautauqua Program 1907 N. pag.).

In 1917 the Indians reportedly were asked not to come to Chautauqua in subsequent years. The reasons they were not asked are not clear, but Louis Garcia, an historian for the Sioux tribe, stated that he thought the Indians were asked not to come back because they no longer looked like Indians. They dressed and talked like white men (Garcia Interview). According to a local newspaper, the "Indians

were dressing like white people and driving cars" ("Indian Day Will Soon Be a Rarity." 12 December 1917:1).

Movies

From the late teens through the end of the Devils Lake Chautauqua, film received the biggest share of programming. The Association's booking committee began increasing the number of films at Chautauqua until there were two movies each afternoon and evening, usually in lieu of the Grand Auditorium entertainment.

Most of the movies were comedies. The comedies received special billing in advertising, so that the audience would know what type of film it was about to see. The advertisements showed "Pathe Comedy, A Pleasing Journey, a Gang Comedy," or "A Pathe Comedy, Picking Peaches, a Sennet-Langdon Comedy" (Chautauqua Program 1924 20).

Another type of film was one with a sentimental subject, such as Annie Rooney in 1926 with Mary Pickford as its star, a sentimental film which featured Mary in a ragamuffin role:

Mary Pickford has forsaken the ruffled laces and be-jeweled gowns of costume plays and has returned to the type of role that made her famous.

'The World's Sweetheart' is again the curly-haired, prank-playing, impetuous Irish lassie in Little Annie Rooney, her latest United Artist photoplay (Chautauqua Program 1926 22).

The advertising often showed the number of reels. In 1919 the movie Common Clay starring Fannie Ward was billed as "from the famous drama by Cleves Kinkead, Pathe film in seven reels" (Chautauqua Program 1919 N. pag). This film would have lasted approximately one hundred and five minutes (Kawin 47). By advertising the number of reels, movie-goers would know the approximate length.

After World War I films were big business, and this rather new medium and its stars were very popular. If films had not been part of the Chautauqua season, audiences would not have been nearly as large. The ability to see two-to-four different films each day of the Assembly drew large numbers of people.

Women's Christian Temperance Union (WCTU)

The Women's Christian Temperance Union (WCTU) was an integral part of the Devils Lake Chautauqua throughout all its years. The Union held its state institutes at Chautau-

qua annually. One of the special days of each Chautauqua was WCTU Day.

Many of the programs were given to recruitment. The value of the work done by the WCTU was a topic of each year's institute, with many of their programs aimed at children and young people to instill in them Christian values and to recruit the young. In 1902 one of the symposiums was entitled, "How to Secure the Children." Another program that year was called "How to Keep Up the Interest" (Chautauqua Program 1902 N. pag.).

The institute usually lasted a week at the Chautauqua. In addition to addresses and symposiums conducted by the state officers, national figures of the WCTU were in attendance most years. In 1906 Mary E. Hopper, an organizer and lecturer from the national WCTU, spoke at Chautauqua. That same year a class of young orators contested for a gold medal, and another WCTU national figure, Belle Kearney, called a "Southern orator," gave a speech (Chautauqua Program 1906 N. pag.). In 1907 Isabella Webb Parks of Arkansas, speaker and institute conductor, attended Chautauqua to support the North Dakota president in the WCTU activities. July sixth was a Temperance Day Rally,

and John G. Wolley, a famous temperance speaker, addressed the crowds.

In 1919 the WCTU held its twenty-fifth anniversary of the North Dakota organization at the Devils Lake Chautauqua, originally forming at Cando, North Dakota, in 1893 by Elizabeth Preston Anderson. Mrs. Anderson was elected state WCTU president and served many years (Chautauqua Program 1919 N. pag.).

In 1902 a couple who was active in the Methodist Church, the Reverend and Mrs. D. E. Baldwin, donated their large cottage located on the Chautauqua grounds to the WCTU. From that year forward the Institute's programs were held in this cottage, named Baldwin Cottage (Chautauqua Program 1902 N. pag.). The Chautauqua Association was paid seventy-five dollars per year by the WCTU for the use of other facilities on the grounds (Minutes of the Association 129).

Chautauqua Literary and Scientific Circle (CLSC)

From its inception the Chautauqua Literary and Scientific Circle encouraged registration at the independent Assemblies throughout the United States. The Devils Lake Chautauqua was no exception. Students were able to enroll either for degreed programs or to simply enroll in one or

a variety of courses. "The registration at the CLSC at Chautauqua brought literature to the registrant, urging them to form reading circles in their towns" (MacLaren 23). A large part of the CLSC consisted of round-table discussion of the CLSC required books or of a variety of other subjects (Irwin 48).

Examples of some of the required books in the English area and costs for the books at the 1907 CLSC were English Government, by Morgan \$1.50, Literary Leaders of Modern English, by Dawson \$1.00, and What Is Shakespeare?, by Sherman \$1.00. In 1902 the Chautauqua Association advertised that "parties residing at any point within the state can join the Circle and receive their degrees and diplomas" (Chautauqua Program 1902 N. pag.).

A graduation day, complete with graduation exercises and noted speakers, was held. Eighteen ninety-five was the first graduation day at the Devils Lake Chautauqua (Chautauqua Program 1895 N. pag.).

THEMES AND QUALITY

Both the themes and the quality of the Devils Lake Chautauqua changed greatly from the early to the late years. With the advent of films in the late teens and

early 1920s, the entire mission of the Chautauqua in Devils Lake manifested a marked change in what was heard and seen.

In the early years of the Chautauqua in Devils Lake, social reform was one of the most important themes of lectures. The concern of the individual for his environment was a theme often employed by platform speakers. In the 1890s new ideas rose to challenge entrenched ideas. The country was becoming heavily industrialized. As the environment changed, new ideas evolved, many of which were about reform: 1) of equitable distribution of wealth, 2) of public corruption, 3) of labor problems, and 4) of women's rights. Even in the largely agricultural, rural areas, social reform speakers were booked frequently in the early Chautauqua years. William H. Dana, president of a Warren, Ohio, college, spoke about "A True American" and "Our Country's Tomorrow." In 1895 Dr. Samuel Phelps Leland of Chicago spoke about "The World We Live In."

In 1893 Dr. J. M. Driver addressed the Assembly regarding "The Ultimate America, or Whither Are We Drifting and What Will Be Our Destiny?" The WCTU sponsored many speakers who spoke about social reform; for example, in 1902 Mrs. Ellis spoke on "How We May Create a Public Sentiment that will Demand Better Laws for the Protection of Our

Girls." The social reform speech often advocated Christian sentiments, for example, the 1896 speech by Edward Page Gaston entitled "Christian Citizenship."

Religious themes figured prominently in Chautauqua speeches. The platform superintendents often were ministers. The Chautauqua held round-table discussion of religious topics in many of its years. Union Sunday School was held on Sunday, as well as Sunday prayer meetings, and several sermons were preached by various denominations. Lectures with religious themes, such as "The Greatest Roman of Them All," by Dr. J. R. Reitzell, were quite common at Chautauqua.

The betterment of the individual was another theme. One of the most celebrated national speakers using this theme was Russell H. Conwell. Many of Conwell's speeches were about individual betterment through self-help. His most famous speech, "Acres of Diamonds," told Americans that their own back yard was where they needed to look to find wealth to get ahead in the world. This wealth, the "acres of diamonds," consisted of hard work and education. Although Conwell spoke at many independent Chautauquas, he never appeared on the platform of the Devils Lake Chautau-

qua; however, his theme of individual improvement was a theme embraced by many speakers.

William Jennings Bryan, who spoke twice at the Devils Lake Chautauqua, promoted the individual as the key to society's advancement (See Appendix, Copy of William Jennings Bryan's speech given at the Devils Lake Chautauqua, July 6, 1918). Other speakers espousing this theme were Professor W. Y. Dobbyn, who, in 1894, spoke on "Women, the Barometer of Civilization;" Dr. Samuel Phelps Leland, speaking in 1893 on "The Factors of Life, A Plea for the Dignity of Manhood and Womanhood;" and Dr. Morris, who spoke in 1896 on "The Dynamics of Thought."

Politicians spoke at the Devils Lake Chautauqua, but they did not do campaign speeches nor did they speak for any particular political party. Americans in the late nineteenth and early twentieth centuries were very interested in government (Glad 17). The political themes were educational, for example, "The Life of William McKinley," by F. R. Robeson in 1902, or "How Wilson Got There," by Thomas McClary, D. D. in 1897.

Scientific themes were popular at the Devils Lake Chautauqua in early years. Audiences attended scientific lectures in large numbers. Professor Eaton of Milwaukee

lectured about the stars, planets, and galaxies. His speeches were so well attended that he was re-booked for several seasons.

The themes at the Chautauqua in Devils Lake followed the philosophy of those themes heard in lectures booked at the "Mother Chautauqua" at Fair Point, New York, and those heard at other independent Assemblies. These themes were called "mother, home, and heaven" (Glad 17). These extolled the virtues of the family, homelife, and religion. The speeches with these themes were sentimental and aimed at the heart of the listener. The themes were moralistic. Audiences seemed to expect a lesson from the entertainment, both from the lectures and the elocutions, and, later, from the dramatic selections presented. Exceptions were the specialty entertainments, like animal acts and magicians. All entertainment was suitable for the entire family.

The quality of entertainment at the Devils Lake Chautauqua was of a high caliber up to the point where films supplanted the lecture. Even then the movies booked were the latest produced and were rarely shown twice at the Assembly. In the early and middle years of the Devils Lake Chautauqua, many of the speakers booked for the platform were well-known nationally, many well experienced on the

various Chautauqua circuits in other areas of the United States.

Other speakers were well educated, most with doctoral degrees. A concerted effort was made to obtain the best quality of talent that the Assembly could afford. Most talent was from the Midwest, the East Coast, or the South. The Southern talent was generally the black "jubilee" singers. When local or state talent was secured, those teachers or entertainers were usually extremely well educated, often having studied with teachers of national reputation.

Approximately the last ten years of the Devils Lake Chautauqua, quality appeared to decline. Movies became popular, and public interest in lectures deteriorated. As audiences decreased in numbers, the booking committee attempted to entice more people to attend the Chautauqua by booking films in lieu of lecture entertainment. In order to be able to afford the movies, the number of speakers booked showed a dramatic decrease. The types of films secured were often comedies, such as Scare 'Em Much, in 1925 or several comedies that were entitled "Our Gang Comedies." The season program brochure for 1925 included a section which attempted to increase attendance:

The fourteen to sixteen reels of high class film productions shown each day with no repetitions, the growing appetites, the true indicator of high spirits and satisfactory environment - all these and more are to be experienced at the real Chautauqua. Such are the actualities of the season at the North Dakota Chautauqua, and really, Mr. Farmer, Mr. Merchant, can you afford to deny to those you cherish and love the opportunity presented of giving them access to such scenery and life where all conditions provide for their well being and happiness? (Chautauqua Program 1925 10).

In the last ten years audience numbers declined as quality of the talent booked declined. Movies became the most popular and most often-booked type of entertainment. Lecturers, because of the financial outlay for the films, were mainly local or regional. National figures were booked, but with no regularity and not in the numbers found in the programs of the early years. One, or perhaps two nationally known speakers were booked for a season, with the remainder of speakers booked being local or regional to

fill out the program, causing a decrease in quality the last years of the Devils Lake Chautauqua.

CHAPTER FIVE

DEMISE AND SUBSEQUENT REVIVAL

Nationally, the Chautauqua Movement died quite suddenly. Nineteen twenty-four was the fiftieth anniversary celebration of the origination of the New York Institution. Attendance was at an all-time high throughout the country (Gould 85). In 1925 less than half of the Tent Chautauquas renewed their contracts to book the season, and many Independents showed significantly diminished attendance. The following year, 1926, was a disaster for Chautauqua. Many Independents and Tent Circuits went completely out of business. By 1932 all but the Mother Institution in New York had closed.

There were many reasons for the demise of the Chautauqua nationally:

1. Many of the inspirational and educational lectures declined into platitudes.
2. Drought and depression were prevalent throughout the nation.
3. Automobiles were being purchased in large numbers.
4. Roads had been much improved.
5. Radios were found in most homes.

6. Films were the most popular entertainment.
7. There was a large increase in the number and usage of libraries.

Platform lecturers, instead of speaking on serious, educational, social, and scientific issues of the previous years, concentrated on conservative speeches. "The once vigorous Chautauqua Movement was drowned in a flood of pap where trying to please everyone pleases no one" (Gould 95). Orators were accused of overused platitudes. By the 1920s orators were "saying nothing" (86). Lecturers toned down their messages, so that there would be less disagreements. People were hearing the same ideas year after year.

J. William Terry, a national Chautauqua lecturer who experienced firsthand the demise of the Movement, observed:

Chautauqua supports a great mass of mediocrity. It needs a greater virility to go back to the early policies. The Chautauqua as we know it had as its course the Lyceum Movement when Colonel George Pond sponsored the lecture towns of Ralph Waldo Emerson and Henry Ward Beecher. Emerson was the first Chautauqua lecturer, a man who had something to say (Terry 310-311).

The drought and depression in the country was also a reason for the demise. Money was tight, and towns could no longer raise enough money to support a Chautauqua. Throughout the Midwestern agricultural area, the mid-1920s saw drought and poor crops. Prices for farm products were extremely depressed. President Coolidge vetoed a farm relief bill. The cost of the season ticket and two weeks of family camping became prohibitive.

Automobiles became affordable, and many people purchased them. Autos, coupled with improved roads, made people mobile. They could drive to other locations in search of entertainment. Most towns had movie theatres, dance halls, and good restaurants. Dancing and the cinema were now respectable, largely due to the Chautauqua. People no longer had to wait until summer and the Chautauqua for their entertainment.

Radios now brought current news to middle America. The Midwest was no longer isolated. The latest music could be heard on the radio, as well as poets and philosophers.

The cinema became the most popular entertainment, both at the Chautauqua and elsewhere. Opera houses in many towns were shut down and converted into movie theatres. The majority of entertainment booked at the Chautauqua was

movies, dramatic performances, and music. Lectures and round-table discussions were very small percentages of the total program (See Appendix, Table 2 Preface).

Public libraries, especially the Carnegie Libraries funded by Andrew Carnegie, were being established in small towns throughout the United States (Noffsinger 115). No longer were people starved for books. The books were free, and they had easy access to them.

The pace of life had picked up. World War I made many people place their energies and concentration on various types of work for the war effort; for example, jobs in factories that made equipment used in war, or efforts of local women or communities to gather clothing and food supplies to be shipped overseas. Automobiles carried people long distances quickly. People seemed to no longer have time for the leisurely days of Chautauqua.

The Devils Lake Chautauqua's last year was 1929. The Association signed for sixteen programs. Attendance had decreased considerably. Interest in the Chautauqua could not be generated to the point of raising enough money to book talent for 1930.

The same reasons for the cessation of the other Independent and Tent Chautauquas applied to the demise of the

Chautauqua in Devils Lake. Since Chautauqua's opening in Devils Lake in 1893, the level of the lake had been steadily dropping. By 1908 the lake had receded from 1,444 feet to 1,428 feet (Ramsey County Heritage Book 13). Fishing decreased because fish could no longer spawn due to the low water level ("Fish for the Lake" 9 August 1907:6).

On July 6, 1920, the Devils Lake Chautauqua Association granted to the City of Devils Lake all of its grounds and buildings, with the exception of the Woodland Addition, for twenty thousand dollars. On July 26, 1949, all remaining properties were turned over to the City (Devils Lake, North Dakota, Bicentennial History 63).

The Chautauqua lecture and entertainment programs could no longer successfully compete for the attention of the American public.

RECENT REVIVAL

After 1929 the Grand Auditorium was used for graduation exercises, spelling bees, and church services (62). The Chautauqua grounds were re-named Lakewood Park in 1920, and in 1938 the Lakewood Park Improvement Association revived one week of the Chautauqua events. They sponsored band concerts, a parade, and a barbecue. This was the last year any attempt was made at a revival until 1976. The

Park Board continued to operate a store and a dance pavilion for many years because the lake drew many people for swimming and boating.

Nineteen seventy-six was the two-hundred-year anniversary of the United States. North Dakota Governor Art Link awarded four thousand dollars of the Community Employment and Training Act (CETA) monies to a project called the Local Initiative Program (LIP). LIP was intended to provide jobs for the locally unemployed and to create projects that would provide new services to communities. The actual amount awarded to LIP was 3,921 dollars to be used to pay for the services of a coordinator and a secretary for six months to plan and prepare for a Chautauqua festival ("Chautauqua Grant of \$4,000 Awarded" 7 January 1976:1).

A committee was formed and incorporated as "North Dakota Chautauqua '76." Tom Culmer, a local accountant, was elected president. The committee voted to hold an eight-day Chautauqua patterned after the old Association as the major event of the area's bicentennial celebration (North Dakota Chautauqua '76 Program 1). This Chautauqua revival was also endorsed and sponsored by the North Dakota American Revolution Bicentennial Committee, and the educa-

tional part of the revived Chautauqua was sponsored by the North Dakota Committee of the Humanities and Public Issues.

Local supporter bonds were sold to raise additional monies, and souvenirs, such as medals, pitchers, plates, and fans, were sold. The Chautauqua featured musical events, religious studies, lectures, and classes. Art Linkletter, country singer Jeannie C. Riley, and astronaut Vance D. Brand were the special guests invited.

Since 1976 the Chautauqua Committee has continued to present summer entertainment modeled after the early Chautauqua in Devils Lake. The committee plans their programs around the areas of education, inspiration, music, drama, and religion.

CHAPTER SIX

SUMMARY AND CONCLUSIONS

The study of the history and development of Chautauqua in Devils Lake, North Dakota, leads to several observations concerning the importance of this institution:

1. Chautauqua filled a need for adult education in the United States.
2. Chautauqua changed the pattern of higher education in America.
3. Chautauqua diminished isolationism of small Midwestern communities.
4. Chautauqua brought important issues before the public and often helped change laws.
5. Chautauqua helped people learn to work together.
6. Chautauqua helped end all opposal to drama in this country.
7. Chautauqua exposed middle class America to culture.
8. Chautauqua provided a needed social outlet.
9. Chautauqua promoted high moral values.
10. Chautauqua initiated organized play for children.
11. Chautauqua and Lyceum merged.

The promotion of life-long education enriched the cultural and educational experience of many American adults. Chautauqua and its Chautauqua Literary and Scientific Circle showed adults that education could be advantageous and desirable (Larned 764).

Chautauqua initiated the first correspondence courses and reading circles. It changed the pattern of higher education by paving the way for college extension courses. Chautauqua also influenced many colleges throughout the nation to convert to a quarter system, popularizing the summer school. University courses in nutrition, music, art, physical education, and library science began being offered after their development at the Chautauqua.

Chautauqua helped end the isolation of the small-town American people by bringing the Midwesterner into contact with the outside world and by exposing them to high-quality talent from the entire country and even from foreign countries. Chautauqua became the "bearer of romance of the universal to the uncolorful life of our smaller communities" (Terry 310).

Laws were changed through having important social issues debated before the people at Chautauqua. Some of the issues heard and debated by Chautauqua attendees were

conservation, nutrition, labor issues, and legal issues. Laws that were changed or initiated were pure food and drug laws, women's suffrage, graduated income tax, slum clearance laws, and laws making an eight-hour work day. These issues were first debated on the Chautauqua platform or at round-table discussions.

Chautauqua was one of the first agencies to help people learn to work together. All types of people had to work closely in order to bring such a large event to small towns. All had to commit to the success of the Chautauqua as they signed their name for the monetary guarantee to book the talent (Harrison 271).

Drama became respectable during the Chautauqua years. Excellent plays were traveling the circuit. Midwestern Chautauqua attendees often viewed the best plays with well-experienced actors. These plays were booked by the clergymen who were the platform superintendents in charge of all bookings.

Middle-class America was exposed at Chautauqua to the highest quality of talent in all areas. Prior to Chautauqua, only local talent was heard by most of the people who now were able to hear the best-trained and most talented entertainment available in the country.

Chautauqua provided an opportunity for people to have a period of time with leisure to socialize. For many, Chautauqua was their major social outlet of the year.

Chautauqua was morally uplifting. Clean, family entertainment was promoted. Patriotism, service to humanity, friendship, marriage, and success were common topics. Chautauquans expected even humorous speeches to have a moral. Religion continued to be an important aspect of the Chautauqua to the final years.

The organized play of the Chautauqua kindergarten and the Boys' and Girls' Clubs developed into organizations such as the Boy and Girl Scouts, Campfire Girls, and organized recreation and games for children provided by local park boards and schools.

All of the above observations were true of the Devils Lake Chautauqua, as well as the Chautauqua Movement in general. Additionally, the Devils Lake Chautauqua was a great source of pride to Devils Lakers and to the state. That a small-town Chautauqua could develop into one of the largest in the nation was due to a committed Association and community.

The Devils Lake Chautauqua served large numbers of people in North Dakota. Operating for thirty-six years,

many of its patrons returned year after year, holding the Chautauqua in high regard.

The Lyceum and Chautauqua Movements merged at the Devils Lake Chautauqua. A large Lyceum bureau, the Associated Chautauquas of America, was used to secure much of the entertainment for the Grand Auditorium, although the Devils Lake Committee booked much of its own talent also, including many national entertainers and speakers.

The Devils Lake Chautauqua was a good representation of the Chautauqua Movement. Until its declining years in the 1920s, the Devils Lake Chautauqua never lost sight of the Chautauqua ideals: religion, education, and recreation. Even in the final years, when the Chautauqua Association Board tried to increase attendance by providing the films the public seemed to want, they tried to continue providing activities in these three areas. Film costs, however, were high, and films became the most heavily booked activity, causing a decrease in the quality and high standards of the past years.

The Devils Lake Chautauqua was revived in 1976 and has continued to offer quality summer entertainment, lectures, and classes. The ideals of the Chautauqua live on in Devils Lake.

John Heyl Vincent, the movement's founder, reflected about Chautauqua's future:

As long as people love to listen to music and lectures, as long as men and women have genius, scholarship, and power to please, Chautauqua will be patronized (Vincent 229).

The Devils Lake Chautauqua had a most successful thirty-six-year run, so successful that the Chautauqua was revived in 1976 and has been offering summer entertainment each year since that time.

PREFACE TO TABLE 1

This table shows the programming for the first five years of the Chautauqua in Devils Lake, 1893 to 1897. Of particular note are:

1. The large numbers of religious activities.
2. The large number of travelogues.
3. Many quartets in the musical area.
4. The WCTU as part of the Devils Lake Chautauqua from its inception.
5. Absence of full dramas.
6. Dramatic activity termed "recitations" or "elocutions".
7. Special days for organizations.
8. Classes for young people.
9. Not a large number of political speakers.
10. Scientific lectures frequently booked.
11. Large numbers of speakers from out-of-state.
12. Many well-known, national speakers.
13. Many speakers with doctoral degrees.

CHAUTAUQUA PROGRAM 1893

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
6/28		Prayer Circle	MVB Knox, D. D.-"Devils Lake History, Legend, and Geology"			Welcome Speeches
6/29		Prayer Circle	Knox-"The Antiquity of Man, a Pre- historic View" Alexander McGregor, Illustrated Lecture- "Scotland, the Land of Romance" with stere- opticon	Eastern Star Ladies Quar- tet		Lake Excursion
6/30		Prayer Circle		Native Indian Band (2 concerts)		

TABLE 1

CHAUTAUQUA PROGRAM 1893

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
6/30- Continued		Round- Table-Epics of the World	Knox-"A Journey into the Hima- layas, with Notice of the Taj Mahal" J.M. Driver- 1st in series of Columbian lectures McGregor- "Palestine, the Jesus Land"			
7/1		Prayer Circle	Knox-"Japan, the Land of the Rising Sun"	Eastern Star Ladies Quar- tet Indian Band Concert (2 concerts)		Classes Start

TABLE 1

CHAUTAUQUA PROGRAM 1893

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/1 Continued			Dr. Driver- "Fighting Against Fate, or Columbus at the Spanish Court"			
7/2 Sunday		Devotional Meeting		Song Service from the Assembly Songbook		
		Sunday School				
		Driver- Dedication Sermon				
		Knox- "Poetry of the Bible"				
		Eugene May, Founder of Assembly- Sermon				

CHAUTAUQUA PROGRAM 1893

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/3		Prayer Circle	Driver, 3rd Columbian Lecture-"The Faithful Voyage: How and By Whom It was Made"	Eastern Star Ladies Quar- tet	Elocution- Emma Weath- erell	Classes
7/4 National Day	J. B. Weaver Ignatious Donnelly		Driver- "Ultimate American"	Native Indian Band- D. L. Band Cecilian Male Quartet Eastern Star Ladies Quar- tet	Elocution- Emma Weath- erell	
7/5		Devotional Meeting	Dr. Leo Curtes-"Six Weeks in Yellowstone Park on Horseback"	Concert/ Classes- Cecilian Male Quartet Instrumental		

TABLE 1

CHAUTAUQUA PROGRAM 1893

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/6 WCTV Day		Sunday School Sermon	W. E. Gifford-"The Marvels of the Mamouth Cave" Samuel Phelps Leland-"The Factors of Life, a Plea for the Dignity of Manhood and Womanhood"	Cecilian Quartette	Recitation- Weatherell, Eugene May, Miss Clemmer	Classes
7/7		Large Interdenominational Church Meeting Prayer Meeting Mass Church Meeting	Leland-"Pompeii and Its Surrounding Wonders"	Musical Classes Program Cecilian Quartette and Chorus Class Talent	Elocutionists	

CHAUTAUQUA PROGRAM 1893

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/8		Prayer Meeting	Leland- "English Lake Country Poets"	Grand Con- cert		
7/9 Sunday		Hamilton Spence- Sermon		Sacred Con- cert		
		Testimony Meeting				
		Sunday School				
		Leland- "Worldmak- ing, a Translation of the Gos- pel of the Skies"				

CHAUTAUQUA PROGRAM 1893

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/10	Senator Hansbrough Governor Shortridge	Prayer Meeting		Cecelian Quartet (2 Concerts)	Elocution- ists	Classes
7/11 CLSC Day		Devotions	Tank Kee, Illustrated Lecture- "Oriental Religion" Round-Table- Physical Culture	Quartet and other Musi- cians	Elocution- ists-Miss Weatherell and Miss Clemmer	Classes
7/12		Prayer Meeting Sunday School Convention Program	Tank Kee, Illustrated Lecture- "Idolatry and Heathen Worship"			Classes

TABLE 1

CHAUTAUQUA PROGRAM 1893

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/14- Continued			Wm. Brown- "Captured by the Enemy"			
			Tank Kee- "Farming in China and the Orient"			
7/15 Grand Templars' Day		Prayer Meeting	Eminent Speakers of Grand Templars	Miss Wea- therell's famous in- terpretation of <u>The Scar- let Letter</u>		Classes
			Tank Kee- "The Boys and Girls of the Orient"			
7/16 Sunday		Devotions		Sacred Songs		
		Sunday School		Sacred Con- cert		
		Sermon				
		Sermon				

CHAUTAUQUA PROGRAM 1893

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/16- Continued		Other Addresses				
7/17		Devotions		Concert by Chorus Class	Elocution Class per- forms	Classes

TABLE 1

CHAUTAUQUA PROGRAM 1894

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
6/29 Opening Day				Minneapolis Ladies Quar- tet	Elocution- ists	
				Other Musi- cians		
6/30		Devotions	Andrew J. Fisk, Tole- do, OH-"You and I"	Minneapolis Ladies Quar- tet		
			Rev. F. M. Wood, Supt. of Presby- terian Missions- "Jottings of Travel"			
7/1 Sunday		Prayer Service		Song Service		
		Bishop Walker, Episcopal- Sermon		Sacred Con- cert		

TABLE 1

CHAUTAUQUA PROGRAM 1894

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/1- Continued		W.F. Bagley- Sacred Lecture				
		Dr. Fisk- Sermon				
7/2			Dr. Fisk- "Horses and Riders"	Piano Recital by Ada Hyslop and Mrs. L.	Elocution- ists	
			Dr. Fisk- "Tongues and Talkers"	R. Whitworth Song Service		
			C.P. Bragg, Duluth-"From the Farthest North to the Farthest South"			
7/3			Round-Table	Violin Reci- tal by Ray Shryock	Elocution- ists	Classes

TABLE 1

CHAUTAUQUA PROGRAM 1894

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/3- Continued			Dr. Fisk- "Great Musicians"			
			Capt. Bragg- "The World's Columbian Exposition"			
7/4	Capt. Bragg-"Our Flag and Its Defen- ders Oration	Prayer Meeting Dr. Fisk- "The Hero Crowned"		Patriotic Song Service Ski-U-Mah Quartet Grand Con- cert	Elocution- ists	
7/5 Farmers Congress				Ski-U-Mah Male Quartet from Univer- sity of MN		
7/6 Farmers Congress			Capt. Bragg- "Norse Men and Their Descendents"			Classes

TABLE 1

CHAUTAUQUA PROGRAM 1894

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/7 YMCA Day		Prayer Meeting	Prof. W. F. Canfield, Ft. Totten, ND-"The Indian Problem"	Sacred Con- cert	Elocution- ists	YMCA Programs
7/8 Sunday		Prayer Meeting	Dobbyn- "Huguenots, an Historic Revery"	Sacred Con- cert		Young People's Meeting
		Sunday School		Song Service		
		Bishop Shanley- Sermon				
		Rev. Thomas Marshall, NYC Presby- terian Church- Sermon				

CHAUTAUQUA PROGRAM 1894

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/9 Grand Templars' Day		Temperance Prayer Meeting	Dobbyn- "Society's Share in Crime" Rasmus B. Anderson, Author, Lecturer, Diplomat- "The Norwegian Arctic in Winter"	Ski-U-Mah	Elocution- ist-W. J. Heapes	Templar Meeting
7/10 WCTU Day		Prayer Circle	Dobbyn- "Women, the Barometer of Civiliza- tion" Clara Parish-WCTU			WCTU Meetings

TABLE 1

CHAUTAUQUA PROGRAM 1894

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/10- Continued			Prof. Anderson- "The Viking Age"			
7/11		Prayer Service	Prof. E. L. Eaton-"How Worlds Are Born and How They Die"			Meeting of Epworth League, A. S. Elford, Grand Forks, State President
			Prof. Anderson- "Our Teutonic Epic"			
			Prof. Eaton- Star Study			
7/12		Prayer Service	Anderson- "Norse Mythology"	Grand Concert	Elocution- ists-Minnie Lyon	Epworth Convention
			Prof. Eaton- Star Study	Ladies Quar- tet of Min- neapolis	Benham, W. J. Heapes, Alice Clemmer	

TABLE 1

CHAUTAUQUA PROGRAM 1894

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/12- Continued				Ski-U-Mah Shryock- Violin Ada Hyslop- Piano		
7/13 Chautauqua Recogni- tion Day		Prayer Circle	Prof. Eaton- "A Birdcage View of the Universe" Anderson- "The Norse Discovery of America" Prof. Eaton- Star Study			Meetings Chautauqua Recognition Service CLSC Graduation
7/14		Prayer Circle	Rev. H. Baldwin Dean-Lecture	Ladies Quar- tet Indian School Children	Elocution- ist-Miss Benham	

TABLE 1

CHAUTAUQUA PROGRAM 1894

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/15 Sunday		Prayer Circle		Sacred Con- cert		Young People's Meeting
		Sunday School				
		Rev. H. Baldwin Dean, Epis- copal- Sermon				
		Rev. F. M. Wood, Pres- byterian- Sermon				
		Rev. Perry W. Longfel- low, Bap- tist-Sermon				
7/16 Closing		Prayer Meeting	P. W. Long- fellow-"The Good Old Times"	Grand Clos- ing Concert		

CHAUTAUQUA PROGRAM 1895

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
6/28			Frank R. Roberson, Illustrated-"India and the East Indies"	Music with Mrs. Whitworth, Musical Director		
6/29			Roberson-"Norway and the Norwegians"	Assembly Talent Concert	Elocutionist-Pauline Bagley, Madison, SD	All Classes Lawn Tennis Baseball Croquet
6/30 Sunday		Sunday School Sermon Sermon Religious Platform Address		Song Service Sacred Concert		

TABLE 1

CHAUTAUQUA PROGRAM 1895

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/1			Roberson- "Japan, Up to Date, by a Late Observer"	Piano Reci- tal conduct- ed by Mrs. Whitworth		
			George W. Bagley, Art Teacher- Illustrated Chalktalk			
7/2			Roberson- "Spain, the Romantic Land"	Temple Quar- tet		
7/3			Prof. A. J. Marks, Chi- cago, IL- "From Dan to Beersheeba" or "Life in Palestine and the Ori- ent with Paintings	Temple Quar- tet		

CHAUTAUQUA PROGRAM 1895

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/3- Continued			and Oriental Costumes			
7/4	Senator Dubois, Indiana		Mr. Harvey, Author of <u>Coin's</u> <u>Financial</u> <u>School</u>	Indian Band Temple Quar- tet	Elocution- ists-Dr. Eugene May, Miss Paul- ine Bagley, Mrs. Marga- ret Craig Knowles	
			Prof. A. J. Marks- "Jerusalem in Its Grandeur"			
7/5			George W. Hindley- "Will It Take?"	Temple Quar- tet Instrumental -ists-Mrs. Whitworth, Miss Ander- son, J. F. Eichenlaud		
7/6			Hindley and Round-Table			

TABLE 1

CHAUTAUQUA PROGRAM 1895

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/6- Continued			Hindley-"Use and Abuse of Humor"			
			Prof. E. L. Eaton-"A Bird's Eye View of the Universe"			
			E. S. Pilling, D. D.- "Death Valley, the Mojave Desert, Its Pathos and Pay"			
7/7		Hindley, Eaton, and Pilling- Three sermons		Sacred Concert		
7/8			Round-Table by Hindley			

CHAUTAUQUA PROGRAM 1895

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/8- Continued			Round-Table by Eaton			
			Hindley- "Who's Boss?"			
			Eaton-"How Worlds are Born and How They Die"			
			Pilling- "Glimpses of American Wonderland"			
			Star Study			
7/9			Eaton-"The World's To- morrow"			

TABLE 1

CHAUTAUQUA PROGRAM 1895

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/9- Continued			Pilling, Il- lustrated- "The Beauti- ful Bermu- das"			
7/10			Hon. N. K. Griggs, Lincoln, NE- "National Character Illustration by National Song"	Song Recital		
			Dr. May- "Wandering in Avenues of the Sun- less World and Explora- tions in Caves of the World"			

CHAUTAUQUA PROGRAM 1895

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/11			Rev. J. R. Reitzell- "Eight Hundred Miles up the Nile"		Elocutionists-Mrs. Knowles, Miss Bagley, and others	
			Hon. N. K. Griggs-Original Poetry and Song			
7/12			Dr. Samuel Phelps Leland-"The World"	Piano Recital by Mrs. Whitworth		
			J. R. Reitzell-"Thirty Days on an Arabian Horse in Syria"			

CHAUTAUQUA PROGRAM 1895

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/13			Reitzell- "The Devils and the Turks in their Own Country"	Combined Musical Talent		
			Leland-"The Wonders of a Sunbeam"			
7/14		Reitzell- "Paul, the Greatest Roman of Them All"		Sacred Con- cert		
		Several Sermons				
		Leland-"The Christ in Our World"				
7/15			Leland-"Our Country's Tomorrow"	Song Reci- tal by Mrs. Whitworth		

CHAUTAUQUA PROGRAM 1895

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/15- Continued			Wm. H. Dana- "On Foot and Rail Through Ireland"			
7/16			Round-Table by Dana	Entertain- ment by Fort Totten In- dian School		
			Dana-"In Arctic Waters"	Piano Reci- tal		
7/17			Round-Table by Dana			YMCA Meeting and Addresses
			Col. E. P. Sanford-"Old Times and New"			
7/18			Round-Table by Dana	Concert		
			Dana-"A True American"			

TABLE 1

CHAUTAUQUA PROGRAM 1895

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/18- Continued			Sanford- "Walks in Rome"			
7/19			May-"Stories and Story- telling"	Concert		
			Round-Table by Dana			
			Eugene May- "Through Yellowstone National Park"			
7/20			Bagley-"Our Whole Country"	Grand Con- cert		
			Lecture by Bagley, Art Teacher			
7/21		Dr. May- Sermon		Sacred Con- cert		

CHAUTAUQUA PROGRAM 1895

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/21- Continued		8 p.m. Sermon				

CHAUTAUQUA PROGRAM 1896

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/1				Eastern Star Quartet		
				Mrs. Whit- worth		
7/2		Bible Read- ing by Dr. John Wil- liamson of Chicago	Edward Page Gaston-"An Afternoon in Mexico"		Child Elo- cutionist- Ada Heist	
7/3		Bible Read- ing by Williamson	Edward Page Gaston-"The Cliffs and the Cave Dwellers"	Claude Mat- tison Saner, Boy Soprano		
7/4	Gaston- Christian Citizen- ship	Bible Read- ing by Williamson	Gen. Edward C. Mason- Oration	Grand Con- cert	Elocution- ist-Ada Heist	
				Eastern Star Ladies Quar- tet		
				Claude Saner		

TABLE 1

CHAUTAUQUA PROGRAM 1896

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/4- Continued			Pres. J. H. Worst, State Agricultural College, Fargo- Oration			
7/5		Sunday School		Sacred Con- cert		
		Bible Study				
		Reitzell- Sermon				
		George K. Morris, Boston- Sermon				
7/6		Bible Read- ing by Williamson	Gen. Mason- "How We Won the San Juan Archipeligo"	Freeport Ladies Guitar and Mandolin Club with Champion Banjoist	Edward L. Barker- Imperson- ator, Reci- ter, Elocu- tionist	

CHAUTAUQUA PROGRAM 1896

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/6- Continued			Prof. Morris-"The Four Pillars of Oratory"			
			Dr. Reitzell- "Constantinople, the Heart of the World"			
7/7		Bible Reading	Morris-"The Power that Sways and Thrills"	Grand Concert Eastern Star Quartet	Mr. Barker, Impersonation of 12 characters-"Peaceful Valley"	
			Reitzell-"Who Are the Armenians?"		Recitationist	
7/8	Dr. Reitzell-"Who Interests Uncle Sam?"	Dr. Morris-"The Beast that Carries the Prophet"	Dr. May, assisted by S. J. Hill on Stereopticon-"Across and		David Copperfield, a play with Barker impersonating all the	

CHAUTAUQUA PROGRAM 1896

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/8- Continued			Around Europe"		characters	
7/9		Bible Read- ing	Morris-"The Art of Al- ways Being in Good Condition for Public Speaking"		Miscel- laneous Program by Barker	
			Dr. May- "Venice and Rome"		Ada Heist	
7/10		Bible Read- ing	Dr. Morris- "The Dyna- mics of Thought"	Ski-U-Mah Male Quar- tet		
			Dr. George M. Brown, Field Secretary for CLSC- Lecture			

TABLE 1

CHAUTAUQUA PROGRAM 1896

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/10- Continued			Dr. May- Switzerland and the Matterhorn"			
7/11 Recognition Day		Bible Read- ing	Dr. Morris- "How to Explore the Human Heart"	Ski-U-Mah Male Quar- tet	Elocution- ists	CLSC Re- cognition Day Exer- cises
			Dr. May, Illustrated- "Yellowstone National Park"			
7/12		Sunday School		Sacred Con- cert		
		Bible Study				
		Morris- Sermon				
		Brown- Sermon				

CHAUTAUQUA PROGRAM 1896

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/13 Closing		Bible Reading	Dr. Morris- "The Art of Getting Audiences" George Brown- Lecture	Grand Con- cert		

CHAUTAUQUA PROGRAM 1897

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/1						Exhibition of Living Pictures by Cinematographe
7/2		Prayer Service	Judge W. F. Norris- "Daniel Webster"	Sappho Quar- tet	Readers	Dissolving Views Exhi- bition by Cinematographe
7/3 National Day			Norris, Nebraska- Lecture	Fort Totten Indian Band	Elocution- ists	Athletic Sports
				Sappho Quar- tet (2 con- certs)		Baseball
				Chorus		Bicycle Races
						Cinematographe
						Fireworks

TABLE 1

CHAUTAUQUA PROGRAM 1897

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/4 Sunday		Sunday School		Sacred Con- cert		
		Bible Study				
		Sermon				
		Sermon				
7/5	Judge Norris-"Our Country's Mission"	Prayer Service	Rev. Cooper- "Sermon Con- struction"	Sappho Con- cert	Elocution- ists	Cinematog- raphe
		Supt. Hind- ley-Minis- terial Con- ference on Preaching	Rev. C. H. Cooper-"The CLSC"			
7/6		Prayer Service	Judge Norris-"The Perfect Man- hood"	Sappho Ladies Quar- tet	Elocution- ists	Cinematog- raphe
		Ministerial Conference	Round-Table by Cooper	Soloists		

TABIE 1

CHAUTAUQUA PROGRAM 1897

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/6- Continued		Supt. Hind- ley- "Preaching to the Times"				
7/7	Rev. Thomas McClary, D. D.-"How Wilson Got There"	Prayer Service	CLSC Round- Table	Grand Con- cert		Bicycle Parade
		Ministerial Conference Lecture- "How to Approach Outsiders"		Sappho Ladies Quar- tet		Races
				Other Soloists		Baseball
				Temple Male Quartet		
7/8		Prayer Service	CLSC Round- Table	Grand Con- cert	Elocution- ists	
		Ministerial Conference- "The Pastor in His Study"	Rev. Cooper- "Open Par- liament on Chautauqua"	Temple Quar- tet		
				Belle Rals- ton, Soprano		

TABLE 1

CHAUTAUQUA PROGRAM 1897

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/8- Continued			Rev. Mc- Clary-"Paris the Gay"			
7/9 Women's Day		Prayer Service	Lecture (No title or speaker) Dr. Cora Smith Eaton, Eva McDonald Valesh, Mrs. Knowles Has- kell, Assis- tant Attor- ney General of Montana- Inspiration- al Lectures for Women's Day	Grand Con- cert		
7/10 Women's Day		Hindley- "The Pastor and His Parish"	CLSC Round- Table	Temple Male Quartet Chorus	Elocution- ists	Baseball

CHAUTAUQUA PROGRAM 1897

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/10- Continued			Rollo K. Bryan-Chalk- talk			
			Inspiration- al Lectures			
7/11 Sunday		Sunday School		Sacred Con- cert		
		Bible Study				
		Supt. Hind- ley-Sermon				
		Bishop John Shanley- Lecture				
7/12		Prayer Service	CLSC Round- Table	Musical Entertain- ment		Bicycle Parade
		Open Ministerial Conference	Bryan-Chalk- talks			Races

TABLE 1

CHAUTAUQUA PROGRAM 1897

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/12- Continued			Rev. E. L. Eaton- "Ghosts Which I have Seen" Star Study by Eaton's Telescope			
7/13		Prayer Meeting Bible Study led by Eaton-"How Did We Get Our Bible?"	Eaton-"The Solar System" CLSC Round- Table	Temple Quar- tet and Other Soloists	Readers	Baseball
7/14 Indian Day		Prayer Service Eaton-"How to Inter- pret the Bible"	Eaton-"Are the Planets Inhabit- able?"	Indian Band Concert	Elocution- ists	Baseball Special Exercises by Children of Fort Totten

TABLE 1

CHAUTAUQUA PROGRAM 1897

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/14- Continued				Grand Con- cert with Temple Quar- tet and Other Soloists		
7/15		Prayer Service	CLSC Round- Table	Temple Male Quartet and Other Soloists	Elocution- ists	
		Eaton- "Biblical View of Man"	Eaton-"The Universe of Stars"			

PREFACE TO TABLE 2

This table shows the programming for the last four years for which entire programming lists are available, 1923 to 1926. It is not known whether annual program brochures were published for the three remaining years of the Devils Lake Chautauqua, 1927 to 1929. The programming reflects the following:

1. The near absence of any lectures by political figures.
2. A slight decline in the number of religious events.
3. The religious speakers booked from out-of-state declined in numbers.
4. A sharp decline in the number of lectures booked in any area.
5. Many religious speakers also presented travelogues and other inspirational speeches, as well as preaching sermons or giving other religious lectures.
6. Full plays given by groups who were known nationally.
7. Continuation of the popularity of readers.
8. Largest amount of programming given to two-to-four daily films.
9. Most movies were comedies or had sentimental themes.

CHAUTAUQUA PROGRAM 1923

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
6/24		Sunday School		Boys Band of Readings by Devils Lake	Luella Goer	Pathe Film- <u>The Power Within</u> Comedy- <u>Late Lodgers</u> Film- <u>For His Sake</u> Comedy- <u>Two Gun Gussie</u>
6/25				Soloists Martin Kruempel and Robert Miller (2 concerts)		Children's Classes Pathe Film- <u>Tracks</u> Film- <u>Fire- men Save Child</u>
6/26						Children's Classes

TABLE 2

CHAUTAUQUA PROGRAM 1923

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
6/26- Continued						Pathe Film- <u>Money</u> <u>Maniac</u>
						Comedy- <u>Gone</u> <u>to Country</u>
6/27						Children's Classes
						Pathe Film- <u>Beggars in</u> <u>Purple</u>
						Comedy- <u>Before</u> <u>Breakfast</u>
6/28						Children's Classes
						Pathe Film- <u>One Hour</u> <u>Before Dawn</u>

TABLE 2

CHAUTAUQUA PROGRAM 1923

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
6/28- Continued						Comedy- <u>Sweet Bye and Bye</u>
6/29						Children's Classes Pathe Film- <u>Isle of Doubt</u> Comedy- <u>Take a Chance</u>
6/30						Children's Classes Pathe Film- <u>Ruse of Rattler</u> Comedy- <u>Minutes</u>

TABLE 2

CHAUTAUQUA PROGRAM 1923

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/1 Sunday		Union Sunday School	Judge Pollock- Address	Band Concert (2 concerts)	Wales Players- One-Act Play Wales Players- <u>The Shepherd of the Hills</u>	Comedy- <u>Non- Stop Kid</u> Temple Production- <u>Parentage</u> Feature Film- <u>On Location</u>
7/2				Musical Selections by Howard Concert Company		Children's Classes Harold Lloyd Comedy, 5 reels- <u>Grandma's Boy</u> <u>Comedy-Try, Try Again</u>
7/3				Howard Con- cert Company (2 concerts)		Children's Classes

TABLE 2

CHAUTAUQUA PROGRAM 1923

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/3- Continued						Pathe Comedy- <u>Penny in Slot</u>
						Pathe Film- <u>Thru the Storm</u>
						Comedy- <u>That's All</u>
7/4 National Day			Oration	Band Con- cert		Pathe Comedy- <u>Joy Rider</u>
				Royal Venetian Sextette		Pathe Comedy- <u>Goat</u>
				Band Con- cert		
				Royal Venetian Sextette		

TABLE 2

CHAUTAUQUA PROGRAM 1923

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/5				Royal Venetian Sextette (2 concerts)		Children's Classes Pathe Comedy- <u>Hustler</u> <u>Film-Roads</u> <u>to London</u>
7/6				Children's Final Drill		Pathe Comedy- <u>Sink</u> <u>or Swim</u>
Children's Pageant Day				Children's Pageant		Pathe Film- <u>Help</u> <u>Wanted,</u> <u>Male</u> Pathe Comedy- <u>Big</u> <u>10-A</u> Pathe Film- <u>Hills of</u> <u>Missing Men</u>

TABLE 2

CHAUTAUQUA PROGRAM 1923

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/7					Ben Hur Players	Pathe Comedy- <u>Shake 'Em Up</u>
						Pathe Comedy- <u>Never Weaken</u>
7/8				Devils Lake Boys Band (2 concerts)	Ben Hur Players (2 perfor- mances)	Comedy Film- <u>Sylvia of Secret Service</u>
						Feature Film- <u>Unfoldment</u>
						Pathe Comedy- <u>Corner Pocket</u>
7/9						Pathe Comedy- <u>The Devil</u>

TABLE 2

CHAUTAUQUA PROGRAM 1923

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/9- Continued						Pathe Comedy- <u>Rider King</u> <u>Log</u>
7/10						Pathe Film- <u>Her</u> <u>Unwilling</u> <u>Husband</u>
						Comedy Film- <u>On the</u> <u>Fire</u>
						Pathe Comedy- <u>Unfoldment</u>
7/11						Pathe Comedy- <u>Rogue and</u> <u>Romance</u>
						Comedy Film- <u>Loose</u> <u>Change</u>

TABLE 2

CHAUTAUQUA PROGRAM 1923

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/11- Continued						Pathe Film- <u>Reckless</u> <u>Chances</u>
7/12						Pathe Film- <u>Fighting</u> <u>Cressy</u>
						Comedy Film- <u>Hey</u> <u>There</u>
						Comedy, 2- reel- <u>Broadway</u> <u>Cowboy</u>
7/13						Pathe Film- <u>Dice of</u> <u>Destiny</u>
						Comedy Film- <u>Lose</u> <u>No Time</u>

TABLE 2

CHAUTAUQUA PROGRAM 1923

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/13- Continued						Pathe Feature- <u>The Man She Brought Back</u>
7/14						Pathe Film- <u>Simple Souls</u> Comedy Hit- <u>Him Again</u> Pathe Film- <u>Face to Face</u>
7/15				Devils Lake Boys Band (2 concerts)		Temple Picture- <u>The Crisis</u> Comedy Film- <u>Late Hours</u>

TABLE 2

CHAUTAUQUA PROGRAM 1923

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/15- Continued						Film- <u>Nanook of the North</u>

CHAUTAUQUA PROGRAM 1924

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
6/30			Supt. Dun- net-Welcome Address	Governor's Band		Boys' and Girls' Clubs
			Vernon P. Squires- Lecture	Youth Pageant		Children's Drill
				DeSillum Operatic Company (2 concerts)		Film-A <u>Pleasant Journey</u> (A Gang Comedy)
				Governor's Band		Lloyd Comedy, 5- reel- <u>Safety Last</u>
7/1		WCTU Program		Musical Pageant		Boys' and Girls' Drills
		Bible Classes		Bell Ringers Male Quartet		Pathe Film- <u>Roughest Africa</u> (A Stan Laurel Comedy)
				Soloists		

TABLE 2

CHAUTAUQUA PROGRAM 1924

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/1- Continued						<u>Film-Two Wagons, Both Covered (Will Rogers)</u>
7/2		WCTU Program		Musical Pageant		Boys' and Girls' Club Drills
		Bible Classes		Bell Ringers (2 concerts)		Spat Family Comedy- <u>The Great Outdoors</u>
						Sennet- Langdon Comedy- <u>Picking Peaches</u>
7/3		WCTU Program		Musical Pageant	Tom Corwin, Elocution- ist and Humorist (2 shows)	Boys' and Girls' Club Drills
		Bible Classes				

TABLE 2

CHAUTAUQUA PROGRAM 1924

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/3- Continued						Pathe Comedy- <u>The Daredevils</u> Pathe Movie- <u>Giants vs. Yankees</u> (A Gang Comedy) Pathe Film- <u>Going Up</u>
7/4 No Classes		WCTU Program	Walter L. Stockwell, Fargo, ND- Oration	Band Concert Governor's Band Concert	<u>Six Cy- linder Love Company</u> (a play in two parts, in afternoon and in evening)	Lloyd Film- <u>Why Worry</u> Pathe Comedy- <u>Sky Larking</u> Fireworks
7/5		Bible Study WCTU Program	Oration by some noted speaker	Musical Pageant		Boys' and Girls' Club Drills

TABLE 2

CHAUTAUQUA PROGRAM 1924

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/5- Continued						Pathe Comedy- <u>Dear Old Pal</u> Feature- <u>Lonesome Corners</u> Circus for Children Film- <u>Going Up</u> Film- <u>Pauper Millionaire</u>
7/6		Sunday School Religious Service		Governor's Boys' Band Band Concert	Carlos Inskeep Players- <u>Is Marriage a Failure?</u>	Film- <u>The Passion Play</u> Film- <u>The Sky Pilots</u>

TABLE 2

CHAUTAUQUA PROGRAM 1924

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/6- Continued					Carlos Inskeep Players- <u>The Calling of Dan Matthews</u>	
7/7 1,000 Indians in Costume and War Dances		Bible Classes		Musical Pageant Drill Music Program		Boys' and Girls' Classes Film- <u>Champion</u> (A Gang Comedy) Feature- <u>Across the Great Divide</u>
7/8		Bible Classes		Musical Pageant		Clubs Spat Comedy- <u>Heavy Seas</u>

TABLE 2

CHAUTAUQUA PROGRAM 1924

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/8- Continued				Musical Program-The Music Master, Blakeslee Singers		Feature- <u>King of Wild Horses</u>
7/9		Bible Classes	Frank S. Hollett- <u>"Through the Wilds of Labrador by Dog Sled and Komalick"</u>	Musical Pageant- "American, Yesterday and Today Musical Program, soloists and Quartets		Clubs Film- <u>Why Elephants Leave Home</u> Film- <u>Ann of Little Smokey</u>
7/10		Bible Classes		Musical Drills Musical Program with Solos and Piano		Film- <u>\$10 or 10 Days</u> Pathe Film- <u>Inner Man</u>

TABLE 2

CHAUTAUQUA PROGRAM 1924

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/11 Boys' Athletic Day		Bible Classes		Musical Drills		Film- <u>The Big Show</u>
				Musical Program		Pathe Film- <u>The Man Who Waited</u>
7/12		Bible Classes		Musical Drills		Comedy - <u>The Big Show</u>
				Musical Program		Pathe Fea- ture- <u>The Man Who Waited</u>
				Children's Musical Pa- geant-"Am- erica, Today and Yesterday"		
7/13		Sunday School		Band Concert		Movie, 6- reel-
		Religious Service		Musical Program		<u>Lincoln Cycle</u> (His life story shown in two parts

TABLE 2

CHAUTAUQUA PROGRAM 1924

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/13- Continued				Children's Pageant- "Every Youth"		

CHAUTAUQUA PROGRAM 1925

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Drama</u>	<u>Music</u>	<u>Other</u>
6/28 Sunday		Sunday School Religious Service	Beatrice Olson- Untitled Lecture	Governor's Boys' Band (2 concerts)	Inskeep Play Company- <u>That Printer of Udell's</u>	Rev. W. A. Dunnett, Supt.- Welcome <u>Film-The Fall of Jerusalem</u> <u>Films-Light of Faith, Romance, Northern France</u>
6/29					Inskeep Play Company in comedy, dramas	Formation of Clubs Kindergar- ten Class

TABLE 2

CHAUTAUQUA PROGRAM 1925

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Drama</u>	<u>Music</u>	<u>Other</u>
6/29- Continued						Films- <u>Daughters of Today, Zeb vs. Paprika</u> (A Laurel Comedy Pathe Fea- ture- <u>Quiet Street</u> (A Gang Comedy)
6/30					Little American Light Opera Company, 2 plays	Classes Film- <u>Bro- thers Under the Chin</u> (A Laurel Comedy Sennett Comedy, 2- reel- <u>One Spooky Night</u>

TABLE 2

CHAUTAUQUA PROGRAM 1925

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Drama</u>	<u>Music</u>	<u>Other</u>
7/1			Bertha Palmer-"The Beauty Spots of North Dakota"		Little American Light Opera Company, 2 plays	Classes Film- <u>Champeen</u> (A Gang Comedy) <u>Film-Half Back Notre Dame</u> (A Sennett Comedy)
7/2				Sally Larson (2 concerts) Harold Lar- son (2 piano solos)		Classes and Drills Comedy Film- <u>Near Dublin</u> Pathe Feature- <u>Is Love Everything?</u>

TABLE 2

CHAUTAUQUA PROGRAM 1925

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Drama</u>	<u>Music</u>	<u>Other</u>
7/2- Continued						Comedy Film, 2- reel- <u>Fire Fighters</u> Pathe Feature- <u>Love Wolf</u>
7/3				Sally and Harold Larson (2 concerts)		Classes and Drills Comedy Film, 2- reel- <u>Scare 'Em Much</u> Pathe Feature- <u>Greatest Love of All</u> Comedy Film, 2- reel- <u>Roupert Hee Haw</u>

TABLE 2

CHAUTAUQUA PROGRAM 1925

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Drama</u>	<u>Music</u>	<u>Other</u>
7/4			Bishop H. Lester Smith- Untitled Oration	Governor's Boys' Band (2 concerts)		Comedy Film- <u>Hollywood Kid</u> Pathe Feature- <u>Right of the Strongest</u> Comedy Film- <u>One Terrible Day</u> (A Gang Comedy) Film Feature- <u>\$20.00 Per Week</u>
7/5 Sunday		Union Sunday School	Bishop H. Lester Smith- Lecture	Governor's Boys' Band (2 concerts)		Film- <u>Highest Law</u>

TABLE 2

CHAUTAUQUA PROGRAM 1925

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Drama</u>	<u>Music</u>	<u>Other</u>
7/5- Continued		Religious Service by Bishop H. Lester Smith		Garner Jubilee Singers (2 concerts)		Feature Film- <u>National Parks and Four-Footed Pals</u> Feature Film- <u>Deed Slayers</u> Film- <u>American Boy Out of Doors</u>
7/6 Indian Day		WCTU Program	Mrs. Edna F. Duguid-"How to Hold and Gain New Members"	Class Pageant	Edmore, ND, Community Players- Play	Classes Kinder- garten Pathe Feature- <u>White Sheep</u>

TABLE 2

CHAUTAUQUA PROGRAM 1925

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Drama</u>	<u>Music</u>	<u>Other</u>
7/6- Continued						<u>Film-Wide Open Spaces</u> (A Laurel Comedy)
7/7		WCTU Program	Mrs. D. C. McLeod, Crary, ND,- "The Budget System and How It Works"		Stark- weather, ND Community Players- Play	Classes and Drills <u>Film-Love of Women</u> (Our Gang Comedy)
7/8		WCTU Program	Mrs. J. L. Rosholt, Edmore, ND, -"What An Enforcement Committee Can Do"		Crary Community Players- Play	Classes and Drills Sennett <u>Comedy-Lion and Souse</u> Feature Film- <u>Battling Bunyan</u>

TABLE 2

CHAUTAUQUA PROGRAM 1925

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Drama</u>	<u>Music</u>	<u>Other</u>
7/9		WCTU Program	Mrs. Necia E. Buck, - "Respon- sibility of Citizenship"		Webster Community Players- Play	Classes and Drills Kinder- garten Comedy Film-Short Kilts (A Laurel Comedy) Pathe Feature- Back to Life
7/10		WCTU Program	Margaret Shand, Crary, ND, - "Duties of Local Officers"		Lawton Community Players- Play	Classes and Drills Kinder- garten

TABLE 2

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<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Drama</u>	<u>Music</u>	<u>Other</u>
7/10- Continued						Comedy Film- <u>Saturday Morning</u> (A Gang Comedy)
						Pathe Feature- <u>White Shadows</u>
7/11						Classes and Drills
						Kinder- garten
						Sennett Comedy- <u>Black Oxfords</u>
						Pathe Feature- <u>Chechachos</u>

TABLE 2

CHAUTAUQUA PROGRAM 1925

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Drama</u>	<u>Music</u>	<u>Other</u>
7/12 Sunday		Union Sunday School		Governor's Boys' Band (2 concerts)		Feature Film, 5- reel- <u>Anna- belle Lee</u>
		Religious Service		Children's Pageant		Feature Film- <u>Blind Bartimaeus</u>
						Feature Film, 4- reel- <u>The Great White North</u>
						Comedy Film, 2- reel- <u>Easy Street</u> (Chaplin Comedy)

TABLE 2

CHAUTAUQUA PROGRAM 1926

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
6/27 Sunday		Union Sunday School Sermon		Harp Duo (2 concerts) Governor's Boys' Band		Rev. Dunnett- Welcome Address Feature Film- <u>Little Annie Rooney</u> Feature Film- <u>Camille</u>
6/28				Selections by Harp Duo (2 concerts)		Formation of Clubs Kinder- garten Feature-A Darling Picture

TABLE 2

CHAUTAUQUA PROGRAM 1926

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
6/29			W. P. Davies-"The League of Nations"	Musical Solos Musical Selections	Readings by Miss Frances Larson	Classes Athletics Lloyd Comedy- <u>Among Those Present</u> Lloyd Comedy- <u>Sky Raiders</u>
6/30			Bertha Palmer- "Beauty Spots I Have Seen"	Musical Numbers Musical Selections	Readings by Miss Frances Larson	Athletics/ Drills Kinder- garten Film-A Darling Picture Lloyd Com- edy- <u>Six Command- ments</u>

TABLE 2

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CHAUTAUQUA PROGRAM 1926

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/1			Wallace Campbell- "American- ism"	Pageant Musical Selections		Boys' and Girls' Clubs Drills Athletics American Production- <u>Capital Punishment</u> Wonderful Production- <u>Uncle Tom's Cabin</u>
7/2			J. P. Jensen- "Wonders of Our Birds"	Musical Selections		Classes and Drills Kinder- garten Athletics

TABLE 2

CHAUTAUQUA PROGRAM 1926

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/2- Continued						Feature Film- <u>Orphans of the Storm</u>
						Feature Film
7/3 Farmers Day			J. L. Coul- ter, Presi- dent, ND Agricultural College- Speech	Musical Selections Musical Numbers		Classes Athletics Feature Film- <u>Disraeli</u>
			J. P. Jensen- "Wonders of Our Birds"			Feature Film- <u>Molly Codolli</u>
7/4 Sunday		Union Sunday School Sermon	F. Halsey Ambrose- Lecture	Musical Selections Governor's Boys' Band		Feature Film- <u>Fifty- Fifty</u>

TABLE 2

CHAUTAUQUA PROGRAM 1926

<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/4- Continued			Dog, Pony, and Monkey Show-A truly educational program (2 shows)	Musical Selections		Feature Film- <u>Man Who Played God</u>
7/5 4th of July Celebra- tion			Dog, Pony, and Monkey Show (2 shows)	Musical Selections (2 concerts)		Athletic Contests Feature Film- <u>Manhattan Madness</u> Comedy Film- <u>America</u>
7/6						Comedy Film- <u>Counsel for Defense</u>
7/7						Comedy Film- <u>Yankee Council</u>

TABLE 2

CHAUTAUQUA PROGRAM 1926

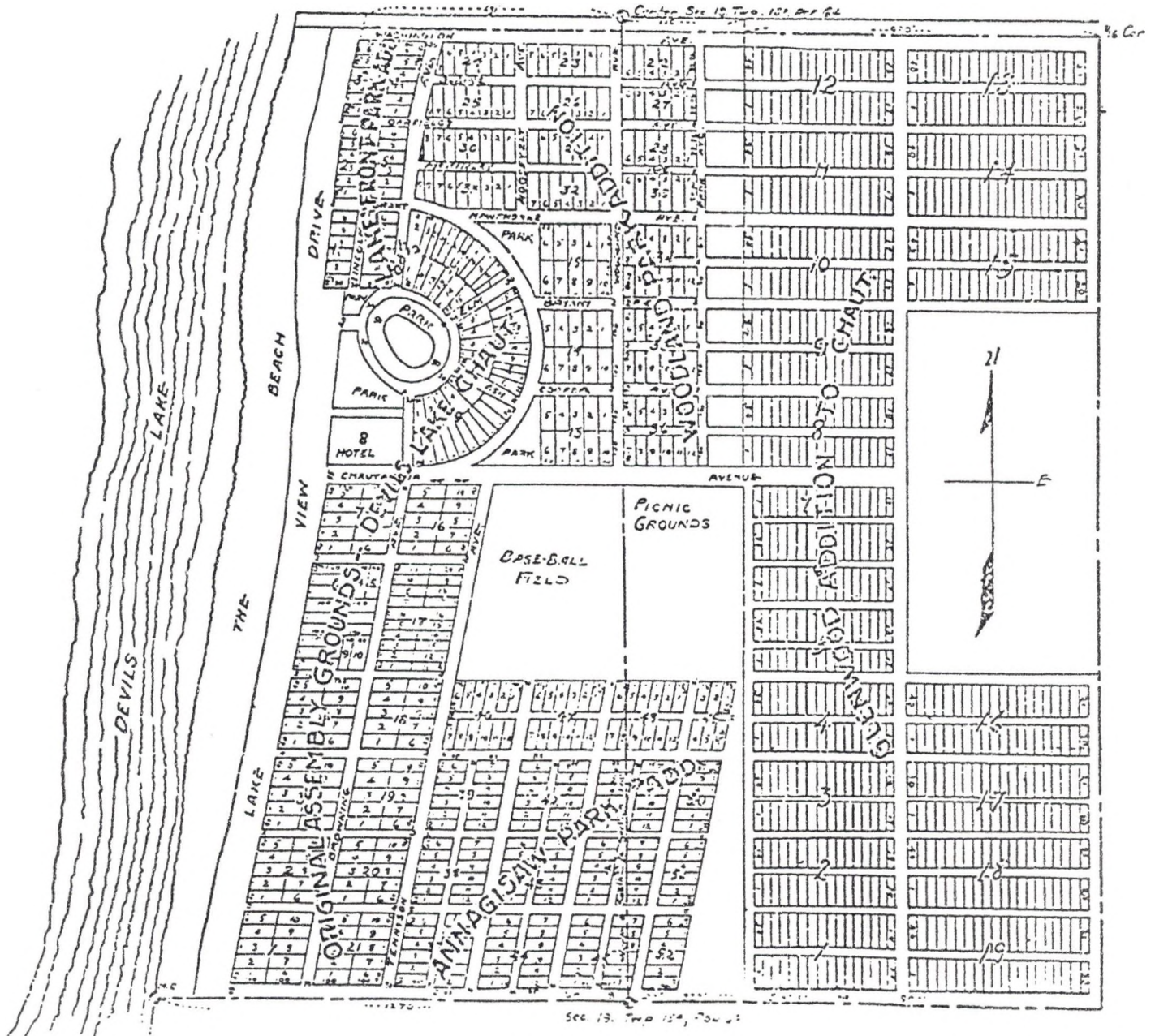
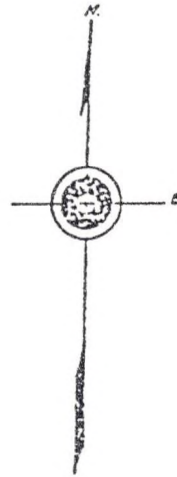
<u>Date</u>	<u>Political</u>	<u>Religious</u>	<u>Education/ Inspiration</u>	<u>Music</u>	<u>Drama</u>	<u>Other</u>
7/8						Comedy Feature- <u>The Punch Hitter</u>
7/9						Comedy Feature- <u>Hearts and Fists</u>
7/10						Athletic Contests Comedy Film
7/11 Sunday		Union Sunday School Sermon		Starkweather Band Concert (2 concerts) Musical Selections Children's Pageant		Feature Film- <u>Somebody's Mother</u> Feature Film- <u>Lest We Forget</u>

TABLE 2

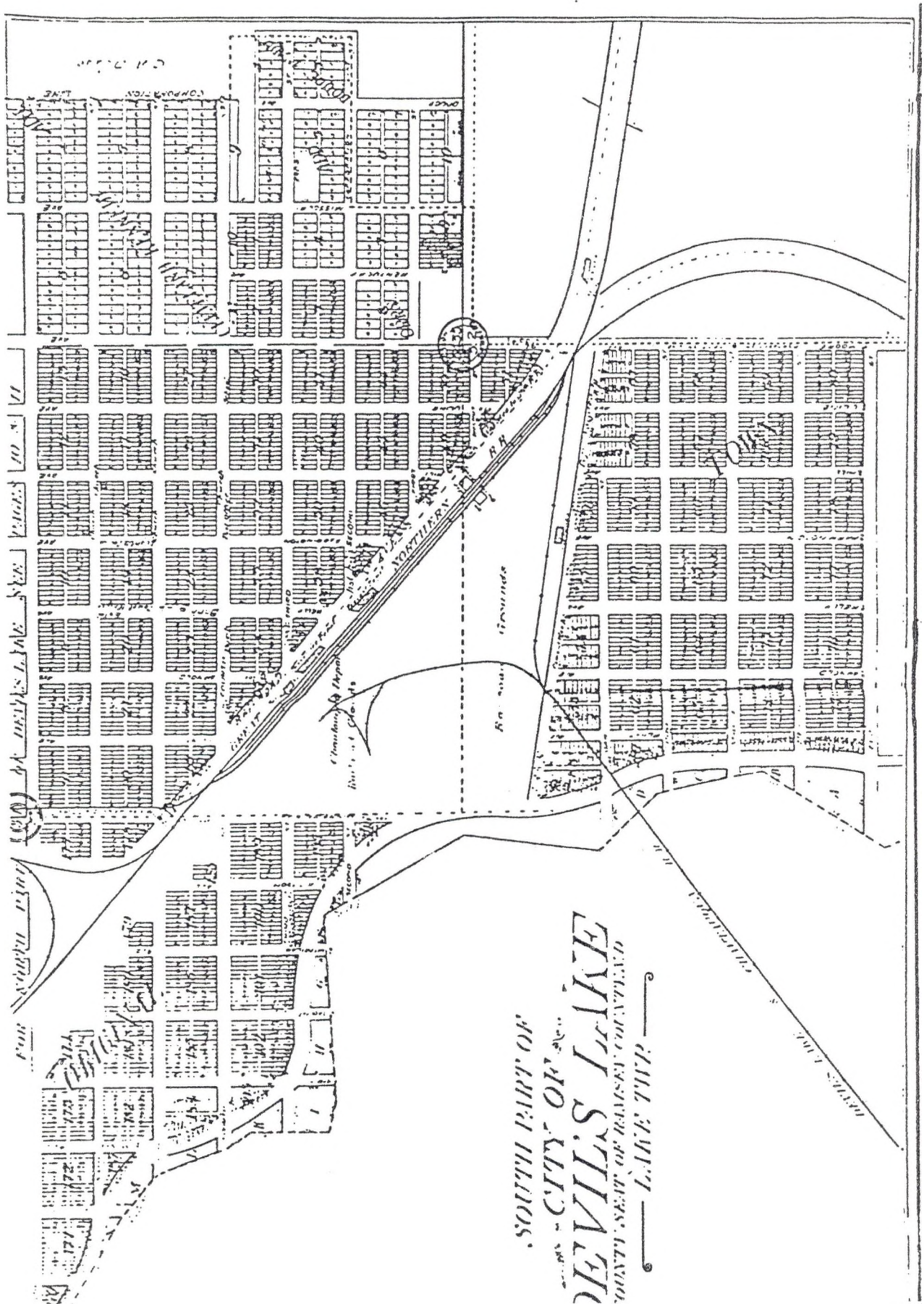
MAP OF CHAUTAUQUA GROUNDS

CHAUTAUQUA
ASSEMBLY GROUNDS
AND
ADDITIONS
AT
DEVILS LAKE, N. D.

Scale 1"=200' J. A. Hall,
July, 1922. Delineator.



MAP OF SOUTH DEVILS LAKE INCLUDING CHAUTAUQUA GROUNDS



WILLIAM JENNINGS BRYAN SPEECH

SPEECH AT CHAUTAUQUA

Thank you, thank you - Master Superintendent, fellow Christians. It is I who am honored by your gracious invitation. This is a wonderful occasion - the time when we are humbled once again by the wisdom of our founding father, the forgers of our Godly and democratic freedoms. I have been assured, by the by, that this great region, not long ago a territory, is predominantly democrat by political persuasion, so I should offend fewer than I please.

My fellow citizens, I wish to speak about fundamentals, and they are these: Man's relation to government, man's relation to society, and man's relation to God.

First, no one of us needs reminding that we are engaged in a great war. Only those upon whom the burden has fallen can fully realize the colossal tasks imposed in putting this great, unprepared, unorganized country on the war footing. We had, for the most part, to create everything. Outside the navy, there was scarcely a nucleus to begin with - munitions plants, ordinance factories - all had to be constructed. Every industry had to be either enlarged or created anew. A land war against the greatest, most powerful foe ever had never been thought in the realm of possibility. We had to create in a single year what other nations have systematically

been building for forty years, and all way and will be created under the authority of laws, new laws, without the guiding light of precedents. For the purpose of cooperating our industrial activities, autocratic and far-reaching powers had to be conferred upon the executive leader - our president. It is a black mark on the honor of this nation - a danger to our survival - that there are Americans who, by their deeds, refuse to grasp the magnitude of the emergency. Riots and protests against the necessary acts of the executive will do as much to destroy us as if surely we had invited the Hun into our streets and halls of congress.

In time of war and strife, the supreme test of patriotism is brought out. Men and women either gladly do their duty, or in-gloriously shirk it. Patriotism to the U.S., as a whole, should be the paramount thought of every true citizen. But, in just so far as patriotism is fulfilled by each individual toward the home and community in which he lives, just so for each state, all go to make up the U.S.A.

Of necessity we must support the government in anything and everything: By making the lot of the soldier as easy as possible, by conserving food, by giving willingly and cheerfully our financial aid, and by showing our leaders we support their efforts.

Man's relationship to society and man's relation to God are not unrelated to man's relation to government. The

makings of a true and useful patriotic citizen are governed by the laws of God, and they include the concepts of "equality for all," "give and ye shall receive," and "the healthy body is the temple of the soul."

In the middle of the Christian ethic of, "give and ye shall receive" is the question of, "how much can a man rightfully collect from society?" The answer is, "only as much as he can honestly earn." Great Americans like Lincoln may have rightfully earned as much as five or six hundred million dollars in a lifetime; but, those who are earning are always too busy earning to collect, and those who are collecting are too busy collecting to earn. A Christian citizen is one who earns for society and does not waste time worrying about how he can collect. By so doing, he is insuring a strong economic base for his government, and society, and himself.

Another way the Christian citizen can guarantee a strong government and society is by seeing that all Americans participate in shaping the government itself. That, supposedly, was the intention of our founding fathers - Why then, won't men let women vote?

There are five convincing reasons why women should be granted the ballot. First, a man shows his confidence in a woman when he marries her. He puts himself into her hands. Second, a man makes his wife a partner in his financial

affairs. Third, a man trusts his wife so completely that he leaves the raising of his children to her good judgement. Then, why, if he trusts her so, should he doubt her ability to handle the ballot? Fourth, more than three-fourths of the men voters never go beyond the eighth grade in schooling. Therefore, they get all their knowledge of government from women teachers. If these women know enough about the government to teach it, surely they know enough about it to vote. The fifth argument is the greatest - that of Mother Love. If there is justice, a mother has just cause in trying to shape the environment of her children. If the men voters can put aside their self-centered attitudes and give the ballot to women, we will be one step closer to the original ideal of "equality for all."

The strength of our nation depends upon the full participation of all its citizens, and certainly that includes the use of the ballot. At the same time, man needs to be physically strong if he is to be productive; for if he is not physically strong, he will be of little use to society, and further, will care nothing for the Christian ideals of democracy such as "equality" and "giving of the sweat of his brow."

At this time, as we have been so energetically reminded by Miss Carrie Nation, there is a curse across this land poisoning the minds and bodies of our men - and that is

liquor. Liquor presents a problem without latitude, longitude, or time limitation; and there are strong reasons for leaving it alone.

First, God never created a human brain that needed to be stimulated by alcohol. Second, He never yet made a man strong enough to be certain of not inevitably falling victim to the habit. Third, He never put a day into the world when it is safe to drink alcohol. To Christians there is a great plea. What right have you to lessen your capacity for service, spending much-needed money, tipping the scales on the side of death, disease, and inefficiency? Just as liquor is a detriment to the man, so is the saloon a detriment to the community. We license the saloon to give men drink and then turn around and fine the man for getting drunk. Alcohol, dangerous in peace, is deadly in war. We cannot afford to have our manpower lowered. The way we can best help our men is to turn all our energies toward getting the prohibition amendment, already ratified in thirteen states, passed as quickly as possible.

Finally, I want to point out that there is not a thing about man's relation to government or man's relation to society that is not, underneath it all, ruled for better or worse by man's relation to God. Man's relation to God is a faith of which morality is the outward manifestation. God's morality, or a lack of it, directly affects man's relation to

his government, and his society, and will ultimately determine whether we survive as a nation and as human beings.

I get into many long-winded discussions regarding the question of whether there is a God in the first place. I usually ask the question of the other person, "If there is not God, then where did you begin?" The Christian will answer, "In the beginning, God created the heavens and the earth," and then he follows through with the rest of it. Ask the atheist the same question, and he is in trouble immediately. He can go back no further than the so-called "Nebular Hypothesis," which assumes the presence of matter and force in the beginning. It makes him sound scientific, but he can't tell you where matter and force came from. The difference between an atheist and a Christian is that one begins with dirt and builds up, the other begins with God and tears down. You can sure waste valuable energy bending your head about such questions. Suffice it to say that if we live up to what we do understand, we won't have time to worry about what we don't understand. We must "love thy God with all thy might" and "love thy neighbor as thyself." If you can do these things and apply God's law to living life, then the government, our society, and the human race will be well taken care of, and the Christian ideals of our great founding fathers will have been appropriately honored on this occasion.

I thank you.

III

TIKI-TIKI-TEMBO

Anonymous

A long time ago, in old Japan, when a mother loved a little boy very, very much, she gave him a long, long name; but when she did not love a little boy very much, she gave him hardly any name at all.

Once there was a mother who had two little boys. One she loved very, very much, and so she called him "Tiki-tiki-tembo-no sa Rembo Hari Bari Brooshki-Peri Pen do-Hiki pon pom-Nichi no Miano-Dom bori ko," which means everything nice in Japanese. The other one she did not love at all, and she called him "Choi."

One day the two little boys were playing near the well, and by the well, and on the well; and one of the little boys fell into the well. The other little boy ran to his mother and said, "Mother, Choi has fallen into the well." "Thou knowest I am deaf, little cherry blossom. Raise thy voice." "Mother, Choi has fallen into the Well!" "Yet a little louder. Thy honorable mother cannot hear thee." "Mother, Choi has fallen into the well!" "Oh, the ungrateful child! Run quickly to the gardener and tell him to take his ladder and get Choi out of the well."

So the little boy ran to the gardener and said, "Choi has fallen into the well, and Mother says for you to take your ladder and get him out." So, the gardener took his ladder and went step-over-step, step-over-step into the well, picked up the little boy, and step-over-step, step-over-step brought him out of the well, shook him, dusted him, and patted him, and stood him up on the grass a perfectly good little Japanese boy all over again.

The next day the two little boys were playing near the well, by the well, and on the well; and the other boy fell into the well. So, Choi ran to his mother and said, "Mother, Tiki-tiki-tembo-no sa Rembo Hari Bari Brooshki-Peri Pen do-Hiki pon pom-Nichi no Miano-Dom bori ko has fallen into the well!" "Thou knowest I am deaf, wretched child. Raise thy voice!" "Mother, Tiki-tiki-tembo-no sa Rembo Hari Bari Brooshki-Peri Pen do-Hiki pon pom-Nichi no Miano-Dom bori ko has fallen into the well!" "Did I not tell thee to raise thy voice? Speak louder!" "Mother, Tiki-tiki-tembo-no sa Rembo Hari Bari Brooshki-Peri Pen do-Hiki pon pom-Nichi no Miano-Dom bori ko has fallen into the well!"

"Oh, not my most beautiful child, heir of all I possess, my pearl from the seashell, my little cherry blossom! Run quickly to the gardener, and tell him to take the ladder and get Tiki out of the well." So, the little boy ran to the gardener and said, "Oh, gardener, little Tiki-tiki-tembo-no

sa Rembo Hari Bari Brooshki-Peri Pen do-Hiki pon pom-Nichi no Miano-Dom bori ko has fallen into the well."

"Not Tiki-tiki-tembo-no sa Rembo Hari Bari Brooshki-Peri Pen do-Hiki pon pom-Nichi no Miano-Dom bori ko," said the gardener.

"Yes, said Choi, "little Tiki-tiki-tembo-no sa Rembo Hari Bari Brooshki-Peri Pen do-Hiki pon pom-Nichi no Miano-Dom bori ko, and Mother says run quickly and get your ladder and get him out." So, the gardener took his ladder, went step-over-step, step-over-step into the well, picked up the little boy, and step-over-step, step-over-step brought him up out of the well and onto the grass; but poor little Tiki-tiki-tembo-no sa Rembo Hari Bari Brooshki-Peri Pen do-Hiki pon pom-Nichi no Miano-Dom bori ko never grew up to be a fine Japanese man.

And, now in old Japan, when a mother loves a little boy very much, she does not call him "Tiki-tiki-tembo-no sa Rembo Hari Bari Brooshki-Peri Pen do-Hiki pon pom-Nichi no Miano-Dom bori ko." She gives him a tiny, little, short name, like "Su," or "Foy," or "Wang," or "Sing."

XX

PLAYING THE GAME

By J. W. G. Ward

Two men were toiling over some rough ground. It was full of lumps and hollows, and the men seemed rather hot and tired. Each had a bag of sticks slung over his shoulder. These they would occasionally lay down, and then, taking them up again, proceed on their way.

Now, this sounds as though they were wood-pickers, gathering firewood for winter, or anxious to get something to sell; but we saw that really they were playing a game, and getting a good deal of fun out of it too. They were using the sticks or clubs to strike two little, white balls, and while other children might need to have it explained, you are clever enough to know that these men were playing golf.

We are just as keen as they were on playing the game, and so we must first remind ourselves that in the game of life, there are rules that must be followed. What we call rules, might be better named the will of God for each one of us. And, if we would be successful and play the game as we ought, then we must learn to obey. What is that but doing what we know to be right? And, what is doing right but being good from day to day? No one likes to play with a boy who

cheats or with a girl that does not play fairly; and every true soul, rendering cheerful obedience to God's loving will, finds that life is full of joy and gladness. So, the first thing in the game of life is GOODNESS.

Then we noticed that these men were playing from point to point according to certain numbers, for on a golf course there are eighteen holes or goals to which the ball must be driven. You cannot go from Number 1 to Number 4, nor from Number 9 to Number 6. You must play right on in the order laid down, no matter how difficult it may be. The points are connected by a narrow path, worn smooth by the feet of the good players, and the nearer you can keep to the straight line, not only the better you play, but the more easy it will be to win.

You know how an ostrich runs when it is being chased? It zig-zags from one side to another, and while it runs very swiftly and covers alot of ground, by riding in a straight line the hunter can readily outstrip it. And, in playing the game of life, as well as golf, the nearer you can keep to the line of right, the better will you succeed. So we lay down our second rule: RECTITUDE.

While these two men were playing, one made a tremendous blow at the ball; but, while his club swung round, the ball remained just where it was. "Keep you eye on the ball!" cried his friend. And, that means a good deal. If you want to his

the ball, you must keep your eye fastened on it as it lies on the ground. And, if you want to find it after you have struck it, you must watch it as it flies through the air and then falls into the grass. Otherwise, it means loss of time, sometimes loss of temper, and a lost ball, too.

There are other things you must also look after: The way in which you stand, the way you wield the club, the direction of the flag that marks the hole for which you are playing; and, as you remember, the Bible says that we are to run the race or play the game of life "Looking unto Jesus," for He is our example and our goal. So, let us add FAITH.

All this means practice. Nothing worth doing can be done without effort and continued practice. A great pianist once said that although he could play well, if he did not practice constantly, he would lose his skill. "If I did not play for a whole day, I would know it; if I left the piano alone for two days, the critics would know it; and if I left it for three days, the public who listen to me would know that I had not been keeping up my work!"

What is true of music is true of trying to be kind, striving to follow our Lord's example or of doing right. The game of life will suffer. So, another rule for success is, "Look how you are playing, and keep your eye on the ball."

Then, of course, we must "Play the game." That means we must be absolutely fair. There are some people who put fun

before fairness and think that some of the rules can be ignored. But, in the game of gold, although there are any number of sandy holes, called bunkers, and obstacles that make playing more difficult, it is the player who takes things as they come and never tries to skip any difficulty, who not only gets most fun out of the game, but who also increases his skill.

We all have to face obstacles and difficulties. Lessons are not always easy to learn. Temptations are hard to overcome, but when we set ourselves to vanquish them, we can come out victorious. When the Pilgrim in Bunyan's famous story came to the Hill Difficulty, he found that there were three paths. One skirted the hill on one side, the other went round the other way, but the third ran right up over the hilltop. So, Christian took a drink from the cool stream by the foot, and thus refreshed, he started to climb. To his surprise, he found that the hill was not nearly so steep as it looked, for many others had gone that way before and made the path quite easy to follow. And, before he realized what he had done, he stood at the top; and the obstacle that had seemed to be more than he could conquer lay beneath his feet. He had kept to the right way. He had followed the path of the pilgrim, and so we must put PERSEVERANCE as our last rule.

Now, look what we have as our guide for playing the game:

GOODNESS - Obeying the laws of God

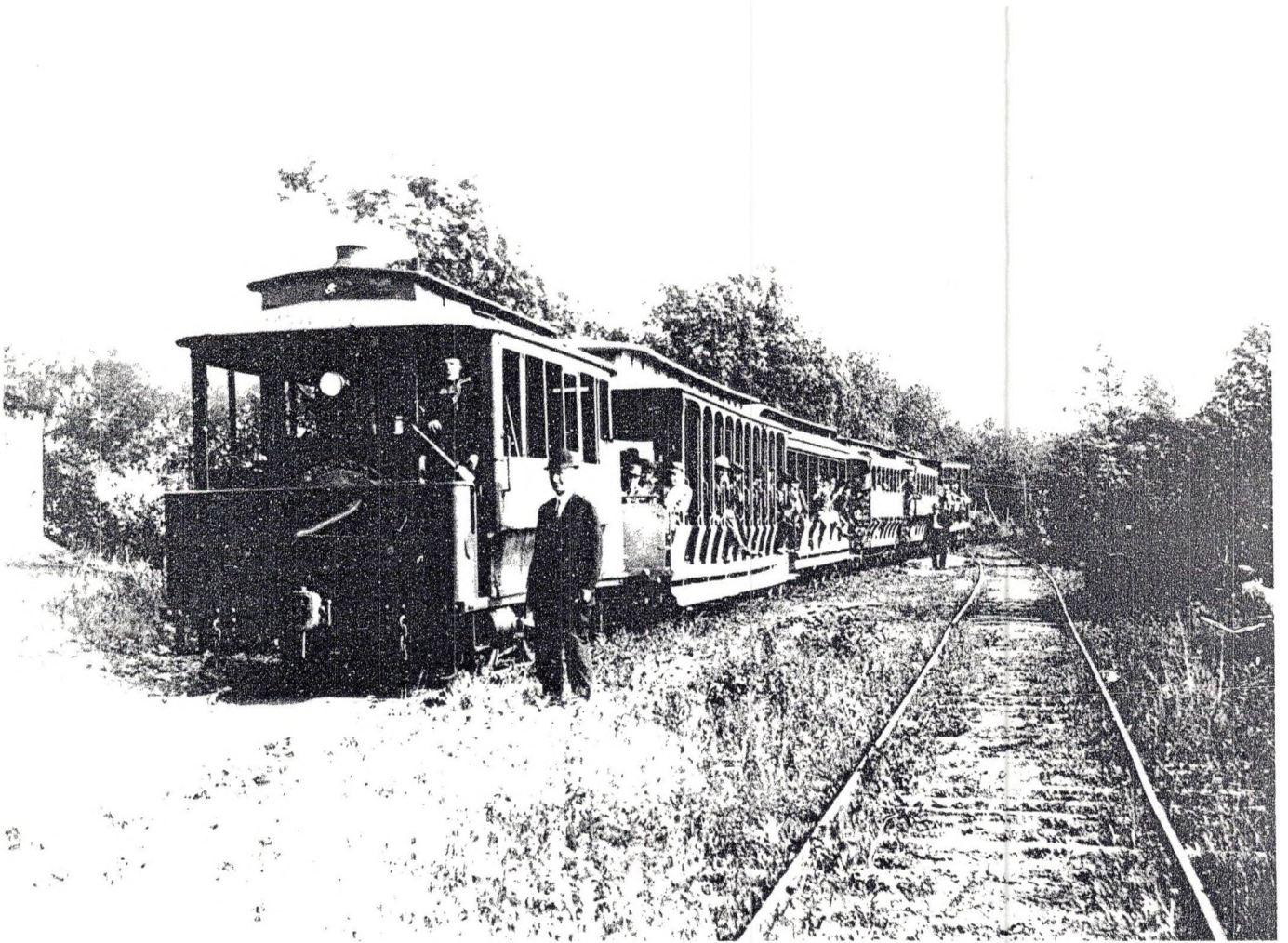
RECTITUDE - Keeping to the right way

FAITH - Taking care what we do and how we do it

PERSEVERANCE - Not only doing our best, but being our best

Do the right, do your duty, even when it is hard, and you will find in this the gladness of Playing the Game! And, even though you may not get a medal for your play, you will one day have the Savior's "Well done!" and that is worth everything.

Illustration 1 - Chautauqua Railroad



James McCormick, founder, first conductor, and part owner of the Devils Lake and Chautauqua Transfer Company, stands beside the Chautauqua Railroad. Note the open-air coaches.

(Used by permission of the Lake Region Pioneer Daughters, Devils Lake, North Dakota)

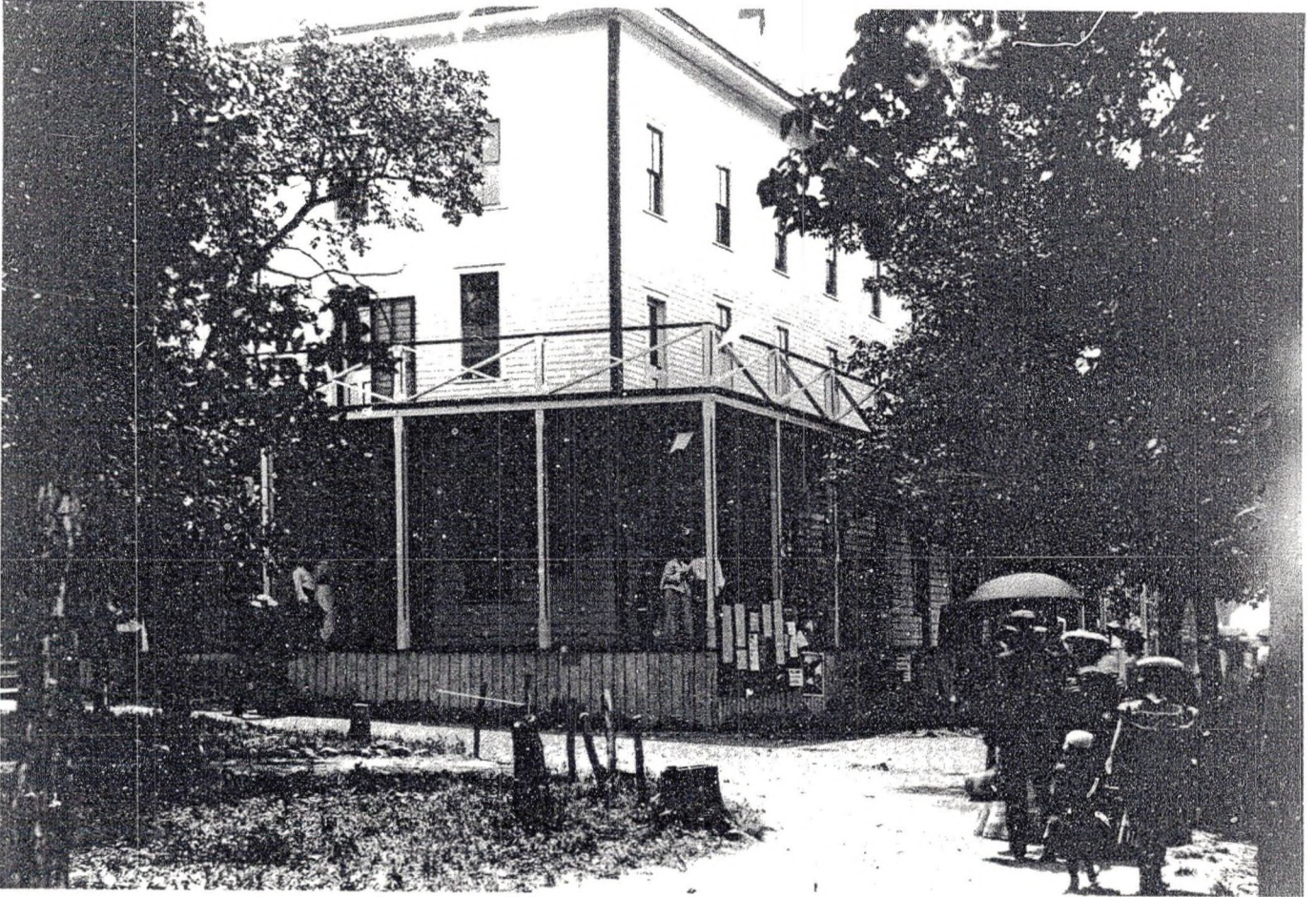
Illustration 2 - A Chautauqua baseball team from Devils Lake



A Chautauqua baseball team from Devils Lake poses for a team photograph. Note the inserted picture of the Chautauqua ball diamond.

(Used by permission of the Lake Region
Pioneer Daughters, Devils Lake, North Dakota)

Illustration 3 - The Oakwood Hotel



Chautauqua attendees mingle on the porch of the Oakwood Hotel, which was filled to capacity for most seasons.

(Used by permission of the Lake Region Pioneer Daughters, Devils Lake, North Dakota)

Illustration 4 - A crowd inside the Grand Auditorium



This photograph was taken from the stage of the Grand Auditorium. Note the raised seating. The auditorium held approximately four thousand people. No date could be placed on this photograph.

(Used by permission of the Lake Region
Pioneer Daughters, Devils Lake, North Dakota)

Illustration 5 - Ladies of the Associated Charities who served at the North Dakota Press Association Picnic, June 24, 1911



Large picnics for special associations were held to feed the large numbers of members of such organizations. This organization, the State Press Association, had a special day for many years of the Devils Lake Chautauqua. Here the Associated Charities ladies, who served the picnic, pose on June 24, 1911.

(Used by permission of the Lake Region Pioneer Daughters, Devils Lake, North Dakota)

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