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ABSTRACT

FORUM ON THE BAY

(Oral Communication Aspects of the Bay View Association: 1875-1965)

by

Robert M. Carter

This paper presents the life history of Bay View, Michigan, a Chautauqua Assembly, through its unabated existence for ninety years -- during a period when similar institutions died. This is done in two steps: (1) by identifying speakers and their themes since 1875, and (2) by determining the dominant themes in the various decades to 1965.

"Bay View," Michigan, was one of the many summer assemblies modeled after Chautauqua, New York. Founded in the late nineteenth century, it is still flourishing in the 1960's, although most comparable institutions have ceased operation. Organized in 1875, and experiencing its first Camp Meeting in 1876, Bay View began as a Campground of the Methodist Church. However, it was extended to encompass secular ("Assembly") speaking on broad themes in 1886; and since that time, except for a two-year hiatus in 1907 and 1908, has continued its platform activity.

From the beginning, the site has been on the Little Traverse Bay of Lake Michigan. The physical plant now consists of two large auditoriums, college classroom buildings, and dormitories serving the Bay View Summer School. The latter, in operation since 1888, functions today as a branch of the Albion College Summer School. In addition, there are approximately 400 summer homes on the terraced slopes of this unique community.

Many prominent persons have appeared on the platform in the past ninety years, including Frances Willard, Richard Ely, Booker T. Washington, Jane Addams, William Jennings Bryan, Helen Keller, Ralph Sockman, George Buttrick, Carl Sandburg, Drew Pearson, and Bruce Catton.

Although there has been a remarkable regularity in annual speaking activities, the character of the speaking has not been the same throughout the nine decades. At first (1876-1885), "holiness" pervaded the Camp Meeting sermons and related events. But this gave way in 1886-1896 to adult education patterned after that of the Johns Hopkins University, as a result of the Assembly's embracing vital themes of the day, presented by the leading platform figures of America. The years 1897-1906 saw this intellectual emphasis subordinated temporarily to entertainment, when Bay View was forced to compete with the new Tent Chautauquas. The period of 1907-1914 saw two movements: a brief and unsuccessful reversion to "holiness," followed by a resurgence of Assembly speaking on broad themes, coupled with group discussion in Conferences.

The truly unique factor setting Bay View apart from the hundreds of similar establishments which have not survived stems from the adaptability of its platform, which, keenly attuned to the times, has been, and continues to be, as cosmopolitan a forum as one can find in America -- a platform supported by a literate, well-educated audience who demand excellence in their program fare -- who want their speaking (and musicales) "live" rather than recorded.

In the religious context, the "voice" of this Assembly has ranged from fundamentalist to ultra-liberal -- changing its setting from an outdoor campground to a dignified indoor service in the Hall Auditorium, with pipe organ, professional vocal octet, and choir of considerable size. Various denominations represented have included the Baptist, Congregational, Methodist, Presbyterian, Reformed, and in non-worship meetings, even Roman Catholic and Jewish; and there has developed a definite interest in ecumenical movements.

Bay View's "secular" voice has been concerned with an almost innumerable array of subjects -- the outlook has been broad rather than parochial. Subjects have included Education, Biography, Distant Lands, Economic and Political Issues of the Day, Missions, Race Relations, the Bible; in fact, it is difficult to find a subject that has not at some time been a part of this "voice." Women as well as men have been featured speakers.

As they look to the future, Bay View leaders are planning the observance of their centennial in 1975.

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by
Robert M. Carter

A THESIS
Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of
DOCTOR OF PHILOSOPHY
Department of Speech
1966

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1966

To
Phyllis A. Carter
Kenneth G. Hance
and
Newell A. McCune

ACKNOWLEDGEMENTS

I wish to express to my adviser at Michigan State University, Dr. Kenneth G. Hance, sincere gratitude for his assistance in the accomplishment of this project from the original decision to study Bay View (in 1960) to the writing of the dissertation.

And for help with the early history, I am grateful to Dean Paul Varg of the Michigan State University.

Thanks are extended, also, to the members of my doctoral Committee: Dr. Kenneth G. Hance (Chairman), Dr. Frederick Alexander, Dr. Gilman Ostrander, Dr. David Ralph, and Dr. Gordon Thomas.

In addition, I extend thanks to the following libraries and their personnel for the courteous and efficient assistance given in supplying materials: (1) Bay View Library -- (Mrs. Ernest F. Amy, President of the Library Board); (2) Burton Historical Collection of the Detroit Public Library; (3) Detroit Conference of the Methodist Church Historical Collection, Adrian, Michigan (the late Dr. William C. S. Pellowe, Curator); (4) Flint College Library (Mott Memorial); (5) General Motors Institute Library (Miss Phyllis Jaynes and her staff were especially helpful in proofreading and in arranging interlibrary loans); (6) Manistee City Library; (7) Michigan Historical Collection, University of Michigan (Dr. F. Clever Bald, Curator); Michigan State University Library; and (9) Petoskey City Library.

Further, I am grateful for the use of historical materials borrowed from the personal libraries of: (1) Mrs. Grace Britton, of Midland and Bay View, Michigan; (2) Mrs. Charles J. Ditto, of Grand Rapids and Bay View, Michigan; (3) Dr. Lester A. Kilpatrick, of St. Petersburg, Florida, and Bay View, Michigan; (4) Miss Olive G. Marshall, of Flint, Michigan; (5) Mr. Alan McCune, of Petoskey, Michigan; (6) Dr. William H. Morford, of Flint, Michigan; (7) Bishop Marshall R. Reed, of Onsted and Bay View, Michigan; (8) Dr. Louise Shier, of Ann Arbor, Michigan; (9) Mrs. Donald D. Smith, of Hastings and Bay View, Michigan; (10) Mr. Glen C. Townsend, of Petoskey, Michigan; (11) Dr. F.

Dudleigh Vernor, of Detroit and Bay View, Michigan; (12) Dr. Frederick C. Vosburg, of Dearborn, Michigan; (13) Bishop Raymond J. Wade, of Bay View, Michigan; and (14) Mrs. Ila Wymer, of Sears, Michigan.

Special appreciation is expressed to: (1) Mr. Jim Doherty, editor of the Petoskey News Review, for access to the files of the remaining Daily Resorter newspapers available in Petoskey; (2) Miss Harriet Kilborn, proprietor of Kilborn's House of Books, Petoskey, for the use of the basement of her store for copying documents with a duplicating machine; and (3) Mr. Alan McCune, Insurance Agent of Petoskey, who also permitted me the use of his office for copying documents with a duplicating machine.

And for hospitality extended me in their Bay View homes, I am grateful to the late Dr. Newell A. McCune and Mrs. McCune, as well as to Mrs. Charles J. Ditto, Mr. and Mrs. Donald D. Smith, Dr. Lester A. Kilpatrick, and Dr. Charles H. Swift.

For assistance in various matters regarding the dissertation, I wish to thank my friends at General Motors Institute, including Professor James E. Clappe, Mr. Gordon Cook, Mrs. Eunice Coyne, Mrs. Dolores Davidson, Mr. Willard Duddles (Chairman of Chemistry and Metallurgy), Professor Harold E. Forrest, Dr. Charles O. Harris, Mrs. Helen Henderson, Miss Frieda Hollowell, Mrs. Johann Maynard (who typed the document), Professor John C. Mullen, Mrs. Madeline Smith, Mr. Robert P. Stapp, Professor Marvin H. Swift, Miss Patricia Taylor, Mrs. Bette Turner, Mr. Robert E. Tuttle (Chairman of Humanities), Professor Roger P. Wilcox, and Professor Harry T. Williams.

And for the patience shown by my wife Phyllis, and children -- Kathrine, Richard, Christopher, and John, I express the deepest thanks.

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INTRODUCTION

Purpose

This study is the biography of an institution, as well as a history of the relevant background of Bay View, Michigan, from 1875 to 1965. It attempts to provide some answers to several questions, namely: What is its purpose? Within what general context or background has Bay View lived and operated? Who has constituted "the voice" of Bay View (officials, speakers, etc.) over the years? And what has been its place in the "World of Chautauqua"?

Further, it attempts to determine the extent to which Bay View has responded to the broad cultural and religious needs and interests of the people (in various eras of its history) through an examination of the general lines of the spoken messages (sermons and lectures) and their themes.

The question might be asked, "What is Bay View that makes it worthy of careful study as a speaking institution?" Whereupon, it may be said that the "Camp Ground Association of the Methodist Church," incorporated in 1875 to conduct camp meetings, became one of the most successful Chautauquas of the late nineteenth and twentieth centuries. The site from the beginning has been on the Little Traverse Bay of Lake Michigan, located one mile east of Petoskey. The corporate name was later changed officially to the "Bay View Association."

This Association lends itself to examination as a pioneering institution in terms of those aspects of oral communication that later came to be regarded as Adult Education. For as America's appetite for culture increased in the 1880's and 1890's, many institutions sprang up in response to the need for oral presentation of this "culture." It was to

meet these needs that various programs were developed at Bay View -- activities that went hand in hand with the Methodist preaching which was the original feature of the institution.

Significance

The true merit of this study appears to lie in the discovery of the kind of "culture" which the Bay View visitors were seeking and how well their needs were met. "Culture" in the United States of the late nineteenth century was not dictated by edict, as it might have been in Europe, and middle class citizens had a consuming hunger for learning, as evidenced by the Seminaries, German-inspired Universities, Lyceums, and (in the twentieth century) "tent Chautauquas." Obviously, rural folk wanted to taste the richer urban, more sophisticated life. However, Bay View was not in a city -- its appeal was different -- it began as a movement by people already living in cities to get away from the crowded streets and take the urban culture along with them.

Here was a manifestation of oral communication supplying the culture, and the fact that the Bay View Association has remained in active existence since its first camp meetings in August of 1876 makes it a subject worthy of study. Although dozens of similar permanent institutions were begun throughout the country in the same era, only a handful remain today.

Distinctiveness

General "histories" have been compiled by Bay View writers over the years: William H. Shier's 1890 "Bay View History," Clement Smith's 1915 "Fortieth Anniversary" (both of these appearing in the next named work), Hugh Kennedy's 1925 Fifty Years of Bay View [Bibliography] and Clark S. Wheeler's 1950 Bay View, Michigan [Bibliography].

However, none of these four writers stressed the oral communication aspects of the events at Bay View, their interests being in the history of a body of the Methodist Church. (In addition, the writings were lacking in footnote references and general documentation, except in rare instances.)

Emphasis in this study, however, was upon the speaking aspects of the institution; and whereas their works provided an invaluable basis for this study, their emphases were different from those in this work.

Method of Research

This study has been made to explore the oral communication aspects of the Bay View Association from the decision to establish a camp ground by the Michigan Methodists in 1875 through the Assembly of 1965.

To accomplish this task, it was necessary to establish definite criteria for the selection of the aspects of Bay View History and contemporary activity to be studied, these criteria being:

1. A direct relationship to public speaking or discussion must be apparent.
2. Any aspect studied must involve primarily adult participation.

There were eight major areas of activity of the Bay View Association which were weighed against these criteria, namely:

1. Preaching in Worship Services (including Camp Meeting speaking).
2. Assembly Speaking ("Chautauqua" Proper).
3. Institutes and Conferences (such as those of the WCTU).
4. Reading Circle Activity.
5. Bible Study Activity.
6. Music Activity.
7. Physical Recreation Program.
8. Summer College, or University.

The preaching at the original Camp Meetings and the contemporary sermons, as well, were aimed primarily at adult audiences. Few but the most notable and best informed clergymen have been invited to speak. Ministers in this category may be classed as educators in matters of religion and theology. It, therefore, appeared that because sermons are indeed public speeches, preaching was included in this study.

Speaking at the Bay View Assembly "Proper" was introduced with the avowed purpose of bringing culture to adults. It met both criteria without question.

The various Institutes and Conferences, of which the WCTU Schools of Methods were one example, were combinations of public speeches and discussions, and thus met both criteria.

Both the CLSC (Chautauqua Literary and Scientific Reading Circle), established by Bishop John H. Vincent at Chautauqua, New York, and the BVRC (Bay View Reading Circle), established by Mr. John M. Hall at Bay View, were started as reading and discussion groups. The portion of their activities involved with oral communication only, therefore, met both criteria; however, the annual reading assignments, and club meetings away from Bay View itself, were not included.

The Bible Study Activity utilized a discussion format (with some lectures) in which adults interested in unfolding the meanings of the scriptures participated. The criteria being met, this activity necessarily was included.

While music has played a large part in Bay View's past and is providing programs constantly in current summer meetings, it did not meet the first criterion and was, therefore, omitted.

Even though the many recreational activities have occupied many hours of Bay View's program, this feature was omitted for the same reason as music.

A Bay View Summer College has been operated every year by Albion College. This school has been, and is, open to adults, but it has not been an adult education project. The exception to this is the series of University Extension or Assembly Lecture Courses offered to Adults between 1892 and 1900. Therefore, only this latter series was included in the study.

Matters of Style

Kate Turabian's Manual for Writers of Dissertations (University of Chicago, 1948) has been followed for most of the stylistic matters in this study.

As a general rule, terms of address are written out in full (Professor, Governor, and Reverend, rather than Prof., Gov., and Rev.); however, Mr., Mrs., and Dr. are exceptions.

Wherever possible, information regarding a speaker's message is presented first; and any reactions to his speaking, second.

Availability of Sources

There were a great many more source materials available dealing with Bay View's speaking activities prior to 1906 than after that date. This was true for a variety of reasons:

1. The Daily Resorter newspaper, published from 1889 through 1901 (summers only) featured Bay View happenings.
2. The Michigan Christian Advocate (Methodist newspaper) kept a reporter at Bay View in the earlier period.
3. Until about 1902, Bay View experienced no serious competition from "tent Chautauquas," traveling platforms which commanded news space in papers.
4. The Bay View Magazine, which included little Assembly news after 1914, ceased publication entirely in 1921.
5. In the earlier period, Bay View attracted most of its patrons from distant cities and farms, but in more recent times, the Bay View residents make up the majority of the Assembly audiences.
6. In more contemporary years, television has been added to radio and motion pictures as competing newsworthy media.

For these reasons, more space is devoted to the 1886-1906 era than to the later sixty years.

Organization of the Study

The overall structure of this work includes thirteen chapters plus appendices and bibliography; further, the arrangement of the content in the chapters is chronological, the scope of each chapter being as follows:

- Chapter I -- A historical survey of the nineteenth century milieu in which Bay View was founded and developed.
- Chapter II -- A consideration of the specific events in the vicinity of Petoskey, Michigan, leading to the first Camp Meeting in 1876.
- Chapter III -- A compilation of the speaking that took place in the pre-Assembly decade (1877-1885), which included the "Camp Meeting Proper" as well as the Sunday School Congresses and Ministerial Discussions.

Chapter IV -- The first five years of the Assembly (1886-1890).
Chapter V -- The Assembly's next six years (1891-1896).
Chapter VI -- The Assembly in the following decade (1897-1906).
Chapter VII -- The Assembly from 1907 through 1915.
Chapter VIII -- The Assembly from 1916 through 1925.
Chapter IX -- The Assembly from 1926 through 1935.
Chapter X -- The Assembly from 1936 through 1945.
Chapter XI -- The Assembly from 1946 through 1955.
Chapter XII -- The Assembly from 1956 through 1965.
Chapter XIII -- Summary and Conclusions.

Following these thirteen chapters are four appendices:

Appendix A -- Speech Instruction at Bay View, 1887-1965.
Appendix B -- Tabular Charts regarding the various speaking activities at Bay View from 1876 through 1965, and the Assembly Managers from 1886 through 1965.
Appendix C -- Text of a newspaper article from 1899 describing William Jennings Bryan's first speaking appearance at Bay View.
Appendix D -- A report prepared by Mr. John M. Hall in 1908 regarding the two-year hiatus in Assemblies (1907 and 1908).

Finally, there is the bibliography which presents first the sources cited, and second, the sources consulted for this study.

CHAPTER I

NINETEENTH CENTURY CURRENTS

Pioneers with all manner of dreams pointed the United States of America toward its future. While the homesteader, the rancher, and the backwoods politician were all vital, these men of action could not have created the America of today without the leadership of men with high ethical standards and moral insights and with the ability to communicate these standards and insights. This work deals with some of the pioneers and creators of culture who brought their messages to platforms located throughout the country. Thousands would come to these and listen. This study also tells of more recent activities in the area of the Chautauqua to 1965. The location of the main events in this history is the northern portion of Michigan's Lower Peninsula, near Little Traverse Bay, called Bay View.

Many events and trends led up to Bay View's establishment, some being religious in nature, and others, secular. For convenience, therefore, the remainder of this chapter is divided as follows:

I. Religious Aspect.

II. Secular Aspects.

A. America's Surge Westward.

B. Educational-Cultural Developments.

Religious Aspect

The religious side of Bay View goes back to 1799, when the Presbyterians are said to have commenced what came to be known as camp meetings in Logan County, Kentucky, along the Red, Gasper, and Muddy Rivers. People came prepared to camp in the open for three days to one week, in order to worship, satisfy curiosity, or meet people. As might be expected, some meetings were disturbed by hysterical

enthusiasm, and consequently, the regular Presbyterians did not support such gatherings following 1805. However, the more rugged pastors in the Baptist, Methodist, and Cumberland Presbyterian denominations did carry the meetings forward. The Methodists seem to have derived the most benefit from camp meetings, for, in 1811, Methodist Bishop Francis Asbury mentioned more than 400 annual camp meetings, operating from Georgia to Michigan.¹

These meetings provided an annual seven-day "spiritual tonic that broke the drudgery of chopping trees, breaking ground, doing chores, and opened up social contacts unknown in the depressing monotony of the isolated settler's cabin."² Newly gained freedoms of speech and religion were worth celebrating. Methodists strove to reach people where they were, thus making religion as much of a real life experience as possible. The outdoor services provided a natural setting.³

Michigan Territory was reached by a Methodist rider in 1804⁴ or 1808,⁵ historians disagreeing on the exact year of the first sermon preached in the village of Detroit.

Michigan's first Methodist camp meeting took place at Bill Stacey's farm on the River Rouge in June of 1822.⁶ And operating in close harmony with camp meetings, trying to keep converts active in the Church, were the circuit riders, these mounted preachers having

¹"Camp Meeting," Encyclopaedia Britannica, Vol. IV, 1965 ed.

²Emory Stevens Bucke (ed.), The History of American Methodism, Vol. 2 of 3 vols. (Nashville, Tennessee: Abingdon Press, 1964), pp. 324-325.

³George N. Fuller, Michigan, A Centennial History of the State and its People, Vol. 2 of 5 vols. (Chicago: Lewis Publishing Company, 1939), p. 514.

⁴William C. S. Pellowe and Ronald A. Brunger, The Beginnings of Methodism in Michigan and Hardships of the Early Circuit Riders Adrian, Michigan: The Historical Society of the Detroit Annual Conference of the Methodist Church, 1959), p. 1.

⁵Halford E. Luccock and Paul Hutchinson, The Story of Methodism (New York: The Methodist Book Concern, 1926), p. 291.

⁶Elijah H. Pilcher, Protestantism in Michigan (Detroit: R. D. S. Tyler and Co., 1878), p. 91.

been active in John Wesley's tradition prior to the camp meetings. The riders had already been collecting large groups of people together as they would ride into a village to preach. Entire families would paddle boats or coax oxen in order to hear the circuit sermon.¹

The rider ranged far to reach individuals who could never hope to attend a camp meeting. Jesse Walker, for instance, rode far enough to introduce Methodism to a "tiny settlement of some eight or ten houses" on Lake Michigan's southern shore. Not yet a year old, this potential town had an Indian name -- Chicago. It was 1830.²

Bloomfield, Michigan, in Oakland County had two camp meetings that summer,³ and still another in the summer of 1832.⁴ Up in the wilds of Emmet County, on a bay called the Little Traverse, an Indian Mission was reportedly organized by an Indian minister named Peter Greensky.⁵ And though this connection with organized religion was slight, that involvement was destined to increase.

Camp meetings went forward, Jackson County's first being reported in the summer of 1837.⁶ In addition, the Grand River Valley in Ionia County saw its first one in June of 1841.⁷ And near Albion, several meetings were held during the 1840's.⁸

The early 1850's brought additional church activity to Emmet County. By 1852, for example, the Presbyterian Church saw the need for an Indian school, in addition to the established mission on Bear

¹ John S. Noffsinger, Correspondence Schools, Lyceums, Chautauquas (New York: Macmillan Co., 1926), p. 107.

² H. E. Luccock and P. Hutchinson, op. cit., p. 292.

³ E. H. Pilcher, op. cit., p. 118.

⁴ Ibid., p. 120.

⁵ Clark S. Wheeler, Bay View Michigan, 1875-1950 (Bay View: Bay View Association of the Methodist Church), p. 13.

⁶ E. H. Pilcher, op. cit., pp. 366-367.

⁷ Ibid., p. 335.

⁸ Ibid., pp. 401-402.

River. This school was established at the present site of Petoskey by Andrew Porter and his family;¹ at the same time, Roman Catholic missionaries were also active in that area.

Turning to the Methodist Episcopal Church, one would observe significant changes in the 1840's and 1850's. For example, tension was mounting between the North and South over a number of issues, chiefly over slavery, this causing a rift in the Methodist denomination in 1844,² a schism which lasted until the 1939 Unification Conference.³ On the other hand, a happier division occurred in 1856 when Michigan's Methodist Episcopal Church was divided into two geographical jurisdictions instead of one, merely because of population growth. Both the established "Michigan" Conference, with headquarters at Grand Rapids, and the new "Detroit" Conference, based at Detroit, still function today as autonomous bodies.⁴

Two years after peace returned to America, the Michigan Legislature at Lansing passed a law significant to the future of Emmet County -- "An Act to provide for the incorporation of Associations, Conventions, Conferences of Religious Bodies for literary, religious, or other benevolent purposes."⁵ After all, the war was over, and people could think of other things; for instance, Protestants could debate the relative merits of liberal and conservative religious viewpoints.

Urban congregations, inclusive of Methodists, tended to be generally more liberal in outlook than their rural counterparts. One indication of this was the conservatives' rejection of Darwin's evolutionary theories, this view contrasting with "modern" stirrings, which led eventually to the Social Gospel. Liberals were generally not

¹ John Comin and Harold F. Fredsell, History of the Presbyterian Church in Michigan (Ann Arbor, Michigan: Ann Arbor Press, 1950), p. 118.

² H. E. Luccock and P. Hutchinson, op. cit., p. 331.

³ William R. Prescott, The Fathers Still Speak (Lansing, Michigan: Michigan Printing Service, 1941), p. 132.

⁴ W. C. S. Pellowe and R. A. Brunger, op. cit., p. 10.

⁵ E. H. Pilcher, op. cit., p. 438.

favorable to so-called "holiness" factions in the Church, but in spite of the differences, both liberals and conservatives would find a welcome at Bay View for many years, the former in the Assembly and Summer University, and the latter in the Camp Meetings.

In 1867, a conservative Methodist group formed the "National Campmeeting Association for the Promotion of Holiness," electing as president, John Inskip. Their initial meeting was held at Vineland, New Jersey, and the following year, they held a national camp meeting at Mannheim, Pennsylvania. The group gained in influence, until when the national meeting for 1869 took place in New York State, its attendance was estimated at 20,000 on one Sunday. This high figure was achieved in spite of the fact that railroad trains could not enter the grounds on the Sabbath. Three regional camp meetings instead of one were held by this national association in 1870, these being held at Chicago, Boston, and Baltimore.¹

A number of seminaries sprang up in the northern portions of Ohio and Indiana to increase religious culture. On a high school academic level, these schools placed some emphasis on proper preparation for the ministry, but they were plagued with problems brought about by insufficient numbers of students and stringent school authority.²

Religious forces were ripe for Chautauqua, New York, and her satellite institutions; Bay View would be one of these.

Secular Aspects

To round out the picture of currents of thought in the nation at large, it is necessary to examine some of the features of "America's Surge Westward" in its relation to Petoskey, Michigan, and further to look at the United States' "Educational-Cultural Developments."

¹E. S. Bucke (ed.), op. cit., pp. 612-613.

²Statement of Cleo Albert Brown of Flint, Michigan, a former Advance Agent and Stage Director for tent Chautauquas. Personal interview, 1960.

America's Surge Westward

Following the War of 1812, migrations to Michigan rose sharply via the Erie Canal, accompanied by the lyrics of a then popular song:

Come all ye Yankee farmers who wish to change your lot,
Who've spunk enough to travel beyond your native spot,
And leave behind the country where yer pa and ma do stay,
Come follow me and settle in Michigan - i - a.¹

The steam railroad was being discussed throughout the country by the summer of 1831, and the tempo of life was growing faster. In Washington, D.C., an act of the federal congress in 1856 permitted the subsequent development of rail lines through land grants. One of these railroads, of special significance to West Michigan, was the Grand Rapids and Indiana Railroad.²

The 1860's brought the Civil War, one act of Congress to bolster the Union's war might, being the Homestead Act of 1862, which contained provisions for timber and mineral lands to be developed speedily, preparing for "rapid settlement and for the upswing of mining, lumber, and other industries."³ Michigan's development was thereby stepped up, both during and following the war.

As the 1860's ended, a railroad was being laid north from Fort Wayne, Indiana, to tap the lumber supply. And by October of 1870, a citizen could ride all the way from Fort Wayne to Paris, Michigan, in Mecosta County;⁴ this was farther north than Bay City, to the east. The expansion of Railroads was thus making it possible to trade with

¹H. E. Luccock and P. Hutchinson, op. cit., p. 287.

²Aids, Gifts, Grants, and Donations to Railroads Including Outline of Developments and Successions in Titles to Railroads in Michigan (Lansing, Michigan: Wynkoop Hallenbeck Crawford Co., 1919), pp. 22-23.

³Charles A. Beard and Mary R. Beard, A Basic History of the United States (New York: New Home Library, 1944), p. 294.

⁴Ninth Annual Report of the Commissioner of Railroads of the State of Michigan for . . . 1880 (Lansing, Michigan: W. S. George and Co., 1881), p. 190.

nearly the whole nation by rail,¹ and hitherto independent farmers were becoming interdependent tradesmen. One indication that people had time for new pursuits is the fact that women were finding time to speak in public. Each of these developments would blend into the fabric of Bay View and her sister Chautauquas across the continent.

Meanwhile, in isolated Emmet County, a trading post and a few religious activities progressed among the Indians.² Trees, still not torn by axes of the lumberjacks, stood in a virgin forest, waiting.

Rail feeder lines kept stretching all across the continent. The Grand Rapids and Indiana Railroad could now deliver a passenger from Fort Wayne all the way to Fife Lake in Grand Traverse County by September of 1872.³

It was May, 1874, when the first Grand Rapids and Indiana locomotive chugged into Emmet County's Petoskey Village.⁴ Mr. Samuel O. Knapp of Jackson was on one of the passenger trains that May, looking for a healthy place to obtain recreation. Thus, he and his wife strolled over the forested grounds near Little Traverse Bay, and he began formulating ideas regarding the region that would eventually come into being in Bay View.

One avenue, then, of America's surge westward, had reached to Lower Michigan's "ring finger" area; it was this avenue that would nurture and populate Bay View.

Concurrent with this westward march, intellectual changes came about in the United States that profoundly influenced cultural developments, of which Bay View would be but one manifestation.

¹"Railways of the United States," Encyclopedia Americana, Vol. XXIII, 1952 ed.

²C. S. Wheeler, op. cit., p. 12.

³Ninth Annual Report . . . Railroads . . . Michigan . . . 1880, op. cit., p. 190.

⁴Ibid., p. 190.

Educational-Cultural Developments

There were small beginnings of speaking for the improvement of adult culture in the American colonies; the American Lyceum had its impact on culture, in the nineteenth century, and the Chautauqua Movement began. Each of these developments, Colonial Speaking, the Lyceum, and the Chautauqua Movement is taken up in turn below.

Colonial Stirrings.--The self-improvement aspects of Bay View are traceable to Colonial Massachusetts, where Cotton Mather (1663-1728) started an adult discussion group. He worked out a plan for the election of officers to perpetuate the group, suggesting, too, profitable questions for the consideration of the members.¹

Later, in Pennsylvania Colony, Benjamin Franklin (1706-1790) agreed with Mather's scheme, incorporating it in the JUNTO, "a club of mutual improvement." The Junto took up points of natural philosophy, politics, and morality, debating and discussing them. Franklin himself said that the greatest value in this activity was the pursuit of truth.²

These colonial developments in oral communication are but two of many examples. Debates in the Colonial Chartered Colleges were also important activities.

The Lyceum.--Aristotle's school in ancient Athens had been called the lyceum, this title conveying impressions of learned discourse and philosophical overtones to nineteenth century America. American lyceums started in New England towns, and Josiah Holbrook, a Yale graduate, is credited by most authorities as being the founder of the first town lyceum in America at Millbury, Massachusetts, in the year of 1826.³ Holbrook was actually from Derby, Connecticut.⁴

¹C. Hartley Grattan, quoting Cotton Mather, American Ideas about Adult Education, 1710-1951 (New York: Teachers College, Columbia University, 1959), pp. 16-17.

²C. Hartley Grattan, op. cit., quoting Benjamin Franklin, pp. 18-19.

³Cecil B. Hayes, The American Lyceum, Its History and Contribution to Education, U. S. Department of the Interior Bulletin No. 12 (Washington: Government Printing Office, 1932), p. xi.

⁴J. S. Noffsinger, op. cit., p. 99.

Holbrook traveled about in Connecticut and Massachusetts, lecturing on the natural sciences, thus being able to sponsor several local lyceums.¹ These town groups often combined to form country-wide lyceums, with exchanges of speakers.² Over a period of time, he worked out three clear objectives for the lyceums: (1) to improve public schools, (2) to set up museums and libraries, and (3) to organize lecture and discussion meetings for adults.³ It is the third of these objectives that parallels the later Chautauqua Movement most closely, although his influence on subsequent teaching of natural sciences in the schools had a more direct bearing on immediate practices in his own time.

Holbrook's own description of a town lyceum indicated that it was an association of volunteer members who held weekly meetings to study science, or other information, in discussions and readings. He indicated in 1829 that most of the activity had taken the form of lectures or oral papers. Interestingly, too, provision was made for "females" to meet together with men for mutual betterment.⁴ And not everyone involved with lyceums was unknown, such well-known personalities as Henry Thoreau and Daniel Webster being active as officers in local organizations of the Lyceum for many years.⁵

Reportedly, there were fifty of these local societies formed by October of 1828,⁶ a newspaper report indicating that in November of that year, a meeting was held at a Boston Coffee House to take up the topic of the American Lyceum. Daniel Webster was chosen to be chairman of the session, the chief business of which was hearing Mr. Holbrook's report of the lyceum movement to date.⁷

¹ Ibid.

² C. B. Hayes, op. cit., p. xi.

³ C. H. Grattan, op. cit., quoting Josiah Holbrook, pp. 28-30.

⁴ Ibid.

⁵ "Lyceum," Encyclopedia Americana, Vol. XVII, 1956 ed.

⁶ C. B. Hayes, op. cit. (quoting the Boston Advertiser for October, 1828, no pagination, as reported in the American Journal of Education, Vol. III, 1828, p. 632), p. 4.

⁷ C. B. Hayes, op. cit. (quoting the Boston Advertiser, no date or pagination, as reported in the American Journal of Education, Vol. III, 1828, p. 753), p. 4.

The American Lyceum thus formed seems to have met with success, for a report indicated that by 1829, branches had been established "in nearly every state in the Union . . ."¹ Emphasis remained on the informational presentations and the general support of schools until about 1845. This "early" period may be typified by three of the speakers and their topical fields:

Timothy Claxton	-	Mechanical Subjects
John Griscom	-	Chemistry
Orville Dewey	-	Rules for Morality ²

Michigan Territory saw her first lyceum organized near the end of 1830. The headquarters for this group were in Detroit, and the famous Lewis Cass was President. Called the "Lyceum of Michigan," it faltered, accomplished little, and died.³ Moreover, the short life of this group was typical of many lyceums founded in the 1830's on the frontier. Not enough culture-seeking people were to be found in the desolate regions at that early time.

Detroit had a more successful experience a second time with its first "regular" lyceum, founded in 1832 by the Detroit Young Men's Society. This was a group of young men who met weekly on Friday nights in the winter to listen to educated members of the Detroit community. They did so because they missed having libraries, and they fully realized that it would be some time before Detroit would be listed on scheduled lyceum circuits by eastern platform managers.⁴ Although there is no definite time of change, the Second Period of the American Lyceum appears to extend from 1845 to the Civil War, Bode suggesting that there was a marked transition near 1845 from an emphasis on instructional speaking to a stress upon speeches of cultural entertainment.

¹C. B. Hayes, op. cit. (quoting Henry Barnard, ed., The American Lyceum as reported in the American Journal of Education, Vol. XIV, 1864, p. 537), p. 5.

²Carl Bode, The American Lyceum, Town Meeting of the Mind (New York: Oxford University Press, 1956), pp. 120-127.

³Ibid., p. 95.

⁴Ibid., p. 94.

A representative list of speakers and topics from this period serves to illustrate this cultural and entertainment vitality:

John Lord	- History
E. P. Whipple	- Literature
Wendell Phillips	- Lost Arts
Park Benjamin	- Poetry
Starr King	- Philosophy
Edward Everett	- George Washington
Ralph Waldo Emerson	- Literature and Philosophy ¹

The Detroit Young Men's Society, described on the preceding page, continued to hold lyceum speeches well into the 1850's. Not only did this group construct a hall, but it commenced building a good library as well. But it was not free of problems. For one thing, the managers bemoaned the fact that unless talent could be brought in from the East, they could not fill their hall; however, they did not make large profits when they paid to have eastern talent brought in. In the 1857-58 season, for instance, they brought in Youmans, Starr King, and Herman Melville; yet in spite of that, their profit for the season did not exceed \$200.²

The best season for the Detroit Young Men was that of 1860-61, when sixteen lectures were given. Bayard Taylor, E. P. Whipple, Youmans, and George Vandenhoff were all included in the program. Later on, Ann Arbor, Flint, and Kalamazoo began to rival Detroit in cultural leadership in Michigan.³ However, with transportation so poor, it would be a long time before any locality in Northern Michigan would have any "culture" worth talking about.

Throughout all the decades of the lyceum movement, . . . upper Michigan rarely saw an outside lecturer. Almost all the lyceums that came into being were located, as one would expect, in the southern third of the state. There transportation was better and there most of the settlers congregated. . .⁴

¹Ibid., pp. 201-223.

²Ibid., p. 171.

³Ibid., p. 172.

⁴Ibid., p. 94.

The Civil War interrupted the activity of the American Lyceum. Although after hostilities ceased, lyceum activity returned even stronger than ever before, and its dominance of the American cultural scene lasted until the late seventies. In keeping with the Gilded Age, of which it was a part, the neo-lyceum caused men and women to turn to the platform as a career, for there was good money to be made there. This development tended to place more emphasis than before on entertainment. Lecture managers became prominent figures in America, one of these being James Redpath.

Actually, the lyceum formed by Redpath in 1867 in Boston, was better managed than antebellum lyceums had been, as he kept ten per cent of the fees paid for lecturers' services, thereby assuring a well-run organization. His procedure was apparently very profitable, if one considers, for example, the fact that Henry Ward Beecher could command a fee of \$1,000 and more for a single lecture in 1872.¹

James Burton Pond was another very successful lecture manager in this period. He managed at some time between the Civil War and the 1890's such well-known personalities as:

John B. Gough
Wendell Phillips
Charles Sumner
Robert G. Ingersoll
Henry Ward Beecher
George William Curtis
Susan B. Anthony
Josh Billings
Mark Twain
Bill Nye
James Whitcomb Riley
Matthew Arnold
Robert E. Peary
Mary Ashton Livermore
George Washington Cable
George Kennan²

¹ Allan Nevins, The Emergency of Modern America, 1865-1878, Vol. VIII of A History of American Life, ed. A. M. Schlesinger, 10 vols. (New York: Macmillan Co., 1933), p. 238.

² James Burton Pond, "Memories of the Lyceum," lecture delivered in New York City in 1895, reprinted in Modern Eloquence, (10 vols.), Thomas B. Reed (ed.) (Philadelphia: John D. Morris and Co., 1901), pp. 893-917.

Many of these were headline names in America; several of them would appear on the platform at Chautauqua, New York, thereby helping to make the transition from the Lyceum era to the age of Chautauqua. Significantly, too, the last three persons on the list spoke later at Bay View.¹

And, therefore, shallow or deep, America was broadening her culture, and the Lyceum was providing one means of doing this.

Turning to the cities of America, an observer would be aware that they fostered problems of urban crowding, alcoholism, prostitution, and malnutrition; but in all fairness, cities also brought a sense of excitement to the nation as a unit, and they helped to give people a sense of moving ahead.

Another avenue of culture which, found in the cities and growing in influence, was the legitimate theatre. By 1871, for instance, Gilbert and Sullivan operettas were being performed in a number of cities, frequently, one reads, without benefit of permission from the publishers.²

Culture was also influenced by the increased amount of money in circulation, for while in 1835, there was just under 146 million dollars, just over 418 million by 1855, there was nearly 834 million in 1875.³

At least some of these changes in America were connected to the Lyceum Movement, one person estimating that the connection was significant. According to historian Edward Grant Dexter, writing in 1904:

The United States Weather Bureau, library extension, the museum of Natural History, the scientific laboratory, free textbooks, the village improvement society - all are there foreshadowed; and there can be little doubt that the National Education Association for the Advancement of Science were both more or less directly the outgrowth of the lyceum movement.⁴

¹ Annual Bay View Assembly Programs 1890-1895.

² A. Nevins, *op. cit.*, p. 239.

³ U. S. Bureau of the Census, Historical Statistics of the United States, Colonial Times to 1957 (Washington: Government Printing Office, 1960), p. 222, fn. 4.

⁴ Edwin Grant Dexter, A History of Education in the United States (New York: Macmillan Co., 1904), p. 570.

The Chautauqua Movement. -- The exact date at which the Chautauqua Movement replaced the Lyceum as the dominant influence in American Public Speaking is impossible to pinpoint, although it can be placed roughly in the 1870's.

As Josiah Holbrook is credited with founding the Lyceum in America, so John Heyl Vincent is recognized as the "Father of Chautauqua." Alabama born, Vincent spent his adult life in the North. He became a Methodist minister with a great concern for the reform of Sunday School Instruction, establishing the monthly Sunday School Teacher in 1866.¹

The Chautauqua Movement began with the establishment of an educational center at Fair Point, New York, on Lake Chautauqua. Prior to its establishment by Vincent in 1874, there had been an annual camp meeting at this site since 1866. It seemed to Vincent that people interested in attending camp meetings would probably have a desire and motivation to devote their attention to the study of Sunday School Normal Methods. Largely through his efforts, there was an experimental twelve-day Normal Training Conference, held in conjunction with the camp meeting, in the summer of 1874. The result of this experiment was gratifying as people attending the sessions were very pleased, urging the continuance of the unique summer-study courses. As a result, the training was continued on an annual basis, and The Chautauqua Institution became widely known.²

Vincent stated that his primary purpose in establishing the "Chautauqua Idea" was to stimulate a true zest for living. He perceived the summer-study concept as the basis of an adult education program, far larger than Sunday School Normal training alone. He suggested that one adult might learn a great deal in a short time, but that another

¹"John Heyl Vincent," Encyclopedia Americana, Vol. XXVIII, 1952 ed.

²D. H. Post, "Chautauqua," Harper's New Monthly Magazine, LIX, (August, 1879), p. 353.

might learn at a slower rate. This difference would not matter, for the summer study would offer to each one an opportunity to better himself at the rate best suited to him.¹

Academic courses were added gradually, first in the Biblical area of sacred history and geography, second in Hebrew, reflecting the influence of the German University's Higher Criticism of the scriptures. Next, general history, music, and the natural sciences were brought into the course offerings with modern languages close behind.²

Intellectual reaction to Chautauqua varied from astonishment to grudging acceptance, as illustrated by the reactions of two contemporary philosophers, William James and Josiah Royce. James observed the "earnest and helpless minds," the dull moral tone, the absence of a sense of humor, and the high premium placed on what appeared to be shallow glibness. Royce acknowledged that memory and enthusiasm were emphasized more than logical reasoning, but he saw great gains to be had from Chautauqua. He believed that at least minds that had been virtually dead before were being set in motion. He reasoned that even a look at the intellectual world, however superficial, was preferable to none at all.³

Growing out of many currents in nineteenth century America, the Chautauqua pattern was establishing itself; and "little Chautauquas" all over America would come into existence, many of them gradually adding activity to established camp meetings. A very few of these little organizations would survive by continuing to meet peculiar needs in changing circumstances, and would still be operating in the 1960's. One of these unusual institutions would be Bay View, Michigan.

¹C. H. Grattan, op. cit., quoting John H. Vincent, pp. 63-66.

²J. S. Noffsinger, op. cit., p. 108.

³Merle Curti, The Growth of American Thought (2d ed.; New York: Harper and Brothers, 1943), p. 602.

CHAPTER II

BAY VIEW BEGINS

History of Petoskey

The aboriginal peoples inhabiting the Emmet County area were said to be of Algonquin stock, peaceful in nature, and called "Mush-co-desh."¹ Little is known of these red men except that they were "discovered" in the seventeenth century by the famed missionaries Marquette and Joliet as these Frenchmen explored the territory. Eventually French trappers became active in the area, naming the inlet from Lake Michigan le Petit Traverse (the short walk) because it took a relatively shorter time to hike completely around the bay to check traps for game than it took to trudge all the way around le Grande Traverse (the long walk) that lay to the south.

Emmet County, named to honor the Irish patriot Robert Emmet (1778-1803), was organized in 1853.² In that county, it became convenient for white settlers to carry on trade with the Indians at the mouth of the Bear River. This was the site Petoskey would occupy.

The Bear River mouth attracted two traders, H. O. Rose and Amos Fox, both with twenty years of experience in the Traverse district, who purchased two hundred acres of land and erected a log trading post early in 1873. These men knew that the railroad would soon reach the

¹S. E. Wait and W. S. Anderson, Old Settlers . . . of the Grand Traverse Region (Traverse City, Michigan: Privately Published, 1918), p. 11.

²Michigan Manual, 1963-1964 (Lansing, Michigan: State of Michigan, n.d.), p. 10.

area and that clearly, the location would be strategic for the future, being about one hundred-ninety miles above Grand Rapids and thirty-five miles below Mackinaw City.

They were open for business by June of 1873, having assured their good standing with the local Indians by locating their establishment very near the residence of Chief Pe-to-se-ga. The chief was highly respected by his people and the settlers, as well. Petoskey Village derived its name from the chief,¹ who in later years posed for a photograph at the Bay View Camp Ground.²

By 1879, Petoskey was incorporated, and its city charter filed in 1895.³

Petoskey's reputation as a health center was established in the 1870's, Elijah Holmes Pilcher describing the place in glowing terms.

The Little Traverse region is known to be a sanitarium for hay fever, asthma, and catarrhal affections. Bilious diseases and fever and ague are positively unknown here. The climate is remarkably invigorating. . .⁴

Church-Railroad Agreement

As indicated in Chapter I, Mr. Samuel O. Knapp of Jackson traveled to Petoskey in May of 1874 for sightseeing and healthful recreation, and, being a member of Jackson's Methodist Church, he saw possibilities of a Methodist Camp Ground on the site. It was some time during the spring or summer of 1874 that he interviewed Grand Rapids and Indiana Railroad representatives about the possibility of the Railroad donating some of the scenic land to a camp meeting organization.⁵

¹ S. E. Wait and W. S. Anderson, op. cit., pp. 48-49.

² Clark S. Wheeler, Bay View (Petoskey, Michigan: Bay View Association, 1950), p. 22.

³ "Petoskey," Encyclopedia Americana, Vol. XXI, 1952 ed.

⁴ E. H. Pilcher, op. cit., p. 442.

⁵ C. S. Wheeler, op. cit., p. 18.

Cities being oppressively hot in the summer, Knapp and other Methodists suffered along with the unchurched, but they hesitated to visit bathing beaches, because of the "allurements to vice and folly" at such places.¹ Therefore, Knapp had little difficulty enlisting the help of his own minister, Dr. J. H. McCarty, as the promoter of the idea among the clergymen. His minister sent a letter to D. Darwin Hughes, an attorney for the Railroad, this letter explaining how Methodists in Michigan had been searching for a desirable location to hold an annual camp meeting. It mentioned Knapp's opinion that Petoskey would be ideal for the grounds, and pointed out that there would be many potential rail passengers among the 60,000 Michigan Methodists. Emphasis was placed on the growth potential of a Michigan camp ground, perhaps to a size comparable with that of camps at Ocean Grove, New Jersey, and Martha's Vineyard, Massachusetts.

The letter praised the Petoskey site because of its accessibility to both rail and steamship connections. It mentioned potential travelers from Milwaukee and Chicago reaching Petoskey via steamships, and continued to the central question:

Now such an institution would be a source of great revenue to any railroad. What would the Grand Rapids and Indiana Railroad Company do for the enterprise in the way of a land grant?²

Attorney Hughes replied two days after receiving McCarty's letter, indicating a favorable reaction from Railroad President W. O. Hughart. He admitted that the Railroad's principal motive would be profit, but that the merit of the enterprise was also a factor. Explaining that its land grant extended only as far north as Petoskey, Hughes said that if land farther north were desired, "the company will purchase at a fair price the necessary grounds and donate them to your church on condition that you use it as a camp ground. . ."³

¹E. H. Pilcher, op. cit., p. 437.

²Hugh Kennedy (ed.), quoting Clement Smith, quoting J. H. McCarty, Fifty Years of Bay View (Bay View, Michigan: Bay View Camp Ground Association, 1925), no pagination.

³Ibid.

President Hughart then sent word to H. O. Rose, the established trader of the Bear River, to come to Grand Rapids and discuss the possibility of locating a campground at Petoskey. Rose was easily convinced that it would be a good thing for his community, and on his return home, he won over fellow-citizens C. S. Pailthorpe and A. S. Lee to the idea. Rose then secured the signatures of "all" Petoskey residents, each promising to donate money or labor to the establishment of the church camp. Nor was Petoskey the only community thus encouraged by the Railroad, as Hughart invited leading businessmen from other Michigan localities that might be potential camp meeting sites, presumably to secure inducements from them in case the Methodists chose a site other than Petoskey along the Railroad's right-of-way.¹ Thus the Railroad could be ready, no matter what the Church might decide, and, of course the next decision had to be made by the Church.

When the Detroit Annual Conference of the Methodist Episcopal Church met in early September of 1875, Dr. McCarty journeyed from Jackson to Flint to address the assembled preachers. In his remarks of September 2, he asked that a committee be appointed to meet "with a similar committee from the Michigan Conference, in regard to an offer from the . . . Grand Rapids and Indiana Railway to donate a tract of land . . . for State Camp Meeting Purposes."² In response to his request, a committee of four was appointed.³

Having accomplished his objective at Flint, McCarty went to Battle Creek for the Michigan Conference Session, where he spoke on September 10. Again a committee of four was appointed and instructed to confer with the Detroit Conference delegation, the combined committee being charged to locate a camp ground.⁴

¹Floy Irene Graham, Petoskey and Bay View in Ye Olden Days (Petoskey, Michigan: C. E. Garvin Co., 1938), p. 21.

²Minutes of the Twentieth Session of the Detroit Annual Conference of the Methodist Episcopal Church held at Flint, Michigan, Sept. 1-8, 1875 (Detroit: J. M. Arnold and Co., 1875), p. 12.

³Ibid.

⁴Minutes of the Fortieth Session of the Michigan Annual Conference of the Methodist Episcopal Church held at Battle Creek, Michigan, September 8-15, 1875. (Detroit: J. M. Arnold and Co., 1875), p. 14.

This joint committee held its first meeting in Dr. McCarty's study at Jackson on November 9, 1875. Elijah H. Pilcher of Detroit was made President Pro Tem (later full president) of the Association incorporated that day, and officially titled "The Michigan Camp Ground Association of the Methodist Episcopal Church."¹ Since a camp ground location had not yet been determined, six men were empowered to select a spot, these appointees being: Samuel O. Knapp, J. H. McCarty, Seth Reed, W. H. Brockway, David Preston, and D. B. Tracy.² On adjournment, the group agreed to meet again at the call of Secretary Seth Reed (1823-1924).³

These clergymen inspected six sites: Ludington, Otsego (near Kalamazoo), Clam Lake, Cheboygan, Traverse City, and Petoskey; and they were prepared to settle the location question at Grand Rapids in January of 1876, each member being given an opportunity to express his preferences. In symposium fashion, Brockway spoke for Ludington, another member argued for Traverse City, and J. H. McCarty nominated Petoskey. Lengthy discussion ensued, following which the vote went to Petoskey.⁴ Presumably, the Association representatives told President Hughart to go ahead with the procurement of the site on Little Traverse Bay.

Petoskey citizens H. O. Rose and A. S. Lee initiated the land transfer by contributing part of the necessary property, and the Railroad bought the rest of the three hundred-one acre tract requested, the

¹Minutes - A Joint Meeting of the committees of the Detroit and Michigan Annual Conferences of the Methodist Episcopal Church . . . Nov. 9th, 1875. (Photostatic copies of notes made in longhand by Secretary Seth Reed) in C. S. Wheeler, op. cit., pp. 167-170.

²Ibid., p. 170.

³Seth Reed had been an official at the Martha's Vineyard Camp Ground in Massachusetts, his experience there proving most valuable in the next forty-nine years. H. Kennedy, op. cit., no pagination; and Ninety Years of History of Court Street Church, First Methodist Episcopal, Flint Michigan, 1836-1926 (Flint, Michigan: Court Street Church, 1926), pp. 19-20.

⁴C. S. Wheeler, op. cit., p. 19.

Railroad maintaining control of the title.¹ The Association, meeting again in February of 1876, told the Railroad to produce a title to the land, or agreement regarding the grounds would not be binding. Hughart responded with an offer in March,² stipulating that the Church would enter into a conditional deed with the Railroad, agreeing to hold a camp meeting annually for fifteen years, expending for improvements no less than ten thousand dollars during that period. If these conditions were met, the Church would hold the land "in fee simple" in 1890.³ This offer was agreed to and signed in May, 1876.⁴

The camp ground had no shoreline during the first Camp Meeting in 1876, but this lack was remedied by 1877. Mr. Rose was instrumental in acquiring this bay front ground, as he and W. G. Hinman, a legal representative for the Railroad, rode a buckboard to the various Indian owners of the waterfront property, and the land was purchased. Rose could speak the Indians' language, and Hinman was authorized to make payment. Therefore by the spring of 1877, the Association's grounds encompassed a beach front for its more than 326-acre tract.

The First Camp Meeting

Final Preparations

By April of 1876, it was decided that the first Camp Meeting would occur the week of August 1. Ten thousand circulars went out describing "the Great Camp Meeting" and detailing railroad routes to the grounds.⁵

¹F. I. Graham, op. cit., p. 21.

²C. S. Wheeler, op. cit., p. 20.

³F. I. Graham, op. cit., p. 21. Sources disagree regarding the number of years Bay View was required to operate successfully in order to obtain a clear title to the land. H. Kennedy op. cit., and W. R. Prescott op. cit., indicate five years. But the fact that the deed was transferred to the Methodists after fifteen years supports Floy Irene Graham's data.

⁴C. S. Wheeler, op. cit., p. 20.

⁵H. Kennedy, op. cit., no pagination.

Those Petoskey area citizens who had pledged labor to the establishment of the camp ground by signing Mr. Rose's paper earlier in the year, laid a road of wooden rails from Petoskey to Bay View. These rails were entirely inadequate for an ordinary locomotive, again bringing Mr. Rose into action; he went to Kalamazoo and bought an open streetcar.

There was quite a down grade between Petoskey and Bay View and all that was necessary to start the streetcar was to give it a push and it would run on its own momentum. Then Mr. Rose provided an unusually large black mule to pull the streetcar back to Petoskey.¹

On this conveyance, then, the speakers and members of the audience at the first camp meeting would travel to Bay View. One passenger that first year observed that the rig was rickety, continually jumping the track, whereupon "all the passengers had to get out and put it back on."²

As early as May, five members of the Association went to Petoskey to decide on a specific location for services, and to commence clearing and platting the land.³ They made a small clearing in the forest a quarter mile from the shore, in the dense forest.⁴

Workmen were able to pull up some of the undergrowth in the clearing, and to burn off some of the forest shrubbery, but not all. They built "benches" out in the open auditorium by laying boards across saw horses and other improvised blocks and trusses; and the carpenters put up a speaker's stand, a small structure with an overhanging roof to protect speakers from the weather. The slope of the land provided a primitive amphitheatre.⁵

¹ F. I. Graham, op. cit., p. 22.

² Mrs. L. R. Damon, quoted in H. Kennedy, op. cit., no pagination.

³ F. I. Graham, op. cit., p. 21.

⁴ Emma Lamb Baker, Stories of Bay View (Caldwell, Idaho: Caxton Press, 1925), p. 14.

⁵ C. S. Wheeler, op. cit., p. 24.

The Event

The campers arrived and put up tents in readiness for the grand opening service scheduled for the evening of Tuesday, August 1. Soon there was a ring of tents ranged around the amphitheatre.¹ The picturesque aspects were counterbalanced by conditions, primitive even for 1876, one person in attendance writing:

There were eighteen in our company. The men slept in one end of our long tent, and the women in the other end with a curtain between. The unfortunate outer-enders declared they really slept outside, without the comfort of hemlock boughs and blankets.²

One report estimated the number of campers at between 500 and 600 through the week.³ Actually, not all stayed in tents on the ground as some spent their nights at a lodging house in Petoskey.⁴

The hour arrived for the first evening service, and the congregation tripped on stubble as they made their way to places on the crude benches. The featured speaker, Elijah H. Pilcher, President of the Association gave a ceremonial address, formally dedicating the new camp ground. He was assisted by the other ministers present at the service.⁵

Audience reactions to speaking at the first Camp Meeting are limited to one quotation from "an old timer":

I shall never forget the vivid impression made on me by an evening service at the first camp meeting. The scene was worthy of an artist. Torches lighted up the earnest faces of the crowd around the speaker's stand; beyond stood a circle of Indians like bronze statues against a background of gleaming white tents. The sighing of the wind through the giant trees of the impenetrable forest

¹ F. I. Graham, op. cit., p. 22.

² E. L. Baker quoting an unidentified "old timer," op. cit., p. 15.

³ C. S. Wheeler, op. cit., p. 24.

⁴ H. Kennedy, op. cit., no pagination.

⁵ C. S. Wheeler, op. cit., p. 24.

about us, the sound of the waves on the shore, the fervent responses, the weeping of penitents, made a thrilling accompaniment to the solemn words of the preacher.¹

The Sabbath in Camp Meeting Week came to be referred to as Big Sunday, because on this day residents from miles around would drive wagons or take passage on steamers to picnic and listen to lively preaching.² One person on the scene in 1876 estimated that there were 3,000 persons on the grounds during the original Big Sunday.³

A beginning having been made, the Association leaders determined to work for constant improvement of the new facilities.

¹E. L. Baker, op. cit., quoting an unidentified "Old Timer," p. 13.

²Statement of Mrs. Charles J. Ditto, personal interview.

³H. Kennedy, op. cit., quoting Mrs. L. R. Damon, no pagination.

CHAPTER III

CAMP MEETING ERA

Two cultural centers changed names in 1877. "Fair Point," New York became "Chautauqua" by act of the State Legislature,¹ and the "Grounds Near Petoskey" changed officially to "Bay View" in a vote of the Michigan Camp Ground Association Trustee board.² This was but one of many parallels one could draw between these two institutions. For example, both started as Camp Meetings.

Turning specifically to Bay View's history, one discovers that with the 1876 season included, there were thirty-two annual Camp Meetings, these extending through 1908. For the first ten of these years, the Camp Meeting was the major event, with Sunday School Congresses, Temperance Days, Missionary Days, and Ministerial Unions being auxiliary activities. Conversely, during the next twenty-one years (1886-1906) the Camp Meeting was secondary in importance to the Assembly; the last two summers (1907-1908), without Assemblies, saw the Camp Meeting dwindle to its demise. The "Camp Meeting Era," then, is used here to refer to the ante-Assembly decade, 1876-1885.

1877: Experimentation

With the experience of the first Camp Meeting behind them, Bay View's leaders included more variety in their program for 1877. For one thing, John H. Vincent's Sunday School Normal Training was introduced.

¹ Rebecca Langworth Richmond, Chautauqua, An American Place (New York: Duell, Sloan, and Pearce, 1943), p. 173.

² C. S. Wheeler, op. cit., p. 25.

Sunday School Congress

The parent Chautauqua proved to be a prolific mother. Led by Petoskey, Michigan, and Clear Lake, Iowa, in 1877, outdoor assemblies of one or two weeks' duration were conducted in various localities. . .¹

The "assembly" referred to was Bay View's first Sunday School Congress, which took place during the same season as Chautauqua's fourth "Sunday School Assembly." This Bay View Congress ran the last week in July; and the Camp Meeting followed, the first week in August.²

Reverend Jesse Lyman Hurlbut (1843-1930) conducted the Congress. In his opening address, he set forth the purposes of the course of study as follows (paraphrased):

1. To raise zeal in the Sunday School Cause.
2. To raise ideals and increase discipline for practical management of the Sunday School as a church training center.
3. To increase teaching competence.³

Himself a Methodist clergyman closely associated with John H. Vincent, Hurlbut rendered important services to the National Sunday School Movement, writing several books about the Church, the Bible, and Chautauqua, New York.⁴

Among the "imported" speakers working with Hurlbut was Thomas Francis Beard (1842-1905), who lectured as he sketched with chalk, thus creating the "chalk talk," one of the pioneer efforts in visual-aids.⁵

¹ Arthur M. Schlesinger, The Rise of the City, Vol. X of a History of American Life, eds. A. M. Schlesinger and Dixon Fox (10 vols.; New York: Macmillan Co., 1933), p. 173.

² Michigan Christian Advocate (hereafter referred to as MCA), May 12, 1877, p. 1.

³ Editorial, MCA, August 4, 1877, p. 2: "His voice is of metallic clearness, especially when raised above the usual pitch, his statement of a subject clear, and his fund of illustration abundant."

⁴ "Jesse Lyman Hurlbut," Encyclopedia Americana, Vol. XIV, 1952, ed.

⁵ "Thomas Francis Beard," Encyclopedia Americana, Vol. III, 1952 ed. / Beard was commended in the local press for his "most interesting" and instructional entertainments: "S. S. Congress," MCA, August 11, 1877, p. 2.

John Morrison Reid (1820-1896), a world traveler and author,¹ was another speaker at the congress, who, in one speech, deplored the demoralizing influences of the city and praised the healthful climate of Bay View.²

Religion Professor William Xavier Ninde, of Garrett Biblical Institute, talked on the holy land, receiving, incidentally a favorable press reaction, "the rhetoric seemed faultless, and the description was graphic and eloquent."³ Another writer said of Ninde's speaking in later years that "he seemed to take his hearers into his deepest confidence."⁴

The theme moved to art as Dr. Perrine addressed the Congress on "Christian Art" emphasizing how both great art and Bay View are close to nature. On another occasion, he also spoke on "The Holy Land."⁵

In addition, four who spoke were: (1) William H. Brockway, President of the Camp Ground Association⁶ and a businessman from Albion, Michigan, (2) Reverend W. J. Aldrich, (3) Reverend J. M. Arnold, and (4) Reverend I. N. Elwood.⁷

Bay View's tradition for an interdenominational atmosphere began as early as 1877 when Baptists and Congregationalists attended the Congress, adding their words of praise to the Methodists'.⁸

¹"John Morrison Reid," Dictionary of American Biography (hereafter referred to as DAB), Vol. XV, 1936 ed.

²"Opening of S. S. Congress," MCA, August 4, 1877, p. 2.

³"S. S. Congress," MCA, August 11, 1877, p. 2.

⁴A. B. Hyde, The Story of Methodism (Greenfield, Massachusetts: Willey and Co., 1887), pp. 393-394.

⁵"S. S. Congress," MCA, August 11, 1877, p. 2.

⁶Robert Gildart, Albion College, 1835-1960, A History (Albion, Michigan: Albion College, 1961), p. 142.

⁷"Opening of S. S. Congress," MCA, August 4, 1877, p. 2.

⁸"S. S. Congress," MCA, August 11, 1877, p. 2.

Camp Meeting Proper

Following the Sunday School Congress week, the Camp Meeting Proper was in session, reports indicating that the religious services were not well attended, nor were congregations punctual, because many people were occupied in building cottages.

Turning to the theme of the first day's speaking, one would find it to be Temperance Reform, with all the speaking done by women.¹

Interestingly, a rustic pulpit, which was made from a hemlock and birch with roots interwoven, was first used in the 1877 Camp Meeting.²

Preachers on Big Sunday included W. H. Shier and "Brother" Phelps, the latter giving a "good showing of primitive Christianity."³ Other clerics named as speakers sometime during the week were John Morrison Reid, John M. Arnold, J. H. Bayliss, William H. Brockway, Willard J. Aldrich, Aaron P. Moors, and I. N. Elwood.⁴

The 1877 population of Bay View was estimated at between 500 and 600 including approximately 150 Indians. And, in all, there were nearly forty ministers on the grounds, as well.⁵

All indications are that audiences were well pleased with the 1877 program, some expressing the hope that another Chautauqua Congress could be held again in 1878. Unfortunately, this became improbable because of the unexpectedly high expenses encountered in 1877. Wilderness life, combined with the high-priced talent, forced upon the trustees the necessity of raising from the Camp Meeting audiences nearly \$400 over and above rents and other anticipated costs.⁶ Nevertheless, the trustees faced the future with confidence.

¹ MCA, August 11, 1877, p. 2.

² C. S. Wheeler, op. cit., p. 28.

³ MCA, August 4, 1877, p. 2.

⁴ C. S. Wheeler, op. cit., p. 12; MCA, August 4, 1877, p. 2; and MCA, August 25, 1877, p. 2.

⁵ MCA, August 18, 1877, p. 2.

⁶ Ibid.

29
1878-1880 Gradual Growth

1878: Twelve Days

A glance at the printed program reveals that the Camp Meeting was extended from seven to twelve days, there being no Sunday School Congress. The daily schedule was as follows:

8:30 a.m.	Daily Bible Reading
9:30 a.m.	Daily Children's Meeting
10:30 a.m.	Preaching
2:00 p.m.	Preaching
7:30 p.m.	Preaching ¹

Further, the days were assigned daily themes, appropriate to a revival atmosphere:

Tuesday	Opening Day
Wednesday	Humiliation and Self-Examination
Thursday	Consecration
Friday	Work of the Holy Spirit
Saturday	Personal Effort for Others
Sunday	Christ and His Salvation
Monday	Christian Fellowship
Tuesday	Santification
Wednesday	Preachers' Day
Thursday	Mission Day
Friday	Sunday School Day
Saturday	Temperance Day ²

This custom of observing special days became a tradition, though not every day would have a special designation.

There is evidence that at least four clergymen spoke in 1878: (1) D. F. Barnes, (2) Aaron P. Moors, (3) Seth Reed, and (4) Lewis Ransom Fiske (1825-1901).³ Fiske, the new President of Albion College, a position he would hold until 1898, was a man of remarkable breadth. Sixteen years earlier, he had been Professor of Chemistry as well as President of the Michigan Agricultural College.⁴ One writer said that

¹Seth Reed, "Bay View Camp Meeting," MCA, May 11, 1878, p. 2.

²First seven days: Ibid. Final four days: Printed Program for the Camp Meeting of 1878 (no pagination).

³Printed Program for the Camp Meeting of 1878 (no pagination).

⁴W. J. Beal, History of the Michigan Agricultural College (East Lansing, Michigan: Michigan Agricultural College, 1915), pp. 387-388.

Michigan people looked on him as the "epitome of the scientific age, one who spoke convincingly of the place of chemistry on the farm, in the shop, and in the home."¹ Fiske also stood firm for a broad religious emphasis in higher education, insisting that whereas Albion College was denominational, it was not a sectarian school; after all, students could come from any religious background and gain admittance.² His speech at Bay View dealt with the Church's interest in the salvation of children.³ That speech, and others he gave at Bay View in the years to follow, were popular with all ages of listeners.

Turning to attendance figures for 1878, one discovers no significant change from the preceding season (about 550), with many traveling to the grounds for recreation and rest, rather than going to the meetings. A drop was observed, however, in the number of ministers, only twenty being in attendance, half the number of the year before.⁴ One reason for this could have been the high operating costs, but another factor was camp ground competition, mentioned by the Michigan Christian Advocate:

We regret to notice that some other camp meetings have been appointed at the same time as Bay View's. This is both unwise and unnecessary. . . . Every district should be represented by several of its pastors and laymen . . .⁵

It was a long distance from a town near the Indiana line to Bay View, and this distance was obviously discouraging some from making the trip.

It is noteworthy, however, that the far-off location did not discourage the Presbyterians, who accepted the land for a camp ground from the Railway, Seth Reed indicating that the site was "just north of ours," and extending a cordial welcome to the newcomers at Wequetonsing.⁶

¹Madison Kuhn, Michigan State, the First Hundred Years, 1855-1955 (East Lansing, Michigan: The Michigan State University Press, 1955), pp. 52-53.

²W. F. Dunbar, Unpublished Ph.D. dissertation, University of Michigan, 1939.

³MCA, August 17, 1878, p. 2.

⁴"Notes from Petoskey," MCA, August 10, 1878, p. 2.

⁵"The State Camp Meeting," MCA, July 27, 1878, p. 2.

⁶Seth Reed, "Bay View Camp Ground," MCA, January 19, 1878, p. 2.

Significant to Bay View was the fact that in laying tracks from Petoskey to Mackinaw City, the Grand Rapids and Indiana Railroad Company replaced the old wooden rails from Petoskey to Bay View with steel in the fall of 1878, extending its line "across the encampment out four miles to Crooked Lake."¹ This would not only provide fishing jaunts in 1879 and thereafter, but it would also allow connection with small boats from the eastern part of the Lower Peninsula.

1879: Twenty-Five Speakers

The 1879 season featured a Sunday School Congress after, rather than before, the Camp Meeting Proper.² Twenty-five speakers were listed for the Camp Meeting, at least six of them being prominent. President Fiske, for instance, returned to preach a sermon. Reverend John Atkinson (1835-1897) the eloquent author of the hymn "Shall We Meet Beyond the River?"³ also preached. Arthur Edwards, D.D. (1834-1901), editor of the Northwestern Christian Advocate, who had been the chaplain of a Michigan infantry unit in the Civil War, made the first of four speaking visits to Bay View.⁴ His speech topic, related to his vocation, was "The Position of Christian Journalism in the Work of the Church."⁵

Another speaker was the Reverend Washington Gardner (1845-1928); destined to be Albion's leading citizen, who was unique in the great breadth of his interests: lawyer, preacher, later professor and financial agent for Albion College, member of the United States Congress, banker, and industrialist.⁶ He was also closely related to Bay View through his assistance to John M. Hall.

¹ Seth Reed, "Bay View," MCA, November 9, 1878, p. 1.

² Bay View Herald (Bay View, Michigan: Camp Ground Association, July, 1879), p. 1.

³ John Atkinson, " DAB, Vol. I.

⁴ Arthur Edwards, " Encyclopedia Americana, Vol. IX, 1952 ed.

⁵ Bay View Herald (1879) op cit., p. 1.

⁶ "Washington Gardner," U. S. Congress, Biographical Dictionary of the American Congress, 1774-1961 (Washington: Government Printing Office, 1961), and R. Gildart, op. cit., p. 140.

Bishop Gilbert Haven (1821-1880) who preached on Sunday morning, held the distinction of being the first chaplain commissioned in the Union Army. He had been Editor of Zion's Herald until he was raised to the Bishopric in 1872.¹ Said to have made the Negro problem a matter of intense personal concern, he even spent a season in Liberia.²

Perhaps the most illustrious pulpit orator in '79 was "Chaplain" Charles Cardwell McCabe (1836-1906), a Methodist minister who rose to the Bishopric in 1896. His four-month imprisonment by the Confederates formed the basis of his most successful lecture, "Bright Side of Life in Libby Prison," which he estimated motivated church people to contribute \$150,000 to Methodist benevolences; McCabe delighted in telling how much money he could raise for "good causes" to "show up" Robert G. Ingersoll. While his 1879 subject at Bay View is not known, he gave the "Prison" speech more than once in later years at the Assembly.³

Following the Camp Meeting Proper, the Sunday School Congress ran for seven very busy days. There was no widely known personality from Chautauqua connected with the sessions, as conductors of daily activities were Michigan ministers: A. H. Gillett, W. J. Baxter, F. D. Taylor, R. B. Pope, and Professor E. Olney.⁴

Four of the twelve lecture topics are listed as representative examples with speakers' names. It is noteworthy that one of these speakers was a Presbyterian, indicative of Bay View's broadening interests.

- Rev. August F. Bruske, President Alma College: "Some Thoughts on Bible Ignorance."
- Dr. A. T. Pierson, "Fulfilled Prophecy."
- Rev. T. E. Egbert, "Genius vs. Enthusiasm."
- Rev. T. F. Hildreth, "Relation of the Sunday School to Higher Education."⁵

¹"Gilbert Haven," Encyclopedia Americana, Vol. XIII, 1952 ed. Gilbert Haven is not to be confused with Bishop Erastus Otis Haven, onetime President of the University of Michigan.

²A. B. Hyde, op. cit., pp. 383-385.

³E. S. Bucke, op. cit., pp. 222-331; and "Charles Cardwell McCabe," Encyclopedia Americana, Vol. XVIII, 1952 ed.

⁴Bay View Herald (1879) op. cit., p. 1.

⁵Ibid.

No data are available on sizes of audiences or critical reactions to any 1879 activity, nor is there any material extant on the 1880 season, except the certainty that a Camp Meeting was held but without a Sunday School Training Program.

1881-1883: A Great Stride Forward

1881: Conservative Tendency

A new 300-seat chapel was dedicated in 1881,¹ affording audiences welcome protection from the weather.

As for the 1881 speakers, there was a total of fourteen (none appearing in a major biographical listing). One of the speakers, Reverend Thomas Stalker, was a frequent contributor to the Michigan Christian Advocate in the '70's and '80's. His Bay View sermon, "The Rational Vindication of Prayer,"² typified many of the conservative themes found in the sermons of that season. Further evidence of this is found in Stalker's staunch opposition to all of Charles Darwin's theories regarding the evolutionary process. Revivalistic and holiness themes, consistent with theological conservatism, are listed for three other 1881 preachers.

- | | | |
|----------------|---|---|
| W. M. Campbell | - | "The Gospel Ambassador." [sic] |
| T. H. Jacokes | - | "Spiritual Forces as diverse from and transcending the Material Forces recognized in modern science." |
| Leroy Masters | - | "Natural and Moral Proofs of Immortality, and Its Vast Import." ³ |

There was a Temperance Day observance, for which Mrs. B. B. Hudson, a leader in the WCTU movement, was the chairman. Reverend N. M. Joy addressed the group, his talk followed by a general

¹Gordon White, "From a Torn Page," The Bay View, III (July 29, 1939), p. 3.

²MCA, August 13, 1881, p. 1.

³Ibid.

mass meeting in which Mrs. Hudson, and other ladies, made short speeches. Finally, the Reverend T. F. Hildreth gave the concluding address.¹

A search for attendance figures revealed an estimate of 1,500 staying for the entire week, and of 6,000 visiting the grounds on Big Sunday.²

1882: Big Sunday Gets Bigger

The trend toward larger audiences continued, although there are no definite figures at hand regarding 1882 attendance. One reporter said it was "large," and that "several thousand" were there on Big Sunday, with no less than six steamships bringing in passengers from five Michigan cities on the big day.

Little data are available on speakers in 1882. It is clear, however, that Detroit's Horace H. Hitchcock made the first of his many journeys to Bay View that year, serving as Sunday School Superintendent. And the only other person identified in available sources was a Flint minister named Luther Lee (1800-1889), who had been active in abolition work prior to the Civil War, and had later edited The True Wesleyan.³ A member of the press, hearing Lee at Bay View, wrote:

The venerable Luther Lee of Flint, aged 82 years, preached in the auditory ~~Si~~ Friday morning, reviewing his personal experience as an old time Methodist.⁴

1883: A Liberal Tendency

A peculiar development of 1883 was a growing resentment on the part of many Petoskey people to Bay View's growth, this resentment stemming from the fear that Bay View would grow larger than its

¹"Temperance Day at Bay View Aug. 5," Petoskey City Record, August 4, 1881, p. 5.

²"Localisms," Ibid.

³"Luther Lee," DAB, Vol. XI.

⁴"Camp Meeting," Petoskey City Record, August 3, 1882, p. 1.

neighboring community. Concerned about this animosity, the editor of the Petoskey newspaper tried to allay this resentment by pointing out that the two communities were really one, that Bay View was really a part of Petoskey.¹ Clearly, Bay View was becoming the "place to go" in Emmet County.

With the increasing summer population came an additional change -- a shift in emphasis from a conservative to a liberal intellectual climate, causing one writer to state that:

Religiously it lacks, and probably will lack, the all absorbing enthusiasm of the distinctive camp meeting. . . . Some come for a time only to leave - selling their cottages. But most stay. . . . The Methodists are making a great stride forward . . . upon a happy combination of temporal with religious motives . . .²

Psychologically, the way was being prepared for the secular Assembly, now but three years away. F. A. Smart, Camp Meeting conductor, brought in a number of preachers from outside Michigan, thus giving the event a less provincial cast, readily apparent in these press reviews:

- Rev. Mr. Bristol of Chicago spoke in the afternoon giving a scholarly and polished address.
- Rev. M. S. Hard, of Elmira, N.Y., delivered the evening discourse in the chapel. It was an earnest effort to show the power of religion to reform men and was filled with a number of striking illustrations of the charges [sic] wrought in character by the new faith, and closed with an eloquent appeal to the people to renew their faith and trust. Mr. Hard is a most forcible and earnest speaker.
- Last Sabbath the Rev. Dr. Hatfield of Chicago gave an address on "The Good Man." The whole discourse was one of grand appeal to people to be good and do good. It was a strong argument in favor of the power of prayer and was eminently practical.³

There was also a Temperance Reform meeting in 1883, addressed by Mrs. Simpson and Dr. John M. Arnold.⁴

¹"Bay View and Petoskey," Petoskey City Record, August 15, 1883, p. 4.

²"Bay View," Petoskey City Record, August 1, 1883, p. 5.

³Ibid.

⁴Ibid.

Clearly, the years 1881-1883 experienced a "quiet revolution." While at the outset there was a typical Camp Meeting Holiness air about Bay View, at the close, the Methodists had made "a great stride forward."

1884-1885 : Prelude to Assembly

1884 : More than a Camp Meeting

The Camp Meeting season ran for two weeks in order to include a Sunday School Congress. Moreover, the ministers present met together to make plans for a Bay View Ministerial Union that would meet for the first time in 1885.

The variety of activity prompted a reporter to editorialize that "Camp Meeting" was a misnomer, asserting that Bay View was an "assembly, a state reunion, a midsummer festival . . ." ¹

The meetings were in charge of Dr. Asbury Lowry of New York, a tall, amiable man, editor of Divine Life, identified as a simple and clear preacher capable of using personal experience and individual examples particularly well. ²

Speakers at the 1884 Camp Meeting included the prominent Bishop John Morgan Walden (1831-1914), a man known for his optimism and wit, who did a great deal for the Negroes, as the naming of a Negro college "Walden University" serves to illustrate. ³ Walden's sermon theme pertained to the untapped resources of the human being's brain. ⁴

¹"Bay View Assembly," MCA, August 9, 1884, p. 1.

²Ibid.; and "Eighth Michigan State Camp Meeting" (Grand Rapids, Michigan: I. S. Dygert, 1884), p. 6.

³"John Morgan Walden," DAB, Vol. XIX.

⁴Two reporters on the scene observed a need for improved style. One of these considered that Walden had never been fully developed as a good preacher, but that he might yet have time to "burnish his sermons to the highest luster" in style, since he was a newly appointed Bishop. "Bay View Assembly," MCA, August 9, 1884, p. 1. / A second reporter noted that the speech was a masterpiece of logic, "lacking something perhaps of the graces of oratory -- but solid. . . . [H]e appeals rather to the understanding than the emotions of hearers." "Big Sunday at Bay View," Petoskey City Record, August 6, 1884, p. 4.

Another important speaker was Lewis R. Fiske (q.v., 1878), who preached on Missionary Sunday. Dr. R. B. Pope addressed the ladies that same afternoon on "The Heroic Age of Methodism," taking up Wesley, Asbury, and Simpson as his heroes.¹

The ambitious scope of the 1884 Sunday School Congress is revealed in the printed program:

The exercises will embrace three prayer meetings, eight normal lessons, seven lectures, two sermons, four conversations, one model Sunday School, two Bible Readings, two specimen lessons, one teachers' meeting, four addresses and two socials.²

The final event of 1884, significant to this study, came after the close of the official season when the preachers on the grounds held a meeting to consider forming a Bay View Ministerial Union. "A number of convincing addresses were made warmly favoring the subject . . .,"³ these speeches resulting in the formation of a committee to look into future possibilities. The implication was made clear that the preachers were desirous of discussing their day-to-day problems in the community.

The changes going on at Bay View, such as the move toward a Ministerial Union, suggest history's law of continuity. For this continuous flow of events has no truly sudden shifts, but rather follows gradual trends, traceable from one period to another. This flow was very evident at Bay View in the '80's, for the liberalizing influences first noted in 1883, more obvious in 1884, were actually pronounced in 1885.

1885: Almost an Assembly

In addition to the Camp Meeting Proper, there were a fourth Sunday School Congress, a significant Missionary Day, a Temperance Day, and a Ministerial Union. Additionally, there was talk of establishing an Assembly and a Chautauqua Literary and Scientific Reading Circle at Bay View in 1885.

¹"Bay View," MCA, August 23, 1884, p. 4.

²"Eighth Michigan State Camp Meeting," op. cit., p. 6.

³C. L. Barnhart, "Bay View Ministerial Union," MCA, September 6, 1884, p. 1.

The aforementioned "Congress" was conducted by Michigan ministers, with Reverend R. B. Pope in charge. In all, seven discussions were held, these "well attended and of much value," with emphasis placed on scriptural exegesis.¹

When this Congress was still in session, news came that former President Grant had died, thus creating an occasion for memorial services to be held the following Sunday afternoon. With Dr. Pope presiding, short eulogies were delivered by Judge Owen of the Ohio Supreme Court, Judge Moore of Saginaw City, and Reverend Washington Gardner (q.v., 1879). In addition to estimating the audience at 2,000 a newsman said:

The speeches were all excellent, but that of Mr. Gardner was of uncommon eloquence and power, and made a profound impression upon the great congregation.²

Speakers at the Camp Meeting included Reverend D. F. Barnes (q.v., 1878), officially in charge of the meetings,³ Dr. W. W. Ramsey preaching on "Thou Shalt not live by bread alone," in which he stressed analogies in nature,⁴ and Reverend John C. Floyd.

Big Sunday saw Seth Reed leading a testimonial session at nine in the morning, it being "largely attended, and full of interest and spirit, several being on their feet and speaking at the same time."⁵ The morning preacher was Dr. L. R. Fiske speaking on the resurrection at

¹"Bay View Correspondence," MCA, August 1, 1885, p. 4; and Franc Baker, "Bay View," MCA, August 15, 1885, p. 1.

²"Grant's Services," Petoskey Record, July 29, 1885, p. 5.

³Announcement. The Tenth Annual Encampment of the Michigan Camp Ground Association, 1885, no pagination.

⁴Dr. W. W. Ramsey received this tribute in the press: ". . . a polished speaker, . . . his discourses always evidence thorough preparation and entire mastery of his subject. He seems to have recovered the lost art of preaching, not 'another gospel' but the gospel - not new, but true," from Franc Baker, "Bay View," MCA, August 15, 1885, p. 1.

⁵"Bay View," MCA, August 8, 1885, p. 4.

10:30 a.m., this service followed by another at 2:30 p.m., at which Reverend N. M. Joy preached. And that same evening, Reverend F. A. Smart gave a sermon.¹

An Association Day Ceremony, held to commemorate the tenth season of operation, was conducted by Dr. W. H. Shier, the program including the reading of deceased members' names, remarks by a "Father" Moon, and "An Historical Sketch of Bay View," written and read by Dr. Seth Reed.²

Moving to attendance in 1885, one would discover that 8,000 rail and boat fares were collected between Petoskey and Bay View on Big Sunday alone.³ Further, one reference was made to the fact that the perfect weather in 1885 did not make for good attendance. Obviously, the attractions of nature drew some potential auditors away from the weekday platform meetings.⁴

There is evidence of the ladies' increasing influence at Bay View in two events, Missionary Day and Temperance Day. The first was in charge of the Woman's Missionary Society, with Mrs. David Preston, the Director. Not only did the ladies secure Bishop Bowman to speak that morning, but at the last minute, they also arranged for Bishop Mallalieu to address them in the afternoon.

The former, Thomas Bowman (1817-1914), was sixty-eight, with an impressive list of accomplishments. He had earned a reputation as an orator at age fifteen, served as President of Asbury (DePauw) University, being credited with securing Washington DePauw's contribution to that school; in addition, he had served as Chaplain of the United States Senate. One writer in the '80's called him "the most sunshiny of

¹ Franc Baker, "Bay View," MCA, August 15, 1885, p. 1.

² Announcement. The Tenth Annual Encampment, op. cit.

³ Petoskey Record, August 5, 1885, p. 5.

⁴ Franc Baker, "Bay View," MCA, August 15, 1885.

men, and, so simple and attractive in his manner, that, of all Bishops, he is the favorite of the Sunday Schools and is often called "The Children's Bishop."¹ He preached on Foreign Missions.

Willard Francis Mallalieu (1828-1911) was of French extraction, his assignment at that time being the New Orleans area, primarily working with Negroes. After his retirement in 1904, he would write The How, the Why, and the When of Revivals.² His sermon dealt with Home Missions.

The second achievement for the ladies was again securing the bishops to speak on Temperance Day, chairman of which was Mrs. A. S. Benjamin, active in the Women's Christian Temperance Union (WCTU) at Bay View for several years.

Bishop Mallalieu praised the work of the WCTU, stating that reform in alcoholic beverage laws was essential. He organized his remarks around the letters W, C, T, and U: W - Wonderful Women, C - Christianity needed in Cities, T - Temperance, Total Abstinence, and U - Union, pointing out that union was a good word because it called back memories of Abraham Lincoln and the Preservation of the Union.

In contrast to this reference to feelings, Bishop Bowman took a more analytical approach to the problem, indicating that it was imperative to get people to want a prohibition law. He saw the ladies "thirteen and one-half times better" at convincing people of the need for such a law, than men.

In the same temperance meeting, Reverend M. M. Callen supported Bowman by speaking on the need for legal suasion, saying that moral pressure was not enough. Dr. D. F. Barnes then pointed out that

¹A. B. Hyde, op. cit., pp. 373-375; and "Thomas Bowman," DAB, Vol. II.

²A. B. Hyde, op. cit., pp. 396-398; and "Willard Francis Mallalieu," Encyclopedia Americana, Vol. XVIII, 1952 ed.

evil in cities came from drink; and, finally, Mrs. L. M. Boise, Michigan State Temperance Evangelist, made an earnest temperance plea to demonstrate how she spoke to hostile audiences.¹

One might turn next to the Ministerial Union, planned in 1884, to discover that the preachers did indeed carry through their idea with a three-day conference in 1885, immediately following the close of the Camp Meeting. Dr. Arthur Edwards (q.v., 1879) was the conductor with twelve other preachers speaking in six discussions, one each half-day, subjects for which were:

- | | |
|----------------|---|
| 1. The Church | 4. The Children |
| 2. Worship | 5. Revivals |
| 3. Beneficence | 6. Some Pressing Questions ² |

One of these "pressing questions" dealt with "Women in the Church," the discussion of which prompted an interesting press reaction. It seems that the news reporter covering the Ministerial Union meetings was a woman, Miss Franc Baker, who wrote:

There seemed to be no serious sense of responsibility anywhere. There were some very good papers on various topics, conspicuously that of "Woman in the Church" by Dr. Joy. . . . [H]e denounced that pagan nonsense of woman's inferiority which had sent its baneful influence down to the present, and asked, "How shall the women of the church be utilized?" Joy praised Woman's adaptability as well as her "child" - the Sunday School, and her organization, the Woman's Foreign Missionary Society. He said she should be licensed to preach if like Miss Frances Willard.

Miss Baker then told of three reactions from the floor in the forum which followed. Dr. Edwards stated that he would not ordain a female; Dr. Fiske said that he would. Dr. Seth Reed used what appeared to Miss Baker to be a diversionary tactic when he asked how high women would be advanced, all the way to Bishop, for example?³

¹ Franc Baker, "Temperance Day at Bay View," MCA, August 29, 1885, p. 5.

² "Bay View Ministerial Union," MCA, August 15, 1885, p. 4.

³ Franc Baker, "Bay View," MCA, August 15, 1885, p. 1.

A special guest at the Ministerial Union deserves mention, Henry Bascom Ridgaway (1830-1895), who, in 1882, had been elected to the Chair of Historical Theology at Garrett Biblical Institute. In 1884, he was transferred to the Chair of Practical Theology; and shortly before coming to Bay View, he was elevated to Garrett's Presidency.¹ His Bay View paper was on "The Preacher and His Sermon."²

Moving to Bay View's plans for expansion of its program, an advance announcement for 1885 had indicated that a branch of the Chautauqua Literary and Scientific Circle (CLSC) was to be formed at Bay View that summer along with a Chautauqua secular Assembly, under Dr. R. B. Pope.³ But, unfortunately, this did not work out, as the following statement indicates:

The committee were anxious to secure and institute a Chautauqua Assembly, however, . . . financial considerations prevented the consummation of their wishes.⁴

Forces were at work to bring both the Chautauqua Assembly and the CLSC to Bay View the next year. But somehow, a catalyst was required to bring about this unity; Seth Reed believed the catalyst's name was John M. Hall.

John M. Hall

The personality and ability of John Manley Hall (1851-1914) became nearly synonymous with Bay View in the years between 1886 and 1914, and for this reason, it is necessary to examine Hall's life more closely than others. Hall was born and reared on a farm near Mount Clemens, Michigan. On reaching the age of twenty, he entered Albion College, and five years later, he received the Bachelor's degree

¹"Henry Bascom Ridgaway," DAB, Vol. XV.

²"Bay View Ministerial Union," MCA, September 12, 1885, p. 5.

³Announcement. The Tenth Annual Encampment, op. cit.

⁴Petoskey Record, July 29, 1885, p. 5.

from that institution and began to study law with the Honorable Alfred Russell, later moving to Flint to practice law. He enjoyed some success in his legal work.¹

He married a Flint heiress, Miss Mary M. Fox, daughter of a prominent banker and lumberman, in 1878.²

He prospered financially, with interests in business ventures as well as law. His friends called him a driver, observing that he made a good deal of money in Flint real estate,³ managing his business over the Flint National Bank, where he reportedly worked eighteen hours a day.⁴ One observer spoke of his good organizational ability and his "good mind."⁵

Hall was an active member of the Court Street Methodist Church in Flint, serving on the Board of Trustees from 1882 through 1884, and perhaps longer.⁶

None appreciated Hall's service to the church more than Dr. Seth Reed, his minister, and the ladies of the Church, for in 1883, Hall originated a lecture course at the Church, with the profits earmarked for the Ladies' Aid. And for five years, he chaired the committee responsible for this lecture course. The programs were received so well, both by Church members and townspeople, that the audiences outgrew the Church auditorium and were forced to move to Music Hall, Flint's Opera House.⁷

¹Trumbull White, "John M. Hall, the Bay View Man," Bay View Magazine, XXIII (October, 1915), p. 46.

²"J. M. Hall Dies; Aided Education," Detroit Journal, December 21, 1914 (clipping); and "John M. Hall," MCA, December 26, 1914, p. 12.

³Charles H. Swift, M.D., Ph.D., Bay View Summer Resident from 1900 and close personal friend of John M. Hall. Personal Interview.

⁴Emma Lamb Baker, op. cit., p. 19.

⁵Edith M. Smith (Mrs. Donald D.), Bay View Summer Resident from 1901. Personal Interview.

⁶Board of Trustees Minutes, 1882-1907, Flint, Michigan: Court Street Methodist Church document, pp. 100-126.

⁷Ninety Years of History of Court Street Church, op. cit., pp. 14-15.

In all the five years there was never a failure of appointment, nor a failure financially. It is said that the profits were upwards of a thousand dollars . . .¹

Several speakers and musicians appearing at Flint in those years were Chautauqua, New York, entertainers. This brought Hall into business relations with John H. Vincent (q.v., Chapter I), the well-known leader of Chautauqua Institution. Hall's work brought him a knowledge not only of Chautauqua entertainers, but also of the Chautauqua Literary and Scientific Reading Circle, mentioned above.² Hall became sufficiently interested to organize new circles in the Flint area, and success was his. Dr. Seth Reed took careful note, weighing the possibilities of linking Bay View with Chautauqua by means of John Hall; in fact, Reed suggested Hall's name to the trustees at Bay View.³

At Reed's request Hall was at Bay View in the summer of 1885 to look over the resort. One person, who remembered seeing him there said:

I remember well the first time I ever saw John M. Hall. . . . It was at a campmeeting in 1885. I wondered who that tall, rather ungainly looking young man was, who stood leaning against a tree. I became more interested in him than in the sermon as I saw him scanning the people. . . . He looked so intense, so absorbed, I wondered what was in his mind.

I was soon to learn that he was meditating on a great possibility, that rapidly grew into a definite plan; a plan for an assembly at Bay View . . .⁴

When the Bay View Trustees met at Grand Rapids in October of 1885 to plan the activity for the following summer season, Hall was present to speak on Chautauqua work and the possibility of centering the Michigan Chautauqua Literary and Scientific Reading Circles at Bay View. As a result, he was elected Superintendent of the Chautauqua Educational Department of Bay View, with Washington Gardner elected

¹Ibid.

²Trumbull White, op. cit., p. 46.

³Trumbull White, op. cit., p. 47.

⁴Emma Lamb Baker, op. cit., pp. 18-20.

to serve as his assistant and treasurer.^{45,1} By the time of this development, Hall was prepared with four years of lecture-concert experience in Flint.

* * * * *

Events had taken their inevitable turns; and the historical paths of Bay View and Chautauqua, having met briefly for the 1877 Sunday School Congress and having separated for the next eight years, were about to join again.

¹ Hugh Kennedy, op. cit., pp. 14, 26.

CHAPTER IV

THE ASSEMBLY'S FIRST YEARS, 1886-1890

The addition of the Assembly made Bay View one of thirty-one "Other Chautauquas" operating throughout the nation in 1886, with ties to Chautauqua, New York (see map).¹ The new era thus introduced by John M. Hall gave an emphasis to secular culture, permanently changing Bay View's scope of activity as well as its character, the shift becoming apparent in 1886.

The first five years with an Assembly are described and analyzed in this chapter, which, in harmony with the basic purpose of this total study, focuses upon those departments involving speech activity, and is organized in terms of these departments, rather than on the basis of an overall chronological pattern. Music activities, as important as they have been at Bay View, are not included in this study, it will be recalled, because the focus is on the speaking activities. The nine departments considered are as follows:

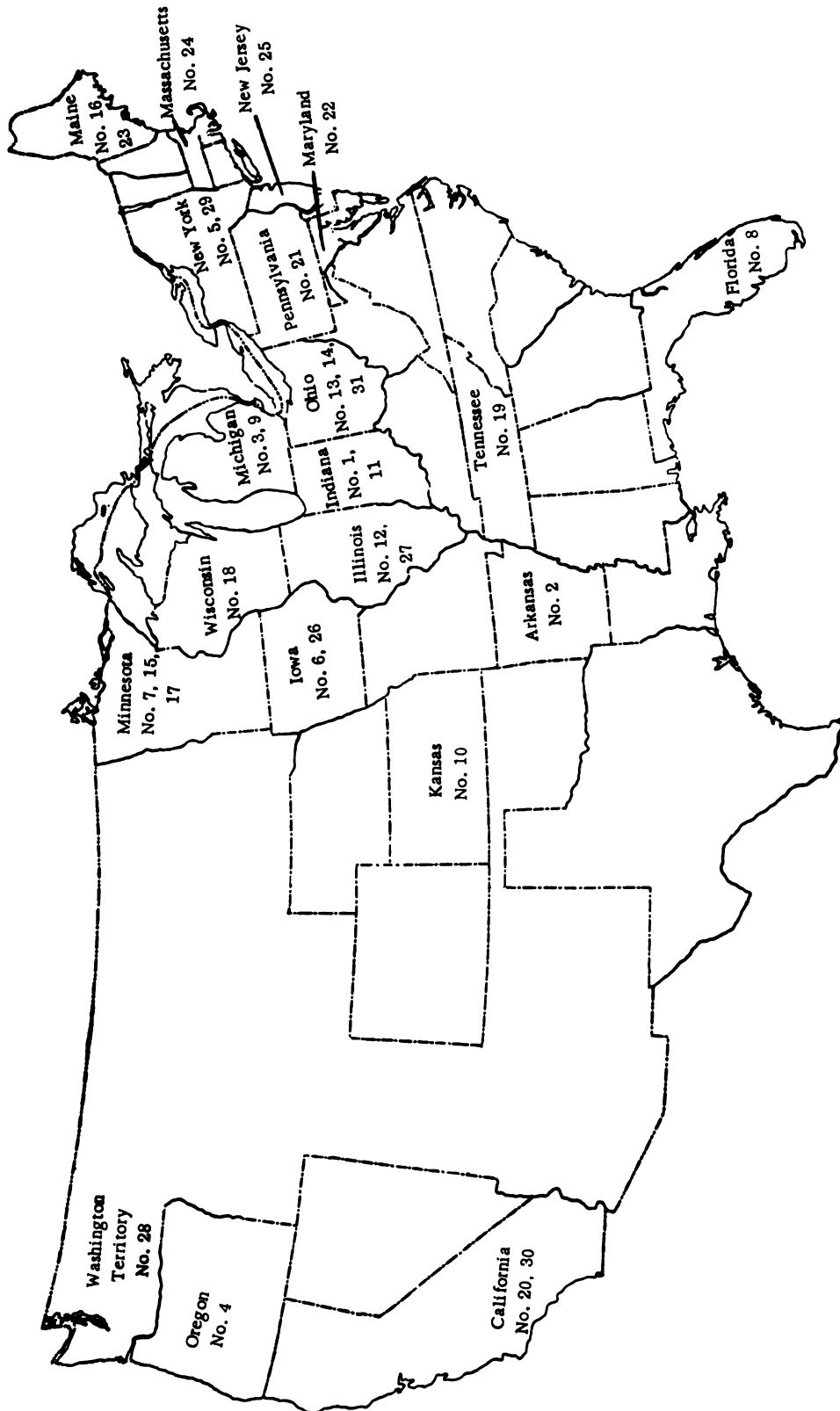
- Assembly Proper
- Chautauqua Literary and Scientific Circle
- Missionary Speaking
- Temperance Reform Speaking
- Sunday School Normal Training
- Ministerial Discussions
- Bible Study Schools
- University
- Camp Meeting

¹ John H. Vincent, The Chautauqua Movement (Boston: Chautauqua Press, 1886), pp. 289-301.

Thirty-one Other Chautauquas Operating During or Near 1886, mentioned by John H. Vincent in The Chautauqua Movement, Boston: Chautauqua Press, 1886, pp. 289-301. Map by R. Carter.

(Coded with numbers on 1886 Map of the U.S.A.)

- | | |
|---|---|
| 1. Acton Park Assembly, Indiana | 17. Maplewood Park Assembly, Minnesota |
| 2. Arkansas Chautauqua Assembly, Arkansas | 18. Monona Lake Assembly, Wisconsin |
| 3. Bay View Assembly, Michigan | 19. Monteagle Assembly, Tennessee |
| 4. Canby, Oregon Campground | 20. Monterey, California |
| 5. Cazenovia, New York | 21. Mountain Grove, Pennsylvania |
| 6. Clear Lake, Iowa | 22. Mountain Lake Park, Maryland |
| 7. Enchanted Island, Lake Minnetonka, Minnesota | 23. Pine Tree "C.L.S.C." Maine |
| 8. Florida Chautauqua, Florida | 24. New England Assembly, Massachusetts |
| 9. Genesee County Assembly, Michigan | 25. Ocean Grove, New Jersey |
| 10. Inter-State Sunday School Assembly, Kansas | 26. Park Bluff, Iowa |
| 11. Island Bluff Assembly, Indiana | 27. Piasa Bluffs Assembly, Illinois |
| 12. Lake Bluff, Illinois | 28. Puget Sound Chautauqua Assembly, Washington Territory |
| 13. Lakeside Encampment, Ohio | 29. Round Lake Assembly, New York |
| 14. Loveland, Ohio | 30. Southern California Assembly |
| 15. Mahtomedi Assembly, Minnesota | 31. Washington Court-House Assembly, Ohio |
| 16. Maine Chautauqua Assembly, Maine | |



1886

The first Bay View Assembly was held from July 20 to July 28, 1886, nine of the most significant days in the Association's history, this Assembly preceding the four-day Camp Meeting. Nominally, the Sunday School Normal School and Ministerial Union were functions of the Assembly, but operationally, they were separate. It will be recalled that John M. Hall and Washington Gardner were in charge of the Assembly in 1886, and their work was commended in the 1886 Association Report, the only objection being on the ground that so much good entertainment had been given at so low a cost. The entertainment indicated consisted of seven speakers and one oral reader.¹

Four lecturers covered a variety of subjects: (1) Dr. Alexander Martin, President of DePauw University, lectured on "The Church and Education with a Prelude upon the Fine Arts," (2) Mr. Wallace Bruce lectured five times on various themes from literature, (3) Dr. J. Halsted Carroll, of Minnesota, gave two popular lectures, one being titled, "From the Blarney Stone to Vesuvius," (4) Reverend Jahu Dewitt Miller, of Philadelphia, Pennsylvania, preached once and delivered three popular lectures on the seemingly anachronous topics of "Love," "Ugliness," and "The United States." One observer was very favorably impressed with Miller's speaking that season:

His is the perfection of popular platform eloquence - earnest, reasoning, cumulative. He is a strong preacher and seems as much at home in discussing, with rare sensitivity, social questions as in freshly and vigorously handling political subjects. Old and cultivated lecture goers pronounce his lectures superior to anything ever given on the Bay View platform.²

The varied programs continued as Mrs. Sophie Knight, of Grand Rapids, lectured on "Why We Need Cooking Schools"; Mr. Charles E. Bolton of Cleveland gave three stereopticon lectures, one each on

¹H. Kennedy, op. cit., pp. 14, 26.

²Direct quotation from "Assembly Views," Bay View Assembly Herald, John M. Hall, ed. (September, 1886), p. 5, other data from Bay View Assembly Detailed Programs, 1886, pp. 2-5.

Scotland, England, and France; and Mr. Samuel Dickie,¹ Prohibition Candidate for the governorship of Michigan, spoke twice, "Suffrage for Women," and "Popular Astronomy."² One reaction to his platform manner, written in the decade of the 1880's, appears typical of several:

. . . [W]hen he walked onto a stage to speak, his audience waited for the resonant power of his voice to transfix them. But the speech moving out upon them on that voice was more than sound alone. The logic, and clarity it carried caused his audiences to marvel at the man's mental vitality.³

The oral reader that first year was elocutionist Mrs. Edna Chaffee Noble, who delivered one lecture titled, "The Art of Expression" and presented three reading programs, one of these being done alone, a second with another lady reader, and a third with violin accompaniment.⁴

The 300-seat chapel erected in 1881 being too small for the Assembly, a new auditorium was constructed in 1886 on the site of the present John M. Hall Auditorium, Hall himself paying half of the \$1,000 cost of construction. Following modifications in 1887, the building, with seats for 2,500, measured approximately one hundred feet square; and though not beautiful, was practical. Elderly Bay View cottagers, recalling the old place with nostalgia, indicated that it had "doors on the sides that would slide up, leaving the building open in nice weather." At night, they said, illumination was provided by oil lamps. And, people remembered that the acoustics were excellent, except when it rained, or when boys rolled stones down the sloping roof. Another item was rainy weather; it seems that people sometimes brought umbrellas, so they could keep dry under the leaking roof. Water dropping in this way fell on a sandy floor, according to Bay View Organist Dr. F. Dudleigh Vernor, who could remember trying to sweep the floor when he was a boy; but since the floorboards had been laid directly on sand, he found it impossible to

¹ R. Gildart points out that Dickie was known nationally for his articulate battle against alcohol's manufacturers, sellers, and consumers, *op. cit.*, pp. 169-170.

² . . . *Assembly . . . Programs*, 1886, pp. 2-3; and R. Gildart, *op. cit.*, p. 167.

³ R. Gildart, *op. cit.*, pp. 169-170.

⁴ . . . *Assembly . . . Programs*, 1886, pp. 1, 3, 6.

sweep clean.¹ In spite of its derisive nickname, "The Old Sheep Barn," the 1886 auditorium served the Assembly and its related activities until it was replaced, in 1914, by the John M. Hall Auditorium.

1887

Hall collaborated with Gardner again in 1887, as a committee of the Association, to produce a second successful summer assembly. These men "held the line" on prices, a season ticket costing but \$1.50, and a single admission only twenty-five cents. They also extended the season from nine to fifteen days, placing it after, rather than before, the week-long Camp Meeting.

Mr. Horace H. Hitchcock acted as Superintendent of Bay View Sunday Schools that year.

Speeches continued to be on varied subject matter, Dr. A. A. Willets, for instance, giving a sermon and also delivering three entertaining lectures, on "Wife," "Home," and "Sunshine." On a different note, Wallace Bruce talked on "Distinguished Men I Have Met," and "The Stranger at Our Gates," followed by George F. Hunting's "Pictures and Parables." Even John Hall found time to conduct a vesper service.²

Another favorite at summer assemblies was the versatile Colonel Homer Baxter Sprague (1829-1918), who had been graduated from Yale, studied law, fought in the Union Army, served in the Connecticut Legislature, taught at Cornell, and founded Martha's Vineyard Summer Institute. An author, too, he counted among his publications a book on voice and gesture. He was President of the University of North Dakota the year he spoke at Bay View (1887).³ His Bay View lecture titles indicate that he was also a literary man: "Milton as an Educator," and "Shakespeare's Youth."

¹Gordon White, "From a Torn Page," The Bay View, III, 4 (July 29, 1939), p. 9; and Gordon White, "From a Torn Page," The Bay View, III, 5 (August 5, 1939), p. 2.

²Bay View Assembly Detailed Programs, 1887, p. 1.

³"Homer Baxter Sprague," Encyclopedia Americana, Vol. XXV, 1952 ed.

Providing a contrast to the theologically liberal Sprague was the conservative Dr. Edmund Burke Fairfield (1821-1904), who gave one lecture each on Egypt, Palestine, and Rome.¹ A theological graduate of Oberlin, Fairfield had a reputation for staunchly opposing Darwinian ideas. He had served a short pastorate as a Baptist, been President of Hillsdale College, been elected Lieutenant Governor of Michigan, and held the presidency of the University of Nebraska. Actually when he was at Bay View, he was pastor of the Congregational Church of Manistee, Michigan, remaining there until President Harrison appointed him to a consulate in France in 1889.²

Other speakers included Assembly Treasurer Washington Gardner who lectured once on "War Reminiscences." Travel lectures, with stereopticon and music, were presented by H. H. Ragan: "Paris the Magnificent," "Picturesque Ireland," and "The Rhine and Switzerland." And elocutionist S. S. Hamill gave four programs of oral readings.

Two men, J. M. Barkley and L. F. Newman, spoke to raise interest in the Young Men's Christian Association Movement.

Even with all of these men, one discovers that the program was not devoid of women, three of them taking the platform: (1) Miss M. Louise Jones, who would take over leadership of the Summer School in later years, giving two serious lectures: "The Relations of the School to the State," and "An American Poet in the Schoolroom"; (2) Miss Matilda H. Ross speaking five times on educational subjects; and (3) Mrs. L. B. Austin, directing a Woman's Conference.³

The Assembly having exceeded expectations during its first two years, a separate corporation was formed for the enterprise, so that it was no longer merely a department of the Camp Ground Association. The corporate body thus formed operated from the 1888 season through 1904,⁴ Hall continuing as its Superintendent until 1900.

¹ . . . Assembly . . . Programs, 1887, pp. 6-7.

² "Edmund Burke Fairfield," DAB, Vol. VI.

³ . . . Assembly . . . Programs, 1887, pp. 2, 4, 5, 9.

⁴ H. Kennedy, op. cit., p. 14.

1888

The Assembly had grown from nine days in 1886 to two weeks in 1887, and it was lengthened to three weeks in 1888. An opening ceremony was held on the first evening, with John Hall serving as Master of Ceremonies. The speakers at the event were L. H. Trask, Dr. Albert A. Wright, Mr. D. C. Page, and Professor Alexander Winchell.

The fact that Bay View welcomed Alexander Winchell (1824-1891) to address the Assembly and teach in the Summer School, is evidence of the truly open-minded attitude prevailing there, for this act demonstrated a concern for the pursuit of truth that was akin to the German University spirit. After all, Winchell had been forced to leave his teaching position at Vanderbilt University in Nashville ten years before because of his pamphlet which merely suggested that the Adamite story might be all right for the white races, but that black peoples were older. Significantly, he taught at the University of Michigan from 1879 until his death, organizing at Ann Arbor the Geological Society of America.¹

Another famous man who appeared on the platform in 1888 was John Heyl Vincent (1832-1920), the Father of Chautauqua, whose prestige had been increased by his recent elevation to the Bishopric of the Methodist Episcopal Church. Further, the two years immediately before had seen the publication of his most widely read books: The Chautauqua Movement (1886), and The Modern Sunday School (1887). Vincent's lecture to the full Assembly was titled "The New Incarnation";² he also spoke in other departments of the Bay View Enterprise.

Turning to the sermons and devotional addresses given in 1888, one finds that William X. Ninde (q.v., 1877) had returned as a Bishop to preach during the Assembly, and that other sermons were delivered by

¹ Verbatim statement of Alexander Winchell from Richard Hofstadter and Wilson Smith (eds.), American Higher Education, Vol. II (2 vols.; Chicago: University of Chicago Press, 1961), pp. 846-847; other data from Bay View Assembly Detailed Programs, 1888, p. 2.

² . . . Assembly . . . Programs, 1888, p. 3; and "John Heyl Vincent," Encyclopedia Americana, op. cit.

Dr. P. S. Henson, Reverend Dennis Osborne, and Reverend Albert A. Wright. In addition to these Sunday sermons, daily morning devotional meetings were handled by Reverend John Williamson.¹

Secular speakers included Dr. George P. Hays, a Presbyterian from Cincinnati, who appeared twice, his first speech being "Ingersoll through Ingersoll's Spectacles," a talk prompting a reporter to ask the question, "Who wants to spend an hour in listening to a discussion of the uncandidly and utterly irreverent sayings of the Arch Blasphemer?" Conversely, Hays' second speech drew the same reporter's praise as "splendidly popular," it being on the bland subject "Character and Manners."²

The travel theme was touched on several times, Reverend E. B. Fairfield returning to lecture on "A Winter in Italy," and Mr. H. H. Ragan giving three lectures dealing with America, Italy, and Spain. Mr. Horace Hitchcock, in addition to his Sunday School leadership, spoke of "A Palestine Tour" and, finally, Reverend Albert A. Wright gave: "Etchings from Paul's Stylus," "Mosaics from the Glorious Epistles," and "Peter, Paul, and John." Incidentally, all these speakers except one made use of the stereopticon projector as a visual-aid device.

Lectures in a literary vein were presented by three men, one being Reverend Robert Nourse, who spoke on "John and Jonathan," and Dr. Jeckeyell [sic] and Mr. Hyde." The Honorable S. N. Owen, Chief Justice of the Supreme Court of Ohio, lectured on "Oratory of the Forum"; and Reverend A. A. Wright delivered six "Picturesque Greek Word Lectures."

And on the lighter side, Reverend Jahu Dewitt Miller returned with "Uses of Ugliness," and a new lecture, "Three-thirds of a Man." Further, Dr. P. S. Henson, a Baptist, spoke on "Grumblers," "Our Governors," and "Fools."

¹ . . . Assembly . . . Programs, 1888, pp. 1-11.

² "Bay View Assembly," MCA, August 18, 1888, pp. 4-5.

Two men gave oral readings: Mr. Frank Lincoln -- "Musical Memories," "Public Absurdities," and "An Ocean Squall and Voices in the Night"; and Mr. Mark Beal, oratory teacher in the Summer School -- gave three reading programs.

1889

The expansion of the Assembly of 1888 to three weeks had significantly increased the variety of programs; and as might have been expected, there was another three-week Assembly in 1889. Once again, the opening night meeting was held.¹ "When Mr. John M. Hall, Superintendent of the assembly, called the introductory meeting to order, he looked into the . . . faces of fully a thousand people."² This large audience heard two other speakers besides Hall: (1) Reverend John T. Oxtoby, describing how the Assembly had grown from a Camp Meeting only three years before, and (2) Albion College President L. R. Fiske, also commenting on Bay View's remarkable growth -- noting that larger crowds were attending the assembly, its fame spreading not only in Michigan, but also in cities farther south, where heat was more oppressive.

A survey of the Sunday programs reveals preaching by Reverend P. S. Henson, Reverend W. W. Ramsey, Reverend James P. Worden, Reverend S. L. Baldwin, and Dr. Frank W. Gunsaulus, of whom more is said below. Also there were daily morning devotional talks given by Reverend A. M. Gould. The youth mixed devotions with secular activity in their Christian Endeavor League meetings under the direction of Reverend D. P. Breed.

Before continuing with the themes and names of the 1889 season, a consideration of the unusual talent of one of the orators of this season seems appropriate. The speaker was Dr. Frank Wakeley Gunsaulus (1856-1921), the pastor of Chicago's Central Congregational Church in

¹ . . . Assembly . . . Programs, 1888, pp. 2-5, 8, 10.

² "Bay View Assembly," MCA, August 3, 1889, p. 1.

1889, a position he would retain until 1919,¹ known for his emphasis on the theme of "forgiveness" as well as for his mastery of the poetic. His national reputation was established because one of his sermons on the subject of "youth" inspired philanthropist Philip Danforth Armour to contribute the resources to build the Armour Technical Institute, Gunsaulus serving as the president of that institution from 1893 until his death. Further evidence of his prominence is the fact that he delivered the Lyman Beecher Lectures on Preaching at the Yale Divinity School in 1911, on the theme of "forgiveness." Author Edgar Dewitt Jones spoke of Gunsaulus' ability to captivate an audience by relating stories involving great men. One of these stories, for example, contrasted Abraham Lincoln's son Tad with the august members of the Presidential Cabinet, to bring out the differences in how they viewed Lincoln. To the boy, he was a loving father, but to the men, he was a critic and harsh judge. Then, said Jones, Gunsaulus recommended that his listeners approach God as Tad had approached his father, with love and not fear.²

Lincoln was typical of the great men whom the poetic minister cited, drawing lessons from their lives.³ At Bay View, for example, in addition to speaking on a "Chapter in the History of Liberty," Gunsaulus dealt with the lives of George Washington and Savonarola, the fifteenth-century Italian reformer and martyr. His final words in the Savonarola lecture further demonstrate his power with words.

The flesh has already begun to quiver upon the flames that are gathering round about, trembling with the hideous fires of wrong and of tyranny. When the bishop in the midst of those sounds of crackling fagots says the word of excommunication, "Thee I now separate from the church militant

¹Bay View Assembly Programme, 1889, pp. 1-13; and Edgar Dewitt Jones, The Royalty of the Pulpit (New York: Harper and Brothers, 1951), pp. 421-422.

²"Frank Wakeley Gunsaulus," DAB, Vol. VIII; and E. D. Jones, op. cit., pp. 76-77.

³Ibid.

and the church triumphant." Savonarola speaks "church militant"; said the man in the throne of the flame "church militant, yes!, church triumphant, 'tis not yours to do."¹

Returning to the 1889 program, one discovers a veritable pot pourri of themes being discussed by the several speakers, as six lecturers and their topics serve to illustrate: (1) Reverend Kerr B. Tupper had a literary theme, presenting "Robert Burns"; (2) Reverend W. W. Ramsey did "Sky Wonders," a semi-scientific subject; (3) James P. Worden talked about two different ideas, "Mission Revival" and "Imagination"; (4) Professor A. W. Kelley, of Battle Creek, Michigan, talked about "Physical Culture"; (5) Mr. C. E. Bolton used the stereopticon as a visual aid to his talks about the Arctic, Russia, and "Vienna to Constantinople"; and (6) Sau Ah Brah, continuing the travel or exotic theme, gave two lectures in oriental costume, "Scenes in the Orient," and "Social Life in India."

There were also four entertaining lecturers. First, Mr. Frank Beard, originator of the Chalk Talk (q.v. 1877), who illustrated his speech with his own cartoons; second, Honorable Will Cumback (1829-1905), former DePauw Trustee, Lieutenant Governor of Indiana, Congressman from Indiana, and a paymaster in Grant's Army,² speaking on "The Invisible People" and "The Model Husband"; third, Professor Emerson E. White lecturing four times, two of his titles being "Duty" and "Character." And, finally, Reverend P. S. Henson spoke three times, in addition to his sermon mentioned above, on the subjects: "The Better Half," "Backbone," and "Our Bosses."

A look at the oral readers shows that one who read three times was Professor Virgil Pinkley, a teacher of oratory, one program done as a duet with Miss Florence Russell, who gave two solo performances,

¹ Frank W. Gunsaulus, "Savonarola" (Complete text of speech), Bay View Assembly Herald IV, 2 (October, 1889), p. 4.

² . . . Assembly Programme, 1889, p. 5; and "Will Cumback," U. S. Congress, Biographical Directory . . . , op. cit., p. 763.

herself. The third reader was Mr. Leland Powers, well-known founder of the Leland Powers School of Expression, who gave five programs:

David Copperfield	North Carolina Ways
David Garrick	The Rivals
Miscellaneous Impersonations ¹	

While there were definitely more entertainment numbers in 1889 than in previous years, the general temper of the programming was similar.

1890

Turning to 1890, a person would discover that Bay View audiences kept increasing in numbers, one observer stating: "The audiences are immense . . . not far from 3,500 are here . . . Specific audiences ranged from 1,500 to 2,500."² And this growth at Bay View appears to have been typical of assemblies generally as there were fifty summer assemblies operating in 1890.³ A great deal of activity was packed into the three-week assembly periods of this era. An idea of the complexity is brought out clearly in a typical day's schedule from 1890.

Monday, August 4

A.M. CHRISTIAN ENDEAVOR DAY

8:00 Devotional Meeting . . . (Evelyn Hall).
 Children's Meeting . . . (Hitchcock Hall).
 For places and hours in Old and New Testament study,
 Hebrew and New Testament Greek, see bulletin board,
 Hitchcock Hall. College of Liberal Arts and School of
 Business in session at Loud Hall.
 School of Music at Conservatory.
 Art Classes 8 to 11 a.m., daily, Chautauqua Cottage
 and Evelyn Hall.
 Classes in Elocution, for information, apply to
 Prof. Howell, Loud Hall.

¹ . . . Assembly Programme, 1889, pp. 1-13.

²"Bay View," MCA, August 2, 1890, p. 5.

³"Bay View Assembly," MCA, August 16, 1890, p. 5.

A.M.

- 9:00 Sunday School Normal Class (Hitchcock Hall).
First session of Missionary Conferences of Bay View Missionary Union. Opening exercises conducted by Dr. Baldwin and brief remarks by various missionary workers, (Evelyn Hall).
Class in Voice Culture, Prof. Case, (Conservatory).
Persons desiring Elocution instruction from Mrs. Edna Chaffee Noble meet her this hour, first room to right, (Conservatory).
- 10:00 Assembly Chorus rehearsal, Prof. Case, (Auditorium).
Lecture, Dr. Joseph T. Duryea, "The Development of Truth During New Testament Period," (Hitchcock Hall).
Second Missionary Conference; Lecture by Dr. S. L. Baldwin, "The Nature and Scope of Christian Missions," (Evelyn Hall).
Persons desiring voice instruction from Prof. F. H. Pease meet him this hour, first room to right, (Conservatory).
Persons desiring to enter Italian class meet Mrs. A. Lodeman this hour, first room to left, (Conservatory).
Persons desiring piano instruction from Miss Mary Louise Wood meet her this hour, main room, (Conservatory).
- 11:00 Lecture, Dr. W. F. Oldham, "Maylaysia, Nature's Wonderland," (Auditorium).

P.M.

- 1:00 Park Concert, Otsego Band.
- 2:00 Anniversary Christian Endeavor Society, addresses by Rev. J. G. Inglis, pastor of Presbyterian Church, Petoskey, and Secretary Michigan Christian Endeavor Union, (Auditorium).
- 3:00 Primary Sunday School Teacher's Meeting, Mrs. M. G. Kennedy, (Hitchcock Hall).
Missionary Conference, Dr. Baldwin, Discussion, "How Shall We Increase Missionary Interest in the Home Churches," (Evelyn Hall).
Class in Harmony, Prof. Case, (Conservatory).
- 4:00 Sunday School Normal Class, Mr. Hitchcock and Dr. Washburn, (Hitchcock Hall).
- 5:00 C.L.S.C. Round Table, preparations made for Recognition Day, (Chautauqua Cottage).
- 7:00 Evening Park Concert, Otsego Band.
- 8:00 Readings, Mr. George W. Cable, selections from the author's works, (Auditorium).¹

¹ Bay View Assembly Programme, 1890, pp. 10-11.

The traditional opening meeting of the Assembly was addressed by Dr. Joseph T. Duryea, Summer School President Henry M. Loud, and Mr. John Hall. Turning to John M. Hall for a moment, one might observe that his infrequent platform public speeches were on Assembly business, such as at these ceremonial meetings. For instance, in 1890, there was a memorial service held for dear ones who had died during the past year, and at that service, Hall gave a eulogy for the Reverend John Donnelly, former pastor of the Wealthy Avenue Baptist Church in Grand Rapids, who had worked vigorously to promote the Assembly.¹ A newsman visiting Bay View for the first time in 1890 was most favorably impressed by Superintendent Hall, observing that he was always quiet and calm, unassuming and modest, that observers would never surmise that he was carrying the heavy and complex responsibilities of the Assembly, enough to cause six "ordinary" men to be concerned. "Ever genial and almost ubiquitous," the reporter concluded, "he greets newcomers with a cordial welcome."² To many, the name of Hall had become nearly synonymous with that of Bay View.³

A look at sermons at the 1890 Assembly reveals that they were four in number, Reverends C. C. McCabe and O. H. Tiffany giving one each. A third was Dr. Joseph T. Duryea's sermon entreating people to emulate the "meekness and gentleness of Christ," and fourth, Dr. Samuel A. Steele talked of Jesus' authority and motive, this latter sermon drawing a commendation in the press: "A well built and ordered discourse from exordium to peroration, brim full of gospel thought and evangelical

¹ Ibid., p. 3; and "Bay View," MCA, August 2, 1890, p. 5.

² "Bay View Notes," MCA, July 19, 1890, p. 5.

³ This season of 1890, the fifteenth year of operation, was significant in the life of Bay View for purely historical reasons. This was so because the 1876 agreement between the Camp Ground Association and the Grand Rapids and Indiana Railroad had stipulated that the deed would be transferred to the Association after fifteen years of successful operation; and this was done. Another item of interest was the official change in the Camp Ground's corporate name from "Michigan" to "Bay View," this having been done in 1877 for all outward appearances, and now legally. C. S. Wheeler, op. cit., pp. 20, 21.

sentiments." Besides these sermons, religious activity embraced the program of the Sunday School, with Superintendent George E. Cutter, and the daily devotional hours of Reverend A. M. Gould.¹

The 1890 season brought with it more speaking concerning domestic problems. One of these, the plight of the Negro in the South, was discussed by advocates of opposite viewpoints, although there was no formal debate.

Favoring an improved role for the Southern Negro in society was author-lecturer George Washington Cable (1844-1925) who gave two programs of readings from his own works. His many novels and speeches on Creole Life, a subject he is credited with introducing into American Literature, were said to have been written with great attention to detail, and with sympathetic understanding. Born and reared in Louisiana, he had fought in Lee's Army. He protested in the post-war era against the convict lease system because it bore oppressively upon the Negro, continuing the treatment of black men as perpetual aliens. Cable moved from Louisiana to Massachusetts in 1884, because the Southerners would not tolerate his criticisms of injustices to Negroes.²

On the other hand, openly opposed to any Northern "interference," was Dr. Samuel A. Steele, of Nashville, Tennessee, who lectured at Bay View on "The Race Problem" maintaining that: (1) the South needs the faith of the North that the South will treat the ex-slave fairly, (2) the South needs no interference along political lines, especially since the enfranchisement of the blacks was a grave blunder, and (3) the South needs patience from the North, to put its own house in order. In reaction to this speech, a Methodist reviewer spoke favorably:

As specimens of Dr. Steele's deftness in handling his audience . . . , he told, while jovial smiles played around his face, that his good old mother said to him, "Samuel, you are going North to lecture." "Yes, mother." [sic] "Do you suppose those Yankees way up in Michigan will let you talk

¹ . . . Assembly Programme, 1890, pp. 3-6, 9-15; and "Bay View," MCA, August 2, 1890, pp. 2, 8.

² Ibid., pp. 10-11; "George Washington Cable," Encyclopedia Americana, Vol. V, 1952 ed.; and Harvey Wish, The American Historian (New York: Oxford University Press, 1960), pp. 237-238.

about the race problem?" "That's just what I am going to find out, Mother. They believe in free speech, and I'm going to enjoy the privilege." "Well, I hope you'll get back alive."

The reviewer concluded that:

The address as a whole was a vigorous voicing of the sentiments of the intelligent, reconstructed, Christian portion of the South on this question. At its close many of the audience thanked the speaker . . . and others expressed agreement... A very few muttered dissatisfaction.¹

It appears that this Methodist reaction to apparent injustice was neither better nor worse than general reaction of the era; the last word on Negro rights had yet to be spoken in America.

Women's rights within the Church was another domestic problem receiving attention that season, a mass meeting being held to discuss the advisability of admitting ladies to General Conferences of the Methodist Episcopal Church, with Mrs. David Preston, Chairman. Her symposium was composed of three men and one woman: Dr. L. R. Fiske, Dr. J. H. Potts, Dr. S. L. Baldwin, and Miss Jane M. Bancroft (q.v., *Missionary Speaking*, 1890).² Miss Bancroft, to digress briefly, was very active in deaconess work, and in all probability, the emphasis Miss Bancroft gave to Bay View's mass meeting was a social concern.

Most influential was the highly-gifted Jane M. Bancroft, a New England minister's daughter, who typified the newly educated American woman. After teaching in Methodist schools, and pursuing graduate studies in this country and abroad, she finally found a career in the deaconess movement... As chairman of the deaconess bureau, which the [Woman's Home Missionary] Society formed in 1889, Miss Bancroft in the ensuing years supervised the establishment of over thirty deaconess homes in the larger cities.³

¹"Bay View," *MCA*, August 2, 1890, p. 5.

². . . *Assembly Programme*, 1890, p. 14.

³Aaron Ignatius Abell, *The Urban Impact of American Protestantism, 1865-1900* (Cambridge, Massachusetts: Harvard University, 1943), pp. 200-201.

In addition to this concern for women's rights, attention was given to international problems, Reverend M. W. Montgomery lecturing on "The United States Among the Nations,"¹ and the Honorable Thomas Witherell Palmer (1830-1913) speaking on "Spain." The latter was something of a celebrity, justifying an interruption in this compilation of subjects. It seems that he was a philanthropist, businessman, senator, administrator, and Minister to Spain. A Detroitier, Palmer was educated at the University of Michigan; he sold real estate until 1872, when he entered politics. In 1878, he was a State Senator, and two years later, an unsuccessful candidate for the Governorship of Michigan. After six years as a national Senator, 1883-1889, he was sent by President Harrison as our Minister to Spain.² He was in this diplomatic post when he spoke at Bay View on "Spain." A reviewer covering the speech was favorably impressed.

It was an instructive paper, written in choice and scholarly style. Minister Palmer took the sensible course of telling about men and things as he saw them, instead of elaborating views on the past or future of that country. ... Indeed, one of the striking things stated was that while the wages of a day-laborer in Madrid were very low, being about thirty cents a day, the cost of food was very high, flour being \$12.00 a barrel, sugar 14 cents a pound, and good butter 80 cents.³

Palmer would return to Bay View once more in 1892 as the Chief Executive of Chicago's Columbian Exposition; he was indeed an internationalist, one who commanded Benjamin Harrison's highest respect.

"Headline Attractions," in the character-building speech category, included: (1) McCabe, (2) Conwell, (3) Tiffany, (4) Livermore, Harland, and Sangster -- three men and three women, each considered on the following pages, some at length.

¹ . . . Assembly Programme, 1890, p. 13.

² Ibid., p. 14; and "Thomas Witherell Palmer," DAB, Vol. XIV; and "Thomas Witherell Palmer," Encyclopedia Americana, Vol. XXI, 1952 ed.

³ "Bay View Assembly," MCA, August 6, 1890, p. 5.

(1) Chaplain Charles Cardwell McCabe (q.v., 1879), delivered his well-known address "The Bright Side of Life at Libby Prison," based on his personal experiences as a Confederate captive during the Civil War.

The Chaplain outdid himself. He was in the spirit, and the vast audience, filling both sides of the auditorium, inside and outside, was as responsive to his touch as the vessel to the hand of its pilot. The people wept and laughed by turns as pathos or humor lay in his words.¹

Incidentally, McCabe was establishing a great reputation in the Methodist Episcopal Church as a money raiser for benevolent causes.²

(2) Dr. Russell Herman Conwell (1843-1925),³ lectured to the Assembly Proper three times: "Heroism of a Private Life," "Columbus, the Lonesome Man," and "Silver Crown, or Born a King." A reporter covering these speeches at Bay View made a rather penetrating analysis of Conwell's lively speaking.

Russell H. Conwell . . . won more unstinted praise and at the same time more adverse criticism than any other lecturer. Those who liked him . . . were in the majority, including almost . . . every lady. . . . Those who did not like him . . . did not like him at all. . . . Mr. Conwell has the elements of an actor rather than a great thinker or sound reasoner. He has what Demosthenes said were the three greatest requisites in successful public speaking: (1) Action, (2) Action, (3) ACTION. He was not always logical nor his illustrations relevant, but he was always forceful. He "got there" every time. . . .⁴

Probably Conwell was the nation's best-known founder of an "Institutional Church," which aimed to minister to the total needs of a man in society, rather than merely to his soul for a future life. His Institutional Church was Baptist Temple, Philadelphia, completed, coincidentally, in 1890, a church which built and sustained Temple College (later Temple University).

¹"Bay View Assembly," MCA, August 16, 1890, p. 5.

²"C. C. McCabe," Encyclopedia Americana, op. cit.

³As will be noted in the section on the CLSC, he gave "Acres of Diamonds."

⁴"Bay View Assembly," MCA, August 6, 1890, p. 5.

(3) Dr. O. H. Tiffany of Minneapolis lectured twice: "Work and its Worth," and "Immigration." In the latter, he charged that Chinese exclusion was a crime; at the same time, he strongly opposed more immigrants entering from the "Romish Church." He preferred Asians to Southern Europeans as prospective American citizens.

Neither lecture was trimmed up with anecdote and story, so as to please and excite laughter. They were to instruct rather than to entertain - solid and not frothy. ... The audiences were not the largest, but were probably the heaviest. The thinkers counted these two of the best meals they had been fed. ...¹

The reporter declared these speeches a bit too heavy for afternoon hours of mid-August, Dr. Tiffany "plowing a deep furrow for the brain."

(4) Mary Ashton Rice Livermore (1820-1905), styled by one writer as the Queen of the American Platform, was nationally known as a reformer, suffragist, and author. By the year 1890, she had ten years experience as President of the Massachusetts WCTU, and had collaborated with Frances E. Willard in writing A Woman of the Century.² She addressed the Assembly on "A Boy of Today," "A Dream of Tomorrow," and "Wendell Phillips." In the second of these lectures, society was likened to a ship, sailing under sealed orders, given by God, the lecture bringing out the idea that: "Immortality is less marvelous than the creation and development of man to his present state."³

Two other prominent ladies spoke at a Bay View Women's Council, one being Mary Virginia Hawes Terhune (1830-1922), who wrote under the pseudonym, Marion Harland. She was a prolific writer of pieces on Woman's Home Management as well as fiction that had a pronounced religious or moralistic tone, with settings in the antebellum South. Her

¹"Bay View Assembly," MCA, August 23, 1890, p. 7.

²She also addressed the WCTU School of Methods in 1890.

³Direct quotation from "Bay View," MCA, August 2, 1890, p. 5; other data from "Mary Ashton Rice Livermore," DAB, Vol. XI; and . . . Assembly Programme, 1890, pp. 5-7.

speech topics at Bay View in 1890 were "Ripening," "Ourselves and Our Daughters," "John Bunyan, A Study," and "Eve, Our Great Foremother."¹

The second feminine speaker at the Woman's Council was feminist Margaret E. Sangster (1838-1912), a New York writer and Editor of Harper's Bazaar. Her three lectures were on "Books, Their Use and Abuse," "Comparative Advantages of Town and Country Life," and "Authors in Embryos."²

Three speakers in 1890 talked on travel or exotic themes: (1) Mrs. C. H. D. Fisher, of Tokyo, spoke on "Japan"; (2) Dr. C. T. Allen, lectured on "Alaska," telling of heroic missionary work being done, the grandeur of the scenery, and of peoples' needs there. (3) Mr. Peter von Finkelstein Mamroev lectured on Palestinian themes: "City Life in Jerusalem," and "The Fallaheen, or Farmers of Palestine." A reporter observed that people were drawn to hear this speaker because he was a native of Jerusalem who appeared in costume, and, besides, to add to the spectacle, he had a dozen others on stage with him, also in various colorful costumes seen in Jerusalem. His delivery drew special notice, too: "Oriental oratorical style is different and amusing. Gesticulates vigorously on small points, moves about swinging hands, getting up profuse perspiration on a calm subject."³

The Missionary Dr. S. L. Baldwin talked about Comparative Religion: "Confucianism," and "Buddhism," also giving talks with the stereopticon (as shown on the following page).⁴

¹ . . . Assembly Programme, 1890, pp. 9, 12, 13; and "Marion Harland," DAB, Vol. VIII. Incidentally, her son earned a literary reputation in later years as Albert Payson Terhune.

² . . . Assembly Programme, 1890, pp. 9, 10, 12; and "Margaret Elizabeth Munson Sangster," Encyclopedia Americana, Vol. XXIV, 1952 ed.

³ Direct quotation from "Bay View Assembly," MCA, August 23, 1890, p. 7; other data from . . . Assembly Programme, 1890, pp. 4, 11, 15.

⁴ . . . Assembly Programme, 1890, p. 15. He also spoke in Missionary activities in 1890.

To digress, audio-visual history was being made at summer assemblies with the increasing use of "magic lanterns" or slide projectors. A Bay View reporter observed that "[t]he stereopticon is brought into service in many forms of lectures. It has been used in ten of the entertainments . . . sometimes with good effect and at other times with not so good effect."¹ There are indications that the following numbers involved use of the stereopticon in 1890:

Mr. Horace Hitchcock (to Children).	"Jessica's First Prayer"
Rev. A. M. Gould	"Praise Service"
Dr. S. L. Baldwin	"Land and People of China"
Rev. C. M. Westlake	"Wonders of the Solar System"
Mr. James A. Green	"Lincoln, the Great Emancipator"
	"Footsteps of Longfellow"
	"Irving and the Hudson"
	"Whittier, Hawthorne, and Holmes"
Mr. William Black	"Glimpses of the World's Life"
	"Life Through a Detective Camera" ²

The Detective Camera speech drew attention in the Press.

"Life through a Detective Camera" . . . consists of two parts. First, a description of this latest invented camera, by which pictures are taken of life "on the fly," no arranging of focus nor hoisting of the camera upon wooden legs being required. It is carried in the hand, and in an instant, without the objects [sic] being aware of it, the picture is obtained. Second, an exhibition of a series of views taken in this way from "real life." One was the photograph of an old gentleman of eighty who never had and said he never would allow his picture to be taken.³

In addition to use of the projector, visual-aid experimentation moved ahead in crayon art. Professor William Merchant Richardson French (1843-1914), Director of Chicago's Art Institute since 1882, was noted for his ability to make art a cultural influence. His three Bay

¹"Bay View Assembly," MCA, August 16, 1890, p. 5.

². . . Assembly Programme, 1890, pp. 6-16.

³"Bay View," MCA, August 2, 1890, p. 5.

View lectures were well attended and gave pleasure, the titles being: "Wit and Wisdom of Crayon," "An Hour with the Characaturists," and "Conventional Art in Pictures."¹

One lecture, devoted purely to entertainment, was "Mrs. Jarlys's Exhibition - New Style" delivered by Mrs. Alice J. Osborne. And there were three entertaining reading programs given by Mrs. Edna Chaffee Noble.²

Special days were devoted to Youth, one being Epworth League Day, and the other, Christian Endeavor Day. On the "CE" Day, Reverend J. G. Inglis gave an address; he was pastor of the Petoskey Presbyterian Church, as well as Secretary of the Michigan Christian Endeavor.³

From 1886, then, until 1890, the Assembly grew from nine to twenty days, increasing from seventeen lectures to forty-five. It made the transition from an experiment to the major focus of activity; and, closely tied to this Assembly, was speaking in the meetings of the Chautauqua Literary and Scientific Reading Circles, described next.

Chautauqua Literary and Scientific Circle

John H. Vincent had founded his reading circle in 1878 as a "four years' course of directed home reading,"⁴ the pioneer correspondence course in America. Many Michigan Methodists had read about it that year in the Michigan Advocate, an article saying of its goals:

. . . to promote habits of reading and study in nature, art, science, and in secular and sacred literature in connection with routine of daily life, especially among those whose

¹ . . . Assembly Programme, 1890, pp. 8, 9; "William Merchant Richardson French," DAB, Vol. VII; and "Bay View Assembly," MCA, August 9, 1890, p. 5.

² . . . Assembly Programme, 1890, pp. 4, 9, 10.

³ Ibid., pp. 9-11; another important event was the opening and dedication of Evelyn Hall, details of which are given in the section on Temperance Speaking.

⁴ James Truslow Adams, Frontiers of American Culture, A Study of Adult Education in A Democracy (New York: Charles Scribner's Sons, 1944), pp. 150-151.

educational advantage has been limited, so as to secure to them the college student's general outlook upon the world and life.¹

Vincent had been interested in making Bay View the central headquarters for the Michigan circles in 1884, but this had not materialized, such a development necessarily delayed until Hall's appointment as Superintendent of the Chautauqua Educational Department of Bay View in the fall of 1885. But from the 1886 season forward, Bay View was the center for Michigan CLSC graduations and general activities. As a matter of fact, a landmark which still stands at Bay View in 1965 is the Woman's Council Building, which was originally the Chautauqua Cottage, center for the Circles in Michigan. It is surprising to note that it was said to have seats for 200.²

It was John Hall who opened the first CLSC round table meeting on the grounds in the 1886 season. Mr. Wallace Bruce then spoke to the round tables twice, once about the Hudson River, and again on Ancient Rome, and Mrs. Sarah K. Bolton, a popular author of the day, gave four talks about British and American female authors.³

In the 1887 season, Hall again opened the meetings of the round tables, also conferring diplomas on the graduates on what became traditional as "Recognition Day." Speeches were delivered that day by Reverend C. H. Morgan ("Classification of Knowledge") and Reverend C. B. Spencer ("The Whispering Sphinx").⁴ Further Reverend W. W. Ramsey preached the Baccalaureate sermon the Sunday morning closest to the day of graduation.

The 1888 season was sparked by the visit of Dr. John Heyl Vincent, (q.v., 1888 Assembly Proper), who preached the Baccalaureate sermon, "By Grace Ye Are Saved Through Faith," and also gave the Recognition

¹ J. B. Atchinson, "CLSC," MCA, September 21, 1878, p. 1.

² D. F. Barnes, "Bay View Reunion of 1884," MCA, July 5, 1884, p. 4; and C. S. Wheeler, op. cit., p. 57.

³ . . . Assembly . . . Programs, 1886, pp. 2-4; and "Sarah K. Bolton," Encyclopedia Americana, Vol. III, 1952 ed.

⁴ . . . Assembly . . . Programs, 1887, pp. 2, 4-7, 11.

Day Address, "The Chautauqua Idea." He delivered one other talk, as well. Other speakers in '88 included Reverend Henry Johnson, lecturing on "The Celebrated Literary Club of London"; and Reverend Jahu Dewitt Miller, giving two lectures with no titles stated; and Mr. Andrew J. Blackbird, an Indian from Harbor Springs, talking on "History and Traditions of Indians of Little Traverse Bay." It was the custom for round table discussions to follow each lecture.¹

Thirty-one speakers were listed for 1889 by the CLSC, many of these apparently students enrolled in courses. Miss Frances E. Willard (q.v., Temperance Reform Speaking, 1889) read a story aloud to a round table, "The Evolution of Mrs. Thomas"; and she gave one other address. Of the remaining speakers, twenty-four were ladies, possibly indicating a greater appeal by the Chautauqua Circle to members of the fair sex. Twenty-five round table topics were listed, three dealing with Chautauqua work, four with Education, three with Woman, eight with Literature or Philosophy, one with Geography, one with Mormonism, and five with assorted subjects. A glance at the Recognition Day agenda shows the speakers to be Reverend E. W. Miller, State Superintendent of Congregational Church Sunday School Work, and Reverend Joseph T. Duryea.²

The 1890 season found John Hall and A. M. Gould making speeches of welcome to the first meeting. The Recognition Day Address was Dr. Russell Conwell's "Acres of Diamonds," famous in later years as the speech that built a college.³

Another well-known clergyman speaking at the Graduation Exercises was Dr. Frank W. Gunsaulus (q.v., Assembly Proper, 1889). In addition, fourteen other topics were listed without the names of speakers, perhaps

¹ . . . Assembly . . . Programs, 1888, pp. 4, 8-10.

² . . . Assembly Programme, 1889, pp. 1-13.

³ A. I. Abell remarks: "Only by the utmost sacrifice on the part of the membership and by Conwell's resort to a sensationalism which in other cases he avoided, could the money to build Temple be raised." *op. cit.*, p. 156; and Charles Hurd estimates that 10,000 young men benefitted from the profit of "Acres of Diamonds" alone, delivered upwards of 6,000 times, over the years. A Treasury of Great American Speeches (New York: Hawthorn Books, Inc., 1961), p. 202.

assigned to CLSC students studying on the Bay View Grounds in 1890. Most of these topics related the CLSC to aspects of daily life, stressing practicality of higher learning.¹

Clearly, then, the CLSC made significant advances at Bay View between 1886 and 1890, and it was destined to remain strong at least until the creation of Hall's Bay View Reading Clubs in 1893 and 1894.

Missionary Speaking

Although no missionary speeches were indicated in the 1886 season, a Missionary Congress was held in 1887 with five speakers on the program. Perhaps the most renowned of these speakers was Arthur Tappan Pierson (1837-1911), a Presbyterian clergyman from New York, as well as a leader in the Y.M.C.A. movement in New York, one who championed a humane emphasis in the Church. Influential in England as well as America, Pierson added to Bay View's stature with a Missionary Sermon, "All Are to Go and to Go to All."

The second speaker, Dr. S. Haskell presided over a conference on mission work at home and abroad; third, Robert T. Wilder chaired another conference in addition to delivering two speeches, "American Colleges and Missions" and "Your Money or Your Life." Fourth, Reverend W. G. Puddlefoot, said to be effective in mingling the pathetic with the humorous, led a platform meeting with a series of short speeches, he, himself, speaking in favor of combining the Methodist and Presbyterian Churches into a Union Church. Finally, W. E. Blackston, of Chicago, described the terrible conditions confronting missionaries in his lecture "Look on the Fields - The Dark Side." But then, in his next talk, he told of compensating factors in "Look on the Fields - The Bright Side."²

¹ . . . Assembly Programme, 1890, pp. 5-15.

² A. I. Abell, op. cit., pp. 155-156; . . . Assembly . . . Programs, 1887, p. 3; "Arthur Tappan Pierson," Encyclopedia Americana, Vol. XXII, 1952 ed.; and Franc Baker, "Missionary Congress at Bay View," MCA, August 13, 1887, p. 8.

The 1888 Missionary Congress involved the work of four ladies and one gentleman, either speaking or leading discussion. Mrs. Lucy Rider Meyer presided over a conference on "A Talk with Women Thinking even so Remotely of Entering upon Missionary Work." Miss Franc Baker chaired a meeting on "What Motives Should Induce Us to Engage in Missionary Work?" And, Mrs. M. E. Lane led a discussion on "Present Opportunities for Missionary Work."

Mrs. Meyer also spoke from the platform on "Missionary Work Among the Poor," "A Present Pressing Problem," and "Bible Teaching about Giving." Further, a native of the Near East, Mrs. Layyah Barakat, spoke to the full Assembly on four Mission topics:

1. A Message from the Mountains of Syria.
2. Missionary Experience on the Nile.
3. Syria, Past and Present.
4. The What and Why of Missionary Work.¹

The gentleman, Reverend Edward Ellis, addressed a gathering on further opportunities in mission work.

A Bay View Missionary Institute was held again in 1889, with thirteen persons presiding or lecturing. A great missionary to India, Miss Isabella Thoburn (1840-1901), probably the best known figure taking part that year, presided at two conferences and also gave four lectures. These talks were titled "The Deaconess Home," "India as a Missionary Field," "Nature and Needs of Missionary Work," and "Higher Education for Native Christian Girls."² Interestingly, providing education for Indian girls became Miss Thoburn's life work. After rising to the post of Preceptress of Ohio's Western Reserve University, she decided to leave this country and go as a missionary to India in 1869, within a year establishing a girl's school at Lucknow. This school was eventually named for her -- Isabella Thoburn Womens' College.³

¹ . . . Assembly . . . Programs, 1888, pp. 6-7.

² Ibid.

³ "Isabella Thoburn," Encyclopedia Americana, Vol. XXVI, 1952 ed.

The most active speaker at the 1889 Missionary Institute was Reverend S. L. Baldwin, speaking eight times on the varied themes: home and foreign missions, China, and the work of Medical Missionaries. One other man and ten additional women spoke in the Institute.¹

The year 1890 brought another Missionary Institute with sixteen speaking participants, indicative of an increase in interest in missionary work. Dr. Baldwin returned with nine lectures, or chairmanships, again concerning himself with home and foreign missions in a lecture on "False and True Conceptions of Missionary Work." Further, Dr. Russell H. Conwell gave an address on City Evangelism, relating his experience gained in establishing Temple College. And, too, a broadening note was struck by Miss Jane M. Bancroft (q.v., Assembly Proper, 1890) in her talk on "Work for Roman Catholics," as well as equal rights for women in "Deaconess in the Modern Church."

Another famous speaker in 1890 was Singapore Missionary William Fitzjames Oldham (1854-1937), a Methodist minister since 1883, who had founded Singapore's Anglo-Chinese School in 1885. Ten years later, Oldham would establish a Chair of Missions and Comparative Religion at the Ohio Wesleyan University, and hold the Chair himself until the turn of the century. Concerning Oldham's speaking at Bay View, a reporter hearing him in 1890 was delighted stating: "Bro. Oldham is a straight ahead kind of speaker. Every sentence says something and moves you along the line of information. His audience did not and could not get weary."²

Five other men and seven more women spoke at the Missionary gatherings in 1890, rounding out the informational coverage of mission work, both at home and overseas.³

Missionary speaking activity advanced from a small beginning in 1887 to a Missionary Week in 1890, featuring eight men and eight women speakers. Such prominent persons as Jane M. Bancroft, William Oldham,

¹ . . . Assembly Programme, 1889, pp. 7-13.

² "Bay View Assembly," MCA, August 16, 1890, p. 5.

³ "William Fitzjames Oldham," Encyclopedia Americana, Vol. XX, 1952 ed.; and . . . Assembly Programme, 1890, pp. 10-14.

Arthur Pierson, and Isabella Thoburn talked to large gatherings in this half-decade of growth. A tradition had been established that would be carried on, with some interruption, until 1921.

Temperance Speaking

In 1887 and 1888, there were observances of Temperance Days, growing into Women's Christian Temperance Union Schools of Methods in 1889 and 1890 which were intended to equip women for effective work in securing anti-alcohol sentiment and legislation.

Mrs. A. S. Benjamin (q.v., 1885 Temperance Day) presided in 1887, and although Miss Frances E. Willard was expected that year, she could not travel as far as Bay View. Instead, Bay View was pleased to have suffragette Anna Howard Shaw (1847-1919), who, born in England, made her home in Big Rapids and Albion, Michigan. Not only a reformer, Anna Shaw was also a physician and minister, holding a pastorate for a time in Massachusetts. Actually, 1887 was her first year on summer assembly platforms and she enjoyed immediate, brilliant success at Chautauquas all summer, and at conventions all winter. Incidentally, four other women and two other men also spoke on temperance in 1887.¹

Miss Shaw returned with Mrs. Benjamin in 1888 to speak on the topic "Woman's Enfranchisement Essential to a True Republic." Three additional ladies and one man also presented talks in 1888 on such specific topics as "The YWCA" and "The Temperance Reform."²

The 1889 season was outstanding for Temperance Reform, first, because of the establishment at Bay View of the first of a series of WCTU Schools of Methods, and second, due to the visit of Miss Willard. Frances Elizabeth Caroline Willard (1839-1898), known as "Frank" to her friends, had started her career as a college teacher at her alma mater, Womens' Theological College, Northwestern University. In fact, she rose to the Presidency of her college in 1871. Five years later,

¹ . . . Assembly . . . Programs, 1887, pp. 7-8; and "Anna Howard Shaw," DAB, Vol. XVII.

² . . . Assembly . . . Programs, 1888, pp. 8-9.

being active in the feminist movement, she had met with other leading women reformers at Chautauqua, New York, to form the Women's Christian Temperance Union. In 1879, she had taken over leadership of the World WCTU, embracing Women's Suffrage as her cause, and in 1882, she had helped to form the Prohibition Party.

Miss Willard gave two lectures to the Bay View WCTU School, one of which was "White Shield Work," the white ribbon and shield being symbols of the Union work. She also addressed the Full Assembly and the CLSC. Small of stature (she stood five feet, three inches), she displayed a good sense of humor in her speaking, relying largely on emotional and ethical proofs, not too much on logic. She sought goodwill, and her ethos always received a standing ovation, her greatest strength appearing to be her absolute faith in the eventual victory of her causes, mingled with her ability to remain calm in the face of the fiercest opposition. She was never a detractor of those with whom she disagreed. One critic of the era, A. B. Hyde, called her the greatest orator in America since Wendell Phillips.

One Bay View story, dealing with her speech to the full assembly, illustrates her poise and wit.

The auditorium was packed one afternoon by an eager crowd to hear "America's Uncrowned Queen," Frances E. Willard. Another speaker that morning had been alarmed by the crying of a baby during a lecture. The mother had, in effect, been thrown out. Nevertheless, the front row was full of young mothers with babes in arms. Miss Willard smiled down upon them and said as she rose to speak, "I want to say to the mothers present, don't be worried if the babies begin to cry; just stay where you are. If they tune up, why I will tune up a little louder, and no one need mind it."¹

¹Direct quotation from Emma Lamb Baker, *op. cit.*, pp. 31-32; other data from Frances McCurdy, "Revolt of Women," a speech delivered at the Speech Association of America Convention, December, 1962; A. B. Hyde, *op. cit.*, pp. 430-431; "Frances Elizabeth Caroline Willard," *DAB*, Vol. XX; Robert T. Oliver, *History of Public Speaking in America* (Boston: Allyn and Bacon, Inc., 1965), pp. 454-456; and . . . Assembly Programme, 1889, pp. 5, 6, 7.

In addition to Miss Willard, four other persons spoke in the School of Methods for 1889. Of course, there would be other important years in which temperance would be discussed, but 1889 would stand out as the greatest, inasmuch as this was the only appearance of Frances Willard at Bay View.

The School of Methods for 1890 was again headed by Mrs. A. S. Benjamin, with at least twenty taking part in the speaking. One of these was Professor Delos Fall, Professor of Chemistry at Albion College, who made two "Scientific Demonstrations" for the School to show the physical effects of alcohol.

As mentioned in the Assembly Proper activity for 1890, Mrs. Mary Ashton Rice Livermore, reformer, suffragist, and author, spoke in the WCTU School on "Franchise." She had commenced her career on the public platform in an unusual manner, for when her clergyman-husband had sprained his ankle one Sunday morning, and she had taken his place in the pulpit, was praised, and by the year 1872, she was lecturing in regular lyceum courses, in later years becoming a popular Chautauqua lecturer.

Another new item in the 1890 program was Delsarte instruction by Misses Evelyn McDougal and Lydia J. Newcomb, who took up:

Delsarte Principle of Gymnastics	How to Dress
How to Stand and How to Walk	How to Talk ¹
How to Breathe	

Other subjects at the School of Methods were Parliamentary Usage and Practice, Health, Evangelism, and Temperance Literature.

The work of the School of Methods was greatly assisted during the 1890 season by the completion of Evelyn Hall, a building constructed for the women's activities. Still standing in 1965 as a girls' dormitory, Evelyn Hall is in the contemporary style of the 90's, remaining today an interesting example of the extravagant "gingerbread" architecture of that day. Mrs. Benjamin chaired the meeting of dedication which included speeches by President Fiske of Albion College and two women.

¹ . . . Assembly Programme, 1890, pp. 4-9.

Chairman Benjamin read letters of congratulation and good wishes from Miss Willard and others unable to be present but deeply interested in the building and its potential.¹

To summarize the 1886-1890 era, Temperance Day observances were held in 1887 and 1888; WCTU Schools of Methods were introduced and established in the 1889 and 1890 seasons. Anna Shaw, Mary Livermore, and Frances Willard led the list of dignitaries who spoke in that period. And, clearly, the women were concerned with reform movements, in general, not mere reform in alcoholic beverage legislation. The "New Woman" of the fin de seicle had an influential voice at Bay View.

Sunday School Normal Training

A Sunday School Normal School was held each summer from 1886 to 1890, the Reverend J. H. Pilcher heading the School in 1886, Miss Matilda H. Ross in 1887, and Mr. Horace Hitchcock joining with Dr. W. W. Washburn to direct the Sunday School Department in 1888, '89, and '90. Others who took part, at least in one season, included Professor F. M. Taylor, Dr. John H. Vincent, Mr. Benjamin Clarke, and Reverend John Williamson. Enrollment figures for the '88 sessions were given as 105, with sixty-five persons actually completing the work.

Just as the new Evelyn Hall aided the work of the WCTU, so the addition of Sunday School Normal Hall (later Hitchcock Hall) dedicated in 1889, improved the facilities of the Sunday School Normal School. Serving as the boy's dormitory in 1965, it is a familiar landmark on the campus. Mr. Horace H. Hitchcock presided at the dedication, and speeches were made by three officials from the state-wide Sunday School Organization.²

¹ Ibid., and T. B. Reed, op. cit., V, p. 739.

² . . . Assembly . . . Programs, 1886, pp. 2, 3; . . . Assembly . . . Programs, 1887, pp. 2-7; . . . Assembly . . . Programs, 1888, pp. 1-7; . . . Assembly Programme, 1889, pp. 1-7; . . . Assembly Programme, 1890, pp. 3-15; and Franc Baker, "Bay View Sunday School Normal Classes," MCA, August 25, 1888, p. 5.

By 1890, there had been eight successful Sunday School Normal seasons, as they had been started in 1877. This activity was now a recognized Department of the Bay View Assembly.

Ministerial Discussions

The Ministerial Union of 1885, discussed in Chapter III, was followed by another in 1886, however a similar gathering in 1887 was called a Ministers' Institute, and in 1888, a Bay View Church Congress.¹ These were the last of the Ministerial Discussions, their function theoretically being absorbed into the Bible Study Schools, which commenced in 1889, and were open to laymen as well as to ministers.

Under Fiske's general leadership, there were thirteen specific discussions in 1886, all led by pastors, some of these were on subjects in the realm of Church Problems, exclusively, but others did branch out to the world at large. In the category of practical problems, for instance, there were:

Rev. John Graham - "The Minister and His Work"
 Rev. J. W. Hallenbeck - "Apologetic Preaching"
 Rev. H. C. Northrup - "Church Music"

One was an administrative problem:

Rev. W. H. Shier - "Ought the Bishop's Cabinet . . . possess . . . [equal] power with the Bishop in making appointments."

Three were exegetical:

Rev. Levi Master - "The Divinity of the Holy Scriptures"
 Rev. Thomas Stalker - "Some Difficulties of the Atonement"
 Rev. J. E. Jacklin - "How Much is Implied in the Doctrine of the Resurrection of the Identical Human Body"

Two dealt with Christian Philosophy:

Rev. F. L. McCoy - "Is Practical Christianity Dependent upon Theories of the Origin of Evil?"
 Rev. J. C. Wartley - "Is the Foreknowledge of God consistent with human freedom?"

¹ . . . Assembly . . . Programs, 1886, pp. 1-4; . . . Assembly . . . Programs, 1887, pp. 2-11; and . . . Assembly . . . Programs, 1888, pp. 1-5, 7-10.

Four were on contemporary problems:

- Rev. W. H. Thompson - "The Church and Intellectual Culture"
- Rev. Charles M. Stewart - "Christianity and Modern Literature"
- Rev. J. W. Reid - "What Should be Done to Reach the Masses"
- Rev. O. J. Perrin - "The Attitude of the Pulpit on the Present Conflict between Capital and Labor"¹

The Ministers' Institute of 1887 continued along the same general lines as the Ministerial Union of 1886, being directed by Alfred A. Wright, who gave five lectures on theological and scriptural themes. Moreover, ecumenical concern was evident in Reverend William Dawe's speech on "The Wider Bible View of Christ," and more especially in a speech delivered by Reverend C. H. Morgan on "Present Tendency [sic] towards Union among Protestant Denominations, its cause and Prospective Results." There were several additional discussion topics, all of which placed stress on effective pulpit speaking:

- Rev. E. B. Fairfield, D.D., LL.D. - "Sermon Preparation, the best methods and the worst methods."
- Rev. George W. Hudson - "Elocution in the Pulpit"
- Rev. R. B. Pope, D.D. - "Elements of Pulpit Power"
- Rev. C. B. Spencer - "Themes of the Christian Ministry"
- Rev. D. VanAlstin, D.D. - "Pulpit Work as Representative of the Gospel"
- Rev. D. P. Breed - "Elements of Pulpit Power"²

Bay View's truly interdenominational philosophy was exemplified in the four separate Denominational Conventions meeting in 1887 representing the Baptists, Congregationalists, Methodists, and Presbyterians. First, the Baptists talked over their work in Northern Michigan and Canada, as well as their sect's relationship to the literature of the world. Second, the Congregationalists took up the history of Congregationalism in Michigan, and an analysis of the meaning of their sect's name. Third, the Methodists' theme was evangelizing the masses. And fourth, the Presbyterians concerned themselves with the connection of their Church to great American historical issues, as well as the

¹ . . . Assembly . . . Programs, 1886, pp. 1-4.

² . . . Assembly . . . Programs, 1887, pp. 2-11.

development of spiritual life. Perhaps unfortunately, these unusual interdenominational conventions were not repeated in the ensuing years: however, Bay View kept the spirit of the broad outlook exemplified by the conventions.

The Bay View Church Congress of 1888 was called a School of Theology and Religious Work, involving two daily sessions for three weeks, in which the preachers discussed Homiletics, Biblical Theology, and New Testament Greek. Chairmen, for one week each, were William H. Davis, a Congregationalist from Detroit; Albert A. Wright, a Methodist from Boston; and J. T. Oxtoby, a Presbyterian from East Saginaw.¹ These three men, as well as thirteen other ministers, lectured or led discussions, six of their discussion topics indicating the wide variety of subject matter.

Eschatology
Ethics and Commerce
Probation

The Tariff
Ethics in Politics
The Temperance Reform²

Eight clergymen delivered lectures dealing with the minister in his many relationships to the world, John H. Vincent giving one of these. Specifically, ten lecture titles commenced with the words "The Minister as -" and ended with the words:

- | | |
|----------------------------|---|
| 1. -a Christian | 6. -on Sundays |
| 2. -a Preacher of the Word | 7. -on Weekdays |
| 3. -Expounder of the Word | 8. -a Citizen |
| 4. -a Student of Humanity | 9. -a Maker of Sermons |
| 5. -a Student of the Word | 10. -a Preacher of Sermons ³ |

This Church Congress of 1888 blended, or was phased into, the Bible Study Schools that commenced in 1889.

¹"Bay View Church Congress," MCA, July 21, 1888, p. 5.

². . . Assembly . . . Programs, 1888, pp. 1-5, 7-10.

³Ibid.

Bible Study Schools

The first School of the English Bible opened in the 1889 season, in charge of Reverend Joseph T. Duryea, specialist in the New Testament. Returning to teach again in 1890, he found that his class was attended by 200 laymen and clergymen. His daily lectures on the growth and development of scriptures received praise for their scholarly insistence on searching out truth in the scriptures. He was concerned with the Higher Criticism of scriptures, an intellectual activity largely imported from the German Universities. An observer on the scene described Duryea as being about sixty, slightly bent, medium in height, clean-shaven, cheerful in manner, and of bright countenance.

Another teacher of standing was Professor Frank Knight Sanders (1861-1933) of Yale who taught Old Testament classes in 1889 and 1890. Born of Missionary parents in Ceylon, he received his education in Wisconsin and Yale in this country, and at Jaffna College in Ceylon. He was Woolsey Professor of Biblical Literature at Yale from 1893 to 1901, rising to the office of dean in Yale's Divinity School in 1901.¹

Bible Study Schools were designed to replace the Ministers' Institutes in the 1886-1890 era, thus stressing the study of scripture more than before as well as bringing the laity in with the clergymen, thus decreasing the stimulating practical ministerial problems, discussed by the preachers in 1887 and 1888.

University

In 1887, formal courses were offered for the first time in such subjects as pedagogy, art, elocution, cooking, and Greek.²

The first Liberal Arts School was opened in 1888, primarily as a school for teachers. Henry M. Loud made the largest single contribution toward the new classroom building (\$3,500) and also expended a great

¹"Bay View Bible School," MCA, August 9, 1890, p. 5; "Frank Knight Sanders," Encyclopedia Americana, Vol. XXIV, 1952 ed.; . . . Assembly Programme, 1889, pp. 1-13; and . . . Assembly Programme, 1890, pp. 2-9, 11.

². . . Assembly . . . Programs, 1887, pp. 1-2.

deal of effort to raise the supplementary contributions. The new classroom building, still standing in 1965, was named in his honor: Loud Hall. At the formal opening of the school building, Matilda H. Ross spoke on "Character Building," and short addresses were given by Henry Loud, L. R. Fiske, and David Howell, Superintendent of the Liberal Arts School.¹

The 1889 course offerings were broadened to include music, photography, business, and, as observed before, Bible,² the "Summer University" becoming the official name of the school in 1890; it was the pioneer Summer School in the State of Michigan.

Camp Meeting

Overshadowed by the Assembly and related activities, the Camp Meeting continued its unbroken existence through the '86-'90 period, although in 1886, it was reduced to a four-day event following the Assembly. There were at least ten ministers who spoke in those four days of '86 including C. C. McCabe, L. R. Fiske, and Seth Reed, and attendance was good, being estimated at "five or six thousand" on the Big Sunday.³

"Dr. D. F. Barnes was [termed] the camp-meeting general" in 1887, the Camp Meeting preceding the Assembly that year and in ensuing years. An evangelist, Dr. Watson, preached twice nearly every day, discussing Christian Perfection, two of his titles being "Perfect Love," and "Witness of the Spirit." In addition, L. R. Fiske preached on "The Gospel of Jesus Christ"; but there is no indication that anyone else preached. The Michigan Advocate indicated that the Camp Meeting was not a notable success in 1887 because of two things: (1) the Assembly

¹ . . . Assembly . . . Programs, 1888, p. 2; and G. White, "From a Torn Page," The Bay View, III, 4 (July 29, 1939), p. 9.

² . . . Assembly Programme, 1889, pp. 1-2. For a more complete commentary on the history of the Bay View Summer School, consult Jerome A. Fallon, "Influence of the Summer School Movement," (Unpublished Ph.D. dissertation, University of Michigan, 1959).

³ "Camp Meeting, The," Bay View Assembly Herald, September, 1886, p. 2; and "Echoes from Bay View," MCA, July 31, 1886, p. 4.

was the gathering at Bay View, and (2) "Too much responsibility and labor were put on one man - Dr. Watson. A good man, but overworked."¹

Eleven ministers spoke at the 1888 Camp Meeting, including Bishop Bowman (q.v., 1885), who spoke on Big Sunday, the others being ministers from the Michigan Conferences.²

The 1889 Camp Meeting ran for seven days, five clergymen being listed to speak. Two of these speakers were celebrities in their day: (1) Methodist Bishop Isaac Wilson Joyce (1836-1905), was a preacher with Irish fervor who spoke with evangelistic zeal. The year before, he had become Chancellor of the U. S. Grant University at Chattanooga, Tennessee, a post he would hold until 1896. (2) Bishop John Philip Newman (1826-1899), known as "Grant's Pastor," who had been elected Bishop shortly before with the support of the Grant family. Accused of self-esteem, speaking in a grandiose style, with rehearsed gesture and pose, and of using his musical and sonorous voice to render audiences uncritical of his thought, he nevertheless pleased many. Indeed, he had delivered Grant's funeral oration in his ornate style. Incidentally, he published at least three books on Christian themes.³

In 1890, Evangelist J. S. Bitler called "young, active, consecrated [and] unaffected," was in general charge. Six other men also spoke at the 1890 meetings, including Bishop John Morgan Walden whose sermon profoundly impressed one reporter.⁴

Between 1886 and 1890, the Camp Meeting was carried on, sometimes stronger, and other times weaker, than it had been before the Assembly, in the Camp Meeting era.

¹ Joseph F. Berry, "Bay View Echoes," MCA, July 30, 1887, p. 4.

² "Bay View," MCA, July 28, 1888, p. 5.

³ D. F. Barnes, "Bay View Campmeeting," MCA, July 20, 1889, p. 5; "Isaac Wilson Joyce," DAB, Vol. X; "John Philip Newman," Encyclopedia Americana, Vol. XX, 1952 ed.

⁴ "Bay View Notes," MCA, July 19, 1890, p. 5; and "Bay View Camp Meeting," MCA, July 25, 1890, pp. 5, 8.

* * * * *

The half-decade ending in 1890 saw crowds at Bay View grow from hundreds to thousands. At its start, clergymen alone held the stage; but at its end, secular orators shared platform time with the ministers. These five years saw the construction of Chautauqua Cottage, Evelyn Hall, Hitchcock Hall, and Loud Hall, not to mention the Auditorium and many cottages. A Summer School, second to none, stood beside the Assembly. Speaking by leaders in Missionary work, Temperance and Suffrage Reform, Sunday School Normal Education, Bible Study, and Chautauqua Reading Circles, was heard for three-week periods annually. Bay View's first years were behind; and her intellectual zenith, achieved in the early nineties, was now at hand.

CHAPTER V

BAY VIEW'S INTELLECTUAL ZENITH, 1891-1896

With the steady increase in the summer population, came an extension of the Chicago and West Michigan Railway to the grounds in 1892, as well as the lengthening of the Assembly season from three to four weeks in 1893. The growth these events suggest was more than a quantitative enlargement, for this was, indeed, Bay View's age of magnificence. Even though the institution continues to this day to offer an excellent program of summer education and cultural entertainment, it shares this responsibility with many other educational organizations found throughout the state. However in the early and mid-nineties, Bay View remained virtually unique in offering its cultural program to the people of Michigan. The excellence of program offerings in 1894, for example, inspired author Mattie A. Boughton to write this tribute:

The growth of the Assembly at Bay View, founded and maintained by the most efficient of leaders--Mr. John M. Hall of Flint, Michigan, has been steady and marvelous, until to-day, it acknowledges no peer save Chautauqua itself. For four weeks, at a very nominal cost, an intellectual feast, served by the choicest talent from far and near, is spread three times a day before large audiences, in lecture, concert, and varied entertainment. But amusement is not the sole attraction. The Summer University provides scholastic advantages. Its instructors are drawn from universities and colleges of the highest grade. . . . Now the natural terraces are crowned with four hundred beautiful summer homes.¹

¹ Mattie A. Boughton, Bay View, The Summer City of Michigan, Photogravures (Bay View, Michigan: J. F. Arnold, 1894), no pagination.

So sound was Bay View's intellectual foundation, that one lady who had lectured and taught at both Chautauqua and Bay View, Mrs. Helen Stuart Campbell, a writer from Wisconsin, said that Bay View was intellectually superior to its "parent" institution in 1894.¹

The remainder of this chapter is divided along the lines of Chapter IV, by departments, with a preliminary section devoted to Mr. John M. Hall.

Hall the Leader
 Assembly Proper
 University Extension or Assembly Lecture Courses
 Chautauqua Literary and Scientific Circle
 Bay View Reading Clubs
 Missionary Speaking
 Sunday School Normal Training
 Temperance Reform Speaking
 Bible Study
 Camp Meeting

Hall the Leader

As the Bay View enterprise increased in size and complexity, John Hall's responsibility grew correspondingly larger. However, in spite of his evident leadership, he was not free from adverse criticism. Some critics feared that he was being too ambitious in undertaking a role comparable to that of the renowned and talented founder of Chautauqua, Bishop John H. Vincent; others were anxious lest the Assembly would dilute the spiritual atmosphere of Bay View; a different contingent was fearful of paralyzing debt;² and still others charged him with profiteering at the expense of his constituents.

¹Bay View Magazine (hereafter referred to as BVM), II (November, 1894), p. 35; W. J. Burke and Will D. Howe, American Authors and Books, 1640 to the Present Day (New York: Crown Publishers, 1962), p. 114; and "Helen Stuart Campbell," Encyclopedia Americana, Vol. V, 1952 ed. Mrs. Helen Stuart Campbell, who spoke in the 1894 assembly, wrote widely on problems of poverty, probation, and household management, and she was known for her fiction writing, as well.

²Emma Lamb Baker, op. cit., p. 19.

Hall rose above these adverse criticisms as he attended personally to great and minor matters alike to keep the large Assembly operation running successfully. Also, the records indicate that the accusation concerning profiteering was false inasmuch as while his compensation as Assembly Manager had been set at \$1,000 for each summer season, this sum to be paid only if this amount were earned in profit over and above costs; and conversely, if that amount were not taken in, he would receive less. This thousand-dollar profit was not always paid; and at least three special benefit programs were held over the years, with the proceeds going to Hall.¹

One aspect of his role was appearing before audiences to announce forthcoming activities -- a role in which he was perhaps not as proficient as in general management. As a public speaker, he was not forceful, one factor contributing to his poor speaking ability very possibly being his hearing loss, sometimes attributed to his habit of stuffing cotton in his ears as he worked. In addition, other attributes caused difficulties. For example, one person reported that it was difficult to hear his weak voice from the rear of the auditorium; another listener remarked on his high, penetrating voice;² and if that were not enough, a Petoskey newsman insulted Hall in print in 1895 for still another speaking flaw -- long-windedness.

One of Supt. Hall's few faults is a bad habit of keeping large audiences waiting while he takes up time in fulsome puffing of things in which he is interested. Last night he indulged this propensity until one old gentleman called out, "We didn't come to hear you."³

One of John Hall's signal accomplishments in this era of the early nineties was the founding of the Bay View Reading Clubs and the Bay View Magazine, the story of these developments being taken up in this chapter's section on the Bay View Reading Clubs.

¹C. S. Wheeler, op. cit., p. 43; and H. Kennedy, op. cit., no pagination.

²Donald D. Smith, Personal Interview; and Charles H. Swift, op. cit.

³"Siberian Prison Gloom," Daily Resorter (hereafter referred to as DR), July 23, 1895, p. 1

1891

The customary platform ceremony opening the Assembly of 1891 featured addresses by Henry M. Loud, President of the Assembly and the Summer School, and Dr. Camden M. Coburn (q.v., Bible Study, 1891). Furthermore, that same season saw a second occasion for ceremonial speaking when the new Epworth Home was dedicated, the orator being Reverend F. A. Smart, active Michigan area Epworth leader.¹

Sermons were delivered both during and following the official Assembly season by five different clergymen, including Dr. Samuel A. Steele, Dr. Edgerton Young, and Reverend C. H. Beale. The other two preachers, perhaps better known in national Methodist circles, were (1) Dr. Milton Spenser Terry (1840-1914), a prolific writer on Bible exegesis and a teacher at the Garrett Biblical Institute (q.v., Bible Study, 1891), and (2) Dr. James Monroe Buckley (1836-1920), for thirty years, editor of the National Christian Advocate, who had gained the reputation of being a strong orator. Although his sermon title at Bay View was not listed, something of his attitude toward reform movements is readily apparent in one of his book titles: The Wrong and Peril of Woman's Suffrage.²

In the area of secular speeches, two domestic problems were discussed by orators in 1891, one by reformer H. H. Emmett of Ohio, speaking on "North American Indians" and "Immediate Needs of Our American Indians," and a second problem, Negroes in the South, being expounded by Dr. Samuel A. Steele of Tennessee, popular during the previous season. Talking on "Outlook on the South," he emphasized that ". . . nothing disturbs the social life like intermarriage with the Negro, and this prejudice is growing stronger."³

¹ 6th Annual Bay View Assembly Program, 1891, pp. 4, 5.

² Ibid., pp. 6-16; "Milton Spenser Terry," DAB, Vol. XVIII. (Terry's sermon title at Bay View was "Agony in the Garden"); and "James Monroe Buckley," DAB, Vol. III. (More on Buckley is to be found in a footnote relating to the journalism course in 1892.)

³ 6th . . . Assembly Program, 1891, pp. 14, 15; and "Bay View," MCA, August 15, 1891, p. 5.

A subject that involved eleven speakers was travel and foreign lands, each of the lecturers being taken up in order: (1) Caleb Frank Gates (1857-1946), a Congregationalist missionary to Turkey, later serving as President in two denominational colleges there, lectured on "Religious Sects and Home Life in Turkey," and "Religious Life in Turkey."¹ (2) Dr. Camden M. Coburn, mentioned earlier, credited with the discovery of "bricks without straw" made by the ancient captive Hebrews, talked on Near Eastern lands in "Among the Turks, Arabs, and Egyptians."² (3) Mr. Lysander Dickerman of New York said more about Egypt, presenting three lectures: "Bird's Eye View of Egypt in Its Glory," "The Burned Cities of Egypt," and "The Hebrews in Egypt." In his fourth lecture, Mr. Dickerman shifted the setting to Europe for his illustrated lecture on "Swiss Mountains and Valleys." Three others dealt with the holy land or Europe. (4) "The Land and People of Israel" was W. E. Blackston's lecture title, (5) "Tropical Africa" was William E. Colledge's, and (6) "A Holiday Trip to Europe" with "Paris and the South of France" were Mr. Roberts Harper's lecture themes.

The Far East was also brought into consideration with (7) Dr. S. L. Baldwin's "Ancestral Worship in China" and "Present Aspects of Buddhism in China." This oriental concern was maintained in (8) Reverend George Mason's "History and Methods of Romanism in China." Then, (9) Reverend E. H. E. Jamison, of Detroit, moved closer to home with his "North America for Christ." In a similar vein (10) Reverend A. M. Gould talked of "Arctic Missionary Experiences," and (11) Dr. Edgerton Young, of Toronto, delivered "Journeys oft by Canoe and Dog Train."³ This series of speeches reflected an increasing concern for international matters in 1891.

¹"Caleb Frank Gates," Encyclopedia Americana, Vol. XII, 1952 ed.; and 6th . . . Assembly Program, 1891, pp. 6, 17, 18.

²BVM, XVI (May, 1909), p. 584; and 6th . . . Assembly Program, 1891, p. 6.

³6th . . . Assembly Program, 1891, pp. 10-14, 16-18.

Another lecture theme was literature, the best known speaker being Professor Charles J. Little (1840-1911), who had studied in Europe and more recently received an appointment to the Chair of Church History at Garrett Biblical Institute. He lectured on the lives of Scott, Thackery, Eliot, Tennyson, and Browning.¹ In addition, oral readers presenting literature in dramatic form included Miss Ida Benfey, who dramatized "Elaine," "The Mill on the Floss," and "Adam Bede."

The theme of biography appeared in two programs, Marion Harland (Mary Terhune) speaking on "Mary Washington," and Reverend Russell H. Conwell talking to the Assembly on "Garibaldi."

History was the concern of three persons, Samuel A. Steele, for example, speaking about "Pioneers of Methodism in America"; and Mrs. Lydia J. Mountford, talking on four religio-historical topics:

Home and Haunts of Jesus, stage scene, interior of
Palestinian farmhouse.
True Life of Jacob, stage scene, Isaac's tent.
Bedouins of the Desert.
Ecce Homo, or From Bethlehem to Calvary.

The third speaker in the biographical category was Reverend A. J. Palmer, of New York, who gave a National Day speech on a Patriotic-Historical theme: "Company D, the Die-No-Mores." He explained that "D" was a volunteer company in the Union Army from the State of New York, composed mostly of the sons of Methodists, the nickname "Die-No-Mores" coming from their frequent singing of the hymn line, "I'm going home to die no more." In this speech, Palmer related how he had been the youngest member of that ill-fated company, and one of the few survivors. An excerpt from the text of the address serves to demonstrate his colorful style.

Suddenly there rang out the order: "Column forward, double quick, march!" The earth shook beneath them as they went in. Then the cannon and the musketry leveled full in our faces, and the column reeled and fell, shot through by the deadliest missiles of war. . . . Only the eye of God saw the survivors of that dauntless column press on. . . . The

¹ Ibid., pp. 10-14; and "Charles J. Little," DAB, XI.

regiment trampled over their dead and dying. They went on step by step without firing a shot, they went shoulder to shoulder till they stood on the parapet waving the flag. Somebody went for reinforcements, but no help came. Every officer in the regiment was shot down, and of the men only one hundred forty survived out of over eight hundred who went into the fight only a moment before, and of the Die-no-Mores only five remained. . . .

He then went on to relate some of the horrors of the Belle Isle Confederate Army Prison, where the captured Union survivors were held by their captors.

Sometime in December I was sent to the prison hospital, where I staid [sic] four months. There was [sic] a thousand sick prisoners there, with every form of disease, and never a prayer was breathed over them. . . . They died there ten in every twenty-four hours. There were a hundred cots in that ward, and every morning we saw the little procession come through and look along the beds and take up the dead and carry them away. . . . When the stretchers were full they bore them downstairs and away.

Describing his eventual release in 1864, he related how a question was put to his father, a Methodist clergyman:

Do you know how your boy got out of prison when all the rest starved? [My father answered] "He was a Methodist preacher's son, and used to it."¹

Perhaps this excerpt from Palmer's speech is representative of the "Bloody Shirt Oratory" that was proving effective for many speakers in the Republican Party in the 1880's and 1890's.

Returning to the enumeration of themes and speakers brings one to a much happier theme -- popular science -- taken by Reverend Russell H. Conwell, speaking for the second time to the Assembly, in "The Jolly Earthquake," as well as Professor J. B. DeMotte, who thrilled his audiences with two illustrated lectures: "Electricity, its Nature and Possibilities," and "The Magic of Steam, or From the Ox Cart to the Vestibule Train."

¹6th . . . Assembly Program, 1891, pp. 6-12, 16; "Bay View," MCA, August 15, 1891, p. 5; and direct quotations from the complete speech text of A. J. Palmer, "Company D, the Die-No-Mores," Bay View Assembly Herald, March, 1892, pp. 1, 2.

"Music" was the lecture topic for Mr. Homer A. Moore, who spoke once about sacred songs and four times on operatic works.

The Epworth League activity was advanced by the eloquence of a famous Bible scholar, Dr. Joseph Flintoft Berry, editor of the Epworth Herald and former editor of the Michigan Christian Advocate, in a talk titled "Lend a Hand."

The feminist movement provided the impetus for speaking by Margaret Sangster, back at Bay View for a second year, her three titles being: "The Well Equipped Woman," "The Open Secret of Success," and "The Girl with One Talent." Moreover, woman's increasing role in society could be noted in the establishment of a Bay View Y.W.C.A. in 1891, this event being featured by a talk by Miss Nettie Dunn, International Secretary of the Y.W.C.A. from Kansas City, Missouri.¹ Still another women's group of significance was the newly-organized Bay View Press Club, its first President, Mrs. H. F. Bridges, stating that its first-year theme was "Newspaper as an Educator." A notice in the printed program invited "all newspaper people, writers, and correspondents on the grounds" to attend the Bay View Press Club meetings. One of these gatherings featured a paper on "The Home Maker as a Writer," delivered by Miss Mattie A. Boughton, whose tribute to Bay View is quoted near the beginning of this chapter. It appears that Miss Boughton was especially well fitted for the feminist crusade as she was one of the few females who had been graduated from the University of Michigan.²

In retrospect, then, 1891 was a year of wide and broadening themes; clearly, many speaking activities other than those in the Assembly Proper were operating concurrently throughout the season.

¹6th . . . Assembly Program, 1891, pp. 5, 7-12, 14-16; and "Joseph Flintoft Berry," Encyclopedia Americana, Vol. III, 1952 ed.

²6th . . . Assembly Program, 1891, pp. 6, 9; and "Martha Arnold Boughton," Encyclopedia Americana, Vol. IV, 1952 ed.

1892

The 1892 season commenced with annual ceremonial addresses by Summer School President Henry M. Loud and Bible Scholar George S. Burroughs. If Hall, Assembly Manager, or Richard T. Ely, Summer School Principal, spoke, they were not mentioned in the program.

Clergymen of the top rank were engaged for the Sunday preaching, these ministers including Bishop William Xavier Ninde and Dr. George S. Burroughs, and the Reverend Thomas Dixon (1864-1946), a Baptist writer from New York City, who wrote the controversial novel The Clansman, which provided the basic story for the screenplay Birth of a Nation. In addition to these preachers, another prominent man, Missionary Bishop James Mills Thoburn (1836-1922) of India, preached once.

But as important as these aforementioned pastors were, they lacked the appeal of the Social Gospel pioneer, Dr. Adolphus Julius Frederick Behrends (1839-1900), for in that era his name was very well known. Even the events in his biography had a storybook flavor. Born a Lutheran in the Netherlands, he eventually moved to the United States, becoming a Baptist minister, and later changing denominational affiliation a second time to become a Congregationalist. Behrends preached at Brooklyn's Central Congregational Church from 1883 until his death. He was widely acclaimed as a gifted lecturer, as evidenced by his appointment to give the Lyman Beecher Lectures on Preaching to the Yale divinity students in 1890. There, his theme had been that preaching ought to be "evolutional" as well as "evangelistic," for he saw evangelists limited in their power to appeal to all classes of men, the emotional emphasis preventing their reaching intellectually strong men. To him, the evangelistic theorists overstressed the numbers of converts and tended to deemphasize their qualitative value; conversely, he saw evolutional theorists adapting religious teachings to the needs of mankind through a concern for oppressed laborers, widows, and orphans, "evolutional" men insisting, too, that churches be open to all classes of

society. Significantly, however, despite this liberality of view socially, he did not embrace social Darwinism as a philosophy, for he saw it devoid of essential mercy.¹

Closely related to the Sunday preaching just discussed was the Bay View Sunday School under Superintendent C. H. Beale plus early-morning devotionals conducted by Dr. Thomas Marshall.

Weekday morning devotional meetings were also held, these under the direction of Reverend A. M. Gould, who, interestingly, also conducted an evening praise service, illustrated with the stereopticon.²

Young people's groups were growing in membership as Bay View's operations continued to broaden; this growth was readily apparent in the marked rise in Epworth League membership over a three-year period: in 1890, for instance, there were sixty-nine; in 1891, 237; and by 1892, 337 members.³ Epworth Home was, therefore, a very active center in '92, with at least nine speakers addressing meetings there, some talking or conducting discussion. One who spoke was Jesse Lyman Hurlbut, first at Bay View in 1877, who talked on the anniversary of the founding of the Epworth Home. Other speakers and their topics were: Reverend N. J. Harkness, "A Wheel Within a Wheel," and "Epworth Guards"; Mr. W. W. Cooper, "Half-Hour with My Bible"; Bishop William X. Ninde, "The Mission of the Epworth League"; and Bishop James M. Thoburn, no title given. Besides these activities, the Epworth Youth program included two Bible Reading sessions, weekly Sabbath-evening sessions, a general rally, and a discussion about mercy.

¹Bay View Assembly Programme, 1892, pp. 8, 12, 16; "Thomas Dixon," Encyclopedia Americana, Vol. IX, 1952 ed.; "James Mills Thoburn," DAB, Vol. XVIII; "Adolphus Julius Frederick Behrends," DAB, Vol. II; and Edgar DeWitt Jones, op. cit., p. 110. For a more comprehensive treatment of Behrends' view of preaching, see his Philosophy of Preaching (London, 1890).

². . . Programme, 1892, pp. 5-17.

³Estelle C. Long, "The Epworth League at Bay View," MCA, August 20, 1892, p. 5.

The Epworth League's companion organization, the Young Peoples Society of Christian Endeavor (CE), also carried forth its program of activities in 1892. One CE Leader, Miss M. Louise Jones, of Kansas, chaired a conference to discuss committee work. Also, Dr. Behrends, advocate of the Social Gospel, conducted one Bible Study hour. Moreover, Reverend and Mrs. David Howell and Reverend C. H. Beale led some of the meetings; and finally, the distinguished Dr. John H. Barrows (more on Barrows follows) addressed a special CE Meeting.¹ No figures are available regarding CE attendance or membership, although the program of activities indicates that it was probably comparable in size to the Epworth Fellowship.

Many of the young people, attending functions of the two leagues, were camping on the grounds, primarily to take courses in the Summer School.

Turning from youth to the secular lectures of the Assembly, one would discover consideration being given to three national problems. One of these, poverty in large cities, was the theme of two illustrated lectures by Jacob August Riis (1849-1914), of New York City: "How the Other Half Lives" and "The Children of the Poor." Riis, an emigrant from Denmark at age twenty-one, was a nationally known lecturer, journalist, and reformer who had dedicated his life to clearing the slums from New York City, later receiving acclaim for his work from President Theodore Roosevelt.

The second of the domestic problems to be taken up in 1892 was that of the Negro in the South, the lecturer being Reverend Thomas Dixon, mentioned before as the author of The Clansman, a novel extolling the gallantry of the Ku Klux Klan. A different facet of the same theme, the white man's burden, was discussed in Dixon's second lecture, "Backbone -- A Study of Character."

¹ . . . Programme, 1892, pp. 6-13, 16-17.

The third problem considered was that of the alcohol traffic,¹ Colonel George W. Bain being the speaker on "Drink, the Enemy of Labor and Business," "Our Country's Bill of Fare," and "Among the Masses."²

In moving to lectures on travel or foreign lands, one finds but two lecturers in contrast to the eleven of the previous season. One of the two, Edwin H. Richards, talked about "Explorations in the Dark Continent," the second speaker being Bishop James M. Thoburn, missionary from India, lecturing on "India and Maylaysia."

Peculiarly, as the number of speakers on far-away places declined, so the number of literary lecturers or readers increased from two to five. One of these, L. O. Armstrong, of Montreal, used the stereopticon to illustrate a talk on "Ben Hur." Another speaker, author James Lane Allen (1849-1925) of Cincinnati, lectured twice on the place of the South in American National Literature, first treating the pre-war period, and second, the post-war era. In addition, Allen gave a program of readings to a meeting of the Women's Press Association. It is interesting to see Allen through the eyes of one of his contemporaries, who said the man was often requested to lecture on his writings about the Blue Grass region in Kentucky, describing Allen as:

. . . most dignified, formal, adhering strictly to the highest ideals of personal conduct, extremely kind hearted; to his intimate friends, all that was genial and considerate. . . . devoid of any feeling of personal display.³

The remainder of the literary programs was made up of oral readings, Bay View's oratory teacher Byron King, of Pittsburgh, giving two of the programs, both accompanied by musicians. Another similar

¹ More comprehensive treatment was given the problem of liquor traffic in the WCTU School of Methods.

² . . . Programme, 1892, pp. 6-7, 12, 14; and "Jacob August Riis," DAB, Vol. XV.

³ . . . Programme, 1892, pp. 7-9, 12, 16-17; and George Folsom Granberry as quoted in "James Lane Allen," DAB, Vol. I.

reading program was done by Miss Ida M. Clemens, and the final program of the season was Miss Ida Benfey's rendition of Victor Hugo's "Les Miserables."

Leaving literature, one discovers that popular science was the theme of one program given by Professor B. F. Swift, of Rochester, New York, his "Wonders of the Microscope" illustrated with the stereopticon.

Besides popular science, the theme of historical biography was represented in two lectures: (1) Jesse L. Hurlbut, General Sunday School Secretary of the Methodist Episcopal Church in 1892, spoke on Scotland's reformer, "John Knox"; and (2) John Henry Barrows (cf. World Fair Special Program, below) talked about "Wendell Phillips and the Anti-Slavery Crusade." Incidentally, Barrows later published a book titled Henry Ward Beecher, the Shakespeare of the Pulpit, thus indicating his concern with the history of public speaking in America.

Still another topic of 1892 was music, the lecturer being Louis C. Elson (1848-1920), teacher and music critic on the staff of the Boston Advertiser, who possessed a German University education. It is noteworthy, too, that his pioneering work in detailed musical criticism set the pace for many later reviewers, and that his books, History of American Music and Elson's Music Dictionary, were standard works in college music departments for decades. His Bay View lectures were on "The Genealogy of Music," "The Story of German Music," and "Seven Centuries of English Song."

Turning next to the women, one finds a week-long Women's Council with Mrs. C. S. Barnes presiding, and featuring as a lecturer Dr. Mary A. Green, of Charlotte, Michigan. Dr. Green lectured on the law in reference to the female, her titles indicating the thoroughness with which she covered the subject:

1. The Law of Domestic Relations, and Rights of Married Women.
2. Transfer of Personal Property, Making and Endorsing Notes, Checks, etc.
3. Transfer of Real Property, deeds, Mortgages, and Leases.

4. Probate Law, Wills.
5. Legal Powers of Minors, Agents, and Partners.
6. Transfers of Personal Property, Sales, Mortgages, etc.

Without a doubt, Bay View was in the forefront of the battle for Women's Rights.

In addition, one might take note of speeches on special ceremonial occasions of the 1892 season. One such was Farmers' Day, with four politically conservative spokesmen appearing on the platform: (1) Judge J. G. Ramsdell, of Traverse City, Michigan, chairing a special forum; (2) Honorable J. J. Woodman, Past Master of the National Grange, lauding the "Moral and Intellectual Influence of the Farm upon Town and City"; (3) Honorable Cyrus G. Luce, ex-Governor of Michigan, speaking on "The True Relation of the Farmer of Society"; and (4) the incumbent Master of the National Grange, the Honorable J. H. Brigham (1838-1904) addressing the Farmers' Day gathering on "The Work and Aims of the Grange." Incidentally, Brigham was an influential figure in Washington's Republican Party circles, one who could oppose the Populists with telling effect.

A second ceremonial occasion came on the anniversary of the establishment of Grand Army of the Republic, the speaker for this event being General William H. Gibson, of Ohio.

And the final ceremonial speaking came in a World's Fair program. The Honorable Thomas W. Palmer (q.v., 1890 Assembly), who had been appointed Head of the Commission for the forthcoming Chicago Columbian Exposition of 1893 by President Harrison, was chairman for this event. He was seeking support for the Fair, which was planned to celebrate the 400th anniversary of the discovery of America. Other speakers on the same program included Mrs. Frances E. Bagley and the Honorable John Henry Barrows, Chairman of the Fair's Religious Congress, who talked on "Religious Opportunities of the World's Fair." A graduate of Yale's Divinity School, Barrows had a reputation for inspiring intelligent

Christians' respect for non-Christian beliefs.¹ It is significant that Bay View was included on Palmer's and Barrows' schedule that summer, for it provides further evidence of the influence of Bay View.

Turning to daily activities, one would note that even though Bay View's schedule commenced at eight in the morning and continued to ten or eleven at night, it was still found to be inadequate for the volume of speaking and music at the Assembly. Consequently, when plans were being developed for 1893, the decision was made to extend the season from three to four weeks.

1893

The month-long Assembly of 1893, thus created, commenced with a platform meeting on the evening of July 19 when President Henry M. Loud made his customary speech of welcome, after which Bible School Director Milton S. Terry and Summer School Principal John M. Coulter also spoke. Readings by oratory teacher Byron King completed the program. (If John M. Hall made any remarks, this fact was not mentioned in the printed program.)

On the list of Sunday preachers, Dr. A. J. F. Behrends, returning to teach in the Bible School, delighted a Sabbath audience with his sermon. Second, President James Whitford Bashford (1849-1919) of Ohio Wesleyan University, preached on the "Unfulfilled Mission of Protestantism," warning that too many small towns were crowded with, perhaps, three Protestant Churches, but that many large city areas were in grave need of church benefits. He further pointed to the Chicago World's Fair as a place where there was great cooperation among the sects, indicating that this same brotherly spirit ought to prevail throughout America. (Bashford's appeal was consistent with his fervent pacifism, which, incidentally, even opposed defensive warfare. Strongly influenced by Phillips Brooks, he stressed the dignity of Man.) Another

¹ . . . Programme, 1892, pp. 6-8, 10-11, 13-17; "John Henry Barrows," DAB, Vol. I; "J. H. Brigham," DAB, Vol. III; "Louis C. Elson," DAB, Vol. V; "Thomas Witherell Palmer," DAB, Vol. XIV; "Louis C. Elson," Encyclopedia Americana, Vol. X, 1952 ed.; and "Thomas Witherell Palmer," Encyclopedia Americana, op. cit.

pastor from outside Michigan was Reverend W. N. Page, First Presbyterian Church of Leavenworth, Kansas. And the two remaining Sunday Morning preachers were Michigan men, Reverend N. G. Lyon and Dr. William Dawe, the latter preaching to a congregation of fifteen hundred, using as his text Genesis, Chapter 15, warning against dilution of the Word "to catch the young or the rich." Also in support of the religious observance of the Sabbath, Reverend C. H. Beale supervised the Bay View Sunday School activities at 2:30 p.m. every Sunday. In addition, on weekdays brief religious devotional meetings were carried forward by Reverend A. M. Gould; and, on one occasion, Dr. R. B. Pope conducted a praise service.

Again in 1893, both the Epworth and Christian Endeavor Leagues were active on the grounds. Leading the Epworth was Reverend F. A. Smart, Epworth League topics dealing with temperance, Sabbath observance, and "Boy's Brigade," the last topic presented by Reverend P. Ross Parrish. An Epworth Literary Council discussion was chaired by Miss Nellie B. Bancroft, and two inspirational speeches were delivered by Dr. Dawe and Reverend F. L. Thompson. Furthermore, in friendly competition with the Epworth Leaguers, the Christian Endeavor League was directed by Reverend Bastian Smits, who reported to the young people his recollections of a CE convention he had attended at Montreal, Quebec; he also chaired a CE Council meeting, and led two devotional sessions. Other CE activities included a Bible reading session by Reverend C. H. Beale, a talk on "Junior Endeavor Work" by Miss Lillie Strong, "The Look-out Committee" by Miss Ida Shaw, and a discussion of "State Work" led by State CE President C. L. Stevens.

Nor was speaking in the young peoples' groups restricted to the separate organizations as there were three "Union" meetings for the combined membership of both groups. It was at one of these meetings that Reverend N. G. Lyon spoke on the new "Bay View Reading Circle," this being the first mention of John M. Hall's idea for the Bay View Reading Clubs, details of which will be found in the "BVRC" section of this chapter.

Turning to problems of the day, one would discover that the vice of indecent literature was receiving great attention because of the speaking of Mr. Anthony Comstock (1844-1915), a reformer-lecturer who prided himself on causing at least fifteen suicides among "criminals" he caught. It was also estimated that over 2,500 law-breakers were brought to justice, and more than eighty tons of obscene pictures and literature seized and destroyed, largely through his special effort. He was opposed to nudity, seeing it as synonymous with indecency and having no potential for art. In his speech, he included castigation of publishers of the dime novels, relating a "number of instances in which boys have been led to commit robbery, burglary, and even murder by feeding upon dime novels." Additionally, he spoke out against the liquor traffic and gambling, branding all these offenders "cancer planters."¹ His speech drew only praise from the press.

Far-away lands was another theme of lecturers, Mr. H. H. Ragan, for example, delivering three stereopticon lectures dealing with "Home and Haunts of Shakespeare," "Belgium and Holland," and "The Hudson, Lake George, and the Adirondacks," the last one named receiving the following press notice:

Mr. H. H. Ragan, the prince of stereopticon lecturers, closed his Bay View engagement Saturday night with a fine description of "The Hudson, Lake George, and the Adirondacks." All of his lectures at this Assembly have been given before large audiences, and the unanimous verdict is that in interesting and eloquent descriptions illustrated by the finest views which art can throw upon the canvas, Mr. H. H. Ragan is preeminently the best of stereopticon lecturers ever heard at the Bay View Assembly.²

The second lecturer on the travel theme was Mr. Frank George Carpenter (1855-1924), well-known newspaper correspondent, who signed his news columns "Carp." He was credited with pioneering the

¹Bay View Assembly Program, 1893, pp. 5-10, 12-20; "Bay View," DR, August 7, 1893, p. 2; "The Cancer Planters," DR, July 31, 1893, p. 1; "Anthony Comstock," DAB, Vol. IV; "Anthony Comstock," Encyclopedia Americana, Vol. VII, 1952 ed.; and "James Whitford Bashford," DAB, Vol. II: Bashford was eventually raised to the Bishopric of the Methodist Episcopal Church.

²"The Cancer Planters," op. cit.; . . . Program, 1893, p. 12-13.

concept of round-the-world reporting, using his own news syndicate as the communication channel to disseminate his stories to the world. His two lectures at Bay View were "Russia and the Famine," and "Men and Women I Have Interviewed," both illustrated with the stereopticon. In the Interview Lecture, "Carp" dwelled on his experience with Mr. James G. Blaine, saying in part:

Mr. Blaine made me perfectly at home. He chatted freely with me about the questions of the day, and he surprised me with the breadth of his knowledge and by the facility of his expression. Tall, straight and dignified, when I last saw him, only a few weeks before his death, his hair was as white as the driven snow and his beard was the color of frosted silver.

He spoke also about the justices on the Supreme Court, and of his interviews with Presidents Harrison and Cleveland.¹

A third person to speak of distant places was Mr. Lee Merriwether, of St. Louis, Missouri, whose title, "Europe on Fifty Cents a Day," suggests that a value of the dollar, different from that of 1965, obtained in 1894.

The last lecturer speaking on far-off areas, one who warrants a brief digression, was an alumna of the University of Michigan, Miss Annie Smith Peck (1856-1935), her education having been continued in German Universities and in Athens, Greece, as well. She had been Professor of Latin at Purdue as well as Smith College prior to her lecture tours in which she stressed archeological themes. Her Bay View appearance was made during the decade of her traveling lectures, her five titles all involving Athens in its ancient or "present" setting.²

¹ . . . Program, 1893, p. 18; "His Heart Sank," DR, August 8, 1893, p. 1; and "Frank George Carpenter," DAB, Vol. III.

² . . . Program, 1893, pp. 15-17, 20-21; and "Annie Smith Peck," Encyclopedia Americana, Vol. XXI, 1952 ed.: Following her archeological lecture career, Miss Peck turned to mountain-climbing in 1895, thus making her life "more exciting," for she commenced with the Matterhorn, two years later scaling Mexico's Orizaba and Popocatepetl, and in ensuing years, many Andean peaks.

And on a literary theme, Professor R. W. Moore, of Colgate University lectured twice on German Literature; Mr. Herbert A. Sprague dramatized "The Rivals" and "David Copperfield"; and Miss Pearle Bank recited "The Christmas Carol." A more famous reader, Mrs. Kate Douglas Wiggin (1856-1923) pioneer in the establishment of kindergartens who wrote children's books, including Rebecca of Sunnybrook Farm, read scenes from six of her own works:

Bird's Christmas Carol	Timothy's Quest
The Story of Patsy	Penelope's English Experiences
The Village Watch Tower	Cathedral Courtship

Mrs. Wiggin was "charming immense audiences with her readings from her bright stories. . . . She had a sweet, clear voice and a most gracious manner."¹

Other readers listed on the program for 1893 were Minnie Marshall, Florence Scott, Bessie George, and Byron King, the oratory teacher. In addition, Mr. Frank Lincoln gave two humorous reading monologues titled "Peculiar Orators" and "Is Music a Failure?"

Still another subject was Science as Dr. John Merle Coulter (1851-1928), President of Lake Forest University and the new Dean of Bay View's Summer School, addressed an audience of 500 on "The Work of Charles Darwin," a lucid exposition of the true merit of a great biologist. Coulter sketched Darwin's life, enumerating his accomplishments, making clear that natural selection had no more bearing on religion than the law of gravitation, and expressing regret that so much effort had gone into attacks on statements that Darwin had never made. (It is interesting, too, that John M. Coulter is best remembered in biological circles today as the head of Botany at the University of Chicago from 1896 to 1925.)²

¹ . . . Program, 1893, pp. 10, 16-17, 19-20; "Kate Douglas Wiggin," DAB, Vol. XX; and Emma Lamb Baker, op. cit., p. 34.

² . . . Program, 1893, pp. 6-8, 12-14, 18-21; "John Merle Coulter," Encyclopedia Americana, Vol. VIII, 1952 ed.; "John Merle Coulter," Webster's Biographical Dictionary (Springfield, Massachusetts: C and C Merriam Co., 1957), p. 357; and "The First Day," DR, July 20, 1893, p. 1.

Biography was the theme chosen by Dr. William Henry Crawford (1855-1944), a theology graduate of Northwestern and Garrett, who became President of Allegheny College in Pennsylvania a few weeks before his Bay View appearance. His biographical lectures were on "John Wycliffe" and "John Huss," both taken from his series on the reformers before the Reformation. In "John Huss," he castigated the Roman Church and heaped praise upon Huss for preparing the way for Martin Luther and John Wesley.¹

Moving to lecturers who spoke on "miscellaneous" subjects, an observer would find four men from widely scattered cities: (1) Reverend Robert McIntyre of Denver, Colorado, talking about "Buttoned Up People" and "The Sunny Side of a Soldier's Life"; (2) Dr. William Dawe of Saginaw, Michigan, lecturing on "Morning after the Night of a Thousand Years"; (3) President James Whitford Bashford of Ohio Wesleyan University, speaking on "Christianity and Modern Thought" and "The Measure of a Man, That is Of an Angel"; and (4) Honorable John Temple Graves (1856-1925), of Atlanta, Georgia, whose address on Henry Grady had earned him a reputation as a popular orator, one who was said to have spoken on 1,900 platforms by the year 1908, expounding on "Reign of the Demagogue," "Daughters of Eve," and "Uncle Tom's New Cabin."²

Moreover, the ladies held a Woman's Council conducted by Mrs. Irma T. Jones, who gave four talks, herself: (1) "The Potency of Motherhood," (2) "Literature as a Factor in the Development of Womanhood," (3) "The Trend of Philanthropy," and (4) "A Divinely Given Head Light." A second speaker, Mrs. Elnora L. Porter, President of the Lansing Women's Club, talked about "The Evolution of Woman" and "Origin, Growth, and Development of the Woman's Club Movement."

¹ . . . Program, 1893, p. 19; "William Henry Crawford," Encyclopedia Americana, Vol. VIII, 1952 ed.; and "John Huss," BVM, Vol. I (1893-1894), pp. 13-18.

² . . . Program, 1893, pp. 8-9, 11-12, 14-15, 17; and "John Temple Graves," DAB, Vol. VII: John T. Graves later advocated T. Roosevelt as a candidate for all parties in the Atlanta News and Atlanta Georgian, papers he published. He was a Presbyterian elder who took the Bible literally, opposed monopolies and war, and believed the only answer to the racial problem was transporting all Negroes back to Africa.

And the best known of the lady speakers, Mrs. Sarah Brown Ingersoll Cooper (1836-1896) of San Francisco, said to be nearly as eloquent as her cousin Robert Ingersoll, and one of the "five eminent women" elected to the Chicago World's Fair, talked on "Character Building" and "The Kindergarten."¹

In addition to the speakers in the Woman's Council, there was another lady, Miss L. E. Phoenix, who talked on "The Preservation and Restoration of Health," the printed program indicating that in this lecture, "the Emerson system of Physical Culture will be explained and illustrated."

A change of pace came with Mr. George E. Little's illustrated lecture, "Forms and Faces in Chalk Charcoal."

And there were opportunities for ceremonial speaking on Farmers' Day and Grand Army Day. On the former, Honorable Mortimore Whitehead, lecturer for the National Grange, spoke for ninety minutes on "Why Be Grangers?" a talk pointing out that farmers' prosperity is really a national boon, that the Grange was educating farmers, and that religion and politics have a place in Granger activity. The latter occasion, Grand Army Day, including a dress parade, saw speaking by Captain E. M. Allen, Inspector of the Michigan Military Department; General J. H. Kidd, of Ionia, Michigan; and General J. J. Phelps, Assistant Adjutant General of the United States.²

1894

As the foregoing compilations of themes and speakers indicate, the 1893 season was enhanced by the longer four-week time period, there being more variety in the several categories of lectures. This diversity

¹ . . . Program, 1893, pp. 15-19; and "Sarah Brown Ingersoll Cooper," DAB, Vol. IV: Mrs. Cooper was at one time President of the American Women's Press Association. Treasurer of the World Federation of Women's Clubs, and first President of the International Kindergarten Union.

² . . . Program, 1893, pp. 7, 14, 21; and "Why Be Grangers?" DR, August 15, 1893, p. 2.

in programming continued into the 1894 season, which, it will be recalled, inspired Mattie A. Boughton to write the laudatory comment found at the beginning of this chapter. Largely, the 1894 activities paralleled those of 1893, with one important difference -- an after-season period extended from August 15, Day of official closing, to Sunday, August 26. Classes, Sunday preaching, and a few other secular numbers were continued through the post-season period.

Moving to the opening of the '94 season, one finds five speakers at the annual platform session: Assembly Superintendent John M. Hall, Assembly President Henry M. Loud, Summer School Principal John M. Coulter, Association Representative W. H. Shier, and Oratory Teacher Byron W. King.

Sunday sermons were preached by five men during and by three following the four-week Assembly season, these being, alphabetically, Reverend C. E. Bacon, Dr. A. J. F. Behrends, Dr. William Nast Broadbeck, Dr. Camden M. Coburn, Dr. J. C. Floyd, Bishop Randolph Sinks Foster (1820-1903), Reverend Ralph E. MacDuff, and Dr. W. N. Page.¹

In close harmony with this Sunday preaching was the Bay View Sunday School, again operated by Superintendent Horace H. Hitchcock, who had been away from that post for two or three years. Further, Reverend A. M. Gould still holding morning devotional meetings on the weekdays and, in the post-assembly season, Dr. J. L. Leeper, of Fort Wayne, Indiana, conducting a praise service, completed the sacred services.

¹"General Program. Ninth Bay View Assembly," 1894, BVM, Vol. I (1893-1894), pp. 198-200; "Rational Orthodoxy," DR, August 30, 1894, p. 1; "Randolph Sinks Foster," DAB, Vol. VI; and A. B. Hyde, op. cit., pp. 377-378: Born in Ohio, R. S. Foster entered the ministry at age seventeen. Before and after holding the presidency of Northwestern University, he held pastorates in New York State, in the early 1870's, being raised to the Bishopric and also installed as President of Drew Theological Seminary. In his youth, Foster had written Objections to Calvinism which set forth his broad view of religion. Even though he was a Bishop, he had a strong dislike for ecclesiastical politics. Not only did his preaching have intellectual power, but his Chautauqua speaking was marked for its lucid manner of unfolding profound subjects.

To turn to the Youth organizations, Christian Endeavor and Epworth Leagues were not given space in the printed program as in former years, but their continuation at Bay View is unmistakable because of two speeches that were given: Reverend Herbert L. Willett, speaking on the CE Anniversary, and Dr. William Nast Broadbeck talking on the Anniversary of the Epworth League.

The first problem of society that received attention in 1894 involved the Negro and was discussed by the distinguished Booker T. Washington (1856-1915), modest founder of Alabama's Tuskegee Institute, whom some critics accused of accepting segregation of the races without a struggle. The speech, "The Best Method of Overcoming the Negro Problem," was printed verbatim in the Bay View Magazine in its first year of publication, Mr. Washington's principal points being: (1) The Negro has learned a great deal from the White Man, (2) Freedom brings severe responsibility with it, (3) An educated Negro will be content with a job in industry -- he need not be in a profession, (4) The Negro is not yet ready for a place in politics.¹ Editor John M. Hall, in his introduction to Mr. Washington's speech, referred to the talk as "one of the most thoughtful and impressive addresses given at Bay View."

A second problem of national import was "women's rights," the first speaker being the Reverend Mrs. Ida C. Hultin, of Moline, Illinois, who spoke on "The Coming Race," calling attention to these matters: (1) Woman has worked equally as hard as man to advance civilization thus far, (2) The franchise is woman's inherent right, (3) Woman will be a better homemaker if she has the ballot. Speaking in support of Reverend Mrs. Hultin was Mrs. Lucy Legget, of Washington, D.C., "National organizer of woman's republican organizations," with the

¹"General Program . . .," 1894, op. cit., pp. 198-200; Booker T. Washington, "The Best Method of Overcoming the Negro Problem," BVM, Vol. II (1894-1895), pp. 226-229; Harvey Wish, op. cit., p. 259; "Booker Taliaferro Washington," DAB, Vol. XIX; and William Norwood Brigance (ed.), History and Criticism of American Public Address, I, pp. 409-411: "Washington probably never made a speech that did not advance his program. His speeches, accordingly, are at bottom persuasive discourses." Washington said that he tried to raise money for Tuskegee, especially in the North, whenever he spoke, describing the North as "rich, curious, and friendly."

subject "Political Education of Women," there being "a fair sprinkling of men" in her audience of women. Her speech harkened back to Mary Goose, fighter for woman's rights in Seventeenth Century Boston, to Emma Willard for her appeal for female higher education, and to all women who had helped in "sweeping the cobwebs out of the sky" to allow the feminine members of society to have a place in the sun.¹ These ladies spoke in the Bay View Woman's Council, which also featured other talks, most of which were related to feminist themes. Specifically, Mrs. Irma T. Jones' address on "Evolution or Revolution," and author Helen Stuart Campbell's² "Domestic Science," "Present Conditions of Working Women and Children in this Country," and "Foundation Stones," were followed by Mrs. Mary Lowe Dickinson (1839-1914), National Secretary of the King's Daughters philanthropic organization, speaking on "Religion in Philanthropy," "The Order of King's Daughters and Sons," and on a somewhat different theme, "Elizabeth Barrett Browning, Poet and Woman."³

The next problem taken up was that of the liquor traffic, a subject explored by Colonel George W. Bain in "Our Nation's Sin," which, although on the same theme as that of the WCTU School of Methods, was presented to the entire Assembly. The lecture differed from the emotionally-toned speeches often heard on the subject, being instead, a compilation of "stubborn facts," with humor intermixed, one of the "facts" relating to John Wanamaker and Benjamin Harrison, who both professed to favor "dry" legislation before their elevation to positions of great power, but to abandon these convictions when once ensconced in high places. Further, "the lecturer astonished many . . . with the statement that there are more saloons in the State of New York alone than there are below Mason and Dixon's line." He finished the speech

¹"Give Women their Rights," DR, August 13, 1894, p. 1.

²Mrs. Helen Campbell ranked Bay View above Chautauqua, New York, as indicated at the beginning of this chapter.

³"General Program . . ." 1894, op. cit., pp. 199-200; and "Mary Lowe Dickinson," Encyclopedia Americana, Vol. IX, 1952 ed.: Mrs. Dickinson was an educator, editor, and author, her philanthropy being avocational.

with an appeal for such a man as Henry Clay to rescue the nation from the kind of men who spoke one way prior to elevation to high office and another way afterward.¹

Together with the various problems, there was the popular theme of distant lands, first with a crossing of the Atlantic to Spain for Mrs. F. E. Marshall's "Manners and Customs in Spain" and "Church Festivals and Amusements in Spain." Then, from the Iberian Peninsula, the locus changed to Egypt with Dr. Camden M. Coburn's series on Egyptian Monuments and the Bible: "The Riddle of the Sphinx and how it was Read," "The Whisperings of the Sphinx," "The Stones Crying Out," and "A Voice from the Tombs." Next, the travel line moved across Asia to the Land of the Rising Sun for Mr. Frank R. Roberson's stereopticon presentation on "Japan and the Japanese"; then to Hawaii in Mr. Herbert Stanley Renton's illustrated lectures: "The Cannibal Islands," "Adventures in the Sandwich Islands," and "Hawaii"; on eastward to the west coast of South America with Mr. Edward Morris Brigham's "Untold Treasures of Peru; or an Evening with the Incas."²

An observer might note four persons giving oral reading programs, namely Mr. Fred Emerson Brooks, Miss Carrie Louise Ray, and Mr. and Mrs. Byron W. King.

"History" provided the central focus for three lecturers, the first being Dr. Richard G. Boone on "Some Lessons from the History of Education," the second, Dr. A. W. Lamar with "Dixie Before the War, or the South as She Was," "Dixie During the War, or the South in Her Darkest Days," and "The New South, or Dixie as She Is," the third, General John Brown Gordon (1832-1904) speaking on a topic close to Lamar's, "The Last Days of the Confederacy." Interestingly, Gordon had fought for the Confederate States Army, rising through the ranks to Lieutenant General, commanding Lee's Second Corps. In the post-war

¹"Give Women their Rights," *op. cit.*, p. 1, and "General Program. . .," 1894, *op. cit.*, p. 199: Bain's other Bay View speeches, on inspiring topics, were, "Boys and Girls - Nice and Naughty," "The Safe Side of Life for Young Men," and "The Golden Gate; or Age and Land in Which We Live."

²"General Program. . ." 1894, *op. cit.*, pp. 198, 200.

era, he lacked any sectional rancor, remaining for forty years the idol of the Georgian people. His speech on "The Last Days," delivered "with marked effect before large audiences in various parts of the country," was often preceded by an Introduction from a former Union Army officer, thus stressing Gordon's conciliatory attitude. A reporter calling the speech a "matchless oration," reproduced nearly the entire text, verbatim, the principal thoughts in the lecture being: (1) Gettysburg and Vicksburg marked the South's decline, (2) Many experiences formed indelible memories, (3) Spotsylvania showed true heroism on both sides, and (4) Lee's retreat and surrender were, indeed, gallant.¹

The next theme taken up was the maintenance of good health, Miss L. E. Phoenix talking on the subject "The Measure of a Man's Life," one in a continuing annual lecture series on keeping fit.

And, finally, there were other 1894 lectures on "miscellaneous" topics, one such being the Reverend C. N. Cate's two stereopticon lectures: "Echoes of the Great Fair," dealing with the Columbian Exposition at Chicago, and "Hoffman's Pictures in the Life of Christ." Continuing in this category were Dr. Andrew J. Fish's "Dynamite of Knowledge" and "Where are We?" as well as the Honorable Beecher W. Waltermire's "The Average Man."²

1895

Surely one important reason for thinking of this era as Bay View's high-water mark intellectually was the list of celebrities who appealed to thinking, sophisticated audiences -- even more impressive in 1895

¹Ibid., pp. 198-200; "John Brown Gordon," DAB, Vol. VII; Thomas B. Reed, op. cit., pp. 471-494; and "Matchless Oration," DR, August 3, 1894, pp. 1-4: "General Gordon as he came upon the platform [at Bay View] was the typical southern gentleman. His tall, military figure would command attention anywhere, and his erect carriage, and the abundant hair, scarcely streaked with gray, brushed back from his broad forehead, belied the sixty-two years with which the congressional blue book credits him. He has a massive head and a strong face, one cheek bearing the scar of one of the eight wounds he received while fighting for the lost cause. A gray moustache and chin whiskers add to his soldierly appearance. He is one of the South's favorite sons. . . ."

²"General Program . . ." 1894, op. cit., pp. 198-200.

than in 1894. To the 1895 four-week season was added an "After-season Program of two or more concerts and entertainments each week" for five weeks, plus Sunday preaching "until the close of October," thus lengthening the period with some speaking activity much further than in any previous year.

Although the traditional opening platform meeting was indicated for 1895, there was no speaker identified except Miss Jean Bergland, who gave readings in conjunction with a musicale performed by the music faculty.

Sunday sermons during the season were given by (1) Chaplain C. C. McCabe; (2) Bishop Charles B. Galloway;¹ (3) Dr. David Riddle Breed (1848-1931), Presbyterian author and hymnologist from Pittsburgh; (he presented a children's sermon based on the tale of the boy who gave his basket of food to Jesus for the multitude)² and (4) Reverend W. W. Carsons of the Jefferson Avenue Presbyterian Church in Detroit, preaching on "Theology as a Progressive Science."³

Mr. Horace H. Hitchcock again led the Bay View Sunday School each Sabbath and Reverend A. M. Gould still conducted weekday devotions with the assistance of Reverend C. H. Morgan.

A look at the secular speaking on vital problems of the day reveals that the Honorable Julius Caesar Burrows (1837-1915), Senator from Michigan, was advocating continuance of the gold standard as the best answer to the currency question in "The Silver Problem," an address printed in its entirety in the local press. Republican Senator Burrows, introduced by the Honorable Selwyn N. Owen of Ohio, advanced the following arguments: (1) In America's total treasury of \$2,217,064,667,

¹"General Program," 1895, BVM, Vol. II (1894-1895), June, 1895, pp. 15-17.

²"Children's Sunday," Bay View Assembly Mirror, July 29, 1895, p. 1; and "David Riddle Breed," Encyclopedia Americana, Vol. IV, 1952 ed.: In 1898, Breed was appointed Professor of Practical Theology at Western Theological Seminary, Allegheny, Pennsylvania.

³"University Sunday," Bay View Assembly Record, July 22, 1895, p. 1: Reverend Carsons preached on "University Sunday."

one dollar is worth the same as any other dollar in purchasing power; (2) To date, all silver certificates are convertible, on demand, to coin; (3) Sixteen-to-one means sixteen silver dollars to every one gold dollar; (4) When two metals are coined, the costlier of the two will disappear; and (5) Nations which have tried unrestricted bimetallism have decreased the valuation of their money.¹

From the currency problem, attention turned to the social ills of big city life with the address "Inception, establishment, and accomplishments of Hull House," delivered by Miss Jane Addams (1860-1935), the remarkable woman who had studied slum conditions in Europe, later returning to start the settlement house movement in the United States. She talked of the need for working on this very pressing problem, and to stop worshipping the past, merely because it is old, going on to explain that she was not so intent on removing the saloons as in establishing coffee houses so that desperate wretches could have somewhere to turn other than to the alcohol establishments. The news reporter on the scene told of Miss Addams' appearance and courage in the Daily Resorter:

Miss Addams is a small slight, young woman, who must certainly be considerably less than thirty, and whose physical strength seems sadly lacking for the tremendous work she is carrying on. Her face is dark--even sallow, and at first glance one would say was unattractive. Her dark eyes have almost a feverish light, and her whole appearance suggests that she herself is suffering from the unwholesome conditions in the midst of which she has voluntarily placed herself to carry on her grand and self-sacrificing life work. As she speaks, however, her face lightens with the spirit which inspires and sustains her, and becomes beautiful in the truest sense of the word.²

¹"Great Financial Distress," DR, August 7, 1895, pp. 1-2; and "Julius Caesar Burrows," U. S. Congress, Biographical Directory . . ., op. cit., pp. 634-635: Burrows became a United States Senator by election to fill the vacancy created by the death of Francis B. Stockbridge, the former leaving his seat in 1911.

²Direct quotation from "Jane Addams at Bay View," DR, August 16, 1895, p. 1, other sources being: "Jane Addams," Encyclopedia Americana, Vol. I, 1952 ed.; and Charles Hurd, op. cit., pp. 163, 166. For the record, her age was thirty-four.

Miss Addams' cause was seconded by Dr. Russell Conwell (q.v., 1890), speaking of a different enterprise from Hull House, but one devoted to man's needs in a physical world in "The Institutional Church." In actuality, this amounted to adding to the church buildings what Episcopalians called parish houses plus the broader concern of Christianizing all levels of society. Whereas Settlement Houses, in the interests of greater adaptability, maintained no ecclesiastical formality, Institutional Churches did retain the format of worship-centered churches.¹

The attraction of far-off lands, again in 1895, provided the theme for five of the lecturers on the program, the first being Mr. W. C. Sprague talking of "An Unknown Land." Next, the British Isles provided material for Mr. H. H. Ragan's stereopticon lectures on "London, Old and New" and "Home and Haunts of Shakespeare," as well as Mr. John R. Clarke's "To and Fro in London" and "The Rose, Shamrock, and Thistle."

A move across Europe to Russia provided the setting for traveler-lecturer George Kennan (1845-1924), of whom a Bay View reporter wrote: "Since the palmy days of Henry Ward Beecher, no man on the platform has been in more demand than Mr. Kennan."² George Kennan's life story resembles that of a character in a Horatio Alger novel, as he was born into a home of modest means in the State of Ohio, helping to earn a Secondary School education by working as a telegraph operator, at age twenty, taking advantage of an opportunity to go to Siberia as an explorer and telegraphy engineer. Within only three years, he had supervised construction of the middle division of the Russo-American telegraph line. Then, at twenty-five, he explored a portion of the Caucasus and on his return home, lecturing and news-writing became his career. He rose to a position in management in the Associated Press by the age of thirty-two and, in 1885, he made an extensive trip through Russia and Siberia, investigating the exile-prison system, visiting every prison camp or mine then in operation, for later writing

¹"General Program" 1895, op. cit., p. 17; and A. I. Abell, op. cit., pp. 163-165.

²Petoskey Record, July 13, 1895, p. 5.

material.¹ Actually, it was this trip that formed the basis of his lectures at Bay View and other Chautauquas across America. Ever encouraging American national self-interest, and opposed to international involvements, he used his speeches as vehicles to cite American superiority over inadequate foreign methods of doing things.² For instance, in his lecture on "Mountains and Mountaineers of the Caucasus," he praised only the mountain scenery, dwelling on the inadequate workings of the Russian government, customs, and general state of society (likened to that which Caesar had found in Northern Gaul). To add to the interest during this lecture, he wore a colorful mountain man's costume,³ a practice he also observed in "The Siberian Convict Mines," a lecture for which he wore a convict suit, hat, and even a ball and chain, all this having a profound effect on the largest audiences of the season.⁴ His peroration illustrates his vivid imagery:

Some of these [convicts] are still living in Siberia in exile, some of them have died and some of them are dying at the mines of Kara. It may be that such men and women are not deserving of the pity and the sympathy of the free American people; but as long as I have strength to speak, and so long as the American people will listen, one voice at least shall be raised in their defense.⁵

Kennan's only other lecture, "Adventures in Arctic Asia," drew only a mild reaction in the press, but it helped to round out the picture of the Land of the Czar for Bay View's audiences.

Concluding the lectures on foreign lands was Bishop William X. Ninde (q.v., 1877), speaking on his "Observations in the Orient."⁶

¹"George Kennan," Encyclopedia Americana, Vol. XVI, 1952 ed.

²Harvey Wish, op. cit., p. 284.

³"How 'tis Done in Russia," DR, July 21, 1895, p. 1.

⁴When interviewed in 1961 Dr. Newell A. McCune, a youngster of 14 in 1895, vividly remembered Kennan dressed in convict attire.

⁵"Siberian Prison Gloom," DR, July 23, 1895, pp. 1, 2. The entire speech text was printed.

⁶"General Program" 1895, op. cit., pp. 15, 17.

A survey of the oral readers reveals but two, oratory teacher Byron W. King and Miss Jean Bergland; it might be noted, however, that a course in literature was included in the University Extension lectures.

The theme of history was touched upon by three of the speakers, Dr. H. H. Oneal lecturing on the "French Revolution," Mr. H. H. Ragan talking (with the stereopticon as a visual aid) about "Footprints of George Washington," and Dr. Frank K. Sanders, of Yale College (q.v., 1890) lecturing three times: (1) "Old Babylonian Life, 5,000 Years Ago"; (2) "Babylonian Religion and Ideas"; and (3) "Civilization and Peoples of Egypt, and Canaan, Before the Exodus."

Varied other themes were included such as "Popular Science," with Dr. Russell Conwell lecturing on "\$2,000,000 for the Face of the Moon"; "Health," again presented by Miss L. E. Phoenix in "The Mission of the Body and its Requisites for Success"; and "Inspiration," found in Mr. John P. Lenox's "Desire of all Nations" as well as Dr. David Christie's "Memory's Lucky Boy."¹

Ceremonial oratory was heard on Grand Army Day as Chaplain C. C. McCabe again presented his address on "The Bright Side of Life in Libby Prison,"² as well as in a special intercollegiate oratorical contest, celebrating Bay View's first "College Day" celebration. Prior to this contest, a reception was attended by 200 collegians, with the following twenty schools being represented in the audience:

University of Michigan
University of Indiana
University of Illinois
Lake Forest University
Yale University
Boston University
Northwestern University
Central Kentucky College
Kansas State Normal
Cook County Normal

Wellesley
Vassar
DePauw
Amherst
Ypsilanti
Hillsdale
Alma
Findlay
Albion
Oberlin

¹ *Ibid.*, pp. 15-17. Martha C. Root was another speaker, listed without speech topic.

² *Ibid.*, p. 17. McCabe had delivered this same speech at Bay View in 1886 and again in 1890.

Contestants and their subjects, listed with their schools and in speaking order were: (1) Mr. Eugene C. Allen of Albion College, "The Hour and the Man," a tribute to Abraham Lincoln; (2) Mr. Robert A. Upham of Oberlin College, "American Feudalism," a blast at corruption in high office, especially the spoils system; (3) Dr. John Merle Coulter of Lake Forest University, "Wendell Phillips," a paean to the great abolitionist; and (4) Mr. E. C. Crampton of Indiana University, "Loyalty to Ideals," an assurance that elevated ideals do lead men to noble brotherhood. The judges, Professor M. Louise Jones, Judge Selwyn N. Owen, (Columbus, Ohio), and Judge W. A. Woods (Indianapolis, Indiana), after deliberating for one hour, pronounced the winner to be Dr. John M. Coulter, President of Lake Forest University as well as Dean of the Bay View Summer School.¹

As interesting as was the speaking within the 1895 Assembly, there were also two rather spectacular non-Assembly speaking events in the Bay View environs, one being the appearance of Mark Twain at Petoskey's Grand Opera House. Packing that hall "from the orchestra railing to the top row of the rear gallery," with over 100 chairs being added to the fixed seats, was the "largest, the most cultured, and the best audience ever seen in Petoskey," the receipts of \$524 setting a new profit high for one performance.

Mr. Clemens is a small, slight man, with spare face, a little the worse for wear, with shaggy eyebrows above his twinkling eyes and a drooping moustache falling over his mouth. . . . [A] mass of bushy iron gray hair . . . encircles his head like a halo to speak poetically, or like the Wild Man of Borneo to be literal. He speaks with a peculiar drawl, and in a sort of confidentially conversational manner. . . . If what he says were printed word for word it would not seem particularly humorous, but told in his inimitable style it is irresistably funny.

¹"Prize for Coulter," Bay View Assembly Record, Vol. I (July 24, 1895), p. 1. (c.f. 1893 season)

"Mark" included his story of the jumping frog, a cutting from Tom Sawyer, a tale of the crusades, and several "experiences" from his boyhood.¹ (Incidentally, the hour he spoke conflicted with Dr. Frank Sanders' Bay View lecture on "Babylonian Religion and Ideas," an event not reported in the Daily Resorter.)

In addition, the second rather spectacular non-Assembly speaking event occurred when a United States Circuit Court case was tried in Judge Woods' Bay View Cottage. The oratory, therefore, was legal, the advocates being Mr. Arthur J. Eddy, Mr. William Burry, and Mr. Levy Mayer, and the case involving a question of ownership of a whiskey trust. After three days of listening to heated charges and countercharges, Judge Woods denied a petition to halt the previously ordered sale of ten Chicago distilleries to "break" a trust. The sale was ordered to be carried through.²

The character of these events in Bay View's vicinity offers further evidence of Bay View's influence, for without its summer platform, there would almost certainly have been an insufficient Petoskey audience to attract Twain. And the fact that the judge could hold court in his cottage for such an important case as the whiskey trust provides one instance of the prominence of Bay View's residents. And it is on this impressive note that the calendar moves on to the season of 1896 -- a year with somewhat fewer prominent personalities on the grounds -- yet retaining a substantially broad view and elevated spirit for the four-week period.

1896

As in 1895, the opening platform meeting included oral readings, the 1896 personality being Mr. Fred M. Blanchard, who read, not by the light of coal oil lamps, but in the intense glare of electric light bulbs, electrical power having made its debut at Bay View.

¹"Mark Twain," DR, July 21, 1895, p. 4.

²"U. S. Court at Bay View," DR, July 21, 1895, pp. 1, 4; and "Petition Denied," DR, August 14, 1895, p. 1. Judge Woods was from the United States' Seventh Circuit, Indianapolis, Indiana.

Of the four Sunday preachers, three had been heard before: (1) Bishop John H. Vincent (q.v., 1888), (2) Dr. W. N. Page, first at Bay View in 1893, and (3) Dr. David R. Breed, the children's minister discussed in the 1895 sermon listings. A newcomer to the pulpit was the Reverend Charles Frederick Aked (1864-1941), a native Englishman who had risen to fame as a Liverpool Baptist clergyman, and in 1896, pastor of New York City's Fifth Avenue Baptist Church.¹

The only other sacred functions listed were Sunday School sessions each Sabbath, no superintendent being identified and if weekday devotionals were carried forward, there was no mention of this in the general program.

Furthermore, no mention of the Christian Endeavor or Epworth Leagues was evident, the only youth meeting being the occasion of a speech by Mrs. Corabel Tarr-Boyd, President of the International Young Women's Christian Association.

As for problems of national concern, Elisha Benjamin Andrews, President of Brown University, talked on two, "The Public School System," and "The Present Attitude of Political Liberalism." Besides these, there was only Summer School Superintendent Dr. John M. Coulter's "Theories of Evolution," an explanation and justification of why "Survival of the Fittest" was the greatest doctrine discovered to that time, to explain the development of the plant and animal kingdom. He declared that the great battle of evolution was entirely over, and that man was biologically in the age of heredity, poetically speaking, at an open door of great significance. The large audience was most appreciative of Coulter's lucid explanation of the historical significance of the theory to the study of biology.²

¹"General Program," 1896, BVM, Vol. III (1895-1896), pp. 357-360; "Charles Frederic Aked," Encyclopedia Americana, Vol. I, 1952 ed.; and C. S. Wheeler, op. cit., p. 32.

²"General Program," 1896, op. cit.; and "Life Problems," DR, August 7, 1896, pp. 1 and 6. Coulter suggested, but never precisely stated, a thought given by Theodore P. Ferris, in "Exposition," The Acts of the Apostles, from George A. Buttrick, ed., The Interpreters Bible, Vol. IX (New York: Abingdon-Cokesbury Press, 1954), p. 232. Ferris said, "To be sure there have been times in history when the church has

Turning from such problems as that of evolution, one comes upon a travel theme in four stereopticon lectures by the Reverend J. J. Lewis, "In Old New England," "In the Paths of the Pilgrims and Puritans," "The Canadian Rockies," and "The Passion Play of Oberammergau," as well as in the Reverend A. C. Crews' lecture on "Mammoth Cave." Crews, who, incidentally, was General Secretary of Canada's Epworth League, emphasized that God was the architect of Mammoth Cave.¹

A glance from travel to literature reveals that Miss Ida Benfey gave four reading recitals, using literary works for her material: Dickens' "Tale of Two Cities," Browning's "In A Balcony," Hugo's "Les Miserables," and, for a change of pace, "Three American Women: Mary E. Wilkins, Ruth McEnery Stuart, Frances Hodgson Burnette." More lecture-reading programs were done by Mr. William McKendree (Will) Carleton (1845-1912), a Michigan poet with great sympathy for the humble, who worked many years writing for and editing newspapers and magazines, including the Detroit Tribune and New York's Everywhere, his three Bay View presentations being taken from his own works.² One additional reader, Mr. Fred M. Blanchard, reader at the opening platform meeting, presented two other programs during the season.

closed its mind. It closed its mind to modern astronomy and tried Galileo for heresy. . . . It classed Darwin among the malefactors of the race. But . . . whenever the church closes its mind it might as well close its doors, for at that moment, it ceases to take the mind of man seriously, and man minus mind is animal."

¹"General Program," 1896, op. cit., p. 358; and "Mammoth Cave," DR, July 29, 1896, p. 1.

²"General Program," 1896, op. cit., pp. 358-360; "William McKendree Carleton," DAB, Vol. III, "William McKendree Carleton," Encyclopedia Americana, Vol. V, 1952 ed.; and, following is a statement from Mr. Cecil T. Stackpole, reared in Carleton, Michigan: "For a more complete study of William McKendree Carleton, for whom Carleton Village was named in 1911, refer to Mr. Harry Lester, owner and editor of the Carleton Messenger, Carleton, Michigan. Lester has a file of materials collected over the years, showing Carleton the poet in the setting of Carleton the village," (1965).

The theme of history, considered next, and involving three lecturers, included attention to the Revolutionary War era with Mr. Levin Irving Handy's "Patrick Henry" and "Road to Victory." The second lecturer, Dr. W. O. Sproull, treated a classical topic, "The Education of Roman Youth," explaining that parents handled most of the education themselves. Even though the students might study under a grammarian and a rhetorician, the immoral tendencies of the parents eventually weakened the societal fabric of Rome beyond repair.¹ The third speaker, a world famous lecture manager, was James Burton Pond (1838-1903), speaking first on "The Western Pioneer--Major Pond as a Boy," and second on "Memories of the Lyceum--20 Years a Dealer in Brains." Many critics of the nineteenth century said that Pond's judgment of what would "go" on a lecture platform was uncanny. He took chances that other managers would avoid in sponsoring controversial speakers in unfriendly environments, and collecting huge profits for his gambles. He related many experiences supporting this in his lecture about the lyceum, one having to do with Rudyard Kipling, who absolutely refused to sign for a lecture tour in America until Pond purchased his complete works, mailing them to the author for his personal autograph on each. Included in his "talented" speaking group were Ann Eliza Young (Brigham's nineteenth wife), John B. Gough, Wendell Phillips, Mark Twain, and Henry Ward Beecher.²

To turn to the miscellaneous lectures an observer finds Mrs. Jennie Gonzalez' stereopticon speech: "These Sing the Poem of Women -- The Madonna," as well as to the speaking of headliner George R. Wendling, whose description in the press deserves an interruption in this progression of speakers. He was described as having a square head, firm jaw, keen eyes, and a ruddy face.

¹"General Program," 1896, op. cit., p. 360; and "Roman Education," DR, July 26, 1896, p. 1.

²"General Program," 1896, op. cit., p. 360; "James Burton Pond," DAB, Vol. XV; "James Burton Pond," Encyclopedia Americana, Vol. XXII, 1952 ed.; and Thomas B. Reed, op. cit., Vol. VI, pp. 893-918: Pond gave the address on Memories of the Lyceum first in 1895 in New York City, thus making his 1896 Bay View appearance relatively near the original presentation, considering the transportation facilities of that day.

He has a wonderfully distinct articulation, and in the conversational tone, his voice is well modulated and flexible. But in his frequent flights, it is overtaxed and unnatural. . . . In the pathos, which approached dangerously near to bathos in his reference to "Home Sweet Home." . . . But notwithstanding these peculiarities in delivery, which of course would wear away with acquaintance, Mr. Wendling justified the reputation he possesses of being one of the most popular lecturers of the day.

Continuing, the critic praised Wendling's ability to paint word pictures and use apt, forceful language, these comments, incidentally related to the presentation of "Unseen Realities," which, based upon Hamlet's remark to Horatio about "more things in heaven and earth than are dreamt of in philosophy," contained numerous instances of inexplicable phenomena encountered in daily life. It was, in effect, a plea against the doctrines of materialism and agnosticism, concluding with the words: "The spirit of God hath made me and the breath of the almighty hath given me life."¹

Wendling's other lectures, including "Saul of Tarsus," "The Man of Galilee," "Popular Delusions," and "Is Death the End?" were all well received. "Is Death the End," interrupted frequently by bursts of applause, was a treatment of man's oldest question: Will there be life after death?² Further, Wendling's entire text of "Saul of Tarsus," printed in the Bay View Magazine, is a dynamic drama of the man Saul becoming Paul, related as if this apostle had been a contemporary of the speaker, the ancient man contrasted with, and shown to be superior in speaking, to John B. Gough, Wendell Phillips, Daniel O'Connell, and on a par with Cicero, Demosthenes, Mirabeau, Webster, and Calhoun.³

In contrast to these serious topics were amusing lecture entertainments, Mr. Polk Miller's "Old Times Down South," and Mr. Herbert L. Cope's Impersonations.

¹"General Program," 1896, op. cit., p. 357; and "Unseen Realities," DR, July 17, 1896, p. 1.

²"General Program," 1896, op. cit., pp. 357-358; and "Is Death the End?" DR, July 21, 1896, p. 1.

³George R. Wendling, "Saul of Tarsus," BVM, Vol. IV (1896-1897), pp. 68-74.

Furthermore, regarding health, perennial lecturer Miss L. E. Phoenix took as her 1896 topic "Physical Culture and True Living."¹

Nor was Miss Phoenix the only lady on the platform, for another Woman's Council was held with Mrs. Irma T. Jones conducting and two nationally known women speaking. One of these, Mrs. Abby Morton Diaz (1821-1904), a writer and reformer from Massachusetts, fought for women's franchise and emancipation from the role of "Slaves of the Rolling Pin." President of the Women's Educational Union of Boston, Mrs. Diaz talked on "Educational Responsibility of the Home and State" to the Special Anniversary Observance of the Michigan Federation of Women's Clubs.² However, Mrs. Diaz was not so well known as the second speaker, Jane Cunningham Croly, Pseudonym Jennie June Croly, (1829-1901) noted author, and probably the first actual American newspaper woman. Glancing at Mrs. Croly's career, one would see that she was privately educated in Poughkeepsie, New York, beginning her writing at age 26, editing Demorest's Illustrated Monthly from 1860-1887, and serving as a New York correspondent for the New Orleans Picayune for a time after that. Calling the first Women's Congress in 1856, she eventually founded Sorosis, first permanently established Club for Women, in 1868 and the Women's Press Club in 1889.³

Mrs. Croly's Bay View speech on the history of women's organizations drew a small crowd, but a "large" press notice, interesting enough to be quoted here:

Her thin piping voice barely reached the front row of chairs, and several ladies rose in the audience and expressed their dissatisfaction with such a strictly pantomine performance. When they finally despaired of hearing what the distinguished lady was supposed to be saying, a large proportion of the audience left the hall, relying on the Resorter to help the lecturer reach her auditors.

¹"General Program," 1896, op. cit., pp. 357, 359-360.

²Ibid., p. 359; "Home and State," DR, August 9, 1896, p. 1; and "Abby Morton Diaz," DAB, Vol. V.

³"Jennie June Croly," DAB, Vol. IV; and "Jennie June Croly," Encyclopedia Americana, Vol. VIII, 1952 ed.

Strange as it may seem, that lady decidedly objected to the publication of a verbatim report, on the ground that the matter was to be used in a book, and she did not want it to appear in print. The Resorter is always glad to grant any reasonable request when courteously made, but there were so many of our readers who tried in vain to hear Mrs. Croly that we would consider it absolutely cruel to compel them to wait and buy a copy of her book in order to satisfy their curiosity concerning what "Jennie June" said to them while standing on the Assembly platform, so here it is. . . .¹

The full text of her speech followed,² the book appearing in 1898 under the title The History of the Woman's Club Movement in America.

Peculiarly, it is on this note of semi-humorous discord between two members of the press that the list of activities in the Assembly Proper draws to its close for the 1891-1896 era, thus bringing the observer to the courses listed in the printed programs of the Assembly.

University Extension or Assembly Courses

Although this study does not embrace the Summer University, per se, it does include those lectures found in the printed Assembly Programs as "Assembly Courses" or "University Extension Courses," their initial year being 1892.

1892

One of these courses, Economics, was taught by the Principal of the Summer University, Dr. Richard Theodore Ely (1854-1943), perhaps the foremost economist in America. An interruption here provides for a look at significant facts of his life and influence.

Ely had been graduated from Columbia University, later receiving a graduate education at the German Universities of Halle and Heidelberg. Subsequently, following his return to America, he had led liberal economists in founding the American Economic Association while he was

¹"Women's Clubs," DR, August 8, 1896, p. 1.

²The main points of Mrs. Croly's address may be found in the entry "Women's Clubs," Dictionary of American History (hereafter DAH), 2nd ed., (1940), Vol. V.

teaching at the Johns Hopkins University, where, incidentally, Woodrow Wilson and Albert Shaw were counted among his students. Meanwhile, in and out of the University, in keeping with his liberality of view, Ely repeatedly told his fellow Christians that their activities did not harmonize with Jesus' actual teachings, pointing out that "the conflict of labor and capital has brought into prominence a vast number of social problems, whose solution requires the united efforts, each in its own sphere, of the church, of the state, and of science."¹

It was during his tenure at the Johns Hopkins University that Ely was asked by John H. Vincent to teach at Chautauqua, which opportunity he accepted, continuing to teach there from 1884 to 1891. However, in modesty, he never considered himself a powerful orator.

I was not a popular lecturer. Seldom could I gather a big crowd together and when I could, they did not know what I was talking about. This is not said in disparagement of the crowd but of myself. There were many and good scholars among those who came to learn, but it is only a rare few who can hold a crowd by their personal magnetism and give them a real message.²

Ely's move from the Hopkins to the University of Wisconsin in '92, although ending his career at Chautauqua,³ did bring him into geographical proximity with Bay View, where, as observed above, he served as Principal of the Summer University in the 1892 season, bringing with him a faculty of the first rank, which possessed the essence of the Hopkins, that is of Lehrfreiheit.⁴

¹Direct quotation from A. I. Abell, op. cit., quoting Richard T. Ely, p. 69; other sources being: J. Fallon, op. cit., p. 97; and "Richard Theodore Ely," Dictionary of Biography and Mythology (Philadelphia: Lippincott, 1930), p. 913.

²Richard T. Ely, Ground Under Our Feet (New York: Macmillan Co., 1938), p. 81.

³Ibid., p. 80. Ely recalled in later years that George Vincent, Bishop John H. Vincent's son, had pointed out to him that his lectures did not bring in enough money to pay his own salary, but that popular personalities, such as Sam Jones (q.v., 1901 Assembly), brought in plenty to make up the difference.

⁴J. Fallon, op. cit., p. 99.

The opening lecture of Ely's own course in economics, "The Nature of Socialism," was presented without charge to the full Bay View Assembly, to secure enrollments.¹ This practice was followed in subsequent seasons at Bay View, as well.

Leaving Ely and Economics, an observer might note than an American Literature course, taught by author-critic Leon Henry Vincent (1859-1941), nephew and biographer of John H. Vincent, included lectures about Hawthorne, Emerson, Thoreau, Holmes, and Lowell.²

In addition to economics and literature, a journalism course (or Writers' School) was taught, the instructor being Mr. Edwin L. Shuman of the Chicago Journal. This was a pioneering news-writing course in Michigan, the individual lecture topics indicating the scope of the study:

- (1) Scope of the Journalism of Today; practice last half-hour: Proper Formation of a Newspaper Article.
- (2) News Matter and How to Gather it; practice: Methods of the Local Room.
- (3) Methods in the Editorial Room; practice: Marking Copy - Proof-Reading.
- (4) How to Become and Remain a Reporter.
- (5) Chances for Women in the Various Fields of Literature.
- (6) Mistakes, both Ludicrous and Disastrous, and How to Avoid Them.
- (7) A Successful Writer's Personal Experience.
- (8) Magazine and Fiction Writing and Why Editors Reject Copy.
- (9) Sidelights on Journalism.³

The three courses just described were the total University Extension offerings in 1892, the number increasing to five in 1893. The School's leadership passed from Ely to Principal John Merle Coulter, a leading biologist of that era, mentioned frequently above, who remained in the principal's chair through 1896.

¹ . . . Programme, 1892, p. 6.

² Ibid., pp. 13-15; and "Leon Henry Vincent," Encyclopedia Americana, Vol. XXVIII, 1952 ed.

³ . . . Programme, 1892, pp. 9-15; J. Fallon, op. cit., p. 100; and Emma L. Baker, op. cit., p. 36. Emma Baker told that Dr. James M. Buckley, editor of the National Christian Advocate for thirty years, addressed the class in journalism. (More about Buckley may be found in the Assembly Proper section for 1891.)

1893

Even though Ely did not return to Bay View in 1893, one of his brightest students, Dr. David Kinley (1861-1944), replaced him as teacher of economics. Having accompanied Ely from the Johns Hopkins to Wisconsin in 1892, Kinley went on to the University of Illinois in the fall of 1893, eventually rising to that institution's presidency.¹

Kinley's course on "Present Social Problems" consisted of seven lectures, one of which, receiving a detailed press review, concerned the national banking system. He explained how the national banking system derived its funds and met the expenses of its operation.² Another of his lectures was "Proposed Remedies for the Evils of the Labor Question," calling for the replacement of sentimentality by scientific study, and a modification of attitude from "Labor Unions are Bad" to "Labor Unions can help Mankind if Understood."³ The economist's other lectures were titled as follows:

Good and Bad of the Present Labor System
Rise and Growth of Socialism
Some Famous Socialists and Their Plans
Critique of Socialism
Methods of Dealing with Pauperism⁴

An observer would also find that Mr. Edwin Shuman had returned for another year with his journalism course extended from nine to ten lectures, but with virtually the same content as the one offered in 1892.⁵

Furthermore, literature was again available in Assembly courses, English Literature, rather than American being Mr. Leon H. Vincent's choice for 1893, and Shakespearean Tragedy that of Miss M. Louise Jones.

¹ R. Hofstadter and W. Smith, op. cit., p. 858.

² "At Bay View," DR, August 2, 1893, p. 1.

³ "Bay View," DR, July 22, 1893, p. 1.

⁴ . . . Program, 1893, pp. 6, 8-12.

⁵ Ibid., pp. 12, 14-18.

In the former, consideration was given to Carlyle, Thackery, Dickens, Tennyson, Browning, and Eliot, and in the latter to Greek drama, English Theatre, and Five Shakespearean plays.¹

From English literature to American history is the next step, one which leads to Dr. James Albert Woodburn (1856-1943), a teacher with experience at Indiana University and the Johns Hopkins, acclaimed by Harvey Wish as "a very competent reviewer" of historical works. His lecture titles indicate the extent of history his course embraced:

Old Confederation
Hamilton's Financial Measures
Monroe Doctrine and Nicaragua Canal
Missouri Struggle and Compromise
Abolition Agitation
Texas Controversy²

With Woodburn, the 1893 Assembly Course list is concluded, and attention turns to 1894.

1894

As in 1893, there were five courses available, but the only teacher remaining was Miss Jones, her English literature course for '94 treating Tennyson, Browning, and Eliot, plus a lecture on "The Crisis of the Nineteenth Century."³

Another literature teacher was the prominent writer, Hjalmer Hjorth Boyesen (1848-1895), German Language Professor from Columbia and formerly of Cornell, with a course on the modern novel. Boyesen had been born and educated in Norway, later moving to America to edit a Norweigan periodical in Chicago. Returning to Europe to study in the German University at Leipzig, he eventually became a famous teacher at Cornell.

¹Ibid., pp. 13-21.

²Ibid., pp. 12, 14-16; Harvey Wish, op. cit., p. 326; and "James Albert Woodburn," Encyclopedia Americana, Vol. XXIX, 1952 ed.

³"General Program. . . ." 1894, op. cit., p. 199.

As for Boyesen's Bay View work, his lectures on the Modern Novel were given by popular request in lieu of the German Literature course described in the advance announcement, the lectures on the novel consisting of:

Russian Novelists and Nihilists
The French Novel
Victor Hugo
The German Novel
Realism vs. Romanticism¹

One might turn next to Professor Graham Taylor (1851-1938), who was teaching sociology as David Kinley had done the previous season. Taylor's biography indicates that he was educated for the Dutch Reformed Church Ministry, serving, among other churches, the Fourth Congregational of Hartford, Connecticut, an organization which he found "richer in history than in hope" on taking over its leadership. Nevertheless, he led that church in an extremely successful drive to help society's outcasts, even sending a missionary into the slums of Hartford itself, and eventually gaining for the Fourth Congregational the tag: "Church for ex-convicts." Such social activity fitted Taylor for his role as Professor of Practical Theology at Harvard's seminary as well as Professor of Social Economics at the Chicago Theological Seminary after 1892.

Taylor's Bay View course, "Christian Sociology," stressed the need for a "new society" and "old gospel" to be blended harmoniously, the teacher pointing out in his opening lecture that sociology "is social psychology, social biology, social anatomy -- it is the science of society as a whole." His four lecture titles follow.

¹"Boyesen . . . is a thick-set, German looking man, talks with half-shut eyes in a scarcely observable foreign accent, pouring out his words with nervous fluency, and yet with clear cut precision. Though his eyes look sleepy, his muscles are on the keen stretch all the time. He rubs his hands together, tears from one end of the platform to the other, is now here and now there, almost faster than the eye can follow him, but all without an instant's intermission of his admirable exuberance in thought and language," quoted from "Professor Boyesen's Lecture," *DR*, August 3, 1894, p. 4; other information on Boyesen from "Hjalmer Hjorth Boyesen," *Webster's Biographical Dictionary*, *op. cit.*, p. 182; and "Hjalmer Hjorth Boyesen," *Encyclopedia Americana*, Vol. IV, 1952 ed.

Christianity and the Social Sciences
 Christian Solution of the Social Questions
 Function of the Church in Society
 Goal and Power of Social Progress: Whether and What, if
 Not Christian

In tune with much that R. T. Ely taught, Taylor said in one Bay View lecture:

The church is coming to remember, though late, that it was said of the followers of Christ, "Ye are salt" -- not of heaven, but "of the earth"; and "Ye are the light" -- not of the skies, -- but "of the world"; and that the New Jerusalem is not to go out of earth up to heaven, but "decendeth down from heaven upon earth."

Moreover, he set up definite discussion periods for those with questions, permitting and encouraging his students to join him in a forum, an opportunity accepted by some twenty persons following his first lecture.¹

As for other University Extension course offerings, music was the province of Mr. Louis C. Elson, prominent music critic from Boston (q.v., 1892 Assembly Proper), who lectured on the music of Scotland, Germany, and of the sea.

Still another Assembly Course in 1894 was Miss Emma Louise Parry's "German Tourist Party Report," a series consisting of eight presentations:

Life Among the Germans
 Rhineland Castles and Cathedrals
 The Old Empire and Modern Germany
 Northern Germany, Cities, Sights, and Tours
 Southern Germany, Cities, Sights, and Tours
 The Land of Dykes and Windmills
 Holland in the World's Story
 Holland -- City and Country²

¹Direct quotation regarding program from "General Program. . . ." 1894, op. cit., pp. 198-199; direct quotation from Taylor's lecture from: "Rational Orthodoxy," DR, op. cit.; other data from "Graham Taylor," Encyclopedia Americana, Vol. XXVI, 1952 ed.; and A. I. Abell, op. cit., pp. 151-152.

²"General Program. . . ." 1894, op. cit., p. 198.

1895

Continuing on, the five courses with five instructors in 1894 were superseded by nine courses with eight instructors in 1895, a minor proliferation to two offerings in history, three in literature, and an added one in French Culture.

First, Professor Graham Taylor returned with a course in Christian Sociology that commanded a full column or more in the local press each time he lectured. The course holds interest for two reasons: first, it demonstrated that socially liberal views were welcome indeed at Bay View, and second, it emphasized that Bay View's lecturers had had first-hand experience with the problems of life, for in this intellectual era, opinions based on mere reading or casual observation, were not apt to receive serious consideration.

Taylor's first lecture, "The Revival of Religion in Politics," deplored the decline in civic patriotism, the lecturer recalling that DeTocqueville had prophesied that city corruption would cause decay in America's institutions. Further, Taylor saw the great migrations to cities increasing the problem of overcrowding, indirectly causing the crime rate to rise. The answer, he said, was to have politicians actually practice the Christian principles they talked about in their campaign speeches.¹

His second lecture, closely related, was titled "Industrial Peace and Progress: Theories, Facts, and Forces," a talk describing how Taylor had moved with his family to one of Chicago's "worst districts" in order to help people where help was needed most desperately. Moreover, it showed that Taylor agreed with Henry George's contention that the "rich are growing richer and the poor are growing poorer," though not necessarily with the single tax ideology, agreeing to the point that Christians are under obligation to protect the interests of the poor. He deplored the thinking of a Sunday School teacher of his acquaintance who said that unemployment was no problem, since if people really wanted to work, God would see that they had jobs; Taylor wished that this Sunday

¹"Preaches Sociological Doctrine," DR, July 25, 1895, p. 2.

School teacher would look, as he had, into the eyes of hungry men with starving children at home. Going on to labor-management relations, Taylor saw as the first step toward solution, the admission that the rift between the classes was real and extremely serious, not a matter to be taken lightly. He included mention of increasing mechanization (similar to the automation of 1965), which, while not diminishing the number of jobs statistically, brought great suffering and possible starvation to those actually thrown out of work. Turning to the Pullman strike, still fresh in peoples' memories, he indicated that Pullman was, if not totally responsible for the strike, at least mostly responsible because of the way he cut wages and kept rents as high as they had been before. Then, ending on a note of hope, he cited one Chicago firm where a referee was being used successfully to settle disputes arising between managers and employes and by extension, he foresaw the time that all laborers and managers might find such an arrangement.¹

With his third lecture, Taylor turned to "The Social Settlement Movement," bringing out the great need for intelligent persons to work with foreign immigrants in the congested areas of large cities, all having trouble adjusting, the Poles having the most difficulty. Again citing his own situation, Taylor explained that he was the "dean" of his own university settlement, made up of about ten persons, including a medical doctor and a sanitary advisor, but not forming a "church" per se.²

The fourth lecture pointed out the foolishness of wasting effort on disagreements among Christian bodies, making light of Protestant fears of Roman Catholicism and pointing out the good works of the Salvation Army, for example. He said it would be "convenient" if society would change to accommodate all the various religious sects and their squabbles but since society would not, then the church would have to change to accommodate the needs of society. Not only did the poor need the church's help, but the rich did too -- to save itself from "ennui and

¹"Strikes and Lock-Outs," DR, July 26, 1895, p. 1.

²"About Social Settlements," DR, July 30, 1895, p. 1.

surfeit." Before concluding, Taylor made the charge that not a single United States newspaper was truly independent, all being subservient to a corporation or other source of wealth.¹

"Spiritual Power for Social and Civil Progress," Taylor's fifth talk, resembled a sermon more than an instructive presentation, for in it, he stated that: "We must be born again. So must society." He showed, rather poetically, that human progress is the march from selfishness to sympathy, with examples derived from scripture rather than from the slum.² In Taylor's final talk of 1895, "Christian Emphasis of the Social Elements of Personality," one finds a uniquely worded statement, rare to be coming from a clergyman of 1895, and one that Professor Richard T. Ely would certainly have seconded:

It is a mistake to choose one's friends all on one little plane. Choose your friends on the perpendicular, and by so much is your world enlarged. Don't spread feasts for those who will invite you again. Don't bring up your children to be class children; let them know the poor, the lowly, and so grow in human sympathy and brotherhood. People are spoiled by veneer.³

Leaving Christian Sociology, the observer would note that historian Henry Morse Stephens (1857-1919) taught two courses in European history. Born in Scotland and educated in England, Stephens had later moved to America with his reputation established, becoming Cornell's History School Dean in 1892. Bay View's adult students were given a course in England from 1750 to 1840, the lecture titles for this course being:

1. Accession of George III: The War of American Independence.
2. Peace Administration of William Pitt.
3. Struggle with the French Revolution.

¹"Are Too Many Churches," DR, July 31, 1895, p. 1.

²"Prof. Taylor's Lecture," Bay View Assembly Record, August 1, 1895, p. 1.

³"Parents and Children," Bay View Assembly Mirror, July 29, 1895, p. 1.

4. Struggle with Napoleon.
5. England Triumphant after Waterloo; Internal Troubles.
6. The Reform Bill of 1832.¹

In the field of literature, the first course was Professor H. H. Boyesen's "English Poets." These poets, given one lecture each, were Shelley, Keats, Byron, Tennyson, Browning, and Swinburne -- the final lecture, "Swinburne and the Later Lyrists," being covered by the press. The reporter indicated that the auditorium was "unusually well filled," going on to describe Lecturer Boyesen as "one of the most popular lecturers who have ever appeared before Bay View audiences. He enters with his whole soul into whatever subject he is discussing, and is himself so carried away by his theme that he picks his auditors up and takes them with him." The actual lecture was then reviewed, H. Rider Haggard's She being singled out for negative criticism.²

Following Boyesen's lectures, the next literary lecturer was Dr. Hamilton Wright Mabie (1845-1916), an American educator and publicist educated at Williams and Columbia Law School, who was best known in 1895 as editor of the Outlook. By his writing and speaking, Mabie had constantly advocated improvements in educational standards in order to improve America's literary taste. At Bay View, his three lectures were: (1) "Books and Business," (2) "Dr. Johnson and His Times," and (3) "Literature as a Personal Resource."³

¹"General Program," 1895, op. cit., p. 17; and "Henry Morse Stephens," Encyclopedia Americana, Vol. XXV, 1952 ed.

²"Boyesen on Swinburne," DR, July 24, 1895, p. 1; and "General Program," 1895, op. cit., p. 15.

³"Hamilton Wright Mabie," Encyclopedia Americana, Vol. XVIII, 1952 ed.; and "General Program," 1895, op. cit., p. 17. It is also noteworthy that one of H. W. Mabie's speeches was printed in T. Reed, ed., op. cit., the speech titled "Spirit of New England," being delivered to the New England Society in the City of New York in December, 1896. Of special interest is the tribute paid to Mabie by the introducer, Mr. Henry E. Howland, who said: "There is no person better qualified to speak upon any literary subject than the editor of a great paper. He scans the whole horizon of literature, and his motto is: 'Where the bee sups there sup I.' As a gentleman eminently fitted to speak upon the literature of New England or any kindred subject, I have the pleasure of introducing to you Mr. Hamilton W. Mabie, of, 'The Outlook.'" (Reed, Vol. II, pp. 778-781.)

The third literary lecturer, Professor George E. Dawson of the University of Michigan, spoke three times on the theme of "Temptations in Literature," specifically on the temptations of Job, Faust, and Macbeth.¹ Making it clear that he did not speak as a theologian, he rather spoke as a critic of the Bible as literature (higher criticism), specifically, of the Book of Job, stating the opinion that this dramatic work might not have been founded on absolute fact.² In the Faust lecture, Dawson showed how man can squander in a selfish manner the gift of great intelligence, asking the rhetorical question, "What shall God and men do with this learned, but selfish and useless creature, Faust?", giving as Goethe's answer, "Nothing. . . . God cannot use a selfish man, though the devil may."³

After the literature courses, there was one in French Culture taught by Professor Pauline Davies, her lecture titles being: "In Paris Among the Monuments," "The French Commune," and "Zola and the French Realistic School."⁴

In the science area, Dr. John B. DeMotte presented three semi-popular illustrated science lectures:

Electricity, Its Nature and Possibilities
 Old Ocean, Our Slave and Master
 The Harp of the Senses, or the Secret of Character
 Building⁵

Leaving the science course, a person would find a true change of pace in Mr. Frank George Carpenter (1855-1924), whose course on "Tours in the Orient," permitted the Bay Viewites to listen to the man who had pioneered in round-the-world reporting, and was one of the leading correspondents of the day. His illustrated lectures on "The Chinese of Today," "The Japanese, or the Yankees of the Orient," and "Korea, or

¹"General Program," 1895, op. cit., pp. 15-16.

²"May All Be Imagination," DR, July 26, 1895, p. 1.

³"Dr. Faust's Temptation," DR, July 30, 1895, p. 8; and "Faust's Temptation," Bay View Assembly Mirror, July 29, 1895, p. 1.

⁴Bay View Assembly Record, July 31, 1895, p. 1.

⁵"General Program," 1895, op. cit., pp. 16-17.

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the Hermit Kingsom,"¹ were given in a racy, "newsy" style that was well received. Regarding the Chinese, he said there would never be any cause to fear China militarily, but rather in a business connection. He cleverly related the customs of the Chinese to those of Americans, dwelling on contrasts between Peking and Washington.² Moving to his lecture about the Japanese, he dwelt on a contrast between the ancient and modern in Japan, praising the great inventiveness and genius of the ancient people, thus justifying his title suggesting that the Japanese were the "Yankees of the Orient."³

1896

With Frank Carpenter's course about the Orient, the description of Assembly Courses for 1895 draws to a close, and attention turns to the seven course offerings of the 1896 season. Back for the third consecutive year was Professor Graham Taylor with a new course "The Movement for the Emancipation of Labor," which was divided into five lectures.

1. From Serfdom to Wages - The Peasant Pioneers.
2. From Legal Inferiority to Charter Rights - Chartists and Churchmen.
3. From the Chaos of Competition to the Organization of Industry - Trades-Unionists and Socialists.
4. From Caste or Class to Social Democracy - Arnold Toynbee and Social Settlements.
5. From the Factory to Freedom of Woman and Child - Factory Reformers.⁴

A review appearing in the press indicated that his first lecture gave an economic interpretation of history, showing how in ancient Greek and Roman times, labor was done primarily by slaves, and in the Middle Ages, by serfs of the manors. He indicated that it was the Christian influence that caused men to emphasize individuality,⁵ leading to the advancements of the nineteenth century.

¹Ibid.; and "Frank George Carpenter," DAB, Vol. III.

²"They are High Livers," DR, July 31, 1895, p. 6.

³"Yankees of Japan," Bay View Assembly Record, August 1, 1895, p. 1.

⁴"General Program," 1896, op. cit., p. 359.

⁵"Labor's Champion," DR, August 4, 1896, p. 1.

A history course, "Landmarks in American History" was taught by the distinguished Professor Moses Coit Tyler (1835-1900), the first Professor of American History ever appointed in this country and a leader in the movement away from "patriotic history" and toward "critical history." In fact, he can be said to have helped prepare the way for Vernon L. Parrington's *Intellectual History*. Actually, Tyler took an environmental approach in his prolific writings on Colonial Times. Further, not always a professor, he had also worked on Henry Ward Beecher's staff of the Christian Union between his professorships at the University of Michigan as a Professor of Rhetoric and Literature (1867-1873) and at Cornell University as a Professor of American History (1881-1900). He was also an ordained priest in the Protestant Episcopal Church.¹

A reporter who held an interview with the Professor,² stated that "Tyler is one of those broad-minded, liberal men whom it is a pleasure to meet. He has a kind word for all, and one feels stronger by reason of having met him."³

His four speeches, all of which were printed verbatim in Bay View periodicals, were titled: (1) "Higher Education in the Colonial Time," (2) "The American Revolution as a Wit Combat," (3) "The Origin of the Monroe Doctrine," and (4) "How the Republic Got its Name." In addition, his other two speeches were titled "Pre-Columbian Discovery of America

¹Harvey Wish, *op. cit.*, pp. 295-296; and "Moses Coit Tyler," DAB, Vol. XIX. Wish pointed out that Tyler approached subjects in the objective manner of the German School as well as pioneering an interdisciplinary approach to history. His most significant biographies were on George Berkeley, Timothy Dwight, and Joel Barlow, and two of his best known works otherwise were: A History of American Literature during the Colonial Time, 1878, and The Literary History of the American Revolution, 1897.

²One indication of the prominence attached to Tyler's lectures at Bay View is found in the fact that four of his six lectures were printed, verbatim, in the press. Three texts appeared in the Bay View Magazine, Vol. IV (1896-1897), pp. 192-195, 230-233 and 259-263, and a fourth appeared in the Daily Resorter of July 18, 1896, pp. 1, 5.

³"Seen and Heard," DR, July 22, 1896, p. 1.

by the Northmen, with Readings from Icelandic Sagas and American Poets" and "George Washington as a Myth and a Reality."¹ Brief summaries of four of the speeches follow.

(1) "Higher Education in the Colonial Time" gave consideration to the Colonial chartered colleges -- where they were built, motives prompting their establishment, actual living conditions for the students, quality of their scholarship, and reactions of well-known men in America to these schools in the Colonial Age.²

(2) "Origin of the Monroe Doctrine" stressed the friendly intent of Monroe's 1823 declaration, which meant: "We propose to mind our own business and respectfully request you to attend to yours." Further, the roles of George Canning, John Quincy Adams, and Monroe himself were explained in their relationship to the document.³

(4) "How the Republic Got Its Name" told of objections to the use of "The United States of America" as a national name, including the charge that it is a clumsy expression rather than one word, Columbia, Allegheny, Appalachia, Vesperia, Washington, Fredonia, Cabotia, all being "nominated" as names for the new republic. The geographical confusion resulting from the fact that North and South America are continents was brought in, with the eventual thought arising that the name was secondary to the meaning of a land of new opportunity.⁴

Tyler established a reputation as one of Bay View's outstanding intellectual figures in 1896. Moreover, he was not the only historian teaching that year, for the Reverend Charles F. Aked, of Liverpool, England, also gave a course consisting of two lectures on England: "The Past: Bad Old Times in the Motherland" and "The Present: Politics, Problems, and Progress in Great Britain." A press review of the first of these lectures indicated that Aked talked to 1,500, giving a "racy

¹"General Program," 1896, op. cit., pp. 357-358.

²BVM, Vol. IV (1896-1897), pp. 192-195; and "Colonial Wit," DR, July 18, 1896, pp. 1, 5.

³BVM, Vol. IV (1896-1897), pp. 230-233.

⁴Ibid., pp. 259-263.

account of the changes and reforms of recent centuries," describing terrible laws of the past made to protect the aristocrats alone.¹ Presumably, Aked's second lecture painted a brighter picture of an improving society.

A turn from history to literature leads one to Leon H. Vincent (q.v., 1892 Assembly Course) teaching an American Literature course in five lectures involving Lowell, Holmes, Irving, Hawthorne, and Longfellow. In reviewing the Hawthorne lecture, the reporter on the scene declared Vincent a "thorough and critical student of literature," furthermore, "one of the most entertaining speakers on America's platform," who gave an apt description of The Scarlet Letter and its author.²

The next course, musical in theme, was taught by Mr. Louis Charles Elson (q.v., Assembly, 1892), music critic from Boston's Conservatory of Music, lecturing on "English Song," "Shakespeare in Music," and "Our National Music."³ Regarding the second lecture, a reviewer at Bay View wrote the following:

Mr. Elson is a very pleasing talker, speaking in a conversational manner, and in an extemporaneous style branching off here and there with little anecdotes and incidents as they come to his mind. He speaks very rapidly but with excellent enunciation. It is impossible to give a fair idea of his lectures, which have been among the most popular of the Assembly season because their chief charm is the songs which . . . [he] sings in his fine baritone voice . . . to illustrate the various points made in his address.⁴

On the other hand, the reviewer was rather shocked at Mr. Elson's lecture about "National Music," for in that particular talk, Elson had pointed out how difficult it is to sing Francis Scott Key's Star Spangled Banner, thus making it poor national music, the instructor even going so

¹"General Program," 1896, op. cit., pp. 358-359; and "Bad Old Times," DR, July 31, 1896, p. 1. (See also BVRC Section, 1896.)

²"Was a Genius," DR, August 5, 1896, p. 1; and "General Program," 1896, op. cit., p. 359.

³"General Program," 1896, op. cit., p. 360.

⁴"Music of Avon," DR, August 12, 1896, p. 1.

far (said the reviewer) as to find more beauty in Russia's national songs, France's, and England's, than in America's. Elson was branded an "iconoclast."¹

Not only was the "Fine Art" of music on the Assembly Course list for '96, but the "Fine Art" of painting was, as well; it was taught by Professor Charles Sprague Smith (1853-1910), an educator who was something of a humanitarian as he was responsible for the establishment of The People's Institute at Cooper Union. His Bay View Lectures dealt with "The Forest of Fontainebleau," "Corot," and "Millet."²

The popular scientific course consisted of three lectures by Dr. Samuel Phelps Leland: "World Making," "The World We Live On," and "Wonders of the Sunbeam."³

A brief backward glance over the University Extension or Assembly Lectures in this era of Bay View's intellectual zenith reveals that at least one well-known educator of the university grade taught each year from 1892's R. T. Ely to 1896's M. C. Tyler.

Chautauqua Literary and Scientific Circle

The CLSC functioned through the 1891-1896 era, with John M. Hall leading through the 1895 season, replaced then by J. W. Duncan in 1896.

Turning first to 1891, one would find that three persons spoke that season, one being Dr. Camden M. Coburn (q.v., 1891 Assembly), who addressed a Round Table on an "Afternoon with Great Men." The second speaker was Miss Mary E. Beedy, of Chicago, who presented a seven-lecture course on England at the Round Table sessions:

1. England of Today.
2. House of Commons, Gladstone, the blind Postmaster General.
3. English Women and Children; English Characteristics.

¹"National Music," DR, August 13, 1896, p. 1.

²"General Program," 1896, op. cit., p. 358; and "Charles Sprague Smith," DAB, Vol. XVII. Smith was the first person to teach the Icelandic language in America.

³"General Program," 1896, op. cit., p. 359.

4. Casts [sic] or classes in English Society; English Hospitality.
5. English Homes, Country Life in England, English English, and American English.
6. Eminent Women, Political Position of Women, English Schools in England Today.
7. House of Lords, English Aristocracy.

And, finally, the third speaker in '91 was Dr. Samuel A. Steele, of Nashville (q.v., 1891 Assembly), who gave the CLSC Recognition Day Address.¹

The pattern for the 1892 CLSC speaking was very similar to that of 1891, there being four speakers rather than three. Opening the first Round Table, Mrs. Anna P. Atkins lecturing on "Art the Exponent of Religion in the Classic and Midiaeval [sic] Periods -- Athens and Pisa," illustrated her presentation with several photographs. Her second lecture told "The Story of Florence -- Cimabue, Dante, Giotto."

Jesse Lyman Hurlbut (q.v., 1877) brought a change of pace with a Round Table he chaired on "Chataque [sic] Principals [sic] in Education," following up with a question drawer forum at the following Round Table.

Third, Dr. John H. Barrows (q.v., World's Fair Program, Assembly, 1892) gave the CLSC Recognition Day Address; and, finally, concluding the 1892 season, Mrs. G. S. Barnes directed the closing Round Table discussion.²

Continuing on to the 1893 CLSC speaking, one finds that Professor Frederic Samuel Goodrich was making the first of many annual appearances at Bay View by addressing a Round Table group. Goodrich had joined the Albion College faculty in 1892, and was destined to serve as president of that institution for a time in 1924; today, a spacious chapel on Albion's campus bears his name.³

¹6th . . . Assembly Program, 1891, pp. 6-7, 9-11, 13-15.

². . . Programme, 1892, pp. 6-7, 10, 11, 15, 17.

³R. Gildart, op. cit., p. 203.

Reverend Robert McIntyre, of Denver, Colorado, also addressed the CLSC group, the setting being a vesper service at the beach. In addition, Dr. George W. Hubbard, of Maherry Medical School, Nashville, Tennessee, spoke to five sessions of the CLSC on the subject of health -- attention being given to accidents, effects of narcotics, and care of the sick; and Dr. John M. Coulter (q.v., Assembly Courses, 1893) gave the Recognition Day Address "Practical Education." The latter speech indicated how education must be received by the consent of the learner, otherwise it is resented and rejected; and although Coulter did not mention John Dewey's name, he expressed the great educational pragmatist's view of education in lucid detail.

Finally, in 1893, there were five Round Tables on widely divergent topics, listed without names of discussion leaders, the five being: (1) "Benefits of the CLSC and How to Start a Circle," (2) "Practice in Use of Adjectives and Synonyms," (3) "A Spelling Match," (4) "Books of the Past Year," and (5) "Helps and Hinderances [sic] in Chautauqua Reading."¹

Very little information is available concerning the 1894 CLSC speaking, Colonel George W. Bain being listed for a CLSC Vesper Service, and Dr. Andrew J. Fish giving the Recognition Day Address on the "Dynamite of Knowledge," a speech consisting of an extended analogy relating mind to dynamite, thought to fulminating mercury, and goodness to explosive energy. This speech was preceded by the usual procession of graduates to the grove, John M. Hall leading, and wearing "his most conscientious expression."²

There were twenty-three CLSC graduates in 1895, thirteen more than in the previous season. Mr. Hall led a responsive reading on Recognition Day, and Mr. John R. Clarke made the ceremonial address,

1. . . . Program, 1893, pp. 6, 8-11, 13, 15-16, 18-20; and "Recognition Day," DR, August 9, 1893, p. 3.

2. "General Program. . . .," 1894, op. cit., p. 200; and "Ten Graduates," DR, August 11, 1894, p. 1.

which told of his late friend "John B. Gough," noted fiery orator for abstinence whom Clarke had first heard in London many years before.¹

The next season, 1896, the last year before the CLSC was, in effect, replaced by the Bay View Reading Circle and Clubs (below) was actually a "big" year for the CLSC because Bishop John H. Vincent (q.v., 1888 CLSC) traveled from Chautauqua to install J. W. Duncan as the new director of the CLSC at Bay View. Vincent not only preached the Baccalaureate sermon on University Sunday (q.v., 1896 Assembly), but he also gave the Recognition Day Address: "The Chautauqua Idea," saying in part:

The Chautauqua Idea emphasizes the recreative vacation. Everybody must have a vacation, and true recreation is not to be had by lounging listlessly in the shade, or swinging lazily [sic] between two trees. Recreation is simply a change of occupation. The second idea of Chautauqua is that it gives a vacation in which the whole family is interested, from grandfather down to grandchild.²

Although the CLSC was carried on at Bay View for some years more, J. W. Duncan's leadership proved less effective than John M. Hall's had been. However, the CLSC had served an interesting purpose, for from it, John M. Hall had developed the idea and plan for the Bay View Reading Clubs.

Bay View Reading Clubs

From the year 1892 onward, John M. Hall became increasingly concerned with the comparatively high expense of the CLSC, and he began thinking along the lines of a modified reading circle system,

¹Clarke said in part: "I do not intend to wrap Gough up in any rhetorical figures or folds but to present him to you as he appeared to me. He was not a logician, but he was almost an acrobatic orator. Mr. Gough was a perfect actor, but not a mere actor. He was a racy storyteller," quoted in "Twenty-three of Them," DR, July 27, 1895, p. 2.

²"Recognition Day," DR, July 19, 1896, p. 1; and "University Sunday," DR, July 21, 1896, p. 5. One other speaker, Reverend J. W. Duncan, President of the Bay View Branch of the CLSC, conducted a Round Table and lecture meeting.

eventually designing a simpler and lower-priced reading course. The first oral announcement of this plan came in the 1893 Assembly when Reverend N. G. Lyon spoke on "The Bay View Reading Circle" to the combined membership of the Epworth and Christian Endeavor Leagues (q.v., 1893 Assembly).¹ Evidently the young people responded favorably because experimental "BVRC's" were tried by several persons that year.² For the purpose of nurturing and encouraging the clubs thus formed, Hall initiated publication of the Bay View Magazine in November of 1893, continuing in this activity until his death. This Magazine contained news of the various clubs, reading assignments for the membership, and articles for general reading.

During the 1894 season, Hall presided at the First Anniversary Meeting of the BVRC, telling of its history and purpose. It is probable that he expressed the same thoughts appearing in the Bay View Magazine:

Lest some one [sic] may conclude that the Bay View Circle is a competitor [of the CLSC,] we desire to state this is far from the case. There are tens of thousands who either cannot afford the expensive Chautauqua Course, or have not the time required to take it. Unable to take that they have taken none. It is for this class that our short and low-priced course was planned, and the inquiries that have poured into this office from all parts of the country indicate there is a real and widespread demand for such a course.³

After Hall's remarks, Professor H. H. Boyesen (q.v., 1894 Assembly) spoke on "Victor Hugo" as one of literature's most commanding figures. Interestingly, both speakers on this occasion stood beside a large blue and white shield bearing the words Mehr Licht (more light), motto for the BVRC.⁴

The new "clubs" were gaining such acceptance that 1895 saw at least nine speakers in the Bay View programs besides Hall, who, as might be expected, spoke about reading circle work and its benefits. At

¹ . . . Program, 1893, p. 12.

² Emma L. Baker, op. cit., p. 20.

³ "The Chautauqua Circle," BVM, Vol. I (1893-1894), p. 78.

⁴ "Bay View Lecture," DR, August 4, 1894, p. 1.

the meeting held to organize the "Class of '99," thirty enrolled after hearing speeches from four persons: (1) Madame Pauline Davies, Paris-born graduate of the Ecole Superieure of Paris, France, who lamented France's lack of a Chautauqua; (2) Miss M. Louise Jones, active lecturer in the Summer School, who described how "rough coarse lines can be melted into graceful ones" through serious study; (3) Dr. Camden M. Coburn, also of the Summer School, who cited Bishop John H. Vincent, whose own education had been obtained through a planned reading series; and (4) Dr. John B. DeMotte, of the Assembly Courses, who said "what the world needs today is not more of us, but a better brand of us."¹

Further, Dr. Hamilton W. Mabie (q.v., Assembly Courses, 1895) talked to the BVRC on "Books and Business," stressing the need for a German University-type "depth" education in preparation for a successful business career.²

Also, Miss Mary E. Beedy repeated the six-lecture course on England that she had given in 1891 for the CLSC.

Finally, in 1895, the BVRC freshmen were honored in an open-air gathering at their 1899 Class Tree, where five persons spoke: (1) Judge Kirkpatrick, speaking on "Trees," related the class tree to the class virtues, that is straight, strong, and known by its fruits; (2) Reverend James Ivey also talking on "Trees," dealt with the symbolism of trees in the Bible; (3) Mrs. Andrew Howell read the class poem; (4) Mrs. Mary E. Beedy spoke on "Fraternity"; and (5) Miss M. Louise Jones discussed the significance of "Emblems" such as the tree and the BVRC shield.³

A somewhat less numerous but more illustrious group of speakers talked to the BVRC gatherings in the 1896 season, Hall again presiding at these affairs. As one example of the celebrities who spoke, Mr. Leon H. Vincent (q.v., Assembly Courses, 1896) talked on "Swinburne as the Poet

¹"B.V.R.C. Completes Organization," Bay View Assembly Record, July 31, 1895, p. 1.

²"Dr. Hamilton W. Mabie," DR, August 9, 1895, pp. 1, 8.

³"At the Class Tree," Bay View Assembly Mirror, August 13, 1895, p. 1.

of Freedom."¹ Mr. George R. Wendling (q.v., Assembly, 1896) lectured at a BVRC rally on "Hamlet," Wendling receiving praise in the press for his "keen appreciation, discriminating criticism and chaste diction," his performance attended by more than 1,000 persons.² Furthermore, Mrs. Abby Morton Diaz (q.v., Assembly, 1896) talked to the BVRC on "Old Plymouth and Antislavery Reminiscences," and Miss Grace A. Greene gave a travel course on England commencing with a lecture on Somersetshire.³

Finally, at the third anniversary program, Dr. R. B. Pope spoke briefly, followed by Reverend Charles F. Aked's (q.v., 1896 Assembly Courses) address on "The Future, the Call of the Twentieth Century." Aked emphasized that England and the United States should never dream of war, that higher and deeper spiritual life is the demand of the Twentieth Century, and that less dreaming of golden streets and more work in the slums would promote truer Christian life.⁴

On this note of the future, the speaking in BVRC activities in its first three years of existence, drew to a close, the future years destined to be "good" ones for the Bay View Reading Clubs.

Missionary Speaking

Although the 1891-1896 era was a time of new vitality for the reading clubs, it was a time of decline for Missionary Speaking in organized conferences. Starting strong in the 1891 and 1892 seasons, this activity disappeared from the Assembly until 1903.

¹DR, August 5, 1896, p. 1.

²"Mr. Wendling's Hamlet," DR, July 23, 1896, p. 5.

³"General Program," 1896, op. cit., pp. 357, 358.

⁴"Looking Forward," DR, August 2, 1896, p. 1.

Specifically, in 1891, six persons talking about foreign missions, included Dr. Lewis R. Fiske and Dr. S. L. Baldwin, both of whom had been active in former seasons. Others were Mrs. S. M. DeLine, of Bombay, India; Reverend Joel Martin; Miss Franc J. Baker; and Reverend C. F. Gates.¹

Whereas six spoke in 1891, thirteen were on the Missionary platform in 1892, one of the most prominent being Dr. Thomas Marshall, of Chicago, who conducted Missionary Conferences on work in Japan, China, and India. Three other well-known men were: (1) Bishop James M. Thoburn, speaking on Asia, as already noted in the Assembly Proper; (2) Bishop William X. Ninde talking on "What Shall Be Done with the Women?" and (3) Dr. John H. Barrows, of the World's Fair, speaking of the Fair as a Mission of intersectorian love.²

Following 1892, as mentioned, there was an eleven-year hiatus in Missionary Conference work in the Assembly, no reason for this peculiar development being given in any Bay View publications of the era.

Sunday School Normal Training

Not only did this era witness what became a decade-long holiday for Missionary speaking, but it also saw the utter disappearance of Sunday School Normal training after 1893.

The 1891 Normal School was under the direction of Mr. Horace H. Hitchcock and Reverend W. W. Washburn, with Reverend Willard G. Spencer, of Adrian, Michigan, giving a special Graduation Address.³ The 1892 School experiencing a change in leadership, was headed by the Reverend C. H. Beale, who also served as Bay View's Sunday School

¹ 6th . . . Assembly Program, 1891, pp. 11-14, 16-18. Consult the 1891 Assembly section for speeches on "semi-missionary" themes such as those by Young, Jameson, and Emmett.

² . . . Programme, 1892, pp. 16-17. Other Missionary speaking was done by: Mrs. C. H. Morgan, Reverend C. H. Hiatt, Mrs. Carrie C. Faxon, Miss Mary K. Hessen, Miss Ella D. McLaren, Reverend Edwin H. Richards, Miss Franc J. Baker, Mrs. Mary C. Ninde, and Reverend C. H. Beale.

³ 6th . . . Assembly Program, 1891, pp. 2-3.

Superintendent. And on a note of nostalgia, a man who had spoken at the first Normal School in 1877, back again for the next-to-the-last season, Dr. Jesse Lyman Hurlbut talked to the students on "How to Read the Bible" and "The Sunday School Teacher."¹

Surprisingly, the final year of the Sunday School Normal School, 1893, received almost no notice in the printed program, the only item being the name of the leader, Reverend C. H. Beale.² Thus, a sixteen-year episode of Sunday School Teacher Training drew to a close, having served its purpose, and having provided one important bridge leading to Bay View's glorious six years as a German University-type school.

Temperance Reform Speaking

Continuing the pattern established in the previous two seasons, a WCTU School of Methods was held each summer for three years, 1891-1893. While the 1894 season, on the other hand, had only a special WCTU Anniversary ceremony, the 1895 and 1896 activity witnessed a reestablishment of organized protracted activities, no longer called Schools of Methods, but rather WCTU Institutes.

Five speakers were on the 1891 School of Methods' program, some being nationally known: (1) Dr. John Harvey Kellogg, physician and founder of the Battle Creek, Michigan, Sanatorium, writer on hydrotherapy and the natural diet of man, gave illustrated lectures on "The Deformity of Fashion; Cause and Cure," and "Temperance from a Physiological Standpoint,"³ (2) Dr. Annetta J. Shaw, of Eau Claire, Wisconsin, representing the National WCTU Organization, spoke on "Health, its Relation to the Temperance Reform," (3) Missionary Dr. S. L. Baldwin lectured on "The Present Aspects of the Temperance [sic] Question," (4) Mrs. D. M.

¹ . . . Programme, 1892, pp. 5-8, 11-13.

² . . . Program, 1893, pp. 4-5, 7-8.

³ "John Harvey Kellogg," Encyclopedia Americana, Vol. XVI, 1952 ed.; and 6th . . . Assembly Program, 1891, pp. 9, 10. J. H. Kellogg is not to be confused with his brother W. K. Kellogg, who established the cereal factory.

Garner, of Davisburg, Michigan, chaired a discussion on "Public Speakers, How to Make Their Work More Effective," and (5) Mrs. C. H. Johnson, of Flint, Michigan, spoke on "Duties of a Recording Secretary."

There were three other thought-provoking subjects, in addition to those in the preceding paragraph: "Heredity, Its Relation to Temperance," "The Effect of the Business Life of Women on the Home," and "Duties of the President of Local Unions."¹ No press reactions are at hand, but the fact that the number of speakers the ensuing year rose to twelve indicates a favorable response by the ladies concerned.

The School of Methods for 1892 was in charge of Mrs. Caroline B. Buell, of Chicago, this lady chairing four symposia, two of which were on "Why I Wear the White Ribbon," and "Duty of the Church with Regard to the Liquor Traffic." In support of Mrs. Buell, five women holding responsible positions in the Union also spoke or served as chairmen -- specifically, Miss Esther Pugh, of Chicago, National Treasurer for the WCTU, spoke on "Industrial Training for Girls; Its Value in the Prevention of Vice." Mrs. Mary T. Lathrap, President of the Michigan WCTU, lectured on "What is It, and What is It Not," the "It" apparently referring to the WCTU. Mrs. A. Barrett, of Niles, Michigan, President of the Fourth District Union, chaired a discussion meeting on: "WCTU Organization; the need for it; its limit." Miss Mollie Hay, of Indianapolis, Treasurer of the Indiana Union, spoke on "What Can Be Done to Offset the Saloon in Large Cities," And, Miss Lodie Reed, of Indianapolis, Corresponding Secretary of Indiana's WCTU, addressed the School on "The Free Lunch, What Shall We Do With It?"

Further, the prominent Dr. John Harvey Kellogg returned in 1892 with three addresses based on his experiences at the Sanatorium: "Ethics of Hygiene," "Rational Cure of Inebriety," and "Household Foes of

¹ 6th . . . Assembly Program, 1891, pp. 4-6, 8, 15.

Temperance." Moreover, the five additional speakers¹ took the following varied subjects:

Our Duty to the Criminal Classes and How to Perform It.
 Evangelistic Work; What are We Doing; What Ought We To Do?
 How to Reach People Through the Press.
 Michigan Laws as Related to Women.
 Medical Aspect of the Question,
 What Shall the WCTU Do Next.²

As impressive as the 1892 School of Methods was, it was surpassed, at least in quantity, by the School of 1893, there being fifteen speakers involved. Mrs. C. B. Buell again took charge, being the new Corresponding Secretary for the National WCTU; her discussion group dealt with "Constitutional and Parliamentary Law." In addition, Miss E. Pugh, returning for her second year, talked of "WCTU Finance," and "Proportionate Giving the Duty of All."

Two other well-known personalities who returned were (1) Dr. J. H. Kellogg with "The Foot -- Its Uses and Abuses," and "Obesity -- Its Cause and Cure," and (2) Miss L. E. Phoenix (q.v., Assembly Proper, 1893) speaking on "Necessity of Physical Culture."

The eleven remaining speakers³ spoke on, or led discussions on, the following variety of topics in the 1893 School of Methods:

State and County Fairs as an Aid to Temperance Work.
 Industrial Education for Girls as a Preventative [sic] of Vice.
 Shall We Neutralize the Saloon?
 Needs of the Press Department.
 Legal Status of Women.
 The Y's [Young Women's Christian Associations].
 Ethics of the WCTU.
 The Loyal Temperance Legion.⁴

¹Other WCTU School of Methods speakers were: Dr. Mary A. Green, Mrs. L. M. Boise, Mrs. R. N. Kellogg, Mrs. Sarah J. LaTour, and Mrs. Cornelia Moots.

². . . Programme, 1892, pp. 6-12.

³Mrs. F. H. Rastall, Mrs. E. Corrine Law, Mrs. Josephine R. Nichols, Mrs. Mary T. Lathrap, Mrs. G. S. Barnes, Mrs. Sarah J. LaTour, Mrs. Carrie C. Faxon, Mrs. Lillian C. Hollister, Mrs. Helen M. Stoddard, Mrs. Emma R. Greene, and Miss Alice Guernsey.

⁴. . . Program, 1893, pp. 6-14.

In terms of the number of speakers, then, 1893 saw the greatest WCTU School of Methods ever held at Bay View however, the 1894 season witnessed no school at all, and contained merely a WCTU Anniversary Special Program with Mrs. Louise S. Rounds, of Illinois, the speaker for the occasion.¹ Another change of pace came with the 1895 season, in which a WCTU Institute, rather than a School of Methods, was carried forth under the leadership of Mrs. Katherine Lent Stevenson.

Mrs. Stevenson opened the 1895 Institute, later addressing a special gathering on "The Mission of the WCTU in the Church." And as an indication that the Institute still retained aspects of a School, Mrs. Lillian Hollister conducted Parliamentary Drills for the ladies in attendance. The other topics of concern to the women presented by five additional speakers² are listed below:

What Has the WCTU Done for Women?
Our Relation to Other Reforms.
Social Purity.
Where and How to Work.³

Again in the 1896 season, there was another WCTU Institute, that one being led by Mrs. Louise S. Rounds, who chaired the opening ceremony and an additional special program. Although virtually no details are at hand regarding the lists of speakers and topics in 1896, an important exception is a newspaper article describing the "WCTU Day Speech" of Mayor Samuel Dickie, of Albion, Michigan. Mayor Dickie's theme was "The Evil and Its Remedy," and he minced no words in stating forcefully that the liquor traffic was doubtless the cause of more crime, misery, and shame than any other causal factor in the United States. He argued

¹"General Program. . . .," 1894, op. cit., p. 198.

²Dr. Mary Wood Allen, Mrs. Marie C. Brehm, Mrs. D. M. Barnes, Mrs. Carrie L. Grout, and Mrs. Helen F. Woodruff.

³"General Program," 1895, op. cit., p. 15; "Programme in Full," Bay View Assembly Record, July 19, 1895, p. 1; and "Programme in Full," Bay View Assembly Record, July 22, 1895, p. 1.

against those justifying the existence of saloons on the basis of their owners and operators being honest citizens by showing the greater ills resulting from the consumption of the poison fluids.¹

And thus, with the speech of the nationally known prohibitionist, the Honorable Samuel Dickie, the six-year span of activity in the WCTU drew to a close. As in the 1886-1890 era, the women had concerned themselves with more reform problems than temperance or abstinence alone and their speaking activity would continue on into the next decade of Bay View.

Bible Study

The Bay View Bible School, usually operating as a department within the Summer University, offered courses each year from 1891 through 1895, the teachers being scholars often interested in "the higher criticism," concerning themselves with "externals" such as literary and historical aspects of scripture. One such man was Dr. Milton S. Terry of Garrett Biblical Institute, who, in the 1891 season, taught a course in "The English Bible and How to Study It," and also served as "dean" of the Bible School Department, teaching or supervising instruction in three additional courses: (1) "Old Testament Prophets," (2) "Epistle To the Hebrews," and (3) "The Apocalypse." Another feature of the 1891 Bible School was a series of five lectures by Dr. James M. Buckley (q.v., Assembly Proper, 1891):

Origin of the Bible.
Bible as a Book.
Use of the Bible.
Abuse of the Bible.
Key to the Bible.²

¹"Big W. C. T. U. Day," DR, July 24, 1896, p. 1; and "General Program," 1896, op. cit., p. 357.

²"Bay View Bible School," MCA, July 4, 1891, p. 5; and 6th . . . Assembly Program, 1891, pp. 4-9.

There was a complete change of instructional personnel in the 1892 Bible School, the leader being Dr. George S. Burroughs who taught three courses, himself:

Inductive Study of Old Testament Prophecy as seen in the Book of Isaiah.

Inductive Study of the Early Christian Church, as Seen in the Book of Acts.

The Study of the Bible as Literature, Inductively Considered.

The only other teacher listed in the Bible School for 1892 was Dr. Adolphus Julius Frederick Behrends (q.v., Assembly Proper, 1892), whose five lectures were titled:

Old Testament and the Higher Criticism.

New Testament and the Higher Criticism.

Epistle to the Hebrews.

Writings of John.

Bible and Present Tendancies [sic] in Religious Thought.¹

Continuing to the 1893 Bible School, an observer would find that Terry returned following an absence of one year, addressing the opening Assembly meeting as Bible School leader; he described the courses available and also taught "Advance Bible Study." The Bible School was fortunate, too, in having the popular Dr. A. J. F. Behrends, who, returning from the 1892 season, taught a course of five lectures, one of which "What do we mean when we say the Bible is inspired?" was printed in its entirety in the Bay View Magazine. This lecture contained seven points which followed from the question asked in the title, these points being: (1) It is authoritative in thought; (2) It is authoritative, also, in language; (3) It has a divine purpose; (4) However it was not "dictated" by the supernatural, by a priori, thus making criticism essential; (5) It had many writers; (6) It is not free of error; and (7) It requires interpretation for true understanding.² Another Behrends lecture, "Christ or Paul -- Which?" presented evidence to show that the Pauline epistles predated the gospels and consequently could be considered the more

¹ . . . Programme, 1892, pp. 6-11.

² A. J. F. Behrends, "What Do We Mean when We Say the Bible is Inspired?" BVM, Vol. I (1893-1894), pp. 151-156.

accurate documents regarding Jesus of Nazareth.¹ Behrends' other lecture titles were "The Old Testament Under Fire," "The Epistle to the Galatians," and "Five Hard Nuts and How to Crack Them."²

So well received in 1892 and 1893, Behrends was at Bay View's Bible School once more in 1894, his five lectures being on: (1) "The Epistle of Peter, the Apostle of Jewish Christianity"; (2) "The Book of Acts, the Story of thirty Years' Struggle for Christian Liberty"; (3) "The Epistles of Thessalonians, The Second Coming of Christ and the Man of Sin"; (4) "The Epistle to the Romans, Paul's Contribution to Christian Theology"; and (5) "The Unity of Christendom."³

The 1895 Bible School underwent a change in the teaching personnel, Behrends being replaced by Dr. Frank K. Sanders (q.v., 1890 Bible Lectures), Woolsey Professor of Biblical Literature at Yale. Sanders' five lectures were on the Old Testament.

Religious Tradition of the Hebrews.
How to Study An Historical Book.
The Times of Abraham.
The Patriarchs.
How to Study the Psalter.⁴

Assisting Sanders in the 1895 work was Dr. Russell B. Pope, of Stubenville, Ohio, who gave a series of three lectures on Methods of Bible Study: (1) "The Evidential Value of the Words of Jesus," (2) "The Bible and Other Books -- their meeting and Parting," and (3) "The Place of the Bible in a Liberal Education."⁵ In the last named lecture, he deplored how little so-called educated persons knew of the content of the scriptures, citing a brilliant lawyer's reference to "David in the lion's den," and similar references to young ladies who confused Saul of Tarsus with

¹"A Strong Lecture by Dr. Behrends," DR, July 26, 1893, p. 1.

²Program, 1893, pp. 7-11.

³"General Program. . . .," op. cit., p. 198.

⁴"Programme in Full," Bay View Assembly Record, July 19, 1895, p. 1.

⁵"General Program," 1895, op. cit., p. 17.

Saul, King of the Israelites. He went on to say that even if there is nothing to "inspiration of the scriptures," people ought to study the Bible for its literary and historical values.¹

There being no Bible School information in the 1896 Assembly's printed program, it may be presumed that if courses were offered at all, they were available only to "full-time" students in the Summer School, not being offered as Extension Courses in the Assembly.

In summary, the flavor of the Bible School activity from 1891 through 1895 was decidedly intellectual, well within the "higher criticism" category. Leading Bible professors such as Terry, Behrends, and Sanders kept the courses on the highest plane of scholarship, maintaining challenging atmosphere for inquiry into the scriptures which had been demonstrated in the companion disciplines of history, sociology, and literature.

Camp Meeting

In Bay View's peak intellectual period, there was no hiatus in the annual Camp Meeting gatherings, although no primary sources are at hand regarding Camp Meeting speaking which occurred in the 1892 season.

In 1891, an evangelist named Keen, from Cincinnati, directed the six-day revival-oriented Camp Meeting, two of his sermons being on "The Holy Ghost as an Ally of the Church," and "The Highway to Holiness." The morning preacher for Big Sunday was Albion College President Lewis R. Fiske, speaking on "Salvation of the Human Race through Jesus Christ." In all, six other clergymen helped with the eighteen sermons of 1891.²

No information being available regarding the 1892 Camp Meeting, attention turns to that of 1893, on which only one article was discovered. This piece told of Big Sunday preaching by Bishop Ninde and Dr. Graham,

¹"Pope on the Bible," Bay View Assembly Mirror, August 13, 1895, p. 1.

²The six other clergymen were M. Swadener, F. A. Smart, J. W. Rawlinson, C. H. Morgan, George B. Kulp, and Waltz; from Mattie A. Boughton, "Bay View Notes," MCA, July 18, 1891, p. 5; and Mattie A. Boughton, "Bay View Notes," MCA, July 25, 1891, p. 5.

saying it was well received by the congregations. Still a different theme was also brought out, that being the effect of Bay View's increasing intellectual emphasis on the Camp Meeting.

Together with . . . changes which time has wrought comes another in the character and peculiarities of the meetings, and especially in the one day which has become so familiar to the people of Northern Michigan as "Big Sunday." Yesterday the eighteenth occurrence of that event would doubtless seem little like the Big Sunday of ten years ago. The pulpit in the grove and the old seats under the shade of the waving trees, God's own temple, have given place to the big auditorium, and more modern accommodations. . . . Not a camp can be seen. Not only that but the character of the crowd that finds its way to Bay View on Big Sunday, has changed, so, the old-time factor that gave character to the scene, finds things too modern to suit its ideas, and as a consequence he [sic] usually remains at home. At least he was there in small quantities yesterday. The rural element, who a few years ago found in Big Sunday a long anticipated holiday, now find things growing a little too aristocratic. They still come, but in much more limited numbers than in years ago. As one of the old-timers remarked to the Resorter yesterday, "Big Sunday is not what it used to be. But," he added, his saintly old face lighting up with a smile, "we preach the same old gospel yet."¹

Perhaps the absence of any reference in the article to the size of audiences at Camp Meeting sermons meant that they were somewhat smaller than in previous seasons.

At least seven ministers preached at the 1894 Meeting, including Dr. J. H. Potts, editor of the Michigan Christian Advocate, and Reverend M. W. Knapp, who gave two illustrated talks on the exodus from Egypt.²

Three preached on the 1895 Big Sunday: (1) Dr. L. P. Davis, trustee at Albion College as well as at Bay View; (2) Dr. John Price Durbin John, former president of DePauw; and (3) Dr. Samuel Steele, of the Boston University faculty.³ This was, in all probability, the most

¹"Big Sunday," DR, July 17, 1893, p. 1.

²The five other preachers were F. L. Thompson, E. L. Kellogg, S. Steele, __ Martin, and __ Riggs; from "Bay View Camp Meeting," DR, July 14, 1894, p. 1.

³"T'was A Very Big Sunday," DR, July 15, 1895, pp. 1, 4.

scholarly group of three ministers ever to appear at the Bay View Camp Meeting, this fact indicating that, perhaps, the intellectual ferment was having an influence beyond the Assembly season. No data were available on any other Camp Meeting sermons for 1895.

In 1896, at least six ministers participated in the Meeting, these including Dr. J. M. Thoburne, Jr., of Detroit, who preached the major sermon on Big Sunday. Further, Dr. W. H. Daniels, a missionary from Cawnpore, India, talked on his work abroad.¹

With the close of the 1896 Camp Meeting, that activity had completed twenty-one of its thirty-three seasons and although it had briefly taken a scholarly turn, it would return to a definite holiness emphasis in the years to follow.

* * * * *

An era that began in 1891 and ended in 1896 saw the Bay View Assembly, under John Hall's hand, grow from three to four weeks. It also saw the introduction of University Extension courses under Dr. Richard T. Ely in 1892, these continuing through to 1896. These courses gave the Assembly the flavor of the German University tradition, leading to the designation "Intellectual Zenith" in this chapter's title. Further, the leading Reading Circle changed from Vincent's CLSC to Hall's new BVRC, Missionary speaking "phased out" in the 1892 season, as did the Sunday School Normal Training the following year. Temperance reform speaking continued uninterrupted, with 1893 its most outstanding season. Bible study moved definitely into the realm of the "higher criticism" and remained there until 1895. Finally, even the Camp Meeting, which was carried on each year, was gradually influenced by the intellectual atmosphere pervading the institution. And the wonder is that all of this could have happened in but six summer seasons in one Summer Chautauqua.

¹The four other preachers were Reverends P. J. Kain, F. L. Thompson, J. C. Beach, and Hamilton; from "Camp Meeting," DR, July 9, 1896, p. 5; "Camp Meeting," DR, July 11, 1896, p. 1; and "Dynamic Christianity," DR, July 14, 1896, p. 1.

CHAPTER VI

ACTIVITIES AS CENTURIES CHANGE (1897-1906)

In the decade commencing in 1897, a number of factors were brought to bear on Bay View that changed it in certain ways from a cultural oasis to an entertainment center. Three of these factors are identifiable: (1) The great lumbering industry, having exploited the timberlands in Northwestern Lower Michigan, was in the process of moving on to Upper Michigan, thus reducing the number of itinerant Assembly patrons whose admission fees had helped finance the University-level Summer School;¹ (2) The remarkable increase in high school construction throughout America created a demand for trained teachers, which understandably resulted in the program being adapted to the teachers desiring normal courses, rather than to the less numerous literary college students seeking a broad education, this change bringing Principal John M. Coulter's replacement by Normal Course expert Miss M. Louise Jones in 1897;²

¹ John M. Hall, Bay View Educational Committee's Report, a report prepared for the Trustee Board of the Bay View Association, Detroit, Michigan, January 8, 1908.

² J. Fallon, op. cit., pp. 103-104: "By 1895, the faculty had grown to 45, but subtle changes were evident. Each year showed fewer and fewer really top men, and the quality of the course offerings was deteriorating rapidly. In 1896, a considerable number of secondary school superintendents and supervisors were named to the University faculty. The following year, the shift in direction and emphasis was completed, when Miss M. Louise Jones replaced Coulter as Principal of the Summer University. Her background had been in the teaching of English, and her orientation was toward normal school work. Although 900 enrolled for the summer of 1897, Bay View's educational facilities were headed downhill. The Summer University was no longer capable of offering high level instruction in work of university grade. A majority of the faculty, of 1898 were either high school teachers or normal school instructors."

(3) The advent of "Tent Chautauqua,"¹ a unique traveling lecture-concert road show brought American communities the popular side of permanent Assemblies, thus forcing Bay View to compete.

Nor was Bay View alone in this difficulty, for there was a change in Bay View's parent organization, as well, causing the "Chautauqua University" to cease operation in 1898, John Vincent's popular entertainers no longer being able to support the relatively expensive high-level courses.²

For convenience, the remainder of Chapter VI is divided, chiefly by departments, into the following eight sections:

Changes in Assembly Leadership
 Assembly Proper
 University Extension or Assembly Lecture Courses
 Bay View Reading Clubs
 Temperance Reform Speaking
 Missionary Speaking
 Bible Study
 Camp Meeting

Changes in Assembly Leadership

Through the 1890's, and including the planning for 1900, John M. Hall remained the manager of the Assembly, although the Reading Clubs and Magazine were taking increasing amounts of his time. As a natural consequence, therefore, Hall turned the Assembly leadership over to Mr. Horace H. Hitchcock as the 1900 season began, thereby allowing himself more time for the clubs and Magazine as well as his family. (With his wife and daughter, Hall moved to Detroit from Flint in 1902, subsequently becoming active in the North Woodward Methodist Church.

¹ Merle L. Borrowman, "Chautauqua," The World Book Encyclopedia, Vol. III, 1960 ed., p. 302: "Tent Chautauquas were traveling groups that operated in the United States from 1903 to 1930. They moved from town to town giving a program of lectures, concerts, and recitals in a large tent. These travelling groups brought shows of mixed quality to the people of rural areas."

² Ibid.

The family also traveled widely in the United States and abroad between 1902 and 1907 -- it is uncertain how many summers were spent at the Hall cottage in Bay View.)¹

Mr. Horace H. Hitchcock, who assumed the Assembly leadership, handled the programs without Hall's help from 1901 through 1903,² and undoubtedly would have done so longer had he not died in the autumn of 1903. The 1904 season, the last to operate under the separate corporation document signed in 1887, was managed by Professor F. Gillum Cromer.³

The next two Assemblies, held in 1905 and 1906, operated as a branch of the Camp Ground Association, consequently being operated either by President W. H. Shier or the Board of Trustees, or an appointee. Whether Dr. Shier and the board handled the task themselves or appointed another person in 1905 is not known; however, it is certain that they selected one of their group, Mr. Thomas Gordon, Jr., to be Assembly leader in 1906.⁴ Mr. Gordon was destined to work with Mr. Hall in later years. (The history of this later period is taken up in Chapter VII.)

¹"J. M. Hall Dies; Aided Education," Detroit Journal, op. cit.; "Going to England," BVM, Vol. XIV (1905-1906), p. 667.

John M. Hall published the Bay View Magazine from 1893 until he died in late 1914, the magazine continuing to be published by Trumbull White until May of 1917. An interim publication, the New Bay View Reflector, bound periodicals of some sixteen pages, appearing monthly to tell of the Assembly and Summer University, probably was continued until the Bay View Magazine resumed publication in October of 1919 under the auspices of the Bay View Reading Clubs. This final effort lasted only to January of 1922.

²Bay View Assembly Official Program, 1901, p. 3; "Programme of the Bay View Assembly and Summer University, 1902," The Bay View Mirror, May, 1902, pp. 1, 2; and "Program of the Bay View Assembly and Summer University, 1903," The Bay View Mirror, May, 1903, pp. 1, 2.

³C. S. Wheeler, op. cit., pp. 63-64.

⁴Bay View Campmeeting, Assembly, and University Daily Program, 1905, pp. 6-13; Bay View Campmeeting, University, and Assembly Daily Program, 1906, pp. 10-12, 14-16, 18-20, 22-24; and "Bay View Program," MCA, July 7, 1906, p. 11.

1897

Sacred speaking in the four-week Assembly of 1897 included sermons by Dr. A. J. F. Behrends (q.v., 1892 Assembly), Dr. W. N. Page, who preached first at the Assembly of 1893, and Dr. Frank Crane (1861-1928) of Trinity Church, Chicago, who had gained wide renown as a Christian sage from his weekly syndicated newspaper column.¹ In the Bay View Sunday Schools, Reverend A. W. Stalker served as Superintendent; and at least one weekday devotional session was conducted by Reverend J. M. Kerridge.²

The secular speaking began with Mr. Henry M. Loud's address of welcome at the opening night's platform session, an event which was becoming chiefly a musical affair with the speeches merely incidental.

The "problems" presented by 1897 lecturers were concerned with United States international relations: (1) Senor Gonzales de Quesada, a representative of the Cuban Republic in Washington, D.C., gave an impassioned plea for Cuban liberty, "Cuba Libre," on Cuban Liberty Day in August, which was but six months before the battleship Maine exploded in the harbor at Havana, and (2) Dr. Robert Stuart MacArthur (1841-1932), a prominent Baptist minister from New York City's Calvary Church from 1870 to 1911, spoke of reactions to a Russian trip in two lectures, "The Empire of the Czar; the Great Bear of Russia" and "Moscow and St. Petersburg; the Eyes of the Great Bear."³ (It is interesting how both Cuba and Russia have again become the central focus of America's international concern in the 1960's.)

¹Dr. Frank Crane was most famous for his "Four-minute Essays," rich in "common sense," from: "Frank Crane," DAB, Vol. IV, and "Dr. Frank Crane," BVM, Vol. IV (1896-1897), p. 344. Other data on preachers from "Assembly General Program," 1897, BVM, Vol. IV (1896-1897), pp. 346, 348-349.

²"Assembly . . . Program," 1897, op. cit., p. 346.

³Ibid., pp. 344, 347; and "Robert Stuart MacArthur," Encyclopedia Americana, Vol. XVIII, 1952 ed. (See also the BVRC Section, 1897, for further information on speaking by Dr. MacArthur.)

Although the last two speakers talked of Distant Lands, they were concerned with aspects of foreign relations. On the other hand, three other persons were interested in presenting Far-Away lands merely as objects of observation and study: Mr. Horace H. Hitchcock, for example, described a tour of "Holland and Belgium," illustrating with the stereopticon; Reverend Reitzel, on the other hand, chose to speak on Turkey in "The Devil and the Turk in their Own Country" and "Constantinople, or the Heart of the World and the Prince of India"; and Mr. Elias' Burton Holmes, popular lecturer on travel, lectured on "Grecian Journeys" and "The Olympian Games," which had been revived in 1896 after centuries of inactivity.¹

The history of Distant Scandanavian Lands was the theme chosen by Professor Charles Sprague Smith (q.v., 1896 Assembly) with his lectures on "Iceland's Heroic Age," "In the Footsteps of the Norsemen," "The Life of a Viking and Poet," and "The Norse Discovery of America."

To turn to the Fine Arts, one would find that only Music was the subject of a straight assembly lecture, it being the concern of Mr. Frederick Woodman Root (1846-1916) a Boston teacher, composer, and organist who wrote about vocal music, especially hymns. Root's Bay View lectures, both illustrated, were titled "A Study of Musical Taste," and "Resources of Musical Expression."²

Lectures on miscellaneous subjects were delivered by two persons, Mr. Levin Irving Handy's "Patrick Henry, Orator and Statesman" and "Road to Victory; or Triumphant Living," and Colonel George W. Bain's "Safe Side of Life for Young Men," "New Woman and Old Man," and "Prose Ballads of Memory or Lessons of Life." And in addition, entertaining presentations were made by three: (1) Mr. Hoyt L. Conary giving "Around the Stove," a setting in which "the student, politician, drummer, etc., . . . drop in to tell their stories of mirth and pathos";

¹"Assembly . . . Program," 1897, *op. cit.*, pp. 346, 347, 349; and "Elias Burton Holmes," *Encyclopedia Americana*, Vol. XIV, 1952 ed. (He later published a twelve-volume work: *The Burton Holmes Travelogues*.)

²"Assembly . . . Program," 1897, *op. cit.*, pp. 344, 348; and "Frederic Woodman Root," *DAB*, Vol. XVI.

(2) Miss Katherine E. Oliver presenting two oral reading programs, "The Little Minister" and "Drumtochy Folks"; and (3) Mr. John Wilson Bengough (1851-1923), a Canadian caricaturist whose political cartooning was highly artistic, giving three crayon talks on the foibles of human nature.¹

There was also an occasion for more serious oratory on Farmers' Day when three distinguished citizens held the platform: President Jonathan Snyder of the Michigan Agricultural College at East Lansing; Mr. John M. Stahl, Secretary of the National Farmers' Congress; and Farmers' Day Chairman Mr. Kenyon Leech Butterfield (1868-1935), editor and writer for such publications as Michigan Farmer and Michigan Grange Visitor, who later served as President of Michigan State College.²

1898

Turning to the season of 1898, an observer would note an increase in the quantity of speaking in contrast to that in the 1897 Assembly. Actually, the Honorable William Jennings Bryan was under contract to appear at Bay View in 1898, but was unable to fulfill the agreement as he was serving with the Nebraska Volunteers to help in the Spanish-American War during the 1898 Assembly season.³

Sacred speaking included sermons by three clergymen: the Reverend Edward S. Ninde, of Detroit; Dr. Philip Stafford Moxom of Springfield, Massachusetts' First Congregational Church; and Dr. Samuel

¹"Assembly . . . Program," 1897, op. cit., pp. 344, 346-348; and "John Wilson Bengough," Encyclopedia Americana, Vol. III, 1952 ed.

²"Assembly . . . Program," 1897, op. cit., p. 349; and "Kenyon Leech Butterfield," Encyclopedia Americana, Vol. V, 1952 ed.

³A footnote in the 1898 Assembly Program appearing in the Bay View Magazine, Vol. V (1897-1898), p. 370, stated: "There is a contract for the appearance of every person, just as announced. Mr. Bryan will be at Bay View unless the war upsets his plans." Further, Paul Glad, op. cit., passim., tells of Bryan's pacifism being overcome by his patriotism, bringing his enlistment in the Nebraska Volunteers in the Spanish American War, lasting through the spring and summer of 1898.

Parkes Cadman of New York City's Metropolitan Temple. Sunday School Superintendent Horace H. Hitchcock led an illustrated praise service, and Reverend A. W. Stalker led a weekday devotional session.¹

A feature of the secular speaking was a Woman's Council chaired by Miss Irma T. Jones and organized around the effects of child nurture on citizenship, this problem being set forth by Mrs. May Eliza Wright Sewell, a noted feminist, who asked the women whether children should be taught "war" or "peace." She espoused "peace" with an expanding concept of freedom. Furthermore, she denounced the "Anglo-American Alliance" because of its alienation of Latin neighbors to the south as well as its inconsistency with America's melting-pot background.²

A second problem, that of city slums, was brought forcefully to Bay View audiences by sociologist Jacob A. Riis (q.v., 1892 Assembly) with "The Threat of the Slums" and "The Battle with the Slum." And a problem somewhat related to that of Riis was the need for prison reform presented by Mrs. Maude Ballington Booth, who with her husband, had been active in establishing Salvation Army units in England and Switzerland, and had founded the Volunteers of America, after first seceding from the "Army" in 1896.³ Speaking to a large crowd at the Bay View Auditorium, Mrs. Booth was described as a "frail, little woman, almost childish in appearance," one who with "ringing voice and forceful

¹"Assembly General Program," 1898, Bay View Magazine, Vol. V (1897-1898), pp. 368-370.

²Ibid., p. 370; G. S. Barnes (Mrs.), "Bay View Notes," MCA, August 27, 1898, p. 4; and "May Eliza Wright Sewall," DAB, Vol. XVI: Mrs. Sewall was President of the National Council of Women in 1898, earlier being credited with forming and supporting many groups favoring women's suffrage as well as helping to free Hindu women from bondage. In 1915, she published Women, World War, and Permanent Peace. (See also BVRC Speaking, 1898.)

³Having married Ballington Booth in 1887, Maude had become increasingly interested in prison reform, writing Branded in 1897, and After Prison, What? in 1903. A strong bond grew between the Volunteers and the Churches, because unlike the Salvation Army, which sought to assist the wretched and degraded, the Volunteers preferred the higher class of unchurched workingman, from: A. I. Abell, op. cit., p. 136; and "Maude Ballington Booth," Encyclopedia Americana, Vol. IV, 1952 ed.

gesture, . . . made a most eloquent plea for the convicts for whom she is giving her whole strength. She attacked prison management for the lack of rehabilitation effort."¹

The next theme was the ever-popular Distant Lands and Travel with four lecturers. The first of these was Mr. Horace H. Hitchcock giving an illustrated talk on "Spain and Cuba"; second was Dr. Robert Stuart MacArthur (who also preached) back for a second season to give lectures on Spain and India; third was Professor R. W. Moore, of Hamilton, New York, an instructor in the Summer University, speaking on the Rhine River and Paris, France;² and fourth was Dr. Samuel Parkes Cadman³ (1864-1936), one of the Sunday preachers, whose pastorate was at New York City's Metropolitan Methodist Temple, addressing large Bay View audiences on "Life in London," and "The Puritan in England and America." These talks provoked the following reaction in the press:

He evidently had no thought for niceties of dress, or grace of gesture; with his hands on his sides or in his pockets, he stands in his place and pours forth his message, every sentence packed with thought, bright, original, forceful. Witty, poetic, ardent, devoted, these are some of the qualities that make this young Scotchman, [sic] only seven years over, a delightful lecturer, and leader of one of the large churches of America.⁴

¹"Assembly . . . Program," 1898, *op. cit.*, pp. 368-369; and G. S. Barnes (Mrs.), "Bay View Notes," *MCA*, August 6, 1898, p. 5.

²"Assembly . . . Program," 1898, *op. cit.*, pp. 365-366, 369-370.

³Cadman was actually born in Wellington, England. He later (1900) left Methodism to become Pastor of Brooklyn's Central Congregational Church, and, in addition, one of the pioneer "radio pastors" of America. "Samuel Parkes Cadman," *DAB*, Vol. III.

⁴G. S. Barnes (Mrs.), "Bay View Notes," *MCA*, August 13, 1898, p. 4. Another historian, A. I. Abell, *op. cit.*, p. 159, wrote of Cadman: "conspicuous was the transformation of Central Methodist Church in New York City . . . into the Metropolitan Temple under the leadership of a recently arrived young Englishman, the Reverend S. Parkes Cadman. . . . A large ministerial and lay force enabled the new enterprise to hold fifty services each week as well as to increase the membership within five years from a hundred and fifty to eleven hundred." (The reference was to 1898.)

History was the theme of "The American Volunteer," an address given by General Oliver Otis Howard (1830-1909), who, as President Grant's head of the Bureau of Refugees, Freedmen, and Abandoned Lands, had ignored corruption within his own office. Furthermore, later on, after he concluded a treaty with Cochise for Grant in 1872, he had turned to a writing and lecturing career.¹

The Fine Art of Literature was apparent in programs presented by seven oral readers, these including A. H. Merrill, head of the Bay View School of Oratory, and Madame Annie Gray, of Scotland, with three recitals titled: "The Lays, Lilts, and Legends of Scotland," "Robert Burns; His Pathos and Humor told in Poetry and Song," and "Walter Scott as Poet and Song Writer." The other readers were (1) Mrs. Grace Duffie Boylan, of Chicago, reading from her own verses; (2) Miss Ida Benfey, of New York, giving "Adam Bede," "Mill on the Floss," and "Job"; (3) Miss Sara Greenleaf Frost, of Hardin College; (4) Miss Isabel Garghill, of Evanston, Illinois; and (5) Mrs. Nellie P. Saunders.²

The Popular Science theme was again demonstrated by Dr. John B. DeMotte in his illustrated lectures on "Python Eggs and the American Boy," "Electricity and Civilization," and "The Harp of the Senses; or The Secret of Character Building."³

On different themes, Professor A. H. Pattengill, of Ann Arbor, spoke praises for the State of Michigan,⁴ and Dr. Philip Stafford Moxom (1848-1923), a Congregationalist minister from Springfield, Massachusetts, lectured on "Evolution and the Wisdom of God" and "The Educated Man."⁵

¹"Assembly . . . Program," 1898, op. cit., p. 369; and "Oliver Otis Howard," DAB, Vol. IX.

²"Assembly . . . Program," 1898, op. cit., pp. 367-370.

³Ibid., pp. 368-369.

⁴G. S. Barnes (Mrs.), "Bay View Notes," MCA, August 27, 1898, p. 4.

⁵"Assembly . . . Program," 1898, op. cit., p. 370; and "Philip Stafford Moxom," DAB, Vol. XIII.

Entertainment was provided by four persons, the first being Michigan Christian Advocate editor Dr. James H. Potts, who described the interesting experiences he had had in a newspaper office in "Flashes from the Sanctum."¹ Potts was followed by the Reverend Thomas McClary of Minneapolis, Minnesota, lecturing on "Mission of Mirth" plus "On A Bicycle Built for One in Ireland," and also by Mr. John Wilson Bengough (q.v., 1897 Assembly), who illustrated three talks with crayon: (1) "Crayon and Comedy; Sketches and Recitals"; (2) "Pencilings and Poetry, grave and gay; a program from his own writings"; and (3) "That Concert; an illustrated account of an Evening's Entertainment."²

The fourth entertainer, however, was in a class by himself, for he was billed as a moving picture man representing the Edison Company "showing the very latest pictures from home and abroad, and the beautiful colorscope-diorama and illustrated songs."³ Press reaction was less favorable to this unnamed gentleman's singing voice than to his moving pictures:

The Edison projectiscope furnished an enjoyable evening's entertainment. The prelude of illustrated songs was of a sort to make one wish for a law to arrest and imprison any man who, with no music in his soul, attempts to sing in public. The illustrations could only be classed as archaic, and the songs were worse. . . . and when the the singer (?) turned to the projectiscope its wonders were all the more appreciated from the tortures that preceded. It actually took some nerve to sit without dodging and let a lightning express or a regiment of cavalry apparently dash toward one, so realistic were the scenes.⁴

The program also revealed that there was ceremonial speaking on "Grand Army Day," General O. O. Howard appearing for a second time that summer, to speak on "Grant and his Generals," and further on "Farmers' Day," Mr. Kenyon L. Butterfield (q.v., 1897 Farmers' Day)

¹G. S. Barnes (Mrs.), "Bay View Notes," MCA, August 13, 1898, p. 4; and "Assembly . . . Program," 1898, op. cit., p. 369.

²"Assembly . . . Program," 1898, op. cit., pp. 369-370.

³Ibid., pp. 367-369.

⁴G. S. Barnes (Mrs.), "Bay View Notes," MCA, August 13, 1898, p. 4.

of the Michigan Agricultural College, acted as chairman of a special speaking program.¹ A final ceremonial occasion arose unexpectedly in reaction to victories in Cuba and the Philippines when a Thanksgiving ceremony was held in late August to celebrate peace with Spain.²

1899

The last Assembly held in the nineteenth century, the fourteenth, was a twenty-nine-day event with tickets priced as follows:

Assembly Tickets for 1899

Season ticket	\$3.00
3-weeks ticket	2.50
1-week ticket	1.50
Single Admission25
Children under 12, - 1/2 price ³	

Sacred speaking in 1899 included sermons by Reverend Jahu DeWitt Miller (q.v., 1886 Assembly), Dr. F. C. Inglehardt, of New York, and Dr. W. A. Quayle (biographical note below), with the Sunday School Superintendent's position again filled by Mr. Horace H. Hitchcock.⁴

And leading the list of secular speakers was a man known to many as "The Great Commoner," the Honorable William Jennings Bryan, who, unable to appear at Bay View in 1898, was making good his agreement to speak on the grounds by appearing the following season. Clearly, "Bryan Day" was bigger than anything Bay View had known in the number of spectators, this occasion causing advance preparations on a scale not seen before.

The doors of the auditorium will be opened at half past twelve [Bryan would speak at two] to ticket holders, and for one hour they will be permitted to enter and select their own seats. At half past one those who have not purchased tickets will be admitted for the same price, but must take their chances on standing up inside the enclosure which

¹"Assembly . . . Program," 1898, op. cit., pp. 369, 370.

²G. S. Barnes (Mrs.), "Bay View Notes," MCA, August 27, 1898, p. 4. Peace did not come officially until December of 1898.

³"Assembly Tickets," BVM, Vol. VI (1898-1899), p. 400.

⁴"Bay View Assembly. The General Program," 1899, BVM, Vol. VI (1898-1899), pp. 398-400.

has been placed about the building, so that the sides can be raised. By this expedient such an immense crowd can be accommodated that the management feel sure there will be room for all.¹

Arriving by steamship from Manistee, Michigan, at 9:00 p.m., the night before his scheduled appearance at the Bay View Auditorium, Bryan was greeted at the pier by "half of Petoskey," the people clinging to his hand and following his carriage to the New Arlington Hotel in Petoskey, where he spent the night. The following day was designated as "Bryan Day" at Bay View, and the speaker's afternoon address "Pending Problems" was a great success despite the fact that his views were decidedly contrary to those held by the majority of his audience.

The auditorium was packed to its utmost capacity, and hundreds were glad to pay for the privilege of standing inside the enclosure about the building, and listening for two hours and a quarter to a speech that pleased and entertained every intelligent person in all the thousands, no matter whether or not they accepted all that the speaker said. The speaker knew perfectly well that a large majority of the audience was opposed to his views on silver coinage.²

Making no attempt to placate the "Gold Bugs" in his audience, Bryan spoke his own convictions regarding bimettalism, going on to joke about the "good times," promised by McKinley in 1896, which had not materialized. Continuing, he spoke in favor of the graduated income tax, showing how it would place fair burdens on the taxpaying Americans. Regarding the high cost of maintaining a large standing army, Bryan saw problems of future despotism, particularly in the Philippines offering the temptation of imperialism. Pointing to England, he warned how a great empire requires tremendously large armies and navies simply to maintain outposts in remote parts of the world, deploring the technique of going into the world and "shooting the gospel into every creature." He then posed the question of the inconsistency involved in making

¹"Col. Bryan Here," DR, August 3, 1899, p. 1.

²"Bryan's Big Day," DR, August 4, 1899, p. 1.

Cubans free and Filipinos subject to domination from America. Moving on to his peroration, Bryan pointed out that America had not outgrown the ten commandments and the spirit of the Declaration of Independence.¹

Nor was this all the speaking the Nebraskan did for that same evening he appeared at a celebration in his honor in Petoskey's Arlington Park, where an "audience of thousands" gathered to hear him.

Speeches were made by Hon. W. F. McKnight, of Grand Rapids, H. B. Hudson, of Mancelona, A. M. Johnson, of Gaylord and Hon. Justin R. Whiting, late democratic[sic] nominee for governor. A speech by Bryan followed, and for three quarters of an hour he held the closest attention of the immense audience, making a speech that in many respects was even stronger than his Bay View address. His closing references to the spirit of our national songs, "Star Spangled Banner," and "Battle Hymn of the Republic" rousing his hearers to the highest pitch of enthusiasm.²

Bryan's speeches at Bay View and Petoskey so impressed the residents that from this day forward, for many years, sizes of crowds were reckoned as "half as many as heard Bryan," or "the biggest crowd since Bryan."

Another speaker of the 1899 Assembly who discussed problems of national import was the Honorable John Temple Graves (q.v., 1893 Assembly), of Georgia treating political corruption in "The Reign of the Demagogue," as well as the negro issue with "The Last Hope of the Negro," advising America to give native Africans a state of their own. The former lecture, dealing with the demagogue, accused men elected to high office of disregarding the individuality of their constituents, and placing personal aggrandizement above "brains and motive." Before concluding, he singled out former Confederate leaders who had become strong supporters of the Union.³ The latter speech, the one on the

¹Ibid., pp. 1, 2, 5. According to Mr. James Doherty, editor of the Petoskey News Review, as well as Dr. Newell McCune, the Daily Resorter was published by Mr. Charles S. Hampton, a staunch Democrat. If, therefore, there is a bias in this report of Mr. Bryan's speech of August 3, 1899, it was very likely an editorial bias.

²"Bryan's Big Day," DR, August 4, 1899, p. 1.

³"The Demagogue," DR, July 21, 1899, p. 1.

negro problem, maintained that since the professions are barred against the negroes, their only hope lay in a state of their own in which they would not be expected to compete with the cultured members of the Caucasian race. In his own new state, said Graves, the black man could be trusted to vote in elections; and he would not be worried about problems confronting people in other states, thus diminishing his "unchallenged inferiority" to the white man. Both of these lectures were heard with an "impartial, attentive, and liberal ear," according to a news reporter in the audience.¹

The perennially popular theme of Distant Lands or Travel was included in the 1899 season in Dr. William A. Colledge's "Tropical Africa," and Mr. M. Hinton White's "New Zealand" and "The Sea," both illustrated lectures.²

An historical or antiquarian flavor was apparent in Professor N. J. Corey's "Legend of the Holy Grail," Professor Charles E. Bartlett's "On Indian Lore and Legend" and "On Home Life of Primitive Americans,"³ and Mr. Percy Meredith Reese's "Rome," which contained the grim warning that Rome's fate will be America's fate unless a miracle prevents it.⁴

The Fine Art of Painting was brought to the Bay View audience by Professor A. H. Griffith (Director of the Detroit Art Museum) in four illustrated lectures relating to "Old Mother Earth," as well as by Miss Anna Caulfield in lectures on "The Mission of Art," and "The Art Treasures of Rome."⁵ Furthermore, the art of Literature was included in lectures and readings such as Dr. William A. Quayle's (1860-1925)

¹"Great Problem," DR, July 22, 1899, p. 1.

²" . . . Program," 1899, op. cit., pp. 399, 400.

³Ibid., pp. 399-400; and "On Home Life of Primitive Americans," DR, August 12, 1899, p. 1.

⁴"Trip to the Moon," DR, August 25, 1899, p. 1; and " . . . Program," 1899, op. cit., 398, 399. Reese also gave two additional illustrated lectures.

⁵" . . . Program," 1899, op. cit., pp. 399, 400.

"Hamlet." (Methodist clergyman Quayle, interestingly, dressed elegantly, had a great head covered with unkempt red hair, and prided himself on keeping attuned to the humble in society.)¹

Additional literary figures, Robert Burns and Oliver Cromwell, were discussed by Dr. S. Parkes Cadman (q.v., 1898 Assembly). "Bobbie Burns," he said to an audience of "over 900," had an effect upon Scotland comparable to that of the Industrial Revolution, the area being literary rather than economic. In the second lecture, the speaker sought to show that England's Lord Protector of the seventeenth century was a truly great man in religious belief, on the field of battle, and in statecraft, since he founded the British Empire by uniting the British Isles. The lecturer made it clear that Cromwell's administration had encouraged such writers as John Milton to produce great literary works.

Press reaction was favorable to both lectures: "Mr. Cadman's eloquence is superb and it charmed all who heard it, notwithstanding the fact that the lecturer was suffering from a severe cold."²

Other literary programs were given by oral readers: (1) Mrs. Bertha Kunz-Baker, of New York, interpreting Rostand's "Cyrano" and Schiller's "Maid of Orleans"; (2) Miss Katharine E. Oliver giving a reading recital on "Scotch Character in Literature"; and (3) Professor A. H. Merrill, oratory teacher who had given interpretative readings at the opening of the Assembly, presenting one evening's program.³

Popular Science illustrated lectures were delivered by Thomas H. Dinsmore, Jr., Ph.D., of Syracuse, New York, his first being "A Wonderful Structure," a tribute to the human body. He demonstrated, before 600 persons, the sixteen elements which are found in the body of man, showing that his experiments to mix them and produce a man failed, but that God's ability to accomplish this feat was a greater wonder than any of the

¹ *Ibid.*, p. 399; and "William Alfred Quayle," *DAB*, Vol. XV. Quayle was later raised to the bishopric.

² "Burns-Cromwell," *DR*, July 27, 1899, p. 1.

³ ". . . Program," 1899, *op. cit.*, pp. 398-399.

seven wonders of the ancient or modern world.¹ Dinsmore's second lecture, given to an audience of 900, was "A Visit to Other Worlds," an "imaginary journey to the Moon, Venus, Mars, and other planets." In light of the space journeys of the 1960's, it is interesting to contrast these contemporary developments with Dr. Dinsmore's fantasy of 1899:

The professor first described his wonderful glass car in which he and a party of ladies and gentlemen embarked for the stellar regions with way-stations at the moon and planets. His car was fired off like an arrow from a great steel bow two miles long. The party was supplied with an ample quantity of condensed atmosphere in the shape of candy pellets. It retained its velocity by firing charges of compressed air from the rear end of the car.²

A return to earth, specifically to Bay View's 1899 Assembly, would show an observer that Dr. W. A. Quayle began the "miscellaneous" talks that year with "Stalwartism," and that Dr. William A. Colledge talked on "Second Fiddles." In addition, Dr. F. C. Inglehardt of New York spoke on "Abraham Lincoln" and "Brawn and Bread"; Dr. James H. Potts gave "The Last Hours of the Prince of Peace," and Reverend Jahu DeWitt Miller presented "Uses of Ugliness" and "The Wandering Gentile."³

Finally, entertainers E. P. Eliott impersonating "Hazel Kirke" plus "Capt. Lettar-Blair," and Maro the Magician with "Magic and Music," rounded out the Assembly Proper for 1899.⁴

1900

The speaking of over forty persons was involved in the first Assembly season of the twentieth century, an important ceremonial occasion being the twenty-fifth birthday banquet for Bay View. With Judge John Moore presiding, and making the first of a series of speeches in tribute to the institution's growth, Superintendent John M. Hall rose to speak.

¹"Prof. Dinsmore's Lecture," DR, July 23, 1899, p. 1.

²"Trip to the Moon," op. cit., p. 1.

³". . . Program," 1899, op. cit., pp. 398, 399, 400.

⁴Ibid., pp. 399, 400.

In the course of his speech on "Our Assembly and Education System," he announced that he was stepping down from the leading Assembly role, whereupon his successor, Superintendent Horace H. Hitchcock, responded with a tribute to Hall for his fourteen years of work on the Assembly,¹ pointing to the close cooperation between the Camp Meeting and Assembly, and thanking Petoskey citizens for continuing their support of the Chautauqua enterprise over the years. Other speeches and topics included: (1) Dr. W. H. Shier, Camp Ground Association President, "Foundation Stones"; (2) Dr. D. F. Barnes, "The Men Who Were and Are Not"; (3) Reverend M. D. Carrel, Presiding Elder of the Grand Rapids District, "Near-by Methodism"; (4) Reverend Joshua Stansfield, "Bay View of the Future"; and (5) Dr. Seth Reed, a public prayer.²

A glance at the Sunday preachers listed in the 1900 program reveals that in addition to "veteran" Dr. S. Parkes Cadman, Bay View also brought in Bishop Charles Betts Galloway (1849-1909), a Methodist from Mississippi who was actively engaged in teaching, advancing negro freedom, and publishing,³ and Dr. Newell Dwight Hillis (1858-1929) who had recently assumed the pastorate of the Plymouth Congregational Church (Henry Ward Beecher's Church) in Brooklyn, New York. Active in the American Sunday School Union for many years, Hillis held the distinction of being the first person to teach a Sunday School in Wyoming -- it met in a saloon.⁴

And maintaining the Superintendency of the Bay View Sunday Schools, as well as "learning the ropes" of Assembly management with John Hall was Horace H. Hitchcock. And it is interesting that Dr. Frank K. Sanders, who had been active in Bible Schools in former years, taught a class for Mr. Hitchcock.⁵

¹ John M. Hall had planned for and arranged the programs for the 1900 season, his fifteenth.

² "Twenty-fifth Birthday," DR, July 18, 1900, p. 6; and "A Great Birthday," DR, July 19, 1900, p. 6.

³ "Charles Betts Galloway," DAB, Vol. VII.

⁴ "Newell Dwight Hillis," DAB, Vol. IX; and Bay View Assembly Official Program, 1900, pp. 13, 20, 33.

⁵ . . . Program, 1900, p. 20.

Turning to the young people, one would discover a resurgence of organized activity under the direction of the Reverend C. E. Allen, of Detroit. Inasmuch as all youth activities were scheduled to meet in the Epworth Home, the following notice, printed in the 1900 program, was a significant one: "If you are a member of the Christian Endeavor Society, you will be as welcome as though you were an Epworth Leaguer."¹ As a matter of fact, one day was designated in the 1900 season as "CE Day." The five who spoke at Epworth Home, with their topics, were: (1) Dr. M. D. Carrel, "The Old Epworth and the New"; Dr. Joseph F. Berry (q.v., 1891 Assembly), "Social and Literary Departments Intertwined," "The Executive End of Our Young Peoples' Organizations," and "How to Conduct a Successful Devotional Meeting"; (3) Reverend W. H. Venn, of Detroit, "Spiritual Work for Young People" and "Mercy and Help Work for Young People"; (4) Professor Frank K. Sanders, "The Bible as Literature" and "Literary Work for Young People"; and (5) Professor Leonard W. Springer, "Christian Citizenship for Young People" and "Social Work for Young People."²

Secular speaking included a "negative reply" by an advocate of the Gold Standard to Bryan's 1899 speech favoring bimetallism. This "negative debater," Governor Leslie Mortimer Shaw (1848-1932) of Iowa, was well chosen for his role, for he not only typified Yankee business genius in a frontier setting, but also, as a public speaker, had a store of anecdotes, drawn largely from personal experiences, making him effective on public platforms, including Chautauquas.³

Turning to women's problems, one would find Mrs. Henry Wade Rogers conducting a Women's Council and delivering the keynote address to the Council on "American Home Life." Assembly Superintendent H. H. Hitchcock also spoke to the opening session regarding "The Woman's Council and its Purpose." In addition, Dr. Samuel G. Smith's "Women in Industrial Life and its Effect Upon the Home" was followed by discussion. Dr. Smith later joined with Mrs. John Ela and Mrs. Henry Wade

¹Ibid., p. 17.

²Ibid., pp. 10-14, 15-18, 20, 22-23, 25-26, 28-30.

³Ibid., p. 27; and "Leslie Mortimer Shaw," DAB, Vol. XVII.

Rogers in a symposium on "Life as a Fine Art." Five others were actively engaged in lecturing or discussing various problems for the women: (1) Mrs. Mary Henry Rossiter speaking on "Modern Life and Hygenic Living," and "Thoughts on Child Culture"; (2) Mrs. Clarence Rickenbaugh reading a paper on "Home Life in France and Belgium," afterward leading discussion on "American and Foreign Home Life"; (3) Mr. Dwight H. Perkins, an architect from Chicago, talking on "The House in Relation to Living," and chairing a question-box discussion "Home Life in the Home"; (4) Dr. Martha Foote Crowe leading discussion on "The Poetic Inheritance of the American Child"; and Dr. James H. Potts speaking on an unidentified theme.¹

Again in 1900, the theme of Distant Places received consideration when five speakers lectured about places in Asia, Europe, Australia, and Cuba. Mr. Roberts Harper's illustrated lecture on Cuba gave the audience a look at the land and naval battles in the Cuban sector of the Spanish-American War. His lectures also included "Monte Carlo" and "Under the French Flag."² Also concerned with France was Mr. Hinton White, recently returned from Paris's World Exposition, and lecturing on "The Paris Exposition, Illustrated," and, moving to the land "down under," for "Australia as She Was and Is." The three others dealing with distant lands were: (1) Bishop Charles Betts Galloway (biographical note above) giving "Observations of an Optimist in the Orient"; (2) Professor Frank K. Sanders lecturing on "Village and Folk Songs of India"; and (3) Dr. S. Parkes Cadman talking about "Great English Cathedrals."³

An historical theme was chosen by Professor C. Marshall Lowe, of Heidelberg University, in the lecture "The Decade's World Battles."

¹ . . . Program, 1900, pp. 22-26; "Bay View Assembly for 1900," BVM, Vol. VI (1899-1900), p. 412; and "Throngs of Children," Petoskey Independent Democrat, August 3, 1900, p. 2.

² "The Last Day," DR, August 16, 1900, p. 6.

³ . . . Program, 1900, pp. 14, 17, 26, 27, 34.

The Fine Art of Music provided the theme for Mr. Thomas Tapper's "Music in Education," and Professor Frank E. Morse's "Music as a Medicine." In addition, the Fine Art of Literature was involved in lectures and reading programs, the lecturer being Professor Leon H. Vincent, of Philadelphia, with "Walter Scott," "William Wordsworth," and "Charles Dickens." The five readers were: (1) Miss Bertha Kunz-Baker, who repeated her "Cyrano," given the previous season, and premiered Charles Reade's "Nance Oldfield"; (2) Montaville Flowers, who did "A Christmas Carol," "Ben Hur," and a miscellaneous program; (3) Professor Grant Stewart, an elocution teacher from Albion College, who read once; (4) Mrs. Isabella Garghill, who gave three reading recitals; and (5) Mrs. Tuttle who gave one program.¹

The Popular Scientific lecturer for 1900 was Mr. Edmund Palmer, demonstrating liquid air to an audience of 1,300 and showing how air in liquified form could freeze raspberries in a glass along with beefsteak and rubber.²

Speaking on still other topics were Bishop Charles B. Galloway with "Twentieth Century Manhood," and Dr. S. Parkes Cadman giving "Abraham Lincoln." Cadman spoke for two hours on Lincoln to an audience that "listened intently to every word"; he called Lincoln the First Great American.³ Dr. Newell Dwight Hillis, of Brooklyn, New York, lectured on "John Ruskin and his Message to the Twentieth Century," a lecture which he "delivered in various parts of the country, as a Sunday evening sermon-lecture. The particular theme of the discourse is indicated by its formal title: 'John Ruskin's Seven Lamps of Architecture as Interpreters of the Seven Laws of Life: A Study of the Principles of Character-Building.'" Hillis' second lecture was on "Oliver Cromwell and the Social Problems of the Day," a speech showing how

¹Ibid., 10, 15-17, 19-21, 26, 28, 30, 32, 34-35.

²"Marvelous," DR, August 5, 1900, p. 6.

³"Abraham Lincoln," DR, August 14, 1900, p. 6; and . . . Program, 1900, pp. 12, 14, 34.

Cromwell, "like many other great leaders, is not properly appreciated."¹ Another speaker was Dr. John P. Ashley, of Albion College, lecturing on "Savonarola."

Dr. Ashley's delivery is action itself -- that action which distinguished the true orator from the expressionless declaimer. With words of burning eloquence, this scholarly preacher and teacher described the life and times of Savonarola, the great scholar, statesman, and pulpiteer.²

Still another lecturer was Mr. George R. Wendling (q.v., 1896 Assembly) giving repeat performances of lectures delivered in former years at Bay View: "Is Death the End?" "The Man of Galilee," and "Mirabeau and the French Revolution," this last oration given before an audience of 1,000. Sketching the wild young life of Mirabeau, describing his wanderings and persecutions and his brief public life of less than two years, Wendling stressed Mirabeau's fidelity to "three qualities indispensable to a statesman -- sincerity, sagacity, and courage."³

Moving to the straight entertainments of 1900, one would find that Mr. Edward H. Frye, a character delineator, drew laughter with "David Harum," and "Rip Van Winkle." In addition, Dr. Elijah P. Brown lectured on "Royal Marks," and "In the Spectacle Business," the latter describing a visit to an oculist, where people were found "afflicted with every ill that the eye is heir to. . . . There was no attempt at oratory, but lots of good sense and some stories that have been many times quoted since Dr. Brown told them yesterday." One such "story" was given as "The blinder people are the more they think they can see."⁴ There were but two other straight entertainments, one being two performances by "Carter the Magician," and the other, motion pictures

¹Entire speech text of "John Ruskin," in T. Reed, *op. cit.*, V, 579-589; "B.V.R.C. Graduates," *DR*, August 1, 1900, p. 6; and . . . Program, 1900, p. 21.

²"Marvelous," *op. cit.*, p. 6.

³. . . Program, 1900, pp. 26, 27; and "Of Mirabeau," *DR*, August 6, 1900, p. 6.

⁴"The First Day," *DR*, July 22, 1900, p. 6.

from the Vitagraph Company. One of the two "movie" programs was inclusive of: "Animal Views, War with Spain Views, and Cinderella in Pantomine Views."¹

1901

Mr. Hitchcock received commendatory remarks for carrying out the 1900 program which Mr. Hall had planned. The program for 1901, of course, was Mr. Hitchcock's job -- not only the management during the season, but the advance planning as well. And not to disparage Mr. Hitchcock, the 1901 program was approximately one-third as long as that of 1900.

Again in 1901, Mr. Hitchcock "doubled" as Assembly Manager and Sunday School Superintendent. Sunday preachers included Dr. John H. Barrows, President of Oberlin College (q.v., 1892 Assembly), Dr. Russell H. Conwell (q.v., 1890 Assembly), Dr. Thomas E. Green, and Dr. William Wirt King.²

And an observer would find that the ladies held a conference featuring an address by Mrs. L. Ormiston-Chant, of London, England, other details of the conference not appearing in the program.

The problem of Chinese Relations was presented to the entire Assembly by Georgian S. A. Steele, "What the China Business Means," while Herr Gustavus Cohen, of Philadelphia, took up Jewish-Christian relations in "Hebrew Home Life" and "Faces and the Tales they Tell." Cohen struck at problems facing Jews the world around, dwelling on the religious phase including his conversion to Christianity, and pointing out that, as a whole, Jews are free of crime -- a sober people.³

Only one lecturer took up the theme of Distant Lands, that being Professor George W. E. Hill, who gave "Quaint Old Britain" and "The Land of the Aztecs." However, there were four lecturers dealing with

¹Ibid; and . . . Program, 1900, pp. 10, 30, 31.

²Bay View Assembly Official Program, 1901, pp. 7, 15, 21, 28.

³Ibid., pp. 5, 7, 14-15, 28; and "Interesting," DR, July 19, 1901, p. 6.

historical themes, one of these being the Reverend John M. Brandt, who spoke on "Ancient Monuments," and another, Dr. George L. Robinson, who recounted Biblical happenings in "The Wilderness of Israel's Wanderings" and "East of the Jordan." Mr. Samuel A. Steele recalled "Home Life in Dixie During the War," and Professor Smith W. Burnham (1866-1947) from Albion College, later Chairman of the History Department at Western Michigan College, lectured on "Elizabethan Sea Kings."¹

Fine Arts were prominent in 1901, Reverend John M. Brandt talking of "Christ in Art and Drama," and Professor Frank Phoenix delivering three illustrated lectures on painting. Literature² was the theme taken by Mrs. J. M. Hyde, of Oil City, Pennsylvania, speaking on "Living Authors." Literary readings were presented by Professor P. M. Pearson: "Paul Lawrence Dunbar," "Rudyard Kipling," and "James Whitcomb Riley" being the authors whose works he read. Further, Mrs. Bertha Kunz-Baker interpreted Edmund Rostand's poetic drama "L'Aiglon" and gave an additional miscellaneous reading program; and, finally, Professor and Mrs. Frederick D. Losey gave a dramatic recital.³

"Biography" was the choice of the Honorable Dana C. Johnson, who spoke on "Thomas Jefferson" and "Joan of Arc."

¹ . . . Program, 1901, pp. 7, 11, 17, 19, 28; R. Gildart, *op. cit.*, p. 210; and "Smith W. Burnham," *Who's Who in Methodism* (hereafter referred to as *WW in Meth.*), Elmer T. Clark ed. (Chicago: A. N. Marquis Company, 1952), p. 104.

² Harry P. Patterson and Karl Detzer in their antiquarian work *Culture Under Canvas, The Story of Tent Chautauqua* (New York: Hastings House, 1958), p. 51, wrote: ". . . when the Reverend Billy Sunday was the energetic moving spirit of Winona Lake Assembly in northern Indiana, he discovered a never-satisfied yearning among his customers for equal parts of loud gospel music and evangelical orators charging in a solid phalynx against tobacco, the Demon Rum, 'bad' language, short skirts, and Sabbath-breaking. On the other hand, the committee responsible for the program at Bay View Assembly on Little Traverse Bay in northern Michigan thought the people who swarmed to its unfenced grounds, that once had been a campmeeting site, were more interested in poets and poetry, art, literature and polite travelogues." This was a reference to the 1900-1904 era.

³ . . . Program, 1901, pp. 6, 12, 17-20, 29-30; and "Interesting," *op. cit.*, p. 6.

Speakers talking on miscellaneous topics included Mr. Samuel Porter Jones (1847-1906), a reformed drunkard better known as Sam Jones who had abandoned his career as a lawyer to become a Methodist minister and who also became famous as an annual favorite at Chautauqua, New York. A man whose marked eccentricities in speech and manner probably contributed somewhat to his popularity, he lectured on "The Battle of Life and How to Win It" and "Get There and Stay There."

Two others giving addresses on miscellaneous subjects were Major A. W. Hawks with "Sunshine and Shadow" and "People I Have Met," and Dr. Russell H. Conwell with two lectures previously delivered at Bay View: "Heroism of a Private Life" and "Silver Crown."¹

In the area of entertainment, one would find four persons: (1) Germaine "The Magician" giving two magic shows, (2) Louis Spencer Daniels telling negro jokes in "The Darker Shades of African Humor," (3) Edward P. Elliott impersonating "David Harum" and "The Gilded Fool," and (4) Dr. Thomas E. Green lecturing on "Left-Handed Men."²

1902

The 1902 offerings were comparable to those of 1901 except that speaking on important problems of the day was largely absent, Horace Hitchcock apparently tending toward lighter program fare than had John Hall. Once again, Horace H. Hitchcock bore two responsibilities as he remained in charge of the Sunday School as well as of the Assembly.

The four Sunday clergymen included Dr. John Price Durbin John (q.v., 1895 Camp Meeting), ex-president of DePauw University, and Dr. George S. Robinson, a man with experience in Bay View's Bible School in previous sessions. In addition, Dr. Geroge Jackson, English-born

¹"Samuel Porter Jones," Encyclopedia Americana, Vol. XVI, 1952 ed.; and . . . Program, 1901, pp. 9-10, 15, 17-19, 23.

². . . Program, 1901, pp. 20, 23-24, 29-30; and "Detailed Program," BVM, Vol. VIII (1900-1901), p. 413.

Methodist preacher from Edinburgh, Scotland, who had ridden a circuit and published several works on preaching, was featured one Sunday; and the fourth preacher was Dr. L. W. Munhall.¹

Sacred speaking also included eighteen half-hour devotional talks each morning led by Dr. George Elliott.²

The secular lectures of this season, as previously, included such areas as: Foreign Lands, History, Fine Arts, Popular Science, and "Pure Entertainment."

Three lecturers who spoke on Distant Lands were: (1) Frank R. Roberson, with two illustrated lectures, "Norway and Sweden" and "India"; (2) Frank T. Bullen (1857-1915), English author who had gone to sea to write, with his illustrated talk on "Whales and Whale Fishing"; and (3) Horace H. Hitchcock, who presented, in two parts, "A Journey Through Spain."³

In the area of History, one would again discover H. H. Hitchcock with two illustrated lectures, "Scenes in the Labors of Paul" and "Scenes of the Imprisonment." Six other men who also treated historical subjects were: (1) Dr. George S. Robinson on "The Bible and Modern Discoveries, Illustrated"; (2) Dr. Thomas E. Green with "The Story of the Great Crusade"; (3) Professor Smith W. Burnham giving "The Early History of Northern Michigan"; (4) Dr. Robert S. MacArthur (q.v., 1897 Assembly) presenting "The Story of the Huguenots" and "The Present Heroic Era in American History"; (5) Major General Fitzhugh Lee (1835-1905), once an officer in the Confederate States' Army who had

¹"Programme of the Bay View Assembly and Summer University," Bay View Mirror, May, 1902, pp. 4, 6-7, 9; and "George Jackson," Encyclopedia Americana, Vol. XV, 1952 ed.

²"Programme . . .," 1902, op. cit., pp. 3-9. The subjects taken up by Elliott touched on worship, prayer, sacraments, scriptures, Sunday School, missions, priesthood of believers, the Lord's money, and last words of Christ.

³Ibid., pp. 4, 5, 8; and "Frank Thomas Bullen," Encyclopedia Americana, Vol. V, 1952 ed.

fought in Cuba in 1898, giving "Peace and War in the United States and Cuba"; and (6) Dr. George Jackson, one of the Sunday preachers, with "The Scottish Covenanters."¹

Fine Arts were definitely emphasized again in 1902, the category of Sculpture being added, with two lectures by the prominent Lorado Taft (1860-1936), a Paris scholar teaching at the Chicago Institute of Art, best known today for his "Pioneers of the Prairies," giving illustrated lectures titled "A Glimpse of a Sculptor's Studio or How Statues are Made" and "American Painters and Sculptors of Today."²

The Fine Arts of the Orient were presented by Professor E. F. Fenollosa (1853-1908), poet and student of Oriental Art, educated at Harvard, in Massachusetts, as well as at Cambridge in England, later going to the University of Tokyo to teach. His Bay View titles were "Chinese Poetry," "Japanese Poetry," "A Tour Through Japan, Illustrated," and "Buddhism and Monastic life in Japan, Illustrated."³

The Fine Art of Music was the subject of Mr. N. J. Corey's three lectures, "Frederic Chopin, The Man and His Works," "Antonin Dvorak," and "Richard Wagner and the Mythology of Northern Europe." And, finally, the Fine Art of Literature was presented by Professor M. L. Daggy giving "Half an hour with the Hoosier Poet," Mr. Montaville Flowers reading from "The Merchant of Venice" and "Les Miserables," Mr. and Mrs. Howes giving a program of miscellaneous readings.⁴

Moving from the Arts, one would find that the popular science theme was "Wireless Telegraphy," a subject presented by Mr. Reno B. Welbourn, and that lecturers with miscellaneous topics were: (1) Mrs. Virginia B. LeRoy with "Gospel of Beauty," (2) Reverend George L. McNutt giving

¹"Programme . . .," 1902, op. cit., pp. 5-8; and "Fitzhugh Lee," DAB, Vol. XI.

²"Programme . . .," 1902, op. cit., pp. 4, 5; and "Lorado Taft," Encyclopedia Americana, Vol. XXVI, 1952 ed.

³"Programme . . .," 1902, op. cit., p. 8; and "E. F. Fenollosa," DAB, Vol. VI.

⁴"Programme . . .," 1902, op. cit., pp. 3, 4, 7, 9.

"Uncommon Sinners" and "Why Pews are Empty," and (3) Dr. John Price Durbin John with "Did God Make Man, or Did Man Make God?"¹

Strictly entertaining numbers were given by four persons:

- (1) Ralph Parlette, presenting "Living and Laughing," and "Millionaires";
- (2) Thomas E. Green, for the second year, giving "Left Handed Men";
- (3) George Albert Coe, former Professor of Philosophy at the University of Southern California, Philosophy Professor at Northwestern University, author of Psychology of Religion, speaking on "Hallucinations," "Suggestion, Hypnotism and Mental Healing," and "Telepathy and Spiritualism";
- and (4) Ellen Maria Stone (1846-1927), a Congregationalist missionary from Bulgaria, who had been held for ransom for six months by bandits (this exploit appearing in six monthly installments in McClure's) giving "The Story of Her Captivity."²

1903

In moving to 1903, an observer would find little difference from 1902, Hitchcock continuing as Assembly Manager. The Sunday preachers were Bishop J. M. Thoburn, Bishop Samuel W. Fallows and Dr. Guy Potter Benton. The Sunday School Superintendent was not identified in the program.³

The list of secular speakers included Miss Jane Addams, of Hull House (q.v., 1895 Assembly), discussing the problem of city slums in a series on settlement work among the poor:

Newer Ideals of Peace
 Newer Ideal in Education
 Social Settlements and Similar Efforts⁴

¹Ibid., 3, 4, 8.

²Ibid., 4-6, 8; and "George Albert Coe," Encyclopedia Americana, Vol. VII, 1952 ed.; "Ellen Maria Stone," Encyclopedia Americana, Vol. XXV, 1952 ed.; and "Ellen Maria Stone," DAB, Vol. XVIII.

³"Program . . .," 1903, op. cit., pp. 4, 7; and "General Program," BVM, Vol. X (1902-1903), p. 499.

⁴"Program . . .," 1903, op. cit., pp. 4, 5.

In the area of lectures on Far-Away Places, Dr. George L. Cole took his audiences, via illustrated lectures, to "The Grand Canyon of the Colorado River" and to the land of "The Cliff Dwellers." Dr. W. F. Oldham, the missionary, took his audiences farther away with illustrations, as far as "Maylaysia." The country of Turkey was the setting chosen by journalist William Eleroy Curtis (1850-1911), Latin American expert at the 1893 Chicago World Fair and onetime envoy to Madrid who was known for conducting an investigation of the Ku Klux Klan, talking on the subject "The Turk and his Rebellious Subjects." The remaining lecturer on distant places was Dr. Guy Potter Benton (1865-1927), President of Miami University, later a consultant to the University of the Philippines, who chose to speak on a South American city, "Rio."¹

Different themes from those encountered in previous years included Mr. James Speed's "Nature and Art" and "Redhead," the story of the woodpecker. The second novel theme was Modern Religions, the speaker being Bishop Samuel W. Fallows (1835-1922), nationally known Episcopalian leader who had been President of Illinois Wesleyan when a Methodist, as well as an author of articles supporting Mary Baker Eddy's thoughts on healing, who spoke on "Modern Idols and Their Worshipers."²

In support of the Fine Arts theme, Professor E. F. Fenollosa returned for another season to lecture on Oriental Art, specifically on: "The Five Periods of Japanese Art," "General Comparison of Asiatic and European Art," and "The Contribution of the Oriental to Art." Moreover, the Fine Art of Literature was found in nine lectures based on Tennyson's "Idylls of the King" by Mrs. J. D. Follett, in the interpretative recital "If I Were King" by Mrs. Bertha Kunz-Baker, and in lecture-recitals on Longfellow, Riley, Dickens, and Tennyson given by Professor P. M. Pearson.³

¹Ibid., pp. 4-7; "William Eleroy Curtis," DAB, Vol. IV; "William Eleroy Curtis," Encyclopedia Americana, Vol. VIII, 1952 ed.; and "Guy Potter Benton," Encyclopedia Americana, Vol. III, 1952 ed.

²"Program . . .," 1903, op. cit., pp. 7, 8; and "Samuel W. Fallows," DAB, Vol. VI.

³"Program . . .," 1903, op. cit., pp. 4-8.

Lectures on miscellaneous subjects included Professor Frederic S. Goodrich's "A Living or A Life," Mr. George R. Wendling's "Saul of Tarsus," and "Imperial Book," and Dr. Robert McIntyre's "Evolution of Abraham Lincoln."¹

There were also four straight entertainments: (1) Alton Packard giving two chalk talks -- "The Picture Age" and "Types of Uncle Sam's Folks," (2) Mrs. Virginia B. Leroy lecturing on "How to Get Along Among the Four Hundred" and "The Passing of Martha," (3) Jahu DeWitt Miller presenting "The Uses of Ugliness" and "Is the World Growing Better?" and (4) D. W. Robertson showing two motion picture films.² The trend toward a stress on entertainment was beginning.

1904

Although Horace H. Hitchcock lived through the season of 1903, he died of a heart attack the following fall. Consequently, it was necessary to arrange for the appointment of a new Assembly Manager to develop a program for the 1904 season, this appointee being Professor F. Gillum Cromer. Significantly, 1904 was the last year that the Assembly functioned as a corporation legally separate from the Camp Ground Association, for some years. And though the program was lacking the experienced management of Hall or Hitchcock, it was comparable in quantity, at least, to that of 1903.

For example, the Sunday preaching was done by Michigan Advocate editor James H. Potts, Dr. D. F. Fox, Dr. A. W. Lamar, and Dr. Edward L. Parks, none of whom was prominent in the national eye.

Secular speaking included two lecturers who treated problems of the day, Dr. Edward L. Parks talking on "The Negro and the Nation," and Dr. Thomas E. Green taking the subjects "Civic Bacteriology," and "Louisiana: The Epic of the West."

¹Ibid., pp. 5-7.

²Ibid., pp. 3-4, 7-8.

The perennially popular lecturers dealing with Distant Places were Dr. George E. Gowdy with "Five Hundred Miles on Horseback in Palestine"; John R. Clarke giving "To and Fro in London" and "Hits and Misses"; and Horace H. Hitchcock's widow, carrying on her husband's tradition of illustrated lectures, presenting "Japan," "Palestine," and "Yellowstone Park."

The historical theme, apparently highly popularized, was developed by Mrs. John A. Logan, widow of the late Union Army General, "Character Sketches of General Grant, Sherman, and Logan," as well as Dr. A. W. Lamar's "Dixie Before and During the War" and "The South Since the War."

Of the Fine Arts, only Literature was included in 1904, with four readers: (1) Fred Emerson Brooks, poet-humorist from California, giving two reading recitals; (2) Miss Marguerite Smith, reading once; (3) Mrs. Charlotte Adams Dunne reading "Leah, the Forsaken"; and (4) Miss Merissa Mildred Thompson, giving two reading programs.

Popular Scientific lectures "Zero Absolute" and "Wireless Telegraphy" were presented with demonstrations by Mr. J. E. Woodland.

Two "miscellaneous" speeches in 1904 were Dr. Frank M. Bristol's "Americanism" and "Brains."

The entertainments were made up of programs by "Rosani the Juggler," J. Franklin Caveny (chalk talks and clay modeling), Herbert L. Cope ("Smile That Won't Rub Off" and "Religion of Laughter"), Dr. D. F. Fox ("A Neglected Cavalier" and "Characters We Have All Met").¹

1905

Moving to 1905, an observer would find that with no separate Assembly Corporation, the Camp Ground Association Trustee Board under President W. H. Shier, held direct responsibility for the Assembly

¹"Nineteenth Annual Program of the Bay View Assembly and Summer University," 1904, Bay View Mirror, May, 1904, pp. 5-12, 15-19. Perhaps it is significant that none of the persons appearing at Bay View's Assembly in 1904 may be found in either the Encyclopedia Americana, 1952 ed., or the Dictionary of American Biography.

and University which they apparently wished to omit completely from the Bay View summer activities, thus retaining only the Camp Meeting. This idea was attacked in the June 24 Michigan Christian Advocate by Editor Potts, who pointing out that Bay View's base was much broader than simply a camp meeting, objected vigorously to the "autocratic" rule of the past thirty years. He deplored the apathy of those who, unlike Hall and Hitchcock, were not demanding continuance of a separate Assembly corporation. Potts warned that with the Trustee Board continuing its old way, voting down all attempts to bring in younger men, there could be no progress, and Bay View would die.¹

Former Association President D. F. Barnes wrote a reply to Potts' editorial in the July 8 Advocate saying that he was personally "wounded" at the call for younger men, indicating that the trustees were men of experience having only Bay View's best interests at heart. (Potts appended an apology to Dr. Barnes, assuring him that his challenge had been made against an idea, not a man.)²

Finally, the July 29 Advocate, announced that D. F. Barnes and two others were retiring from the Trustee Board, their places to be taken by John M. Hall and two additional men, the article going on to say "from now on," the field of management is "open to all good people alike. . . . Look out for rousing things next year."³

This "public debate" in the press might have helped to motivate the Board to arrange for the 1905 Assembly numbers, which included an appearance by the Honorable William Jennings Bryan, although there was a heavy emphasis on straight entertainments.

A close look at the 1905 program would reveal that the Sunday preachers were Drs. George Elliott, Scott F. Hershey, William Spurgeon, and Austin K. deBlois, and that there were three lecturers treating problems of the day: (1) Dr. J. Merritte Driver talking on the future of

¹James H. Potts, "More than a Camp Meeting," MCA, June 24, 1905, p. 4.

²D. F. Barnes, "Bay View -- What Shall We Make of It?" MCA, July 8, 1905, p. 4.

³"Jubilant Bay View," MCA, July 29, 1905, p. 4.

Anglo-Saxon peoples in "The Anglo-Saxon and the Future Rulership of the World," (2) Dr. Scott F. Hershey giving consideration to Russian relations in "The Footsteps of Russia. Whither are they Tending?" and (3) Dr. Charles Alexander Eastman (1858-1939) speaking on American Indian problems in "The Real Indian." (C. A. Eastman, a medical doctor who worked among his own Sioux people, was widely known as a lecturer and author on Indian life.)¹

Distant Lands were discussed by Miss Frank Miller, who spoke in colorful costumes from each of the lands: "Japan," "Greece," and "Russia."² In addition, Nat M. Brigham gave illustrated lectures on "The Grand Canyon of Arizona," and "The Apache War Path"; and Miss Florence Ben-Oliel told of "Desert Life" and "City Life" in the Orient.

Even the theme of Popularized History was included, with Dr. J. Merritte Driver giving "Sunny Days in the Sunny South"; also the theme of Health, with Dr. David Paulson lecturing twice on "Health," illustrating his presentations with motion pictures.

In the area of lectures on miscellaneous topics one would find William Jennings Bryan (q.v., 1899 Assembly) at Bay View for a second appearance, speaking on "The Value of an Ideal."³ Besides Bryan, Mrs. Leonora M. Lake lectured on "The Debt We Owe Each Other."

The remaining twelve persons appearing on the platform in 1905 were entertainers: (1) A. P. Cobb giving "Cross Eared People"; (2) Dr. H. W. Sears with "More Taffy and Less Epitaphy" and "Grumblers and their Cure"; (3) Reverend Charles Laing Herald speaking on

¹ . . . Daily Program, 1905, *op. cit.*, pp. 7-9, 11-12; and "Charles Alexander Eastman," *Encyclopedia Americana*, Vol. IX, 1952 ed.

² Emma Lamb Barnes, "Bay View Notes," MCA, August 19, 1905, pp. 4, 5. Miss Barnes, who saw all three of Miss Miller's costume-lectures, wrote exuberant praise.

³ *Ibid.*; and . . . Daily Program, 1905, *op. cit.*, pp. 7-8, 10, 12-13. Bryan's appearance was confirmed, after the fact, by Miss Barnes who noted that attendance was "down" from Bryan's 1899 appearance owing to competing tent Chautauquas nearer peoples' homes, where Bryan could also be heard.

"Life on a Man-of-War" and "Thought and Culture"; (4) "Hendrickson the Magician" making magic; (5) Mr. Gavin Spence and (6) Miss Flora McDonald giving "Scottish Entertainment"; (7) Elmer Marshall and (8) W. Gorton Smith doing "Sand Etching, Modeling, Cartooning, and Impersonations"; (9) Pitt Parker, prominent cartoonist of the day, giving two illustrated lectures to entertain; (10) Dr. Austin K. deBlois lecturing on "The Man of Leisure"; (11) Dr. William Spurgeon with "Popular Follies and Common Mistakes"; and (12) Mr. William R. Webb (nicknamed Sawney) (1842-1926) speaking on "Tales of the War" and "Tales of School Boys."¹

1906

Leaving 1905 and turning to the advance announcement for 1906, one would read:

So far as one can judge the program this year will be much better than last. A few less numbers and better quality seems to have been the aim of the committee.²

This committee was headed by Mr. Thomas Gordon, Jr., Assembly Leader for 1906.³

The Sundaypreachers in 1906 were Dr. John P. D. John (q.v., 1895 Camp Meeting), Dr. Frank E. Day, Dr. John Merritte Driver, and Methodist Bishop Joseph Crane Hartzell (1842-1928).⁴

¹William R. Webb, or Sawney, was a U. S. Senator from North Carolina who had fought for the Confederacy. He later became an ardent prohibitionist and an official on the Anti-Saloon League of America. He is credited with starting the first "prep" school west of the Alleghany Mountains. Short, stocky, and gray of hair and beard, Sawney always kept his third buttonhole hooked to his second button and wore a black string tie invariably tied beneath his left ear. Paraphrased from: "William R. Webb," DAB, Vol. XIX. Other data from . . . Daily Program, 1905, pp. 9-13.

²"Bay View Program," MCA, July 7, 1906, p. 11.

³Ibid.

⁴Bishop Hartzell had worked among negroes both in Africa and in Louisiana, from "Joseph Crane Hartzell," DAB, Vol. VIII; and other data from . . . Daily Program, 1906, op. cit., pp. 12, 16, 18, 22.

One lecturer on problems of the day was Bishop Hartzell, a man concerned with negro opportunity: "Africa, Its Political and Religious Outlook." Similarly, there was but one lecturer in the Fine Arts -- John Quincy Adams, Ph.D., giving the following talks:

What is Art?

Art and the Day's Work.

Art in the Use of Things.

The Use of Color and Music in Curing Diseases.

The Relation of Art to Thinking and Acting.¹

Far-Away Places again were brought under consideration in 1906, there being three persons speaking: (1) Miss Belle Kearney, of Mississippi, telling of "Russia as I Saw It" and "Lights on Japan"; (2) Mr. Koki-chi Morimoto giving a lecture illustrated with moving pictures and stereopticon views, "Japan and the Japanese"; and (3) Mr. Evelyn B. Baldwin (1862-1933), an explorer native to Missouri who had been involved in three expeditions to the north pole, described "The Search for the North Pole," illustrated with an extensive arctic exhibit.²

Turning to the miscellaneous topics, one would find four lecturers: (1) Dr. John Merritte Driver, of Illinois, spoke of "Ultimate America, Whither are we Drifting and what will be Our Final Destiny?"; Albion minister Frank E. Day, D.D., gave "Stuff that Wins"; while Dr. J. P. D. John, of Indiana, presented "The Battle of the Giants." The remaining speaker, Reverend Harry R. Rose, of New Jersey, illustrated two lectures with the stereopticon: "Parsifal and the Holy Grail" and "Benjamin Franklin, the Selfmade Maker of America."

As for straight diversion, Bay View was virtually an entertainment center in 1906 with no fewer than thirteen persons engaged in some form of amusement: (1) Dr. A. W. Hawks, of Maryland, giving "Sunshine and Shadow" and "People I Have Met"; (2) Mr. Lou J. Beauchamp, the "Sunshine Orator," talking about "The Age of the Young Man" and "Take the Sunny Side"; (3) Dr. George Wood Anderson, of New York, with "Bald Heads, Outside and In" plus "A Bee in a Whirlwind"; (4) Dr. William A.

¹ . . . Daily Program, 1906, op. cit., pp. 14, 20, 22, 24.

² Ibid., pp. 14, 16, 22; and "Evelyn B. Baldwin," Encyclopedia Americana, Vol. III, 1952 ed.

Colledge, of Illinois, presenting "The Magic Skin" and "Sandy's Characteristics"; (5) Dr. Charles A. Crane of Boston lecturing on "Mud Gods" with "Doubters and Doubting"; (6) Mr. Strickland W. Gillilan, of Maryland, telling of "Sunshine and Awkwardness" and "A Sample Case of Humor"; (7) Mrs. James Pyper Bird doing impersonations; (8) Mr. Edward P. Elliott, of Massachusetts, doing more impersonations; (9) Miss Lulu Tyler Gates, of Illinois, doing still more impersonations; (10) Mr. Paul M. Pearson, of Philadelphia, with the humorous readings "Plantation Days," "Child World," plus "Leaven of Life"; (11) Mrs. LaSalle Corbell Pickett, widow of General Pickett, lecturing on "Negro Folklore -- Stories of the Old South," and "The Battle of Gettysburg"; (12) Mr. Gavin Spence and (13) Miss Nannie Strachan in "Scotch Entertainment."¹

It was on this note of high frivolity that Bay View, torn between the holiness of the Camp Meeting and the giddy whirl of Tent Chautauqua "Talent," ended the Assembly's unbroken series of summer programs, for there would be a two-year hiatus in 1907 and 1908 which is described in Chapter VII.

University Extension or Assembly Lecture Courses

Although there were five Assembly Courses in 1897, the number had dropped to one in 1900, that being the last year of this organized adult education department. With Miss M. Louise Jones as the Principal of the Summer School, emphasis was placed on normal courses rather than on University-level studies.

¹ . . . Daily Program, 1906, op. cit., pp. 12, 14, 16, 18, 20, 22, 24.

1897

In 1897, Dr. Arnold Tompkins (1849-1905), Professor of Pedagogy and later President of the Illinois State Normal University, lectured from his books on Pedagogy on the topics:

1. The General Nature and Purpose of Education.
2. The Beautiful as a Phase of Education.
3. The Religion of Education.¹

Also in 1897, the distinguished Walter L. Hervey, President of the New York Teachers' College, gave five lectures followed by discussion in a Child Study Course:

1. The Child at Play.
2. The Child at Work.
3. The Child at Home.
4. The Child at School.
5. The Child at Sunday School.²

It is apparent that the calibre of normal course teachers was excellent.

Two additional courses were on German Culture, the first of these being Miss Emma Louise Parry's (q.v., 1893 Assembly) series of lectures, titled: "Everyday Life in Germany," "German Art," "German Music," "The Reformation Cities," and "The Old Empire and the Modern Germany."³ The second German Culture course was given by Colgate University's Professor R. W. Moore, who used the stereopticon to illustrate his three lectures: "Goethe's 'Faust,' 'William Tell,'" and "Berlin, Germany's Beautiful Capital."⁴

The final course in 1897 was Dr. Russell B. Pope's "Religious Music," a series of three lectures: (1) "Religious Music and Composers in Germany," (2) "English Hymnology," and (3) "American Hymnology."⁵

¹"Arnold Tompkins," DAB, Vol. XVIII; and "Assembly . . . Program," 1897, op. cit., pp. 344, 346.

²"Assembly . . . Program," 1897, op. cit., pp. 344, 348.

³Ibid., pp. 346-347.

⁴Ibid., pp. 345-349.

⁵Ibid., pp. 344-349.

1898

Continuing on to 1898, an observer would see that the five extension courses were cut to three, Principal M. Louise Jones, herself, offering one of the three in Literary Criticism with the lecture topics: "The New Factor in National Life," "The Coming American Literature," and "Tennyson Once More."¹ Further, a course was given in the History of America by Professor Edwin Erle Sparks (1860-1924) from the University of Chicago, his three lectures being "Discovery and Colonization," "Revolution and Independence," and "Politics and Statesmen."²

Pedagogy, however, was not overlooked, for Dr. Albert Edward Winship (1845-1933), known as "The Circuit Rider of American Education," a staunch supporter of free public democratic education with the school a community center, brought his experience gained in Boston, Massachusetts, to a general education course:

1. Boys Out of School.
2. Old and Young.
3. Soloist Accompanist.
4. Training as an Educational Factor.
5. Hypnotism in Society, Politics, and Commerce.³

1899

Leaving 1898, one would discover that there were three lecturers in extension courses again in 1899, but none was a pedagogy teacher. Mrs. Lorraine Immen instructed in art, as did the prominent Professor A. H. Griffith, Director of Detroit's Art Museum (no information being at hand on their specific subject matter).⁴

¹"Assembly . . . Program," 1898, op. cit., pp. 368-370.

²Ibid., p. 368; and "Edwin Erle Sparks," DAB, Vol. XVII.

³"Assembly . . . Program," 1898, op. cit., p. 369; and "Albert Edward Winship," DAB, Vol. XX. Winship was the editor of the New England Journal of Education.

⁴"Assembly . . . Program," 1898, op. cit., pp. 398, 399.

Perhaps the best-known instructor in the 1899 extension courses was Professor Shailer Mathews (1863-1941), a history authority whose lectures on the French Revolution were said to be the best at Bay View since Bryan's talk given earlier in the season (Mathews was as prominent in the Social Gospel movement as Washington Gladden and Walter Rauschenbusch were). His lectures dealt first with "Reasons and Causes of the Revolution," second with the period commencing with the establishment of the first National Assembly and extending through the storming of the Bastille. His third and fourth lectures explained Napoleon's place in French history, the latter outlined as follows:

1. Governmental establishment.
2. Wars of the Directory.
3. Beginnings of Military Dictatorship.
4. The French Empire.
5. Fall of the Empire.
6. Estimate of the Revolution.¹

1900

The 1900 season, however, had only one Assembly Lecture Course available, that one taught by Leon H. Vincent on the subject of Literary History. His lecture titles were: "Kings of the Pulpit in Colonial Times," "Benjamin Franklin as a Man of Letters," and "Barrie and the New Scotch School."²

As the extension courses disappeared in 1900, Miss M. Louise Jones was replaced by Principal Charles E. Barr, an Albion College Professor.³ The election of Barr might have been symbolic, for as the years of the twentieth century moved along, Albion College's connection

¹"Social Gospel Movement," DAH, 2nd ed., 1940, Vol. V; "Shailer Mathews," Encyclopedia Americana, Vol. XVIII, 1952 ed.; "Except Bryan Day, Yesterday's Assembly Best So Far," DR, August 10, 1899, p. 1; and "Reign of Terror," DR, August 12, 1899, p. 1. (See Shailer Mathews in the 1914 and 1919 Assemblies.)

². . . Program, 1900, pp. 21; and "A Bright Day," DR, July 26, 1900, p. 6.

³"The Last Day," op. cit.

with the Bay View Summer University grew increasingly stronger, culminating in today's Bay View Summer School, a branch of Albion College's program of summer education.

Bay View Reading Clubs

Because of the vitality of John M. Hall's Bay View Reading Clubs, the influence of the CLSC continued to dwindle, notice of its Bay View activities disappearing from the printed programs after 1898. Although it may be coincidental, John H. Vincent's Chautauqua University also closed in 1898.

Speaking activities in the BVRC at Bay View extended from 1897 through 1902, according to the literature at hand. If there were speech programs after that, they were not mentioned in the programs.

The 1897 season featured Professor R. W. Moore (q.v., Assembly Courses, 1897) lecturing on "Weimar, Athens of Germany," "Education in Germany," and "Contemporary Writers in Germany." And on the same general theme, the Reverend H. F. Shier gave "Faust" and "Life and Early Works of Goethe." Carrying the German culture theme further was Miss Emma Louise Parry (q.v., Assembly Courses, 1897), lecturing twice on "Germany."

Vesper services in the 1897 season were conducted by Principal M. Louise Jones and Superintendent John M. Hall.

The high point of the season, however, was Dr. R. S. MacArthur's address to the BVRC Graduating Class, "Elements of Success in Life," the speech described in the press as practical, bright, and inspiring. MacArthur was quoted as recommending that a person ought to "develop every power for good with which the Creator has endowed him."¹

Moving on to 1898, one would find Mr. John M. Hall welcoming people to the first Club Rally. Further, the vesper addresses were made by Professor John B. Demotte ("A Search for Happiness"), General Oliver Otis Howard, Mrs. May Wright Sewall, and Professor M. Louise

¹"Assembly . . . Program," 1897, *op. cit.*, pp. 346-349; and G. S. Barnes (Mrs.), "Bay View Notes," MCA, August 21, 1897, p. 4.

Jones. And, interestingly, Dr. R. S. MacArthur was again the Graduation Day speaker with "Chips From Many Shops," an address on the world's progress for the last forty years -- "the most important period in the world's history." MacArthur went on to predict that "Some day we will take breakfast in New York and dine in London."¹

A glance at the 1899 program reveals only that Dr. E. Benjamin Andrews, (q.v., 1896 Assembly) former President of Brown University, gave the Graduation Day Address.²

However, the 1900 season had a great deal of speaking activity, possibly this being due to Mr. Hall's additional time away from Assembly responsibilities during the season. Much of the speaking was presented in the form of courses, thus continuing, in a sense, the function of University Extension courses. Leon H. Vincent, for example, in addition to his Extension course on Literary History, also lectured on four English Authors, Wordsworth, Scott, Eliot, and Dickens.

Professor George W. E. Hill similarly teaching a course in "Travel," discussed: (1) "The Passion Play at Oberamergau," (2) "The English Lake Region," and (3) "Bits of Shamrock, Hether[sic] and Rose." In addition, Professor Frank K. Sanders spoke in a BVRC course on "Bible Study, A Factor in Broad Culture." And, finally, Mr. Charles W. Seymour's name was given as a lecturer in one of the courses.

Other speaking activities in 1900 included a conference, chaired by Mrs. L. Grosenbaugh, on "How May the Best Woman Become a Good Literary Club Member?"; they also included a demonstration by Miss Carrie B. Taylor of an actual BVRC Weekly Meeting, as a model, in the presence of an audience.

¹G. S. Barnes (Mrs.), "Bay View Notes," MCA, August 27, 1898, p. 4; and "Assembly . . . Program," 1898, op. cit., pp. 368-370.

²" . . . Program," 1899, op. cit., p. 399.

As the high point of the season, Dr. Newell Dwight Hillis (q.v., 1900 Assembly) gave the Graduation Day Address: "A Study of the Knights of a New Chivalry."¹

Consistent with the trend of 1900 toward structured courses, the 1901 season had four lecture courses: (1) Mrs. J. M. Hyde, of Oil City, Pennsylvania, teaching literature, by presenting "Artistic Tests of the Novel," "Ethical Tests of the Novel," "George Meredith," "Rudyard Kipling," "J. M. Barrie," and "Count Leo Tolstoi"; (2) Reverend David Beaton giving "Scotland in Song and Story" with lectures on "Scottish Ballads and Minor Poets," "Sir Walter Scott and His Works," "Carlyle[sic] and the Edinburgh Review," "Stevenson and the Modern Humorists," and "J. M. Barrie and Ian MacLaren"; (3) Professor G. W. E. Hill, of Des Moines, Iowa, teaching a travel course on "The Passion Play of Oberammergau," "Glimpses of Europe, and What I Like Best There," and "English Lake Region"; (4) Mr. and Mrs. Labadie giving a course of literary interpretations with "King Lear," "Romeo and Juliet," "Merchant of Venice," and "An Original Idea."²

For an unusual Graduation Day speaker, Hall secured the services of the Reverend Thomas DeWitt Talmage, (1832-1902) the controversial Dutch Reformed minister whom some called a pulpit clown. Little is known of his address to the graduates except that the title was "Bright Side of Things"; however, his second lecture "Big Blunders" was probably his most famous. This lecture gave what Talmage identified as man's worst mistakes: (1) A multiplicity of occupations, (2) Indulgence in bad temper, (3) Excessive amusement, (4) Unwise Domestic Relations, and (5) Omission of enthusiasm from life.³

¹ . . . Program, 1900, pp. 11, 15-16, 18, 22, 24, 27-29; "Second Concert," DR, July 29, 1900, p. 6; and "BVRC Graduates," DR, August 1, 1900, p. 6.

² . . . Program, 1901, pp. 6-7, 9, 11, 14-15, 23-24, 26, 28-31; and "Detailed Program," BVM, Vol. VIII (1900-1901), p. 414.

³ Outline paraphrased from complete text of "Big Blunders," from T. Reed, *op. cit.*, Vol. VI, pp. 1071-1090. Reed indicated that this speech was delivered in many lyceum courses during Talmage's career on the lecture platform. / "Thomas DeWitt Talmage," DAB, XVII: "He had a fine, erect figure, strong, clear cut features and a winning manner, and he used many startling gestures and illustrations to rivet attention. His critics called him a pulpit clown . . . but there were thousands who admired and revered him."

A turn to the season of 1902, on the other hand, would tell an observer only that the Graduation Day speaker was General Fitzhugh Lee (q.v., 1902 Assembly). However, notice was given in the Bay View Magazine that the Island Park Assembly at Rome City, Indiana, would have "Roundtable Lectures for the Bay View Course."¹ If there were such lectures at Bay View, it was not indicated in any available Bay View literature.

One might be surprised to find no further mention of BVRC speaking activity at Bay View from 1903 through 1906, and he might understandably ask why this was so. Although there are no ready answers, there are some bits of information which may clarify the situation somewhat. For one thing, the speech activity of the BVRC was being carried on in an Indiana Assembly (preceding paragraph); and for another, John Hall moved from Flint to Detroit's fashionable Boston Boulevard in 1902. In addition, Hall took his wife and daughter on a tour of Great Britain according to a passenger list in a 1905-1906 Bay View Magazine. In fact, it is not even certain that Hall was on the grounds in the summer of 1905, the year he was elected to the Bay View Association's Trustee Board. Whether he was tendered this honor as an inducement to return is not known.

It is certain, however, that he would return; the history of the Bay View Reading Circles and Clubs, and of Mr. Hall, will be resumed in Chapter VII.

Temperance Reform Speaking

The Women's Christian Temperance Union remained active in Bay View's history of speaking from 1897 through 1903. The Institute for 1897, for example, headed by Mrs. Louise S. Rounds, included an address by the Reverend O. W. Stewart and another by Mr. John F. Brandt,

¹"Summer at Bay View," and "Island Park Assembly," BVM, Vol. IX (1901-1902), unnumbered page.

President of the influential Anti-Saloon League of America. Brandt's title was "The Origin, Principals [sic] and Methods of the American Anti-Saloon League."¹

Mrs. Rounds again conducting the WCTU Institute for 1898, addressed the opening session and later presided over a symposium in which there were six women speaking in turn on Miss Frances E. Willard as:

- | | |
|-----------------------|----------------------------|
| 1. The Teacher. | 4. The Philanthropist. |
| 2. The Lecturer. | 5. The Organizer. |
| 3. The Church Member. | 6. The Woman. ² |

In addition, a featured speaker on the WCTU Anniversary in 1898 was Mrs. Leonora M. Lake, Vice President of the Roman Catholic Total Abstinence Union of America, and, significantly, the first Roman Catholic to speak on the Bay View Platform.

It is a significant fact and cause of congratulation that in the general work the distinctions of sect are being swept away. Considering the interest of the subject and the ability of the speaker, it was a great pity the auditorium was not full.³

For the last time, Mrs. Rounds was in charge of the 1899 WCTU Institute, assisted by Mrs. A. S. Benjamin, with papers on "The True Value of Membership in the WCTU" and "Why So Many Departments in the WCTU?" Another lady, Miss Carrie Grout, spoke on "Local Options," after which Mrs. P. J. Howard read a paper on "How Can We Best Improve Our Own Temperance Talent?" answering that the "best way to improve it is to use it."

Mrs. Caroline Grow's talk on publications of the WCTU Publishing House was followed by a business meeting in which Mrs. Patterson, of Texas, brought up a resolution to be sent to the Wagner and Pullman Palace Car Companies "asking that some arrangement be made on their

¹"Assembly . . . Program," 1897, op. cit., pp. 345-348.

²Quoted from G. S. Barnes (Mrs.), "Bay View Notes," MCA, August 6, 1898, p. 5.

³Ibid.

parlor cars by which ladies will not be subjected to smoke which floats in from the smoking compartments." The resolution was passed.¹

Conducting the program of the 1900 Institute was Mrs. Helen M. Stoddard, President of the Texas WCTU, who not only opened the first meeting, but also, later on, conducted drills in parliamentary procedure. (Tickets for the ten-day Institute of 1900 were \$1.)

The featured speaker on the WCTU Anniversary was Mrs. Mable Conklin, of Brooklyn, New York, President of the National White Cross Society, and lecturer for the National WCTU. And on a note of "holiness," Mrs. E. M. Haughton, National Evangelist for the WCTU, conducted eight devotional periods for the ladies.

Several took up serious problems: (1) Mrs. Fannie B. Calkins, of Petoskey, talking on "Work Against Narcotics including Opium, Cocaine, and Tobacco"; (2) Miss Clark, of South Africa, explaining "The Drink Problem in South Africa"; (3) Mrs. Jane M. Kinney, of Port Huron, Michigan, National Superintendent for WCTU Prison Work, giving two addresses, "Our Penal Laws and Institutions," and "The Destitute Child of the Rich, and the Child of the Destitute Poor"; (4) Mrs. Gift, of Mississippi, dealing with "Liquor Laws of Mississippi"; (5) Mrs. Frank H. Palmiter, of Charlevoix, Michigan, reading a paper on "Purity in Literature and Art"; and (6) Mrs. Mary Kuhl, of Champaign, Illinois, Superintendent of Work with Minors, presenting "Distribution of Opportunity" and "Household Science in the Public Schools."

¹" . . . Program," 1899, *op. cit.*, p. 400; and "W. C. T. U. Institute Closes," DR, July 30, 1899, p. 5.

Still other topics, discussed in lecture or forum, included:

School Savings Banks
 Scientific Temperance Instruction
 How to Secure Members and Retain Them
 Christian Citizens
 How to Help Mothers
 Finance,

there being some nine other persons speaking in the 1900 Institute.¹

Moving to the WCTU Institute for 1901, one would find that Mrs. Helen M. Stoddard was again the Conductor; and similarly, the themes taken up were closely parallel to those of 1900. There was, however, a new personality for the Special WCTU Anniversary speech, that being Mrs. L. Ormiston-Chant, of London, England. In addition, a lady-minister, the Reverend Frances E. Townsley, of Vassar, Michigan, conducted eight devotional periods during the Institute. And there were ten other ladies appearing on the program, no men included this season.²

As in 1901, the 1902 Institute was conducted by Mrs. Helen M. Stoddard, who gave an address of welcome as did Assembly Superintendent Hitchcock.

Some topics appearing on the 1902 program, different from the 1900 or 1901 titles, were "Mission of Flowers" by Miss Margaret Angus, of Texas; "Bodily Development" by Mrs. M. A. B. Smith, of Wisconsin; and "The Loyal Temperance Legion" by Mrs. Hattie Brand.³

¹The other speakers were Mrs. Luella McWhirter, Mrs. E. C. Porter, Mrs. Dorothy Weaver, Mrs. Davis, Mr. Horace Hitchcock, Mrs. E. Smith-Davis, Mrs. G. S. Barnes, Mrs. A. S. Benjamin, and Mrs. P. J. Howard. / "A Bright Day," DR, July 26, 1900, p. 6; "Local News," Petoskey Independent Democrat, July 13, 1900; and . . . Program, 1900, pp. 10-12, 14-19.

²The ten others were Mrs. Harriet B. Kells, Mrs. Mattie R. Turner, Dr. Mary Wood-Allen, Mrs. P. J. Howard, Mrs. Hopper, Mrs. Mary Read Goodale, Mrs. Calkins, Mrs. G. S. Barnes, Mrs. Brand, and Mrs. Upham / . . . Program, 1901, pp. 5-6, 9-12, 14-15.

³The nine others were Dr. Mary Wood-Allen, Mrs. Marie C. Brehm, Mrs. A. S. Benjamin, Mrs. Jane Kinney, Mrs. P. J. Howard, Mrs. F. B. Calkins, Mrs. G. S. Barnes, Dr. Wilbur F. Crafts, and Reverend Frances E. Townsley. / "Programme . . .," 1902, op. cit., pp. 3-9.

The 1903 WCTU Institute was Mrs. Stoddard's fourth consecutive program, an activity beginning with her word of welcome, as well as a greeting from Mr. Hitchcock. The program included "What the WCTU is Doing to Kill the Saloon," a progress report given by Mrs. A. L. Andrus of Detroit, and "Facts about Mormonism," presented by Mrs. Maria Weed, of Chicago, for many years a student in Utah. Another innovation was "Temperance Set to Music," a lecture by the Musical Director for the Northwestern Union, Mrs. Frances Graham. There were but two other women listed as speakers in 1903.¹

This Institute of 1903 was the last of a series, as there was none held in 1905 or 1906; and although there would be Temperance speaking in ensuing years, it would not equal the era from 1887 through 1903, that period being the high water mark for the WCTU at Bay View.

Missionary Speaking

Although there was some limited Missionary Speaking in conjunction with the Camp Meeting in 1902 (see below), there was no Assembly Missionary Conference comparable, at least in quality until 1903; and the one in 1903 was conspicuously alone, as none followed in the interval between 1904 and 1906.

Conducting the 1903 Missionary Conferences were Dr. and Mrs. W. F. Oldham, missionaries from Singapore, who were actively involved themselves, Mrs. Oldham conducting four meetings for the youngsters, and Dr. Oldham delivering four lectures on "Comparative Religions." In addition, Dr. Edwin H. Richards, of East African Missions, lectured on "Africa and Its People"; and the Reverend J. W. Robinson, of India, talked on "India and Its People."²

There would be a resurgence of Missionary speaking in the era between 1910 and 1922, the details being given in Chapters VII and VIII.

¹The two other speakers were Mrs. P. J. Howard and Mrs. G. S. Barnes. / "Program . . .," 1903, op. cit., pp. 3-4.

²Ibid., pp. 5-6.

Generally speaking, Bible Study in the decade from 1897 through 1906 retained an emphasis on the "Higher Criticism," though it was not offered in every season. To be specific, the years 1899, 1900, and 1903 were without serious Bible Study, unless there were courses offered solely in the full-time Summer School.

For example, the 1897 Bible School was under Dean Frank K. Sanders, of Yale who taught a course in Old Testament Prophecy. Also, Dr. A. J. F. Behrends presented a course of lectures dealing with various books of the Bible: (1) "The Book of Psalms," (2) "The Book of Job," (3) "The Book of Solomon," and (4) "The Book of Hosea." Finally, the Reverend A. W. Stalker joined with Mr. Horace Hitchcock to present a course in the "Later Life and Work of Paul" and another in "Studies in the Methods and Teachings of Jesus," these latter two illustrated with the stereopticon.¹

A similar variety of courses was offered in 1898, although the Dean was not Dr. Sanders, but a Presbyterian, Dr. George S. Robinson, of the McCormick Theological Seminary, whose own courses were "The Old Testament a Preparation for the New" and "A Beginner's Course in Hebrew." In addition, the Reverend A. W. Stalker taught "Studies in St. John's Gospel," and Dr. Robinson was joined by Mr. Hitchcock in presenting the "Life of Christ," illustrated.²

Following a two-year hiatus, Dr. George S. Robinson (in 1901) gave a course on the Old Testament, consisting of the following lectures:

1. Value of Bible Study.
2. God of the Old Testament.
3. Book of Psalms.
4. Moses, A Character Study.
5. Night Visions of Zachariah.
6. Contemporaneous History of the Exodus.
7. Quotations from the Old Testament in the New.

¹"Assembly . . . Program," 1897, op. cit., p. 346; and "The Bible School," BVM, Vol. IV (1896-1897), p. 361.

²"Assembly . . . Program," 1898, op. cit., pp. 366, 368.

8. Isaiah, His Life and Labors.
9. The Ten Commandments.
10. Glory of God.

Moreover, the Reverend Theodore G. Soares taught "The Bible as Literature," a course containing the following lectures:

1. Song of Songs.
2. Pastoral Idyl of Ruth.
3. Epic Story of the Desert Prophet, I.
4. Epic Story of the Desert Prophet, II.
5. Orations of Isaiah.
6. Drama of Job, I.
7. Drama of Job, II.
8. Drama of Job, III.¹

In the next season (1902) the same two teachers gave different courses, Dr. Robinson taking an advanced approach to the Old Testament, presumably for those who took his other course the previous season, this second course consisting of these lectures:

1. Oriental Character of the Old Testament.
2. Genesis.
3. Leviticus.
4. Deuteronomy.
5. Judges.
6. Isaiah.
7. Micah.
8. Jeremiah.
9. Argument of the Book of Job.
10. Message of the Song of Songs.

Completing this Old Testament study, Dr. Soares gave a course derived from the New Testament, based on the "Life of St. Paul," the lectures covering:

1. Preparation for the Apostolate.
2. The Gospel in the Roman World.
3. The Church of the Gentiles.
4. The Prisoner of Jesus Christ.
5. The Earlier Letters to the Churches.
6. The Later Letters.
7. Paul's Conception of Christianity, I.
8. Paul's Conception of Christianity, II.²

¹ . . . Program, 1901, pp. 5, 7, 9-12, 14, 17-21, 23-24, 26, 29-31.

² "Programme . . .," 1902, op. cit., pp. 3-9.

There being no record of Bible School courses in 1903, this survey resumes with the season of 1904, when Dr. Edward L. Parks dealt with "Problems of Christian Theology," his lectures being:

1. Aim, Method, and Form of Jesus' Teaching.
2. The Formative Idea, God Our Father.
3. Man, A Child of God, and Brother to his Fellow-man.
4. Kingdom of God.
5. Jesus' Person and Work.
6. The Holy Spirit.
7. Conditions and Results of Entering Upon the Christian Life.
8. Great Laws of the Christian Life.
9. Resurrection, Judgment, and Destiny.¹

There being no other Bible School course in 1904, attention turns to 1905, when Dr. George Elliott gave a series of twenty-two Bible Study Lectures, not included in a formal Bible School. Unlike the lectures of previous seasons, these were definitely more evangelistic by contrast. Three lecture titles, selected at random from the twenty-two, are "The Lamb of God," "Misery and Mercy," and "The Inflowing and Outflowing Spirit."²

Similarly, in the 1906 Assembly, Dr. M. E. Phillips spoke on twenty "spiritual" topics,³ providing evidence that the 1905 and 1906 Assemblies, run as departments of the Camp Meeting, deemphasized the Higher Criticism of the Bible in order to advance the holiness-spiritual approach to the scriptures.

No serious return to the Higher Criticism of scriptures came until after the Assembly hiatus of 1907 and 1908.

Camp Meeting

In an unbroken progression, the Bay View Camp Meetings went forward each year in the decade from 1897 through 1906, with a tendency away from the intellectuality which prevailed in 1895 to something of a revival or holiness emphasis in 1906. Operating as Departments within

¹"Nineteenth Annual Program . . .," 1904, op. cit., pp. 7-13.

². . . Daily Program, 1905, op. cit., pp. 7-13.

³. . . Daily Program, 1906, op. cit., pp. 12, 14, 16, 18, 20, 22, 24.

the Camp Meetings, there were separate Ministers' Conferences as well as Ministers' Wives' Conferences, the former being similar to those held in the 1880's. Because of the differences existing between the general preaching and conference speaking, therefore, this section is subdivided into: (1) Camp Meeting Proper, (2) Ministers' Conferences, and (3) Ministers' Wives' Conferences.

Camp Meeting Proper

There was a note of tragedy in the 1897 Camp Meeting. The chairman of the Meeting, Dr. P. L. Davis, died a day or so after the preaching services began, the new chairman being the Reverend J. C. More.

Preachers in 1897 included Dr. R. N. McKaig, speaking on "Jesus the Unique," and the Reverend F. L. Thompson, giving a protracted series on "Studies of the Holy Spirit," these two preachers also helping in other capacities. Specifically, Dr. McKaig gave a series of Bible readings, and Mr. Thompson conducted meetings for the young people. In all, there were four others who preached at least one sermon during the seven-day Camp Meeting of 1897.¹

Continuing to the season of 1898, one would find that daily morning sermons were given by the Reverend Wilbur F. Sheridan, and evening sermons by the Reverend Madison Swadener. Further, Albion College President John P. Ashley, Reverend W. L. Holmes, and Reverend A. J. Richards, spoke during the Camp Meeting.²

Attendance figures were mentioned in the 1899 season for the first time in three years, Camp Meeting Chairman Fayette L. Thompson reporting "The attendance is larger than ever before for the last twenty years." There were 800 at one evening service, for example, a fact reported without surprise in the Petoskey press. The daily forenoon preaching was done by the Reverend Wilbur F. Sheridan, as in the

¹The four other preachers were A. J. Eldred, M. M. Callen, Blodgett, and Robinson. "The Bay View Camp Meeting," MCA, July 24, 1897, p. 16; "Camp Meeting Calendar," MCA, July 24, 1897, p. 9; and "The Camp-Meeting," BVM, Vol. IV (1896-1897), p. 369.

²"The Bay View Camp-Meeting," BVM, Vol. V (1897-1898), p. 384.

previous season, two of his sermon titles being "The Holy Ghost" and "Interrupted Rapture of Mary." In addition, the afternoon preaching was done by the Reverend Joshua Stansfield, choosing, among others, these topics: "Conflict of Life" and "Plucked from the Burning." Four others were involved in the speaking during the 1899 Camp Meeting.¹

The 1900 Camp Meeting, however, appears to have been attended by larger crowds even than the 1899 counterpart, for on Big Sunday not only was the Auditorium filled, but chairs were placed outside, as well. The Petoskey newspaper reports, appearing frequently during the Meeting, mentioned large crowds.

Typical of the sermon titles were Dr. Albert Louis Banks' "Judas' Lack of Love," and Reverend Joel Martin's "For sin shall not have dominion over you." One of the very young preachers that year, destined to play an important role at Bay View in later years, was the Reverend Hugh Kennedy. Eleven others were also active in the 1900 Camp Meeting in some speaking capacity.²

It was written of the 1900 Camp Meeting that:

A Campmeeting all emotion is a one-sided affair. So is one which is all intellectuality. This one at Bay View has been a success because these two elements have been wisely blended. . . . [Leading meetings were] men who are in touch with the latest and best of religious thought, but men who at the same time are spiritual in habit and life. Consecrated brains accomplished great results.³

¹The four were Reverends William A. Spencer, Joshua Stansfield, and William L. Holmes, plus Mrs. Helen Knappen (Mrs. Herman C.) Scripps, Albion College's Dean of Women. "Spiritual Feast," DR, July 14, 1899, p. 1; and "Twenty-fourth Bay View Camp-Meeting," BVM, Vol. VI (1898-1899), p. 401.

²The eleven were: Mrs. Scripps and the Reverends Ashley, Puffer, Carrell, Ward, Craig, Sheridan, Stansfield, Holmes, Allen, and Groesenbaugh. "Bay View," DR, July 7, 1900, p. 6; "Bay View," DR, July 9, 1900, p. 5; "First Meeting Tonight," DR, July 10, 1900, p. 6; "Interest Increases," DR, July 12, 1900, p. 6; "Brighter Yesterday," DR, July 13, 1900, p. 6; "Yesterday A Great Day," DR, July 15, 1900, p. 6; and "Throngs of People," DR, July 16, 1900, p. 6.

³"Most Impressive," DR, July 17, 1900, p. 6.

Perhaps the "balance" which had tipped toward "intellectuality" in 1895 was now at exact center -- a position somewhat difficult to maintain.

The available information regarding the 1901 Camp Meeting indicates that the only new voice that year was that of E. J. Baskerville, an evangelist from Detroit, who preached some sermons. The preaching on Big Sunday morning, by Dr. George Elliott, was an appeal for more "Personality in Religion."¹

Because the printed program of the 1902 season is available, more can be reported of the speaking activity that year. For one thing, there was a "Missionary Day," over which Reverend Edward S. Ninde presided, and during which Dr. W. F. Oldham preached on "The Great Commission." In addition, the Reverend C. E. Allen lectured daily to the young people on "Practical Christianity," and Mrs. Helen Knappen Scripps held daily Children's Story Hours. The "straight" preaching (the "Main Event," so to speak) included sermons by Reverend Hugh Kennedy, Reverend Joshua Stansfield, Reverend W. H. Shier, and Reverend W. W. Aylesworth.²

Moving to 1903, an observer would note that two prominent ministers were on the program, one being the Honorable Samuel Dickie, Albion College President (q.v., 1896 Assembly) with "The Spiritual Value of Culture," and the other, Bishop Albert Carman (1833-1917), from Canada, for many years on the governing boards of Toronto and Victoria Universities. Both of these men were ardent prohibitionists, the latter warning of the dangers of alcoholic consumption in "The Privileges and Responsibilities of Citizenship." Another person, soon to be a bishop,

¹The only other preachers known to have spoken are D. F. Barnes and M. D. Carrell. "Meeting Opens Well," DR, July 10, 1901, p. 6; and "'Big' in Reality," DR, July 15, 1901, p. 6.

²Nine other ministers were: M. D. Carrell, H. Goldie, L. Grosenbaugh, W. Holmes, F. S. Hurlbut, J. C. More, W. Puffer, W. M. Ward, and E. Sedweek. Camp Meeting Program, 1902, pp. 1-4.

was Dr. Joseph F. Berry (q.v., 1891 Assembly), Editor of the Epworth Herald, and General Secretary of the Epworth League, who addressed the youth on "The Best Evangelism."¹

Again in 1904, the Camp Meeting appeared to be well received, as Bishop W. F. Oldham spoke on "Missionary Day," President Samuel Dickie on "Christian Citizenship Day," and Dr. Edwin Randall, General Secretary of the Epworth League, on "Epworth League Day." It is also interesting that the Reverend Oscar W. Willits gave six daily Bible Study Hours with a revival tone, two of his titles being "Pleading with Backsliders -- A Study in Hosea," and "The Fulness of the Gospel -- A Study in John." Another young man, Reverend Arba Martin, having received his STB degree from Garrett the year before, addressed the youth on "The Responsibility of Being Sent." Martin's name would figure in Bay View's later historical development.²

An observer of the 1905 Camp Meeting said that it resembled a Missionary Conference, as there was a series of "Mission Hours." Although Dr. Berry, newly raised to the Bishopric, preached a Sunday sermon, there were not as many prominent people on the program, one exception being President Charles W. Winchester of Taylor University at Upland, Indiana, who preached six sermons in "Aggressive Evangelism."³

The Camp Meeting of 1906 featured Dr. John Pearson, of Cincinnati, Field Secretary of the American Bible Society, who explained the work of "The Bible Society." Furthermore, Dr. Samuel Dickie spoke to the young

¹Also on the program were Mrs. Scripps, Mr. S. E. Taylor, and the Reverends Willits, Dunham, LeGear, Lovejoy, Maveety, and Ramsdell. Camp Meeting Program, 1903, pp. 1-4; and "Albert Carman," Encyclopedia Americana, Vol. V, 1952 ed.

²The program included Mrs. Scripps and the Reverends Stansfield, Shier, Phelps, Sweet, Lovejoy, LeGear, Ward, Carrell, Wills, and George N. Kennedy. Camp Meeting Program, 1904, pp. 1-5.

³The other speakers at the 1905 Camp Meeting were Mrs. Scripps and the Reverends Allen, Elliott, Mason, Ward, and Shier. . . . Daily Program, 1905, op. cit., pp. 4-6; and Emma Lamb Barnes, "Bay View Notes," MCA, July 29, 1905, p. 5.

people about "Young People's Societies." Other speaking was composed of sermons and inspirational talks to the youth, following the pattern established in former seasons.¹

Ministers' Conferences

Operating as a department with the Camp Meeting in six years of the decade covered in this chapter, was a "Round Table" for ministers, which was modeled after the special Ministerial Institutes held in the 1880's. The first of these, coming in 1898, was directed by the Reverend F. L. Thompson, of Lansing, who spoke and led discussion on "The Holy Spirit as Administrator of the Church." This same pattern was followed by four other preachers that year: (1) Reverend Wilbur F. Sheridan with "The Financial Department of the Church," (2) Reverend Madison Swadener taking "The Preacher and His Study," (3) Reverend Joshua Stansfield speaking on "The Preacher Among the People," and (4) Dr. Charles W. Blodgett with "Modern Methods in Revival Work."²

The only difference observable between these events of 1898 and those of 1899 was that the 1899 activity was called a "Preachers' Congress." In 1899, Dr. John P. Ashley's three addresses included "The Inductive View of Christian Experience." In addition, Reverend Herman C. Scripps spoke and chaired a discussion on "Church Discipline," and Dr. William F. Puffer also participated.³

Following a three-year period without reference to a Ministers' Conference, a Preachers' Congress was held in 1902 in which Reverend Edward S. Ninde, of Ann Arbor, took as his lecture-discussion topic "The Methodist Preacher and the New Theology"; Dr. W. F. Oldham

¹In addition to Mrs. Scripps, the other Camp Meeting speakers were the Reverends Ward, Willitt, Shier, Maveety, Elliott, Day, Carrell, and Allen. . . . Daily Program, 1906, op. cit., pp. 6, 8, 10.

²"The Bay View Camp-Meeting," BVM, Vol. V (1897-1898), p. 384.

³"Spiritual Feast," op. cit.; and "Twenty-fourth . . . Camp-Meeting," op. cit.

chose to discuss the subjects "Preacher and Missions," "Open Door Emergency in Missions," and "The Philippines"; and Reverend Joshua Stansfield selected "Mature Conviction."¹

Again in 1904 the activity went forward, this time under the label of "Council of Ministers," a discussion series featuring a talk by Bishop Joseph F. Berry, and including lecture-discussions led by Reverend W. W. Wills ("Religious Education Society"), Reverend Edwin M. Randall, and Reverend George N. Kennedy ("The Institutional Church").²

In the season of 1905, the activity was a "Ministers' Council," again with Bishop Berry involved as leader of a discussion on "The 20th Century Minister. Is there a new evangelism, and if so what are its dominant features, and how shall it be made efficient?" In addition, President Winchester, of Taylor University, spoke on "The 20th Century Minister's Qualifications as to (1) Character, (2) Scholarship, and (3) Consecration," and Reverend John Sweet took up "The 20th Century Minister, His Obligations to the State as a Christian Citizen and as a Teacher of Righteousness."³

However, the name was altered again in 1906 to "Ministers' and Laymen's Council," the procedure changing slightly so that after an individual presented one point of view, another person would "answer" in rebuttal fashion. For example, Mr. George W. Childs, Jr., (son of a famous philanthropist) spoke on "The Pulpit as Seen by a Businessman," whereupon Reverend Arba Martin "answered." In another, Dr. James H. Potts spoke on "The Pulpit as Seen by a Pastor," to which Mr. Frank A. Vernor (father of Mr. Richard E. Vernor and of Dr. F. Dudleigh Vernor, Bay View's organist for many years) responded. (Incidentally, a thirty-minute discussion followed each of these "debates.") In the third, President Dickie, of Albion College, talked on "The Pulpit as Seen from the Schools," the answer being presented by Dr. W. H. Shier. Then, to an

¹ Camp Meeting Program, 1902, op. cit.

² Camp Meeting Program, 1904, op. cit.

³ . . . Daily Program, 1905, op. cit.

unidentified lawyer's talk on "The Pulpit as a Lawyer Sees it," Reverend Oscar W. Willitt made a response. And, finally, after someone gave "The Church Treasurer's View of the Pulpit," Reverend Hugh Kennedy responded.¹

Seemingly, while many of Bay View's activities were grinding to a halt, or preparing for "agonizing reappraisals," there was at least one sub-department, the Ministers' Conference, that was not only maintaining interest, but retaining a practicality that was of real help to practicing clergymen.

Ministers' Wives' Conferences

The spirit of the "New Woman" was not restricted to the wives of laymen and to unmarried ladies, as the Ministers' wives were also meeting together for some serious discussion of their own peculiar problems as "PW's" (preachers' wives).

The first of these discussions was held in 1898, when Mrs. E. L. Kellogg acted as Conductor and five other ladies led conferences on individual topics, as follows:

The Preacher's Wife Among the Distressed -- Mrs. M. Reusch
 The Preacher's Wife In Social Life -- Mrs. P. Whitman
 The Preacher's Wife In the Study -- Mrs. J. Hallenbeck
 The Preacher's Wife In the Pew -- Mrs. L. Carpenter
 The Preacher's Wife In the House -- Mrs. J. DeGraff²

Again in 1899, Mrs. Kellogg continuing as leader, the ladies heard an address by Mrs. H. H. Harris, of Manton, Michigan: "The Ideal Wife for a Preacher: Her Relation to Clubs, Societies, etc. Both Inside and Outside of the Church." Other activities were not mentioned in available sources.³

Moving to the 1902 season, one would find that Mrs. Louis Grosenbaugh conducted a Ministers' Wives' Conference consisting of addresses for the women to listen to, rather than consisting of questions to be

¹ . . . Daily Program, 1906, op. cit.

² "The Bay View Camp-Meeting," BVM, Vol. V, op. cit.

³ "Twenty-fourth . . . Camp Meeting," op. cit.

discussed. For example, Mrs. W. F. Oldham addressed the ladies on "Woman's Work for Women" and "Missions," and in addition, Mrs. A. E. Craig, of Iowa, gave a "Character Sketch of Mrs. Murray on 'The Man from Glengarry.'"¹

The only information available for the 1903 Wives' Council is that Mrs. W. L. Laufman, of Traverse City, was the President.² This same dearth of information is true of the 1904 season, Mrs. R. B. Pope being listed as Conductor of the Council that year.³

On the other hand, the 1905 Council was detailed in the program, which stated that the following seven women led discussions:

Mrs. Emma Barnes
Mrs. H. V. Wade
Mrs. J. W. Vickers
Mrs. W. M. Todd

Mrs. W. C. Hume
Mrs. J. B. Crippen
Mrs. Jennie Cox

Also, the Chairman, Mrs. M. D. Carrell, was further assisted by talks from eight other ministers' or laymen's wives, seven of these being:

Mrs. P. Whitman -- Our Relation to the Young People
Mrs. Stone -- Parsonage Life as Viewed by the Laity
Mrs. R. B. Pope -- The Parsonage as a Home and as a Church House
Mrs. Hugh Kennedy -- Parsonage Products (Ministers' Children)
Mrs. Jennie Grossenbaugh -- The Pastor's Wife, Preacher's Critic
Mrs. J. B. Goss -- Reminiscences of Parsonage Life
Mrs. Arba Martin -- Is the Life of a Minister's Wife a Calling or a Love Incident?⁴

Thus, at least two of the years just considered (1898 and 1905) saw the ministers' wives involved in serious discussions on the level of practical, everyday problems.

¹ Camp Meeting Program, 1902, op. cit.

² Camp Meeting Program, 1903, op. cit.

³ Camp Meeting Program, 1904, op. cit.

⁴ There was no mention of a similar gathering in 1906 . . . Daily Program, 1905, op. cit.

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The decade of 1897-1906 saw the termination of the University Extension or Assembly Courses in 1900. It also saw the disappearance of the CLSC from Bay View; and, more significantly the oral communication aspects of the BVRC ended in 1902. Missionary Speaking, strong in the early nineties and destined to be vital again in the era from 1910 to 1922, manifested itself only one time, in 1903. Courses in Bible Study were taught in seven of the ten years, with no period being stronger than another. Temperance Reform speaking, after an unbroken period of lively activity from 1887 to 1903, drew to a stop. Peculiarly, only the Camp Meeting actually continued a perfectly unmodified existence through the decade, as even the Assembly changed in character in order to compete with Tent Chautauquas when its separate corporate existence expired in 1904 and was not immediately reinstated. The next nine years (1907-1915) would see the Assembly die and rise again -- Phoenix-like -- from its own ashes under the careful guidance of John M. Hall. These events are discussed in Chapter VII.

CHAPTER VII

AN ENDING AND A NEW BEGINNING, 1907-1915

Under the pressures that caused many other summer assemblies to die out altogether, the nine-year span discussed in this chapter saw Bay View's Assembly stop its operation for two years. (This period also witnessed the disappearance of the Camp Meeting in the year of 1908.) However, through the efforts of many persons, especially those of John M. Hall, Bay View managed to continue its Assembly's existence following a two-year hiatus. In fact, the reestablished Assembly regained much of the vigor it had possessed in the early 1890's.

Because of the many changes in activities, therefore, it appears logical to discuss the departments in a somewhat different order from that employed in the preceding chapters, and to add at the end a section on John M. Hall:

Camp Meeting
Assembly Proper
Bay View Reading Circle and Clubs
Bay View Conferences
John M. Hall

Camp Meeting

1907

With neither an Assembly nor a Summer University in 1907, the Camp Meeting was extended from one week to two weeks.¹

¹Unless noted otherwise, information regarding the 1907 Camp Meeting is from Camp Meeting Program, 1907, pp. 8, 11-12, 14, 16.

The Camp-meeting this year, as always, is an . . . uplift to all who attend. But the great drawback to such a meeting in a popular resort is, that those who need its influence most find too many diversions hereabout, and leave the preacher to sigh for sinners to convert.¹

Sixteen sermons were preached by four men: eight by Dr. George Elliott, six by Dr. F. E. Day, one by Reverend C. E. Allen, and one by Bishop William Fraser McDowell (1858-1917). The last named was especially effective in telling lengthy anecdotes on evangelistic themes, as well as in attacking ministers who did not really expect to convert people to Christianity.²

There were also thirteen³ Prayer Services, with leaders including the Reverend Arba Martin (q.v., 1904 Camp Meeting), Mrs. H. J. Jordan, and the Reverend C. L. Keen. A Love Feast was conducted by the Reverend A. T. Ferguson, Fellowship services were led by the Reverends G. S. Barnes and Arba Martin, and the Final Lord's Supper was offered by Dr. William H. Shier.

Little is known of the content of the Bible Lectures given by Professor Frederic S. Goodrich, although he certainly dealt with the Apostle Paul. For example, his talk about Paul on Mars Hill was cited because Dr. Goodrich had drawn parallels in the Athenian speech between Paul's era and that of 1907.

Missionary talks were presented on both "home" and "foreign" mission topics, Andrew D. White pointing out that our American cities are the worst governed in the world. However Dr. George Elliott said that just as lovely flowers can grow on a rotten log, so can rich life

¹E. L. Barnes, "Bay View Notes," MCA, August 10, 1907, pp. 4, 5.

²E. D. Jones, *op. cit.*, pp. 320-322, 423. / E. L. Baker, *op. cit.*, wrote that as Bishop McDowell was speaking, a baby screamed. "The Bishop's smooth flowing sentences wavered a little." Tension filled the air -- what would he say? As the mother left with her child, he said "I never blame babies for crying when I preach; the wonder to me is that older people don't cry."

³Others conducting Prayer and Praise Services were the Reverends: H. H. Harris, S. W. Large, J. Leitch, W. A. Watkins, P. E. Whitman, R. A. Wright, W. Aldrich, A. W. Bates, C. W. Chase, and J. E. Foote.

grow in cities. In addition, Dr. Elliott talked about "Immigration" and "Church Extension." Further, Dr. F. E. Day spoke on the "Woman's Home Missionary Society" as well as the "Student Volunteer Movement." The Reverend A. T. Ferguson chose a topic geographically near Bay View, "Mission Fields in Northern Michigan," and Dr. P. J. Maveety moved south with his "Religious Education and the Race Problem in the South."

Foreign missions provided the subject matter for the Reverend M. C. Wilcox's six lectures: (1) "Chinese Mythology and Early History," (2) "State Religion and Confucianism," (3) "Taoism and Animal Worship," (4) "Chinese Buddhism" [sic], (5) "Women's Foreign Missionary Work in China," and (6) "The Tai Ping Rebellion."¹

1908

A young boy in Bay View every summer from 1900 onward could recall in later years that he and his friends, having nothing better to do in the summers of 1907 and 1908, would walk over to the Railroad Station to watch the arrival and departure of rail passengers. He said that the boys would use watches to determine if the trains were as much as thirty seconds late, their boredom being so intense.²

Although a three-week Camp Meeting was planned for 1908, only a two-week period was actually attempted, and that not too successfully. Poor attendance was noted at every function that year, even on Big Sunday.

Preachers included Reverend Arba Martin, Dr. Potts, Dr. Dawe, and Dr. Frank Day.

¹E. L. Barnes, "Bay View Notes," MCA, August 10, 1907, pp. 4, 5.

²Dr. Charles Swift, personal interview.

Even Professor Frederic S. Goodrich's carefully prepared course of eighteen Bible lectures was heard by "only a few."¹

That last year, the Camp Meeting was a joke. Only a few old-timers showed up to tell about miraculous conversions and have prayer meetings. It just died.²

Under the impact of urbanization . . . , Methodism's agrarian-structured and pietistic ethic not only suffered defeat after defeat but no longer related the constituency meaningfully to the basic problems of American society. . . . Prosperity played havoc with Puritan manners and morals for, as the prophet Micah had found out, Imperial cities and the simple life seldom go together.³

As the majority of Bay View's residents were sophisticated Americans, they were somewhat embarrassed in a "revival atmosphere." Consequently, there was no serious regret expressed that the Camp Meeting had served its purpose and come to an end.

Assembly Proper

1907

The only entertainment offered in 1907 was a bill of nine outdoor performances of Shakespearean comedies by the Ben Greet Players, an English company of performers.⁴ Their sponsoring agency was the Bay

¹"Bay View the Beautiful," MCA, July 4, 1908, p. 13; E. L. Barnes, "Bay View Notes," MCA, August 1, 1908, pp. 4, 5.

²Dr. Charles Swift, personal interview. (Paraphrased)

³E. S. Bucke, op. cit., p. 326.

⁴Advertisement in Petoskey Record, July 17, 1907, p. 4; "Ben Greet Pleases People," Petoskey Record, July 31, 1907, p. 1. / Sir Philip Greet, known as Ben Greet (1857-1936) was noted for putting on Shakespeare's plays out of doors, using stage properties similar to those used in the original productions: "Philip Greet," Encyclopedia Americana, Vol. XIII, 1952 ed.

View Educational Committee, of which John M. Hall was the Chairman. In reference to the summer of 1907, Hall wrote:

All . . . summer we tried to cheer ourselves, and tried to keep up a semblance of summer attractions, and we did pretty well. But the appearance of a good season was all on the surface.¹

By 1907 it was clear to the Board of Trustees that in order to operate effectively, an Assembly Manager required a contract giving him a "free hand" to operate without undue pressure from the Board. Consequently, a contract was drawn with John Hall to plan Assembly Programs and with the Board President, Thomas Gordon, Jr., to be the business manager. This dual arrangement was planned to last for ten years.

Despite this promising development, however, no Assembly could be brought in late in the summer of 1907, nor was it possible to hold an Assembly in 1908.

1908

This absence of a 1908 Assembly was attributed to financial difficulties which Hall said were caused by: (1) a drop in the number of customers from lumber camps, recently closed and deserted; (2) a refusal of many Bay View Cottagers to contribute ten dollars to an Assembly fund which he was building, with a minimum goal set at \$2,000, there being only \$1,355 pledged by January of 1908.²

The absence of an Assembly was not due to Hall's lack of trying, for in order to raise the needed funds, he personally called on each of the cottage owners, requesting a ten-dollar contribution from each.³

¹ John M. Hall, Bay View Educational Committee's Report, 1908, op. cit.

² Ibid.

³ Dr. Charles Swift, op. cit.

1909

By 1909, Hall's fund was sufficiently large; and the Bay View Assembly experienced a rebirth, Hall devoting upwards of twenty profusely illustrated pages to describing it in the May, 1909, issue of the Bay View Magazine.¹ (The Summer University was also back in session.)

The sermons were again presented by prominent clergymen, including Bay View "veteran" Dr. Camden M. Coburn of Allegheny College plus three new ministers: (1) Dr. Elbert Russell, Dean of the Theological School at Earlham College, a sectarian institution sponsored by the Society of Friends; (2) Dr. William J. Dawson (1854-1928) English poet, novelist, and clergyman, who later moved to New Jersey;² and (3) Governor Henry A. Buchtel (1847-1924), of Colorado, who had been a Methodist minister, served as a Missionary in Bulgaria, and as Chancellor of the University of Denver.³

In addition to these sermons, a Sunday Evening Vesper address was presented by Governor Robert B. Glenn, of North Carolina.

One of the outstanding problems considered in the 1909 lectures was the matter of Railroad Ownership, the subject of a debate between Mr. Walter Thomas Mills, maintaining that Government Ownership of the Railroads would be a positive good, and John B. Barnhill, upholding the free-enterprise position. A second problem, the continuing difficulties in the South, was presented by Governor Robert B. Glenn. And third, the

¹Unless otherwise indicated, information regarding the 1909 activities is taken from BVM, Vol. XVI (1908-1909), pp. 577-598.

²At his death, Dawson was Pastor Emeritus of the First Presbyterian Church of Newark, New Jersey. Among his numerous publications are: "Poems and Lyrics," 1893; "The Quest of the Simple Life," 1903; and "The Father of a Soldier," 1917. "William J. Dawson," Encyclopedia Americana, Vol. VIII, 1952 ed.

³"Henry Augustus Buchtel," Encyclopedia Americana, Vol. IV, 1952 ed.

problem of juvenile law breakers was the subject of John E. Gunckel of Toledo, Ohio in "A Day in Boyville," as well as for Judge Benjamin B. Lindsey of Denver, Colorado with "Juvenile Problems."¹

The theme of Distant Lands provided subjects for two persons, R. G. Knowles giving "A Trip Through Japan" and "Rambles in Spain and Morocco" (both illustrated), and the Reverend William Spurgeon lecturing on "An Englishman's View of Brother Jonathan and His Country."

In the area of Historical Biography were Governor Henry A. Buchtel's "Abraham Lincoln" and "Theodore Roosevelt," plus Dr. William J. Dawson's "Savonarola" and "Sir Walter Raleigh and the Makers of America."

In the Fine Arts, there were literary works read by three persons: (1) Mrs. Nettie Shreve Bayman, Director of the Bay View School of Expression; (2) Miss Marjorie Benton Cooke, of Chicago; and (3) Professor C. Edmund Neil, of West Virginia University.

The theme of Good Health was discussed by Dr. Carolyn Geisel and Mrs. Ida Virginia Smith, the latter presenting an illustrated lecture on "Physical Culture."

Other speeches, on miscellaneous subjects, were "American Citizenship" given by Reverend J. M. Cleary, together with "Brains" plus "Americanism" presented by Bishop Frank M. Bristol.

By way of entertainment, Bay View again offered the Ben Greet Players in five dramas staged in the outdoors:

Tennyson's	"The Forresters"
Shakespeare's	"A Midsummer Night's Dream"
	"Twelfth Night"
	"The Tempest"
	"As You Like It"

In addition, Rosani the Juggler performed three times, and Lyman Howe gave three moving picture "Exhibitions."

¹ Judge Lindsey was instrumental in securing passage of Colorado's Juvenile Law passed in 1899. He then served as Justice of Denver's Juvenile Court from 1900 until 1927, gaining an international reputation. "Benjamin Barr Lindsey," Encyclopedia Americana, Vol. XVII, 1952 ed.

One other lecturer, whose topic was not given, was Dr. Johnstone Myers, a Baptist from Chicago.

1910

Turning to the Assembly for 1910, one would find that prices were no different from their 1899 levels (\$3.00 for one adult season ticket).¹

Of the five Sunday preachers, two, Dr. Camden M. Coburn and Bishop Joseph Flintoft Berry, had spoken at Bay View before. A newcomer, Dr. Len G. Broughton, was also a speaker on the Chautauqua circuit. Another new preacher was Bishop Charles David Williams (1860-1923) of the Protestant Episcopal Church of Michigan, an outspoken liberal in theology as well as in politics, who said that 100 per cent Americanism meant "Prussianism."² The fifth minister was the Reverend Charles Stelzle (1869-1923), whose biography is given in the section of this chapter devoted to the Bay View Social Welfare and Labor Conference.

Furthermore, the Sunday School Superintendent was Frank A. Vernor (father of Dudleigh and Richard Vernor).

In the area of secular speaking, one would find the Reverend Mr. Stelzle addressing the entire Assembly on the problem of "Social Conditions Confronting the Church." And on the subject of Distant Lands, one would discover Dr. W. L. Davidson giving two illustrated lectures "Travels Through Switzerland" and "In and About Shakespeare's Home."

In the Fine Arts, there were five literary readers, Miss Sally C. Faunt-Le-Roy, Head of the Bay View School of Expression for 1910; Margaret Stahl ("Servant in the House," "The Dawn of Tomorrow," and

¹ Unless otherwise specified, data regarding the 1910 Assembly are taken from BVM, Vol. XVII (1909-1910), pp. 564-572.

² Bishop Charles David Williams was a controversial figure. A social-gospel man, he was admired by many but harshly criticized by more. He wrote widely expressing his views. Edgar DeWitt Jones said that Williams was the most prophetic man ever to give the Lyman Beecher Lecture Series at Yale, that his sermons were "drastic and daring." E. D. Jones, op. cit., pp. 159-162, 424; and "Charles David Williams," DAB, Vol. XX.

"Madame Butterfly"); Isabel Garghill Beecher ("Enoch Arden," "Much Ado About Nothing," and "A Miscellaneous Program"); Edmund Vance Cooke, reading from his own works; and Katharine Oliver McCoy ("What Every Woman Knows," "Dr. Luke of Labrador," and "Confessions of a Literary Pilgrim"). Two additional Fine Arts presentations were in the area of music: "Verdi and His Music" and "The World's Greatest Grand Opera," both given by N. J. Corey.

In the Nature Study field was the famous Ernest Thompson Seton (1860-1946), author of Wild Animals I Have Known and Biography of a Grizzly,¹ who gave two Illustrated Lectures titled "Personality of Wild Animals" and "Wild Animals I Have Known."

Speaking on Good Health in a daily series for one week was Dr. Carolyne Geisel, one of her titles being "Whose Business, or The Way Out."

And in the miscellaneous category, there were four speakers: (1) Dr. Edward A. Steiner, who gave "On the Trail of the Immigrant," "The Russian Revolution; or the Slavic World," and "Tolstoy the Man; His Message"; (2) George R. Stuart, who lectured on "Lop-Sided Folks," "Opportunities," and "The World's Bid for a Man"; (3) Dr. Len G. Broughton, who presented "The Dumps; the Philosophy of Discouragement"; and (4) Dr. Camden M. Coburn, who gave "The Twentieth Century Man."

The 1910 entertainments included Noah Beilharz with "The Hoosier Schoolmaster" and "Fun and Philosophy," Nicola the Magician in a magic show, Mrs. Genevra Johnston Bishop presenting "The Passion Play," and John T. Nicholson directing the Sylvan Players in three dramas:

Rostand	-- "Les Romanesques"
Shakespeare	-- "Taming of the Shrew"
Moliere	-- (a comedy)

¹Seton attended the Royal Academy in London, England, studied in Manitoba Canada, and served as the Canadian Government Naturalist of the Province of Manitoba. He made over 1,000 drawings for the Century Dictionary. "Ernest Thompson Seton," Encyclopedia Americana, Vol. XXIV, 1952 ed. / One other speaker in 1910 was Dr. J. W. Crooks, his subject not given.

1911

Again in 1911,¹ Dr. Len G. Broughton and Reverend Charles Stelzle preached Sunday sermons. In addition, Dr. Homer C. Stuntz of New York preached once, as did Bishop Edwin Holt Hughes, former President of DePauw University.² Further, Frank A. Vernor served another year as Bay View's Sunday School Superintendent.

Secular speaking dealing with historical themes included Frederick Poole's two illustrated lectures "Peking and the Great Wall" and "China's Awakening," as well as Dr. Frank Wakeley Gunsaulus's "Chapter in the History of Liberty" and "Oliver Cromwell and his Times."

A look at the Fine Arts theme reveals that four readers gave literary programs: (1) Miss Sally C. Faunt-Le-Roy (Public Readings); (2) Miss Katharine Oliver McCoy ("Robert Burns," "Dr. Luke of Labrador," and "Alice Sit By the Fire"); (3) Miss Louise W. Hackney, of Chicago ("The Passing of the Third Floor Back," and Miss Peabody's "The Piper"); and (4) Benjamin Chapin ("The Lincoln Play," Mr. Chapin being costumed to resemble Mr. Lincoln).

The subject of Health was discussed by Dr. Harvey W. Wiley, who was called the Father of Public Health in America.

Miscellaneous topics were discussed by four persons, the best-known man being the Honorable William Jennings Bryan, at Bay View for the third time (q.v., 1899 and 1905) with one of his most successful Chautauqua lectures, "The Prince of Peace." The second of the speakers, Alton Packard, illustrated his lectures with chalk, "Uncle Sam's Folks" and "Vanity Fair." The third of the speakers was George Frederic Wheeler, with "Romance of the Reaper," illustrated with the Stereopticon; and the fourth was Dr. F. W. Gunsaulus, giving "The Next Step in Education."

¹Unless otherwise specified, data regarding the 1911 Assembly are taken from BVM, Vol. XVIII (1910-1911), pp. 534-540.

²Hughes was a pastor in Massachusetts for many years, and he published several pieces on religion and religious music. "Edwin Holt Hughes," Encyclopedia Americana, Vol. XIV, 1952 ed.

Three others who gave lectures (topics not listed) were: (1) Dr. Len G. Broughton, of Atlanta, Georgia, (2) Chancellor Henry A. Buchtel, former Governor of Colorado, and (3) Bishop Edwin H. Hughes.

Entertainments were provided by the Ben Greet Players, performing five outdoor dramas; Lyman Howe, giving two moving picture exhibitions; and the Reverend Henry A. Rose, presenting "Gems of Music and Eloquence" by means of a machine called a "Victor Auxetophone."

1912

While the Assembly of 1912¹ had somewhat fewer offerings than that of 1911, apparently it was a successful season. "Veteran" Bay View Sunday Preachers included Bishop Joseph F. Berry, Bishop Edwin H. Hughes, and Reverend Charles Stelzle, and new to the scene was Dr. Warren Wilson.²

Secular speakers were originally scheduled to include Booker T. Washington; however after the original arrangements had been made, he asked what was regarded as a prohibitive fee, with the result that these plans were cancelled.

A number of political and social problems were discussed in 1912: "International Peace," presented by Dr. W. A. Hunsberger, Vice-President of the International Peace Forum, and "The Menace of Mormonism," presented by Senator Frank J. Cannon (1859-1933), of Utah.³ In addition, Governor Robert B. Glenn, of North Carolina, spoke on "The South; Its Problems and Future," and "Conservation of Our Youth."

¹Unless otherwise specified, data regarding the 1912 Assembly are taken from BVM, Vol. XIX (1911-1912), pp. 495-510; and Assembly Program for 1912, 24 pp.

²In addition, Mr. Frank Vernor served as Sunday School Superintendent again in 1912.

³Senator Frank Jenne Cannon was the son of the First Counsellor of the Mormon Church. In politics, he was first a Republican, later a Democrat, making the switch in 1900. He established two newspapers, the Ogden Herald in 1877 and the Daily Utah State Journal in 1903. Having served as a Representative of Utah Territory, he later became the first senator from the State of Utah. "Frank Jenne Cannon," U. S. Congress, Biographical Directory . . ., op. cit., p. 945.

The theme of Distant Lands provided the subjects "In the Heart of Africa; Land and Game where Roosevelt Hunted" and "Mexico Past and in Revolution" both presented by world traveler and war correspondent Peter MacQueen.

In the Fine Arts, four oral readers presented literary works: (1) Newton Hammond Baker of Utica, New York (Head of the Bay View School of Expression and Public Reading for 1912) presented three programs; (2) Henry G. Hadfield of New York gave three monologues involving costume changes, "Rudyard Kipling, Poet and Man," "Tales of the Wayside Inn," and "Alfred Lord Tennyson"; (3) Adrian Newens, of Chicago, gave two recitals, "A Singular Life," by Phelps, and "A Message from Mars," a comedy with fifteen separate characters appearing; and (4) Mrs. Belle Watson Melville presented "A Plea for the Short Story, with Interpretative Readings," "Israel's Great American Drama, 'The Melting Pot' Dramatized," and "Selections from Contemporary Writers."

The Nature Study theme was brought to Bay View by Henry Oldys, a Specialist from the United States Department of Agriculture, who gave the illustrated lecture "Bird Notes" including imitations of actual bird sounds.

An innovation in 1912 was a series of some twelve Children's Story Hours by Miss Claudine Cooledge.

As for the miscellaneous subjects, "The Perils of Knowledge" was chosen as Bishop Edwin H. Hughes' subject; "A Message from Kansas" that of Governor E. W. Hoch, of Kansas; and "Sour Grapes," "Will Your Dreams Come True?" and "A Fortune for You" were all given by Edward Amherst Ott.

The 1912 entertainments included the Ben Greet Players in five outdoor dramas:

Gilbert	--	"Palace of Truth"
Shakespeare	--	"Romeo and Juliet"
		"Merry Wives of Windsor"
		"As You Like It"
		"Winter's Tale"

In addition, Karl Germaine performed magic tricks, and Genevra Johnstone Bishop directed two plays acted by "local talent," the titles being "The Union Station for One Day" and "Everybody's Play."

1913

In the Assembly for 1913,¹ Bishop Joseph F. Berry, Reverend Charles Stelzle, and Bishop Homer C. Stuntz returned to preach; in addition, the Reverend Walt Holcomb, of Tennessee, preached a Sunday sermon. Furthermore, Frank Vernor continued to serve as the Superintendent of Bay View's Sunday Schools.

Secular speakers in 1913 included a prominent temperance leader, Dr. Robert J. Patterson, of Belfast, Ireland, who addressed the Assembly on the problems relating to liquor traffic in all nations. On the theme of Distant Lands were the Reverend Gabriel Maguire's lecture on "Africa" (Macguire was reputed to be the first white man after Stanley to penetrate the interior of Africa), Dr. F. V. Fisher's "Panama Canal and Exposition," and Cameron Johnson's series of illustrated lectures on "Japan and the Orient."

In the Fine Arts, the subject of Literature was not only found in the oral reading presentations but also in instructional lectures such as those by Leon H. Vincent (q.v., 1892 Assembly Course), who lectured on "English Men of Letters": (1) "Carlyle and His Wife," (2) "Oliver Goldsmith and Lawrence Sterne," (3) "Robert Burns," and (4) "Sir Walter Scott." Another literary lecturer was Dr. Charles W. Seymour, who gave "Pericles," and still another was Mrs. Kate Upson Clark, a New York magazine writer, who spoke on "To Write or Not to Write" and "What Makes a Book Live."

¹ Unless otherwise specified, data regarding the 1913 Assembly are taken from Bay View Bulletin (hereafter referred to as BVB), Vol. II (May, 1913), pp. 17-27.

The oral readers who presented literary works were (1) Miss Gay Zenola MacLaren,¹ "a new reader" giving "Wilson Barret's 'At the Sign of the Cross'" and "Kate Douglas Wiggins' 'Rebecca of Sunnybrook Farm'"; (2) Miss Katharine Oliver McCoy, a "Scotch Reader," presenting "J. M. Barrie's 'The Little Minister,'" "Graham Moffatt's 'When Bunty Pulls the Strings,'" and "Ralph Connor's 'The Sky Pilot,'" and (3) Miss Edith M. Smail with "The Habitant of Old Quebec" and "Platform Interpretations," both based upon French-Canadian folkways.

The area of Nature Study included a series of five lectures by a prominent sportsman, Colonel George Oliver Shields (1846-1925), President of the American Sportsman's Association and an authority on bird and animal life, who was a pioneer in the field of wild-life conservation.²

Three autobiographical addresses told about the adventures of William John Burns (1861-1932), noted founder of the Burns Detective Agency, who was billed as "The Great American Detective."³

In a unique category was the lecture given by Miss Helen Keller, "The Heart and the Hand; or the Right Use of Our Senses." The program indicated that this was the only Assembly appearance made by Miss Keller in 1913, which is not surprising when one considers that this remarkable woman possessed neither sight nor hearing.⁴ She was accompanied by Mrs. Anna Mansfield Sullivan, her constant companion and teacher.

¹In later years, Miss MacLaren published Morally We Roll Along, The Story of Tent Chautauqua, an antiquarian work describing her experiences on the travelling circuit.

²"George Oliver Shields," DAB, Vol. XVII.

³"William J. Burns," DAB, Vol. III.

⁴Miss Helen Adams Keller was thirty-three years of age during her Bay View Appearance. She was graduated from Harvard's Radcliffe College in 1904 with high honors, later publishing "The Girl Who Found the Bluebird, Madame Maeterlinck," and other books. "Helen Adams Keller," Encyclopedia Americana, Vol. XVI, 1952 ed.

Miscellaneous lectures included "When Man is King" and "Divine Right of the Child" by Mrs. Leonora M. Lake, "Land, Labor, and Wealth; or How He Got Rich" and "How to be Happy" by Francis Lybarger, "Traitors to Justice" by Judge Marcus A. Kavanaugh, "Needs of the Hour" and "Powder and the Match" by Judge George D. Alden, and "Smile and Push" with "The Pleasantness of American Life" by Chancellor Henry A. Buchtel, former Governor of Colorado.

Entertainments in 1913 included a "Crayon Lecture" by Miss Evelyn Bargelt, "Entertainment" by Strickland W. Gillilan, and three Motion Picture "Expositions" by Lyman Howe.

1914

The Assembly of 1914¹ was the first to run officially for a full five weeks, inasmuch as from 1893 through 1913 (except 1907 and 1908) there had been four-week seasons. However the change was not necessitated by too many program numbers in the Assembly Proper, but rather was prompted by a desire to permit patrons who could not travel to Bay View early in the summer to enjoy some of the lectures and entertainments somewhat later. Perhaps as a result of the longer season, season ticket prices increased from \$3.00 to \$3.50 per person.

One of the most important events taking place during the season of 1914 was the construction of the John M. Hall Auditorium, a description of which is given in the last section of this chapter.

Sermons were again given by Reverend Charles Stelzle, Dr. Shailer Mathews (q.v., 1899 Assembly Courses), and Reverend Walt Holcomb. A newcomer to the Bay View pulpit was Dr. Merton S. Rice of Detroit's North Woodward Methodist Church (John Hall's Church).

The problem of prison reform was presented to Bay View's audience by the "Little Mother of the Prisons," Mrs. Maud Ballington Booth (q.v., 1898 Assembly). Another problem, the maintenance of the American home in spite of tendencies in Society to break up the sanctity

¹ Unless otherwise specified, data regarding the 1914 Assembly are taken from BVB, Vol. III (May, 1914), pp. 19-33.

of the hearthside, provided the basis of an address by Mrs. Percy V. Pennybacker, of Texas, President of the National Federation of Woman's Clubs. Still another problem, the adjustment of society to the Industrial Age with its concomitant evils, was discussed by the widely known "Muckracker," Ida Minerva Tarbell (1857-1944), Associate Editor of the American Magazine.¹ Her Bay View titles were "The New Industrial Idealism" and "The Business of Being a Woman."

The theme of Distant Lands was found in lectures by four persons: (1) Dr. Gabriel Maguire, of Philadelphia, talking on "Six Years in the Dark Continent" and "With an Irishman Through Europe"; (2) James W. Erwin, of San Francisco, presenting two illustrated lectures "Through the Sunny Southland and the Great Southwest" and "From the Golden Gate to Puget Sound"; (3) Dr. Frederick V. Fisher, Official Representative of the Panama-Pacific Exposition, giving "The City of Dreams by the Golden Gate" and "The Panama Canal, a Challenge to America"; and (4) Ng Poon Chew (1866-1931), owner of a Chinese Language Newspaper on the West Coast of America as well as a missionary to China,² lecturing on "The New Chinese Republic" and "America's Part in the Regeneration of China."

The Fine Art of Literature was found in the programs of three oral readers: (1) Sarah Mildred Willmer, presenting "Big Moments from Great Dramas" as well as "Aunt Jane of Kentucky"; (2) Isabel Garghill Beecher, of Birmingham, Alabama, giving "Jose Echegaray's 'The World and His Wife,'" "Barrie's 'Alice Sit by the Fire,'" and "'The Golden Age,' a collection of Readings about the Idea of Childhood, including one from 'The Poor Little Rich Girl'"; and (3) Lulu Kanagy, of Indianapolis, reading "Van Dyke's 'House of Rimmon.'" In addition,

¹"Ida Minerva Tarbell," Encyclopedia Americana, Vol. XXVI, 1952 ed.

²Destined for a Taoist ministry by his parents in China, Ng Poon Chew turned to Christianity as a Presbyterian. In 1899 he ceased preaching in order to establish the first Illustrated Chinese Daily paper in America. In 1913, he had been raised to China's Vice-Consul in San Francisco. He was a recognized expert on Asiatic exclusion and Sino-American relations. "Ng Poon Chew," Encyclopedia Americana, Vol. VI, 1952 ed.

the Fine Art of folklore was discussed by John Avery Lomax (1867-1948), President of the American Folklore Society, who had introduced to America the songs "Home on the Range," "The Dying Cowboy," "The Dogie Song," and "The Old Chisom Trail."¹ Lomax's Bay View lectures were "Songs of the Cowboy," "Negro Reels and Spirituals," and "Types of the American Ballad."

In the area of Nature Study, Professor Samuel C. Schmucker presented a series of lectures on "Nature."

The area of Health was the province of Dr. William S. Sadler, his wife Dr. Lena K. Sadler, and their son "Master" Sadler, who was called a specimen of the "Sadler Health Philosophy." In addition to holding a "Better Baby Contest," Dr. William Sadler also spoke on "Americanitis or High Pressure Life," "Cause and Cure of Worry," and "Men and Morals." In addition, Dr. Lena K. Sadler spoke on "Childhood Purity" and "Dressing and Feeding the Baby."

In addition, there were four lecturers in a miscellaneous category: (1) William Rainey Bennett, who gave "The Man Who Can" and "The Master Thought"; (2) Reverend Walt Holcomb, who spoke on "Get out of my Sunshine" and "Is the Game Worth the Candle?"; (3) Mrs. Kate Upson Clark, who lectured on "How to Teach a Boy Patriotism" and "How to Teach a Boy the Love of Books"; and (4) the Honorable Thomas Riley Marshall (1854-1925), Vice-President of the United States,² coiner of the quip "What this country needs is a really good five-cent cigar," who talked on "The New Puritan."

¹In 1934, Mr. Lomax was appointed Curator of Folksongs at the Library of Congress. "John Avery Lomax," Encyclopedia Americana, Vol. XVII, 1952 ed.

²Thomas Riley Marshall was the first Vice-President of the United States in nearly a century to succeed himself in office (he was elected with Wilson in 1912 and 1916). Opposed to "dry" legislation, he was generous, kindly, and tolerant of opposing ideas. "Thomas Riley Marshall," DAB, Vol. XII.

The entertainments in 1914 included The Coburn Woodland Players in "Iphigenia," "Hamlet," "Merry Wives of Windsor," "Taming of the Shrew," and "Jeanne d'Arc." In addition, Mr. Lyman Howe presented four moving picture "festivals"; and Mr. and Mrs. Ongawa gave a costumed play "On the Road to Tokyo."

1915

Although most of the Assembly numbers in 1915¹ took place in the new John M. Hall Auditorium, Mr. Hall himself could not be present. His death the previous December, a great shock to Bay View, is discussed in the last section of this chapter. Thomas Gordon, Jr., the Assembly treasurer, acted as the Assembly Manager in 1915.

Sermons were preached by Reverend Charles Stelzle and Dr. Merton S. Rice, as well as by three ministers who were new to the Bay View Pulpit: Bishop William Y. Anderson, Reverend Howard J. Chidley, and Bishop N. McCormick.

Secular speaking in 1915 included lectures on a problem upper-most in the minds of Americans -- peace or war? Europe's involvement in what became "World War I" provided the material for "War in Europe," a program given by Peter MacQueen. Furthermore, the threat of America's entry in the war was discussed in "International Peace" by Mr. Hamilton Holt.

The theme of Distant Lands, not connected with the war threat, provided the basis for "With Colonel Roosevelt in the Jungle of Brazil," a lecture given by Anthony Fiala (1869-1950), who as Mr. Roosevelt's companion, had toured the Brazilian wilds in 1913 and 1914, covering much of Brazil.² Other talks on Distant Lands were "South America Illustrated" by Mr. MacQueen and a daily lecture series on the Bible Lands by Professor George W. E. Hill.

¹Unless otherwise specified, data regarding the 1915 Assembly are taken from BVB, Vol. IV (1915), pp. 19-30.

²Mr. Anthony Fiala had covered the Spanish-American War as a correspondent for the Brooklyn Eagle. In addition, he had been the photographer for the Baldwin-Ziegler Expedition of 1903-1905 which advanced to 82° 4' North Latitude. "Anthony Fiala," Encyclopedia Americana, Vol. XI, 1952 ed.

The Fine Art of Literature was evident in programs given by four persons: (1) Robert W. Moore lecturing on "Goethe and His Faust"; (2) Claudine Cooledge reading "Fairy Tales and Folk Tales, Dramatic and Idyllic"; (3) Louise Wallace Hackney interpreting "Maeterlinck's 'The Blue Bird,'" "Peabody's 'The Piper,'" and "Jerome's 'Passing of the Third Floor Back'"; and (4) Maude Hayes reading "Israel Zangwell's 'The War God' and 'The Next Religions,'" and "Galsworthy's 'Justice.'"

Miscellaneous numbers included Dr. Merton S. Rice's "Devil Take the Hindmost" and "A Live Dog vs. a Dead Lion," Bishop N. McCormick's "Corrections and Charities," Reverend Howard J. Chidley's "Mind of a Boy" and "Modern Saints and Sinners," and the Honorable Henry R. Pattengill's "Made in America."

The entertainments in 1915 again saw the Coburn Woodland Players with a new "bill" of five plays: "The Yellow Jacket," "The Imaginary Sick Man," "A Midsummer Night's Dream," "Twelfth Night," and "Macbeth." In addition, Lyman Howe gave three moving picture programs, Laurant the Magician gave a magic show, and Evan Williams presented two humorous lectures.

There was also a special memorial service held for John M. Hall which is described in the last section in this chapter.

Bay View Reading Circle and Clubs

Although the Bay View Reading Clubs continued until 1921, the oral communication activities within the Bay View Circle were mentioned only in the programs of 1909 and 1910. In the spirit of the University Extension courses, the BVRC having continued with lecture courses in the 1901 and 1902 seasons, continued the trend after a six-year gap in 1909.

Professor George W. E. Hill presented a Travel Course to the BVRC with seven lectures:

- Rambles in Spain
- In and About Athens
- Architectural Glories of Italy
- Scaling the Alps
- Literary Shrines of England
- The Land of Scott
- The Passion Play

In addition, Miss Harriet Montgomery gave an Art Course having six lectures:

A Little Country (Holland) and Her Artists
 A Stroll Through the Louvre
 The Best Way to Study the Madonnas
 America's Sculptors and Their Works
 An Hour with the Master Etchers
 The Golden Age of Line Engraving

Further, Mrs. Nettie Shreve Bayman, Director of Bay View's 1909 School of Expression, gave an oral reading program for the BVRC; and Miss Marjorie Benton Cooke read an original monologue.¹

By contrast, the 1910 season's program contained no indication of courses or readings, the mention of Dr. J. W. Crooks' talk at a BVRC Vesper Hour being the only sign of BVRC speaking on the grounds that season.²

Bay View Conferences

An innovation of the 1909-1915 era were the week-long conferences which allowed for study and discussion in several areas of interest to American Christians. There were seven different fields involved in these conferences, taken up in the following order:

Preachers' Conference
 Bible Conference
 Temperance Conference
 Missionary Conference
 Social Welfare and Labor Conference
 Good Health Conference
 Country Life Conference

Preachers' Conference

In the tradition of the Ministerial Unions established in the 1880's, there was a week-long Preachers' Conference held in the Assembly of 1909; and although little information is at hand regarding this occurrence, two persons addressing the Conference were identified. Dr. William J.

¹BVM, Vol. XVI (1908-1909), pp. 577-598.

²BVM, Vol. XVII (1909-1910), pp. 564-572.

Dawson, of England, spoke on "The Arrest of Christianity and Its Cure" and "The Story of a Changed Ministry," and Dr. W. F. Sheridan, of Baltimore, spoke on "Where Shall We Put the Emphasis?"¹

There is no indication that any other similar Preachers' Conference was ever held at Bay View, although modified meetings were continued in later years.

Bible Conference

Unlike the Preachers' Conference, which met only once, there was a Bible Conference every season from 1909 through 1915.

Dr. Wilbur F. Sheridan conducted the 1909 Conference "of all denominations." Participants included Dr. Johnstone Myers, a Chicago Baptist, as well as Dr. Elbert Russell, a member of the Society of Friends, these men also speaking in the Assembly Proper. Bishop Joseph Flintoft Berry, Colorado's Governor Henry A. Buchtel, and North Carolina's Governor Robert B. Glenn also took part.²

In 1910, Bishop Joseph F. Berry took charge for the first of his four years as Bible Conference Conductor. Among the participating clergymen were Dr. John H. Boyd, a Presbyterian; Dr. Camden M. Coburn, and Reverend George R. Stuart. In addition, Dr. Warren H. Wilson, a Presbyterian, spoke on "Rural Churches."³

The 1911 program indicated that Berry was the conductor and that he addressed the opening session of the Conference, adding that Dr. Len G. Broughton also spoke to the group.⁴

¹BVM, Vol. XVI (1908-1909), p. 598.

²The participants also included Dr. Camden M. Coburn, Dr. John H. Boyd, Bishop Frank M. Bristol, and Judge Benjamin B. Lindsey. Ibid., pp. 581-582.

³BVM, Vol. XVII (1909-1910), pp. 564-572. One additional participant was Dr. W. R. Wedderspoon of the Methodist Episcopal Church at Washington, D.C.

⁴BVM, Vol. XVIII (1910-1911), pp. 534-540.

However, there was more complete information available regarding the 1912 event. Conductor Berry addressed the opening session of 1912 on "What Are We Here For?", also chairing five sessions of group discussion. In addition, five other clergymen took part: (1) Reverend N. M. Stroup addressed the Conference on "New Era in Country Life," "Rural Efficiency," "City Building," and "Conservation of Community Building"; (2) Reverend John Balcom Shaw, a Presbyterian from Chicago, lectured on "Church Evangelism," "Bible Evangelism," "Personal Evangelism," and "Outdoor Evangelism"; (3) President Henry C. King of Oberlin (Congregational) College spoke three times on the "Enemies of Life -- Hypocrisy, Covetousness, and Anxiety"; (4) Bishop Edwin H. Hughes gave two addresses and led a conference session; and Dr. Camden M. Coburn, of Allegheny College, taught a course in the "Hebrew Prophets and their Message to the Men of Today -- Ezekiel, Daniel, Second Isaiah, Zacharia, and Jonah."¹

In 1913, Bishop Berry chaired a daily "Preacher's Problem Hour" throughout the week of the Bible Conference as well as delivering addresses to the Conference. Other speakers included the Reverend James Patterson (whose Brother addressed the Assembly Proper), of Belfast, Ireland, who gave "a series" of addresses, as well as Dr. Edgar Blake, Secretary of the Sunday School Board of the Methodist Episcopal Church, who spoke once. Further, addresses were given by Professor H. W. Hannan of the Drew Theological Seminary, Dr. H. Lester Smith of Detroit, Dr. John Balcom Shaw of Chicago, and William E. Carpenter, of Brazil, Indiana.²

The Bible Conference of 1914 was led by Dr. Merton S. Rice of Detroit; in addition to addressing the opening session, Rice also gave four addresses on the Sunday School. Further, Dr. Shailer Mathews, Dean of the Divinity School of Chicago University, taught a course on "Gospel Biographies." Another clergyman, Dr. Camden M. Coburn,

¹ BVM, Vol. XIX (1911-1912), p. 496.

² Mr. William Carpenter was Superintendent of the Brazil, Indiana, Sunday Schools, which had the largest combined enrollment in the world in 1913 -- over 5,000. BVB, Vol. II (May, 1913), pp. 17-19.

gave six addresses; and a "talented Christian Jewess," Miss Florence Ben-Oliel, presented five Illustrated Lectures on Palestine (one each weekday) which showed the customs, scenery, life, and manners of the inhabitants of the Holy Land.¹

Although a leader of the 1915 Bible Conference was not mentioned, the "leading speaker" was identified as Dr. Jesse Lyman Hurlbut (q.v., 1877 Sunday School Congress), who spoke on "Wider Needs of Bible School Teachers." Other speakers who addressed the 1915 Conference were Dr. M. S. Rice and Lincoln McConnell.²

In the years to follow, a modified version of the Bible Conference would undergo several changes and emerge as "The Religion and Life Hour" of the 1960 era.

Temperance Conference

Continuing in the tradition of Temperance Speaking established by the WCTU in the 1880's were the two Temperance Conferences of 1909 and 1910.

Mrs. Mary E. Kuhl, President of the Illinois WCTU and a National Evangelist for the Union, was the conductor of the WCTU Conference in 1909. And although no other names were given, eight discussion topics were listed:

The Initiative and Referendum of the WCTU
 Evangelistic Methods
 Wronged Childhood
 White Slave Traffic
 Present-day Conditions of the Liquor Trade
 Parliamentary Studies
 More Adequate Legislation
 Social and Ethical Status of the WCTU³

¹ BVB, Vol. III (May, 1914), p. 19.

² BVB, Vol. IV (1915), p. 20.

³ BVM, Vol. XVI (1908-1909), pp. 577, 585-588.

Another similar activity in 1910 was referred to as "The Bay View Temperance Conference," conducted by G. W. Morrow, Head of Michigan's Anti-Saloon League. Other speakers at this conference included Mr. J. S. Crandall of Detroit and H. Wirt Newkirk of Ann Arbor.¹

None of the remaining printed programs between 1911 and 1915 gave notice of any further Temperance Conference speaking.

Missionary Conference

A Missionary Conference was held each year from 1910 through 1915, the first five of these being conducted by Dr. Isaac T. Headland, Chancellor of the Methodist Episcopal University at Peking, China.

The 1910 Conference saw Dr. Headland giving "several" talks regarding China's mission activity, Dr. Rockwell Clavey speaking of his experiences in the missions of India, and Dr. Willis Hotchkiss telling of his work in African missions. Another speaker was Dr. George Heber Jones (1867-1919), recently returned from Korea.²

The Missionary Conference of 1911, again conducted by Dr. Headland, featured an address by Dr. Homer C. Stuntz to a Missionary Mass Meeting.³

In 1912, Dr. Headland chaired a Missionary Mass Meeting on a Sunday; and on another occasion, he spoke on "The Women of China." Also on the Foreign Mission theme, Dr. Henry Reeves Calkins spoke on "India in Evolution" and "More about India"; and Mr. Cameron Johnson presented two illustrated lectures -- "India: Land of Wonders and Contrasts" and "Korea: A Miracle." Further, Miss Frances B. Patterson

¹BVM, Vol. XVII, (1909-1910), pp. 562, 569-571.

²Dr. G. H. Jones had gone to Korea when he was young, studying the Korean Language, and serving in 1902-1905 on a board which translated the Bible into Korean. In 1909, he returned permanently to the United States of America.

"George Heber Jones," DAB, Vol. X; and other data on the Conference from BVM, Vol. XVII (1909-1910), pp. 569-571.

³BVM, Vol. XVIII (1910-1911), pp. 534-540.

spoke on "The Awakening of China" and "The Call of the Women of Japan." At the same time, home missions were also discussed by Dr. George Elliott, who spoke on "Interdependence of Home and Foreign Missions," "The Coming American," and "Salvation of the City." Also, Miss Carrie Barge spoke on "The Winning of the West."¹

The Missionary Conference of 1913 saw Dr. Headland, in his capacity as Conductor, presiding at another Missionary Mass Meeting. The speakers on Foreign Missions included Dr. Joseph K. Green, for fifty years a Congregationalist missionary in Turkey, explaining the "bearing on the causes and gains to missions of the Balkan-Turkey War." In addition, Bishop Homer C. Stuntz of the Buenos Aires, Argentina Mission, and Dr. Erwin Richards, of African Missions, spoke. Turning to Home Missions, one would find that Dr. W. G. Puddlefoot, a Congregationalist, and Mrs. F. A. Winold spoke on home problems.²

Dr. Headland, the Conductor, presented "several animated addresses" to the Missionary Conference of 1914. Furthermore, one of the Foreign Mission speakers, Miss Sui Wang, made an eloquent appeal for money to be given in support of missions in the Orient. A speaker on the Foreign-Home relations problems was Dr. Frederick H. Wright, a veteran of the Italian Mission Field, pleading with Americans to try to love Italian immigrants and not "kick them away." He pointed out that the immigrants give no trouble -- only the second generation -- products of their environment. He went on to remind the Bay Viewites that Paul had preached to the Romans; and to illustrate his point further, he told how "God took a piece of dirt and made a Dante, . . . a Savonarola, a Christopher Columbus, a Marconi," concluding with the remark "They gave us the Barometer, the Galvanic Battery, the Telephone, the Telegraph, Wireless Telegraphy. Oh, the debt we owe them. Be kind to them." Interestingly enough, the "other side" was presented by Mrs. May Cumisky Bliss, who spoke on "The Menace of the Immigrant,"

¹ BVM, Vol. XIX (1911-1912), pp. 495-510.

² BVB, Vol. II (May, 1913), p. 18.

stating that the trouble lay in Roman Catholicism, and advocating immediate restriction of immigration because of four points:

1. Nine-tenths of the immigrants are Roman Catholics.
2. Each Roman Catholic swears allegiance to a foreign potentate, not to the Stars and Stripes.
3. They segregate in cities.
4. They neither believe in, nor patronize, the public schools.¹

Although a Conductor for the 1915 Missionary Conference was not identified, the principal speaker was Edward Howard Griggs (1868-1951) who had headed the Department of Ethics at the Leland-Stanford University and served as President of the Department of Philosophy at the Brooklyn Institute of Arts and Sciences. The eleven lectures which he gave in 1915 appeared to have little or no connection with problems in home or foreign missions:

Socrates
 Protest against Theology, The Poem of Job
 St. Francis of Assisi
 The Protest Against Social Injustice "Prometheus Unbound,"
 Shelley
 Savonarola
 The Protest Against Economic Wrongs, Hauptman's
 "Weavers"
 The Protest Against Time Serving Selfishness, Ibanen's
 "Branch"
 Emerson
 The Protest Against Making Criminals, Galsworthy's
 "Justice"
 Tolstoy
 The Protest Against Yielding to Fate, Caldron's "Life A
 Dream"²

Additional Missionary Conferences were held in the ensuing decade, these discussed in Chapter VIII.

¹BVB, Vol. III (May, 1914), p. 20; and Hattie A. T. Crippen, "A Letter from Bay View," MCA, July 25, 1914, p. 9.

²BVB, Vol. IV (1915), pp. 20, 21; and "Edward Howard Griggs," Encyclopedia Americana, Vol. XIII, 1952 ed.

Social Welfare and Labor Conference

The Reverend Charles Stelzle,¹ a prominent Presbyterian Clergyman and Sociologist from New York City, conducted a Social Welfare and Labor Conference at Bay View each year from 1910 through 1915. The stated purpose of the 1910 discussions was the solving of problems encountered by churches located in the congested areas of cities. Others working with Reverend Mr. Stelzle were Professor Graham Taylor (q.v., *Assembly Courses* 1895), Dr. J. W. Crooks, and Dr. Edward A. Steiner. In addition, John B. Lennon,² Treasurer of the American Federation of Labor, spoke to the Conference.³

In 1911, Stelzle spoke at least once, and on another occasion introduced the distinguished Labor Leader Mr. John Mitchell (1870-1919) who addressed the Conference. Mitchell had entered the mining pits at age thirteen, later joining the Knights of Labor. After speaking in debating societies and reform clubs, he had risen to the Presidency of the Spring Valley, Illinois Knights of Labor "Local." He was also one of the charter members of the United Mine Workers in 1890; and in 1911, he was a Vice-President in the American Federation of Labor.⁴

Reverend Mr. Stelzle led a discussion in 1912 on "Will the Abolition of the Liquor Traffic Create a Labor Panic?" In addition, he spoke on "The Problem of the American City" and "The Radical Tendency in the Labor Movement." There were also three other speakers: (1) Mrs. Maude Ballington Booth, speaking on prison reform; (2) Miss Frances Squire

¹ Reverend C. Stelzle (1869-1941) (q.v., *Assemblies of 1910-1915*) was a machinist who became a pastor after studying at the Moody Bible Institute. He worked to readjust the Church to modern economic conditions, also investigating the economic aspect of the liquor problem. He published *Gospel of Labor* in 1912. "Charles Stelzle," *Encyclopedia Americana*, Vol. XXV, 1952 ed.

² Mr. J. B. Lennon (1850-1923) had organized a tailor's union in Denver, later editing *The Tailor*. A close friend to Mr. Samuel Gompers, Lennon served as Treasurer of the A. F. of L. from 1900 until 1917. "John Brown Lennon," *DAB*, Vol. XI.

³ *BVM*, Vol. XVII (1909-1910), p. 563.

⁴ *BVM*, Vol. XVIII (1910-1911), pp. 534-540; and "John Mitchell," *Encyclopedia Americana*, Vol. XIX, 1952 ed.

Potter, educated at the University of Minnesota and at Oxford in England, speaking on "How Economic Necessity is Changing Education," "Democracy Must be Lived," "When Women Go To Work," and "The Social Price of Present Industrial Conditions"; and (3) G. B. St. John, of New York, talking on "The Church and the Community," "A Study of the City," "Community Surveys," "A Constructive Program," and "Principles of Survey Work -- an account of the comprehensive and systematic plans of getting data for correct labor and social betterment."

Again in 1913, Reverend Charles Stelzle addressed the Conference each day of the week-long event, other speakers being Marion Jackson, noted for social work in Atlanta, Georgia; James J. Coale, of Lackawanna, New York, speaking on "Where Immigrants Throng"; and Miss Virginia Brooks, a young woman credited with "regenerating the City of West Hammond, Indiana."¹

The 1914 Conference featured speeches by Mr. Stelzle each day, as in former years; also, it included three other speakers: (1) Charles Howard Mills of Grand Rapids, Michigan; (2) Charles Zueblin (1866-1924)² of the University of Chicago, talking on "The New Civic Spirit" and "The Training of the Citizen"; and (3) Mrs. Albion Fellows Bacon (1865-1933),³ active reformer from Indiana, talking on "Housing Problems of the Poor."⁴

¹BVM, Vol. XIX (1911-1912), p. 500.

²Zueblin studied at the University of Pennsylvania and at Northwestern University as well as at Yale and Leipzig. In addition to his teaching career at the University of Chicago, he was active as a lecturer and as Editor of the Twentieth Century Magazine in the 1911-1912 era. "Charles Zueblin," Encyclopedia Americana, Vol. XXIX, 1952 ed.

³Mrs. Bacon organized the Indiana Housing Association in 1911, and was largely responsible for the passage of the State Tenement Law in 1913. In 1917, her group caused the State to enact a housing law applicable to all unsafe or unsanitary dwellings. One of her several books was titled What Bad Housing Means to the Community. "Albion Fellows Bacon," Encyclopedia Americana, Vol. III, 1952 ed.

⁴BVB, Vol. III (May, 1914), p. 21.

Reverend Mr. Stelzle's weekday talks in 1915 were on "The Larger Aspects of Social Service and Social Reform." Three others who spoke were: (1) Dr. A. J. McKelway, Secretary of the National Child Labor Committee, speaking on Child Welfare; (2) Roger N. Baldwin, an authority on juvenile courts, also speaking on child welfare problems; and (3) W. D. Mahon, President of The Railway Street and Electric Employees' Association of America, delivering the Labor Day Address.¹

Perhaps the series of Social Welfare and Labor Conferences described here provide the most convincing example of Bay View's concern with the present problems of the day which demonstrate in many ways Mr. John M. Hall's adaptability to changing conditions.

Good Health Conference

There is but one Good Health Conference on record in the 1907-1915 era, that one taking place in 1911 under the direction of Dr. J. H. Kellogg of Battle Creek (q.v., 1891).² More would follow in the ensuing decade, however.

Country Life Conference

Starting in 1912, the Country Life Conference ran each year through 1915, the first of these being considered experimental by Mr. Hall, who believed the idea to be worthy of a trial. One difference from other conferences was that no one was designated as Conductor of the Country Life Conferences. In all, there were eight speakers on the platform in 1912: (1) Dr. Warren Wilson, Secretary of the Rural Life Department of the Presbyterian Church, who talked on "Cooperation and Consolidation in Country Life Improvement"; (2) N. P. Hull, Master of the Michigan State Grange, who spoke about "The Grange"; (3) C. M. Freeman, Secretary of the Ohio State Grange, who discussed "The Farmer's Position"; (4) Miss Anna H. Littell, who lectured on "Kindergarten Helps

¹ BVB, Vol. IV (1915), p. 20.

² BVM, Vol. XVIII (1910-1911), pp. 534-540.

for Mothers on the Farm"; (5) Mrs. Mary C. Spencer, Michigan State Librarian, who presented "The State Library as an Educational Factor, Illustrated"; (6) Henry A. Adrian, of California, who talked on "Burbank in Wonderland, Illustrated"; (7) Mrs. Dora Stockman, Official Lecturer in the Michigan Grange, who spoke on "The Hub of the Wheel"; and (8) Professor L. R. Taft (not to be confused with the sculptor, Lorado Taft) of the Michigan Agricultural College, who lectured on "Orcharding in Northern Michigan."¹ The audience for this first Country Life Conference was estimated at 200, a gratifying figure to Mr. Hall.²

Perhaps the most prominent person appearing at the 1913 Conference was Governor Adolph Olson Eberhart of Minnesota,³ who described his state-wide program for the improvement of agriculture. In addition, John C. Ketcham, Master of the Michigan Grange, returned to speak, as did Mrs. Dora H. Stockman, a Grange lecturer. Professor L. R. Taft again spoke on "Fruit Culture," and Mr. E. L. Morgan (from Massachusetts College of Agriculture) lectured on "Challenge of the Soil" and "Modern Patriotism." Also, Frank Stockdale, of the International Harvester Company, gave "The Dawn of Plenty," an illustrated lecture depicting "the supreme problem of all ages, the getting of the daily food supply." The United States Department of Agriculture's Eben Mumford spoke on "Farm Management," and Tennessee orator (Reverend) Walt Holcomb lectured on "The Horse Race" and "Companionship of Life - Purpose."⁴

The program for 1914 stated that C. M. Freeman, Secretary of the National Grange, chaired all the meetings although he was not designated a "Conductor." The Honorable Henry Wallace (1836-1916), grandfather

¹BVM, Vol. XIX (1911-1912), pp. 495-510.

²BVB, Vol. II (May, 1913), p. 20. The attendance rose to 1,000 in 1914.

³Governor Eberhart emigrated from Sweden in 1881, was graduated from the Gustavus Adolphus College in 1895, and succeeded to the gubernatorial post on the death of John A. Johnson in 1909, previously being Lieutenant Governor for two terms. He fought for the conservation of natural resources, consolidation of rural schools, and economic reforms. "Adolph Olson Eberhart," Encyclopedia Americana, Vol. IX, 1952 ed.

⁴BVB, Vol. II (May, 1913), p. 20.

of Henry Agard Wallace, who served as Vice-President of the United States under President Franklin D. Roosevelt, was the most prominent figure at the Country Life Conference in 1914. He was widely known as the publisher of Wallace's Farmer, a journal that survived him and became a family tradition.¹ "Uncle Henry Wallace," as he was known to his friends, spoke at Bay View on "The Land and Tenant Question," "The New Rural Civilization," and "The Rural Church." In addition, Professor L. R. Taft and his staff from the M. A. C. taught courses in problems of "Soil, Alfalfa, Fruit, and Dairy." Four others speaking in 1914 were: (1) Mrs. Mabel Dunlap Curry, of Indiana, on "New Ideals of Womanhood," "A Square Deal for the Farmer's Wife," and "A Plea for the Country Youth"; (2) Eben Mumford, of the United States Department of Agriculture, on "Farm Management," as he had the previous year; (3) Miss Jesse Field, National Secretary for the YWCA, who gave three addresses; and (4) John C. Ketcham, Master of the Michigan Grange, who also spoke.²

The 1915 Country Life Conference featured Dr. William McKeever, of the University of Kansas, who spoke on the following twelve topics:

A New Constructive Philosophy
 Where Do You Shine?
 Play and Recreation
 A Better Crop of Men and Women
 A New Problem
 The New Agriculture
 The Psychology of Christian Work
 Eugenic Work for Home, School, and Church
 Some Constructive Work
 Pension System for Mothers
 The Rural Renaissance
 Psychic Aspect of Race Breeding

¹ John Drury, Historic Midwest Houses (Minneapolis, Minnesota: University of Minnesota Press, 1947), p. 142; and "Henry Wallace," DAB, Vol. XIX.

² BVB, Vol. III (May, 1914), p. 22.

Additional speakers in 1915 were Mr. John C. Ketcham, who gave the Grange Day Address and Mrs. Dora H. Stockman, of the Grange, with three lectures: "Community Building," "Rural Leadership," and "Prose and Poetry of Farm Life."¹

Thus the last Conference to be added to Bay View's list of Conferences (Country Life) was in many respects the best received of them all.

John M. Hall

The contract drawn up by the Bay View Association with Mr. Hall, stipulating that he would be empowered to plan Assembly programs for ten years, had been activated in 1907. However, as observed earlier in this chapter, Mr. Hall did not want to risk the financial loss or even bankruptcy which could result from having an insufficiently large fund to support a top rank program, and thus waited until 1909 for the attempt at reactivating the Bay View Assembly.

Hall's detractors, who had objected to his "profiteering" from the Assembly, grew silent as they came to realize the many facets of his contributions. Not only was he giving effective leadership in general and creating worthy programs, but he was making actual financial contributions which symbolized his belief in Bay View and his desire to help it to prosper. This last area of contribution was represented by a gift of over \$10,000, which provided for a recreation hall containing a bowling alley and swimming pool. Hall stipulated that the profit taken annually from the sports building was to go to the library fund, with the eventual purpose to be the erection of a library building on the campus.² (Significantly, by the year 1932, the Bay View Library had been built and dedicated free of debt. Thus, indirectly, it too, was another gift from Hall.)³

¹BVB, Vol. IV (1915), p. 21.

²Hugh Kennedy, op. cit., no pagination.

³C. S. Wheeler, op. cit., p. 107.

Hall's contribution was also seen in his gift in 1913 and 1914 of a fine new auditorium at a cost greater than \$50,000, this gift enabling the Board of Trustees to raze the undignified original auditorium, built in 1886. Hall, it will be remembered, had paid half the cost of the older auditorium in 1886.

An eye-witness account of the building of the new auditorium showed the excitement this event caused in the 1914 season:

The principal topic of interest here this summer, has of course, been the new auditorium. When we came, June 23, it was a great lattice against the evening sky. It looked an impossibility, but most people only smiled and said, "John M. says we'll get into it, and so we will." And we did. . . . Slowly, day by day, the walls went up . . . at last the roof began to creep toward the front and the window frames went in.¹

This writer went on to give a dramatic explanation of how the cottagers helped to prepare the auditorium for its maiden program, an evening musicale, on July 16. The gentlemen carried construction materials out, and brought in chairs from Hitchcock Hall; and when the time for the evening program arrived, a large audience waited.

Surely we went in, as Mr. Hall had promised we should, and when he had stepped out onto the stage, the fluttering white of the Old Chautauqua salute showed what Bay View thought of him. . . . There were never so many people at Bay View so early in the season.²

The need for the auditorium was so great that, though it was still under construction, it was used for speaking and musical activities for the remainder of the 1914 season.³ Mr. Hall took a personal interest in supervising details of construction, preferring care in workmanship to speed of completion.⁴ Consequently, dedicatory services, originally planned for 1914, were necessarily delayed until the 1915 season.

¹H. A. T. Crippen, op. cit., p. 9.

²Ibid.

³Trumbull White, op. cit., p. 50.

⁴Charles H. Swift, op. cit.

Editor Potts, writing a special editorial in a September number of the Michigan Advocate gave unstinted praise to the auditorium, observing that:

. . . The auditorium is still in the rough, but will be furnished in hard wood, and is the one big guaranty[sic] of permanence to Bay View. It is built to stand.¹

A later article reviewing Bay View's 1914 season noted that Bay View's platform had undergone a change, surpassing popular lectures and becoming a forum for discussion of vital concerns of the day by both men and women.²

On his return to Detroit in the fall of 1914, Hall was enjoying good health at the age of sixty-three; in fact, few of his friends even knew he was ailing when he was stricken with typhoid fever in December of that year. However, in spite of efforts to save him, pneumonia followed the fever and took his life.³ Bay View cottagers and Reading Club students and alumni were shocked by the unexpected tragedy.

At his passing, it is estimated that between 150,000 and 200,000 persons had been enrolled at some time in the Bay View Reading Clubs located all over the nation.⁴

Hall's pastor, Dr. Merton S. Rice of the North Woodward Methodist Church, preached at the funeral service held in Detroit in December of 1914. In addition, he also gave the eulogy at Bay View on July 18, the first Sunday of the Assembly of 1915, in the new John M. Hall Auditorium, on the theme "The Obligation of Strength":⁵

I will not attempt to give any biography of Mr. Hall. There are greater things to consider. We cannot draw conclusions from biography. It matters little when, or where a man is born, whether in a hovel or a mansion. We are standing among the evidences that John M. Hall saw the obligations of his life to the world.

¹"Bay View," MCA, September 5, 1914, pp. 1, 4.

²"Bay View Season Reviewed," MCA, September 19, 1914, p. 10.

³"John M. Hall," MCA, December 26, 1914, p. 12.

⁴Ibid.

⁵Ibid.

Men of strength, of wealth, of genius generally charge large toll of the world. "Pay me, pay me, pay me," is their demand.

Wealth, culture, genius are debtors to the world. Power is a debt, the greater the power, the greater the debt.

Paul when he caught a vision of his Lord, immediately cried, "What wilt thou have me to do?" That was the change in his life. Christ said, "For their sakes I sanctify myself."

For every ounce of any form of power you possess you are debtor to the world. The obligation of power is weakness. The one who stands must take heed to the one who fails. Dives had a chance to discharge his obligations to Lazarus. His opportunity lay at his gate.

We can't save the world as a charity; "Ye are debtors."

Last Christmas season Mr. Hall was arranging for a party. He came to ask me to find fifty of the most destitute children in the city--those who would have no Christmas cheer. On the day the children were to have their party in his house, we carried him from his home to his burial.

Why did John M. Hall pour out his life here at Bay View? To him had come the recognition of his obligations to life. He probably worked himself to death. Knowing how much I have lost, knowing how much my church has lost, and how much Bay View has lost in his death, I would a thousand times rather he had worked himself to death than shut himself in a narrow shell and lived to old age.

When once a man senses the idea that his ability is his indebtedness, he will spend his last ounce in its discharge. John M. Hall, debt cancelled.¹

* * * * *

The nine-year span between 1907 and 1915 saw the final Bay View Camp Meetings as well as the end of speaking activities in the Bay View Reading Circle. It also experienced a rebirth of the Assembly under the sure and competent guidance of John M. Hall, who died between the seasons of 1914 and 1915. In addition, there were seven Bay View Conferences, two of which lasted but one season, while others lasted through six and even seven seasons, these conferences bringing vital problems of the day to the attention of the Bay Viewites.

¹ E. L. Baker, op. cit., pp. 47-49.

CHAPTER VIII

HALF A CENTURY IS MARKED (1916 - 1925)

In 1916 and 1917 the Assembly management was in the hands of Trumbull White,¹ inasmuch as the leadership of John Hall and Thomas Gordon had ended in 1915. By the season of 1918, there was still another change, when Bishop Theodore S. Henderson, of the Detroit area assumed general responsibility for the seasons of 1918 and 1919, and the Assembly was directed by his appointee, John G. Benson.² Still another change was brought about by the move to place Bay View's Summer School on an academic par with Albion College in 1919 and 1920, this action bringing Dr. Clarence Wilson Greene into the role of Assembly Manager as well as that of Summer School Dean by 1920 -- this dual position held until the close of the 1922 season. The following summer saw the beginning of a twenty-one-year term as Assembly Manager and Summer School Head by Dr. Hugh Kennedy, a man who held the post longer than any other person in Bay View's ninety years of existence except Mr. Hall.

In addition, the advent of regularly scheduled motion pictures in 1918 brought about a lengthening of the Assembly Seasons in the ensuing years to as much as eight or ten weeks, often with a seven-week Assembly plus a "Pre-Assembly" and "Post-Assembly" motion picture period.³

¹Trumbull White replaced John M. Hall as Editor of the Bay View Magazine in 1915.

²C. S. Wheeler, op. cit., p. 64. -- Confirmed by H. Kennedy, op. cit., no pagination.

³A typical weekday in this era would probably have two hours scheduled in the morning, two in the afternoon, and possibly two in the evening. Saturdays were kept "open for recreation." Contrast this with a day's schedule in 1890 in Chapter IV.

Furthermore, the practice of holding "Conferences" for various speaking activities was continued into this decade; and, in addition, the number of Sunday sermons was doubled with the introduction of Sabbath evening vesper addresses, often at the bayside. It became the custom, also, for the minister invited to preach on a Sunday to remain and give one or a series of lectures the following week.

This chapter is divided into two parts, the first being "Assembly Proper," sub-divided chronologically from 1916 through 1925, and the second being "Conferences."

Assembly Proper

1916

Mr. Trumbull White managed the thirty-day Assembly of 1916,¹ a somewhat shorter season than Mr. Hall's Assemblies of the past. The Sunday School Superintendent was the Reverend Charles Head; and although there were four sermons preached in 1916, the preachers were not identified in the program.

In addition to the five conferences described in the second part of this chapter, there were but few Assembly numbers apart from music. One who lectured was President James A. Burns, of Oneida College, speaking on "The Importance of Education." And on a Popular Science theme, Louis Williams, an electrical engineer, discussed "The Wonders of Electricity, Illustrated."

¹Unless otherwise indicated, data regarding the 1916 Assembly are taken from BVB (1916), pp. 28-37.

The ever-popular theme of Distant Places was included when George W. E. Hill spoke on "Travel," and a note of adventure was added to the travel theme by Australian Geographer Sir Douglas Mawson, who gave "Racing with Death in South Polar Regions."¹

"How God Made the Soil Fertile" was Robert S. Seeds' topic on the theme of Nature. Nor was the Fine Art of Literature missing entirely in 1916, for there were three oral readers on the program: (1) the Honorable Harold C. Kessinger, youngest member of the Illinois State Legislature, reading "The Bishop's Candlesticks" and "The Almighty Dollar"; (2) Miss Sarah Mildred Willmer, giving three dramatic readings; and (3) Miss Claudine Coolidge, doing character interpretations.

In addition, entertainments included acts by the Wells Company and a Magic Show by Totten and Company.

1917-1918

Mr. White's second Assembly ran for five weeks, with four Sunday morning sermons as well as four evening vesper services.² Each preacher on Sunday morning also spoke at the vesper service the same day:

Bishop Theodore S. Henderson
Reverend Julius Caesar Nayphe
Reverend John G. Benson
Reverend Leonard A. Barrett

The Reverend Charles Head was again Bay View's Sunday School Superintendent.

The Program included speaking on the problems of Woman in Society: (1) Alice Henry talking on "Women in Industry," (2) Juliet V. Strauss giving "How Mother Gets Her Halo," and (3) Beatrice Forbes-

¹In 1903, Mawson had explored the New Hebrides and in 1908 he had determined the position of the South Magnetic Pole during Shackleton's Antarctic Expedition. Later, he had taken his own expedition to the South Pole. "Douglas Mawson," Encyclopedia Americana, Vol. XVIII, 1952 ed.

²All data regarding the Assembly for 1917 are from BVB, 1917, pp. 10-21.

Robertson Hale, with "The Lady as an Institution, Her Rise, Domination, and Decline" and "The Awakening of Women."

In addition, President James A. Burns, of Oneida College, returned in 1917 to speak for a second year about "Education." Also, the subject of Sculpture as a Fine Art was discussed and demonstrated by Mr. Lorado Taft in his third appearance at Bay View.

In keeping with America's entry into the World War in Europe, there was an address by Arthur Guy Empey, "an American soldier who served for a year and a half fighting in France and was three times wounded." Empey took the title of his lecture "Over the Top with the Best of Luck" from the phrase shouted "by every British soldier as the line leaves the trenches for a charge."

On the other hand, dealing with the theme of Distant Places (without reference to war) was the Reverend Julius Caesar Nayphe, a native of Greece, who, in Greek costume, described his native country and Palestine from an Athenian's point of view.

The entertainers in 1917 included "Henry the Wizard of Magic," who demonstrated "Chinese Magic, Hindoo Necromancy and Egyptian Conjury." Also, entertaining dramas were presented by the Coburn Woodland Players: (1) "The Yellow Jacket," (2) "Much Ado About Nothing," and (3) "Romeo and Juliet." In addition, the Kleine Cycle of Film Classics, photoplays made "literally at a cost of millions," were brought to Bay View's motion picture screen: (1) "Sparticus," (2) "Julius Caesar," (3) "Antony and Cleopatra," (4) "Quo Vadis?" (5) "The Last Days of Pompeii," (6) "Othello," (7) "The Lion of Venice," and (8) "Vanity Fair," this last film starring Mrs. Fiske.

The forty-day Assembly of 1918¹ had as its keynote "Patriotism," according to Reverend John G. Benson (q.v. Social Clinic in Organized Christianity in the second part of this chapter), the Assembly "Director" appointed to this post by Bishop Theodore S. Henderson of the Detroit

¹Unless otherwise specified, data regarding the 1918 Assembly are taken from The New Bay View Reflector, March, 1918, p. 4.; and The New Bay View Reflector, June, 1918, pp. 1-9.

area, who had "taken over" Bay View apparently in the hope that it might eventually regain "positive leadership" that would fill the void left by Mr. Hall's death.

Five preachers gave Sunday sermons in 1918: (1) Bishop Henderson; (2) Reverend F. D. Fitchett, of Detroit; (3) Bishop Charles B. Mitchell, of St. Paul, Minnesota; (4) Bishop Frederick DeLand Leete, of Atlanta, Georgia, former General Secretary of the YMCA¹; and (5) Bishop Francis John McConnell, of Colorado, former President of DePauw University, whom Edgar DeWitt Jones praised for his style in preaching.²

Assuming the leadership of the Sunday School in 1918 was William McCune, a Petoskey insurance agent.³ In addition, the Reverend Sydney D. Eva took charge of Weekly Sunday evening services, leading songs, showing pictures, and giving short talks.⁴ Also, four daily "Chapel Talks" were given by Dr. A. E. Monger.

Secular speaking included four historical lectures on Indian Life in the early days of Michigan ("Early French Explorers," "Indians at Home," "Great Chief Pontiac," and "Sway of the Fur Trade") by the Distinguished Professor of Modern Languages from Eastern Michigan College, Dr. Richard Clyde Ford.

¹ A Bishop in the Methodist Episcopal Church since 1912, Leete's charge was Georgia, Alabama, South Carolina, and Florida. From 1924 to 1928, he was assigned to the Indiana-Illinois area, and from 1928 to 1936, to the Iowa-Nebraska district. "Frederick DeLand Leete," Encyclopedia Americana, Vol. XVII, 1952 ed.

² McConnell, a Methodist Episcopal Bishop, gave the Lyman Beecher Lectures on Preaching in 1930 on "The Prophetic Ministry." E. D. Jones, op. cit., p. 426.; and "Francis John McConnell," Encyclopedia Americana, Vol. XVIII, 1952 ed.

³ William McCune, who earned his L.L.B. at the University of Michigan in 1899, was Allan McCune's father. Allan is a prominent Petoskey insurance agent and realtor of the 1960's. "William McCune," WW in Meth., op. cit., p. 456.

⁴ C. S. Wheeler (op. cit., p. 64) credits Sydney D. Eva, English-born Methodist minister, with taking the lead in arranging for the showing of regular motion picture programs at Bay View. Granted a D.D. by Albion College in 1939, Eva served as Detroit's District Superintendent in 1940. "Sydney D. Eva," WW in Meth., op. cit., p. 221.

In addition, a note of patriotic spirit was brought in by Harold R. Peat, who, as "Private Peat, the Smiling Lad from the Trenches," described his personal experiences in The World War in Europe.¹ This patriotic theme was continued in "The New American," a lecture by Bishop Charles B. Mitchell as well as in an address by the Honorable William Jennings Bryan who made his fourth and final appearance on the Bay View platform that year.²

The entertainments in 1918 included performances by the Little Playhouse Company, of Cincinnati, Ohio:

Moliere's "The Miser"
 Thomas's "A Creature of the Sea"
 A bill of one-acts headed by the fantasy: "Columbus"

In addition, the program of motion pictures included: (1) "Courage of the Commonplace"; (2) "Knights of the Square Table"; (3) "Son of Democracy"; (4) "The Making of 100-Ton Guns"; (5) "Story of the Willow Plate"; (6) "Farmer Alfalfa"; (7) "Wake Up America"; (8) "Efficiency, Edgar's Courtship"; (9) Mary Pickford, starring in "The Little Princess"; (10) Mary McAllister, starring in "The Guiding Hand" and (11) "Steps to Somewhere"; (12) "The Star Spangled Banner"; (13) "A Visit with Luther Burbank"; (14) "The Half-Back"; (15) "The Hawaiian Islands"; (16) "T. Haviland Hicks, Freshman"; (17) "Young Salts"; (18) "Holy Land"; (19) "Old England -- Tennyson's 'Brook'"; and (20) "Historical Boston Travelogue."³

¹Harold R. Peat wrote of his experiences fighting with the Third Battalion, First Canadian Contingent, in Private Peat (New York: Grosset and Dunlap, 1917).

²See also the Assemblies of 1899, 1905, and 1911.

³Listing the film titles is done here because 1918 was the first year of regularly scheduled film showings. There will be no more such listings in ensuing years.

1919

In 1919, Assembly Director John G. Benson was assisted by the Reverend Hugh Kennedy, who served as the Treasurer and Manager of Ticket Sales. (A Season Ticket still cost only \$3.50.)¹

There were seven ministers who gave Sunday sermons in 1919, including the Reverend John G. Benson, the Reverend Sydney D. Eva, and Dr. Shailer Mathews (q.v., 1899 and 1914). In addition, Dr. George Elliott of Detroit; Reverend M. H. Lichliter, of Cleveland; Reverend H. Lester Smith, of Detroit; and Reverend C. C. Morrison, Editor of The Christian Standard in Chicago, also preached. Continuing his service as the Sunday School Superintendent was Mr. William McCune of Petoskey.

Turning to secular speaking, one finds that on the theme of Distant Lands, Professor Charles Payne (q.v., 1886) gave four illustrated travelogues:

Beautiful, Fascinating Hawaii
Palestine and the Man of Galilee
Rome, the Capital of the World
Switzerland and the Rhine

One would also find two lecturers on Nature subjects -- one of these, wild-animal trainer C. DeVry, lectured on "Training Wild Animals," and the second, Charles Crawford Gorst, a bird imitator, told "The Story of Birds."

In addition, there were seven lecturers whose topics were unlisted: (1) Dr. Shailer Mathews, Professor of History and advocate of the Social Gospel; (2) John Kendrick Bangs (1862-1922),² American wit; (3) Mrs. John Kendrick Bangs; (4) Reverend M. H. Lichliter; (5) Dr. C. C. Morrison, of Chicago; (6) Dr. Merton S. Rice, of Detroit; and (7) Mark Sullivan, Editor of Collier's Magazine and columnist.

¹ Unless indicated otherwise, all data regarding the Assembly of 1919 are taken from Bay View Reflector, 1919, pp. 1-10.

² J. K. Bangs was one of the founders of Life Magazine, and he also won fame through publishing several volumes of light verse and amusing stories. In addition, he edited, at some time in his career: Harper's, New Metropolitan Magazine, and Puck. "John Kendrick Bangs," Encyclopedia Americana, Vol. III, 1952 ed.

For entertainment in 1919, the program afforded opportunities to see The Little Playhouse Company, under the direction of Miss Esther Merriman, presenting:

William E. Leonard's "Glory of the Morning" (An Indian Play)
Oscar Wilde's "The Importance of Being Earnest"
A bill of one-act plays

In addition, there were two "Programs of Reading and Whistling" by Miss Alice Schrode, "Child Wonder of the Chautauqua World."

1920

In the season of 1920,¹ there was no separation of a "Pre-Assembly" or "Post-Assembly" period; and as a result, the season commenced on July 1 and ended on September 4. (This could have been a printer's error since no other season in Bay View's history prior to the late 1940's ran that long without "Pre-Assembly" and/or "Post-Assembly" periods.)

The new Assembly Director (or Manager), Dr. Clarence Wilson Greene, was not only Dean of the Bay View Summer School (now on an academic par with Albion College) but also President of Hedding College at Abingdon, Illinois. Aiding him as Assistant Manager was Professor Robert G. McCutchan, of DePauw University, Dean of the Bay View Music Department. (Incidentally, the price of a Season Ticket rose from \$3.50 to \$10.00.)

In the area of preaching, seven of the Sunday speakers were named in the program, only four of these being clergymen: (1) Bishop Thomas Nicholson; (2) Dr. Joseph A. Vance, of Detroit, with "The Religion of Good Cheer" and "The Burdens of Life"; (3) Dr. George Elliott, Editor of The Methodist Review, preaching on "Intercession, A World Force"; (4) Bishop William F. Anderson, recently returned from Europe, with "Books Which God Writes." The three laymen were: (1) Lisger R. Eckardt, Ph. D.; (2) Clarence Wilson Greene, Ph. D., with "The Spirit

¹Unless indicated otherwise, all data regarding the 1920 Assembly are taken from The Bay View University Summer School and Assembly Bulletin, Vol. I, No. 4 (June, 1920), pp. 15-24.

that Wins" and "The New Patriotism"; (3) Samuel Higginbottom, Director of three agricultural districts in India, giving "India's Fundamental Need" (q.v., Missionary Conference, 1920).

The Sunday Schools, now meeting on Sunday mornings before the Church Services, rather than in the afternoons, were again led by William McCune. In addition, there were Morning Watch services held each weekday morning by the Reverend Ronald Woodhams.

Another feature included semi-secular talks, for example, Dr. Vance's "Consider Jesus Christ" and "The 20th Century Christian," as well as Professor Eckardt's "New Book," "New Era," "New Values," "New Leadership," "New Method," and "The Psychology of Religion," delivered at the two o'clock hour in the afternoon over a period of weeks.

The secular speaking included both a "Republican Rally Day" and a "Democratic Rally Day," an announcement appearing in the program for 1920 being identical for each Rally Day except for the name of the party:

REPUBLICAN RALLY DAY. The National Republican Campaign Committee provides two of its most eminent platform speakers to give addresses at both afternoon and evening meetings. Patriotic music will be provided by the School of Music. The republican clubs of Northern Michigan will co-operate. . . .

The Democrats argued in favor of James M. Cox, and the Republicans on behalf of Warren G. Harding, in preparation for the election the following November. In view of this feature, there can be no doubt that Bay View's platform was reflecting the important issues of the day in the 1920 Assembly.

America's foreign policy was the subject discussed by Professor Frederick Starr (1858-1933),¹ of the University of Chicago, who had taught at the Chautauqua University in 1888 and 1889. In "Mexico Today" and "Far Eastern Questions" he argued for freedom in the Philippines and spoke in favor of better relations with Mexico.

¹"Frederick Starr," Encyclopedia Americana, Vol. XXV, 1952 ed.

On a note of History, Miss Hendrina Haspers spoke on "First Americans." Furthermore, on an educational theme, Dr. Nathaniel Butler, of the University of Chicago's School of Education, presented three addresses.

Again the Fine Art of Literature was brought to Bay View in the form of lectures in Dr. George Elliott's "Conquest of Booktown," "Mystery and Mastery of Books," and "Books and Life," as well as in Professor P. H. Hembt's "Bread and Lilies," "An Interpretation of Hamlet," "Edgar Allen Poe," and "John Greenleaf Whittier." In addition, the Fine Art of Music provided the subjects for four persons: (1) Allen Spencer, of the American Conservatory of Music, lecturing on "Some Things the Musician of the Future Should Know"; (2) Ella May Smith, giving "The Value of Artist Recitals" and "The Province of a Music Club in a Community"; (3) Adolph Muhlmann, of the Chicago Musical College, with "Royal Personages I Have Met in My Professional Career"; and (4) Robert Guy McCutchan,¹ Dean of the Bay View Music Department, speaking on "Music A Social Factor," "America's Musical Development," and "The Russian School of Music."

Another versatile visitor at Bay View in 1920 was Professor Morley A. Caldwell, who lectured on the several areas suggested in his titles:

The Beginning of Art
 The Social Phases of Art
 The Psychology of Imitation
 The Psychology of Invention and Leadership
 The Psychology of Social Progress

Still another lecturer was Bishop William F. Anderson, who presented a "European View of the United States" and "Life, A Perpetual Contest." In addition, Professor Frank T. Carlton spoke on the changing economic picture in the world with "Theory of Bolshevism," "Spread of Bolshevism," "New Industrial Management," and "The Lure of the Far Away and Uncommon." (Bishop Thomas Nicholson also spoke -- his topic unlisted.)

¹ McCutchan, a hymnologist, had taught sacred music at the Southern Methodist University. He was widely known as a lecturer on religion and theology as well as on music. "Robert Guy McCutchan," WW in Meth, op. cit., p. 456.

Entertainments included the motion pictures and "live performers," as well. For example, Strickland Gillilan was back at Bay View with humorous stories, Davis the Magician performed, and Albert A. Gale with his wife (Martha Brockway Gale) gave "Indian Entertainment" and "Breton Entertainment." In addition, Mrs. Elizabeth Ballard Long presented two programs of "Southern Dialect Stories," Miss Esther Bloomfield Merriman directed a pageant entitled "Ye Olde Story Booke," and Mrs. Clarence Wilson Greene (wife of the Assembly Manager) directed the pageant "Go Forward America."

1921

Dr. Greene continued as Manager of the 1921 Assembly, and Professor McCutchan carried on as his assistant.¹

The Sunday preachers for 1921 were Bishop Nicholson, Dr. William B. Lampe, Bishop Henderson, and Dr. Hugh Kennedy. Also, one of the vesper addresses at the bayside was given by a layman, Professor Charles C. Smith.

Daily Morning Watch services were conducted by the Reverend Ronald Woodhams, as they had been in 1920. In addition, Dr. Kennedy gave a devotional talk to a girls' vesper hour: "Kingdom Keystones."

Speaking in the semi-sacred category was represented by Dr. Luther Lovejoy, National Secretary for the Stewardship Division of the Methodist Episcopal Church's Council of Benevolence, who gave "Christian Stewardship" and "Luminous Luchre," and by Professor Charles C. Smith, who lectured on:

Heredity and Environment in Light of Religious Education
The Small Child and Religious Education
Bible Origins
The Prophetic Element in Old Testament History

In the area of secular speaking, one would find attention given to the Fine Arts. In Literature, for example, Miss Esther Bloomfield Merriman read a program of Alfred Noyes' poetry: Dr. Nathaniel Butler

¹ Unless indicated otherwise, all data regarding the 1921 Assembly are taken from The Bay View University Summer School and Assembly Bulletin, Vol. II, No. 2 (May, 1921), pp. 1-24.

gave three addresses: "Religious Element in Literature," "The Essay as a Form of Literature," and "A Superficial View of Browning"; and Professor Phil H. Hembdt gave four lectures: "Friendship Among Books," "Songs Without Tunes," "Henry Wadsworth Longfellow," and "Shakespeare's 'As You Like It'." In addition to literature, Music also was the subject of lectures by five persons: (1) Dean McCutchan, giving "Some Common Sense Things About Music," (2) Adolph Muhlmann, with "Humorous Incidents of My Artistic Career," (3) Ella May Smith, giving "Famous Women Musicians" and "Romance of the Violin," (4) Allen Spencer, speaking on "The Modern Pianist and His Work," and (5) Henry D. Tovey, speaking on "Music in Rural Communities in Arkansas."

The topic of Children was also included as Mrs. V. A. Baker discussed "Children Our Asset." Furthermore, the theme of Adjustment to Life was developed by Mrs. Charles C. Smith in "Self-Orientation: Physically" and "Self-Orientation: Mentally and Socially." In addition, Dr. George M. Brunson spoke on "How to Live the 100 Years."

And there were five persons who gave addresses with their specific topics unlisted; these were: S. Parkes Cadman (q.v. 1898 Assembly), Bishop Nicholson, Dr. William B. Lampe, Bishop Henderson, and Dr. Lynn Harold Hough.¹

The entertainers in 1921 included Professor Charles R. Gaston, telling "The Best Story of American Homelife," "The Best Story of the Melting Pot," and "The Best Outdoor Story." In addition, Smith Damron, the "Potter Craftsman," presented "The Potter and the Clay"; Henry the Magician performed illusions; and The Mallory Players presented two comedies: "Caste" and "Money." The remaining persons to provide entertainment were Mr. and Mrs. Ongawa, with their "Japanese Songs and Play," and Miss Esther Bloomfield Merriman directing "A Puritan Pageant."

¹Dr. Hough was Pastor of the Central Methodist Episcopal Church in Detroit. He not only earned his A.B., B.D., and Th.D., but he also was given the honorary degrees: D.D. Mount Union; D.D. Garrett; D.D. Albion; D.D. Ohio Wesleyan; L.H.D. U. of Vermont; LL.D. U. of Pitt; J.U.D. Boston U.; Litt.D. College of Puget Sound. Writing over thirty-five books, he also served as Professor of Theology at Garrett and Drew. "Lynn Harold Hough," WW in Meth., op. cit., p. 345.

1922

President Greene's third and last season as Assembly Manager had fewer numbers on the program than had those of the two former years.¹

The Sunday morning sermons and evening vesper talks were presented by nine persons: (1) Dr. Eugene M. Antrim;² (2) Reverend Lewis A. Convis; (3) Mrs. O. H. Griest, also active in the Missionary Conference of 1922; (4) Dr. Owen R. Lovejoy, also head of the Child Welfare Conference for 1922; (5) Dr. Fred Merrifield; (6) Dr. George Robinson, also active in the Bible Conference in 1922; (7) Dr. Frederick Spence, of Jackson, Michigan; (8) Dr. W. R. Wedderspoon; and (9) Dr. Raymond J. Wade, later Bishop and, also, President of the Bay View Association for many years, making his initial appearance on the platform.³

Other religious speaking was found in the daily Morning Watch services, which were conducted for a four-week period in 1922.

With respect to secular speaking, one would find Frank Tracy Carlton discussing "The Educational Problem of Today," and Dr. William C. Poole, Pastor of Christ Church, London, England, lecturing on

¹ Unless indicated otherwise, all data regarding the 1922 Assembly are taken from BVB, Vol. III, No. 2 (May, 1922), pp. 26-32.

² Dr. Antrim was educated at the Boston University, but most of his preaching career was spent in the Missouri, Kansas, Oklahoma area. "Eugene M. Antrim," WW in Meth, op. cit., p. 16.

³ Raymond J. Wade was born in LaGrange, Indiana, in 1875. He was educated at DePauw University, later receiving honorary degrees from that school as well as Taylor University and Albion College. He was active in college debating and oratory. Over the years between 1894 and 1920, he served several pastorates in the State of Indiana. In 1915, he was made Corresponding Secretary for the Commission on Conservation and Advance, and in 1920, he was Executive Secretary for the World Service Commission. In 1924, he became Secretary to the General Conference of the Methodist Episcopal Church, and he was elected Bishop in 1928, assigned to the Stockholm, Sweden, area until 1940 when he was transferred to the Detroit, Michigan, area, retiring in 1948. His Presidency of the Bay View Association commenced in 1945 and he became Chairman of the Bay View Board of Trustees in 1961. "Raymond J. Wade," Who's Who in the Midwest (hereafter WW in Midwest), 8th ed. (Chicago: Marquis -- Who's Who, Incorporated, 1963), p. 903.

problems relating to the aftermath of The World War: "Democracy at the Crossroads," "A World Utopia of Christian Internationalism," "The Mission of the Anglo-Saxon Race," and "Three Centuries of Concords and Discords in Anglo-Saxon Relations." In addition, Dr. Will Irwin, author of a book titled The Next War, using his experience as a war correspondent in France, spoke on "The Next War."

On a theme of Recent History, Reverend Louis A. Convis lectured on "The Soul of Russia" and "Under the Paws of the Russian Bear."

The Fine Art of Literature was observed in "Rudyard Kipling," a lecture by Dr. P. H. Hembdt. And Scotland's lore was the subject chosen by Dr. W. R. Wedderspoon in "The Days 'o Auld Lang Syne," "The Black Tulip," and "Beside the Bonnie Briar Bush."

Nature Study was found in two addresses by Mr. Charles Crawford Gorst (said to use his vocal folds with great fidelity to imitate bird calls) in "Birds and Birdland" and "The Bird Man." Adventure was apparent in the illustrated lecture given by Vilhjalmur Stefansson,¹ in which he spoke of his five years in the Arctic. (Stefansson was Canadian by birth, a United States Citizen by residence, and an Icelander by parentage.)

In Popular Science, Montraville M. Wood spoke on "Wonders of Science, Illustrated." (Mr. Wood was the designer of the two-botton electric light switch, the trackless trolleys, and of a "torpedo with ears.") In addition, Colonel P. E. Holp spoke on "Visual Education, Illustrated," and Dr. Lisger R. Eckardt also spoke -- his topic unlisted.

The only entertainers listed in the program were the Coffermiller Players in "Moliere's 'An Imaginary Invalid,'" and "Shakespeare's 'Taming of the Shrew.'"

¹Stefansson was educated at Harvard's Divinity and Graduate Schools, and he later was a cowboy, schoolteacher, insurance salesman, organizer of secret lodges, and a public lecturer of note. His various explorations took him to Arctic Canada as well as to Iceland. He maintained that he discovered blond Eskimos. "Vilhjalmur Stefansson," Encyclopedia Americana, Vol. XXV, 1952 ed.

1923

It was in the year of 1923¹ that Dr. Hugh Kennedy assumed the leadership of Bay View's Assembly and University, thus ending the leadership by laymen which had begun in 1886, interrupted only in 1918 and 1919. From that year to 1966, Assembly leadership has remained in the hands of clergymen.

On one Sunday in the 1923 Assembly season, two eulogies were given in a memorial service for Judge Clement Smith, a Bay View Trustee from 1905 until 1910, and Vice-President of the Bay View Association from 1910 until his death in January of 1923. The speakers on this occasion were President Silas A. Hays of the Bay View Association and Dr. Samuel Dickie (q.v., 1886 Assembly).

In addition, sermons and bayside vesper talks were given by eleven other clergymen: (1) Reverend Raymond J. Wade with "Living At Our Best" and "Christ the Outdoor Man"; (2) Reverend T. G. R. Brownlow; (3) Bishop Henderson; (4) Reverend Frederick H. Knight giving "The Second Mile"; (5) President John W. Laird of Albion College with "The Royalty of Man" and "The Comprehensiveness of the Gospel"; (6) Bishop John N. McCormick, giving "Saints in Sardis"; (7) Reverend R. W. Merrill, with "Christ and the Out of Doors"; (8) Dr. George Robinson giving "A 2-fold Portrait of Jesus" and "The Veil of Moses" (9) Reverend R. J. Slee with "Tested in Sunlight"; (10) Reverend Floyd Leslie Blewfield² with "The Man with a Withered Hand"; and (11) the

¹ Unless indicated otherwise, all data regarding the 1923 Assembly are taken from BVB, Vol. IV, No. 2 (May, 1923), pp. 1-24.

² Blewfield received a D.D. from Nebraska Wesleyan in 1938. He had served as a Chaplain in World War I, and was General Secretary for the YMCA, as well. He was a Trustee at Albion College from 1925 to 1934. "Floyd Leslie Blewfield," WW in Meth., op. cit., p. 65.

prominent historian, Dr. William Warren Sweet,¹ of DePauw University, with "Knowing the Unknowable" and "Hands Plus Wings."

Turning to secular speaking, one would find that the noted popular poet Mr. Edgar A. Guest was at Bay View to read from his own verse. Billed as "The Poet of the Plain People," Guest had established a reputation with his daily column in The Detroit Free Press.² Also, in a popular literary vein, Dr. Hembdt talked on "Jingles and Jinglers." In addition, Louis Williams chose a Popular Science theme with the title "Wonders of Electricity," illustrated with dynamos, generators, motors, and electro-chemical apparatus.

In addition, two persons gave addresses with titles unlisted, one being Ex-Governor Henry J. Allen, of Kansas, who had been elected to the gubernatorial seat while he was still in Europe in the War, without delivering a single speech on his own behalf.³ The second speaker, with an unlisted topic, was Bishop Henderson.

The entertainments in 1923 included the Redpath Players in "Friendly Enemies" and "Cappy Ricks," as well as Frank G. Armitage with "Sketches at the Piano, Magic, and Ventriloquism."

¹Sweet helped to enrich American Protestantism's Literature by focusing on the frontier as a force in the history of the Church. H. Wish, op. cit., p. 155. / In addition to teaching at DePauw, Sweet also taught at Ohio Wesleyan, the University of Chicago, Garrett Biblical Institute, and the Perkins School of Theology. And in 1944, he was a Visiting Professor at Harvard. He wrote many works on the history of Methodism in America. "William Warren Sweet," WW in Meth., op. cit., p. 667.

²Guest immigrated from England at age ten, in 1891, joining the Free Press staff in 1895. One of his most famous poems begins with the line "It takes a heap 'o Livin' in a House to Make it Home." "Edgar Albert Guest," Encyclopedia Americana, Vol. XIII, 1952 ed.

³Henry Justin Allen (1868-1950) began his career as a Newspaperman. He was a War correspondent in Cuba in 1898, later owning "several" Kansas papers. He was with the Red Cross in World War I. In the 1923-1924 era, following his Governorship in Kansas, Allen worked with Herbert Hoover in getting aid to the Near East. And in the 1928 campaign, he directed publicity against Al Smith and for Herbert Hoover. He later served for a short time in the United States Senate. "Henry Justin Allen," U. S. Congress, Biographical Directory . . . , op. cit., p. 470.

1924

Dr. Kennedy's second season¹ as manager featured twelve Sunday preachers: (1) Reverend Ernest Bournier Allen, noted Congregational Church leader of Oak Park Illinois, who preached on "The Optimism of Jesus" and "The Net Mender"; (2) Reverend Frank H. Cookson on "The Matchless Personality of Christ"; (3) Reverend Joseph Dutton on "The Shadow of a Man"; (4) Reverend Frederick Watson Hannan on "Law of the Christian Life" and "Loyalty to First Things"; (5) Bishop Frederick Deland Leete (q.v., 1918) on "The Logic of Science"; (6) Bishop Francis J. McConnell (q.v., 1918) on "The Lord's Song in a Strange Land" and "What Doth the Lord Require of Thee?"; (7) Reverend Robert S. Miller on "The Great Pursuit"; (8) Reverend Herbert G. Ozanne on "Divine Broadcasting"; (9) Reverend William H. Phelps, Editor of the Michigan Christian Advocate, on "Life Means Christ to Me"; (10) Reverend H. R. E. Quant on "Indispensable Christianity"; (11) Dr. David M. Skilling, a Presbyterian clergyman from Webster Grove, Missouri, on "A Great Gospel for Today"; and (12) Dr. Edmund D. Soper, onetime President of Ohio Wesleyan University and of the Garrett Biblical Institute, on "The Spirit of the Pioneer" and "Is Spiritual Maturity an Impossible Dream?"

There were also two secular lectures in 1924, one being Reverend William H. Phelps's "Where and Whither," and the other, Jack Miner's "Jack Miner and the Birds. (Miner had a famous bird sanctuary in Canada.)

In addition, entertainments were presented by Laurant the Magician and by the Redpath Players, the latter performing "Smilin' Through" and "Give and Take."

¹ Unless indicated otherwise, all data regarding the 1924 Assembly are taken from BVB, Vol. V, No. 2 (May, 1924), pp. 1-24.

1925

Turning to the Assembly of 1925,¹ one finds that the central theme was the celebration of the fiftieth year of Bay View's existence, "The Golden Jubilee."

The eleven ministers who gave sermons or vesper talks that golden anniversary season were: (1) Reverend John Clemens -- "Adventuring with Christ"; (2) Reverend Alfred E. Craig -- "Christ's Cure for Worry" and "Call of the Deep"; (3) Reverend F. Watson Hannan -- "The Victorious Life" and "Challenge of Progress"; (4) Bishop Edwin H. Hughes (q.v., 1911 Assembly) -- "The Child and the Present Christ" and "What Do Your Prayers Do to You?"; (5) Reverend H. A. Leeson -- "The Joy of Rejuvenation"; (6) Bishop T. Nicholson -- "The Saving Remnant"; (7) Dr. M. R. Rice -- "Unmatched"; (8) Reverend A. W. Stalker, of Ann Arbor's Methodist Episcopal Church -- "Christianity's Challenge" and "The Mission of Beauty"; (9) Reverend Clark S. Wheeler, later Administrator of the Clark Memorial Home in Grand Rapids -- "Seeking the Father"; (10) Reverend A. T. Robertson,² a Baptist scholar and author of several works on Christ and the Bible -- "Passing on the Torch" and "Christ's School Advertisement"; and (11) Reverend Alfred F. Way³ -- "The Quest for Truth."

There were also lectures in the semi-secular category, one being Bishop Hughes's "Three Preachers from the Same Town." Others were Dr. C. C. Mitchell's story of Abraham "The Millionaire of Uz," Mrs. E. W. Mathews' "Human Values," and Dr. Raymond J. Wade's "Along the World Service Pathway."

¹Unless indicated otherwise, all data regarding the 1925 Assembly are taken from BVB, Vol. VI, No. 2 (May, 1925), pp. 1-32.; and from H. Kennedy, op. cit.

²Robertson was a Virginia-born Baptist educated at the Southern Baptist Theological Seminary. "Archibald Thomas Robertson," Encyclopedia Americana, Vol. XXIII, 1952 ed.

³Way was a Hospital Director in the Methodist Church for many years, receiving an honorary D.D. from Albion College in 1922. "Alfred F. Way," WW in Meth., op. cit., p. 724.

In the area of secular speaking Bishop Nicholson lectured on "Some Problems of the Great Cities" and his wife, Mrs. Evelyn Riley Nicholson,¹ a world traveler and missionary worker, spoke on "The Mind Cure for War." In addition, the Honorable Thomas E. Johnson spoke on "Education for Emotional Control."

On a note of History, Professor W. D. McClintock spoke on "The Chautauqua Idea of Popular Adult Education -- Fifty Years Ago, Illustrated with Pictures of Bay View." In addition, Mrs. Edward Franklin White lectured, her topic unlisted in the program.

The entertainments in 1925 included Brown and Boggs, Magicians and Comedians; the Redpath Players with "Adam and Eva;" an Historical Pageant on Bay View's founding directed by Mrs. Ruth M. Worrell; and a humorous talk by Helen Waggoner.

Thus, the events of the 1916-1925 era in the Assembly Proper having been catalogued, attention turns to the Bay View Conferences held in this same ten-year period.

Conferences

A statement in the 1916 Bulletin explained how the Conferences operated that season, a plan which was apparently typical of the entire decade:

A distinguishing feature of the Bay View season is a series of annual conferences on great themes of human welfare, participated in by men and women who are leaders in their special departments. These conferences -- for there are five this year -- follow one another, each drawing large audiences of earnest people who have a particular interest in the subject under consideration. Bay View has proven that people can be drawn, even in summer, by serious themes, when they are expounded by authorities, for they come often long distances and make² the conferences schools of the latest and best ideas.

¹ Mrs. Nicholson had earned her A.B. and A.M. degrees at DePauw University, later receiving honorary doctorates from DePauw, Morningside College, and Cornell College. She also studied at the University of Michigan. "Evelyn Riley Nicholson," WW in Meth., op. cit., p. 502.

² BVB, 1916, p. 28.

The Bible Conference

Bible Conferences were held in 1916, 1918, 1919, 1922, 1923, and 1924. The Conference of 1916 was described as "a practical adaptation of the old Camp Meeting to changed conditions," with the interdenominational aspects being stressed. None of the participants, however, was listed in the Bulletin.¹

In 1918, the name was altered to "The Bible Conference and Christian Workers' Institute," headed by Bishop Theodore S. Henderson, who lectured each day for a week on some phase of "The Church and the War," one of his titles being "The Moral Issues of the World War." Other speakers included Dr. George Elliott's "The World War and Bible Prophecy" as well as Bishop Francis McConnell's "With Our Boys in France." (McConnell had recently returned from the French war zone.)²

There was a four-day Conference again in 1919, the sole lecturer identified being Dr. Merton S. Rice, who gave three daily lectures on the theme of "Making America American."³

Following a two-year hiatus, a Bible Conference was held once more in the 1922 season, the only lecturer being Dr. George Robinson, who spoke each morning, each afternoon, and two of the evenings in the "Bible Week." His morning lectures treated the Books of: "Ruth," "Leviticus," "Daniel," "Revelation," and "The Song of Solomon," with his afternoon addresses on: "The Bible," "Genesis and Evolution," "Messianic Prophecy of Christ in the Old Testament," "Argument of the Book of Job," and "Comparative Religion;" and his evening illustrated lectures presented "Up the Nile 3,000 Miles" and "From Egypt to the Euphrates."⁴

Again in 1923, Dr. Robinson included in his morning lectures "Ruth" "Esther," "Jonah," and "Intercessory Prayer," and in his afternoon addresses: "Why Study the Bible?" "The Ten Commandments,"

¹Ibid.

²The New Bay View Reflector, 1918, p. 5.

³Bay View Reflector, 1919, pp. 1-10.

⁴BVB, 1922, op. cit., pp. 26-32.

"The Lord's Prayer," and "The Trial of Jesus Christ." His evening illustrated lectures were on "Through Palestine to Palmyra" and "Tutenkhamen of Ancient Thebes." In addition, the 1923 Bible Conference included President John W. Laird, of Albion College, with "The Task of the Church Today; as interpreter and as Physician," as well as Dr. Lisger R. Eckardt, with "Papini's 'Life of Christ.'"¹

The 1924 Bible Study, on the other hand, was not designated a "Conference" but rather a "Bible Week," during which Reverend Frederick Watson Hannan spoke five times in the afternoon and twice in the evening. His afternoon titles were: "Sidelights on Old Testament Personalities, Parts I and II," "The Progressive Idea of God in the Old Testament," "The Domestic Book of the Bible," and "The Gospel in Philippians"; and those in the evening were "A Study in Love's Strategy" and "What is Wrong with the World?"²

Apparently the purpose which was being met in these Bible Conferences was subsumed under the Bible Study and Devotional Hours (later Religion and Life Hours) in 1925 and ensuing years.

The Missionary Conference

In the decade 1916-1925, only the years of 1917 and 1925 did not have a Missionary Conference.

The one held in 1916, for example, included speeches on both home and foreign missions; however no speaker was named.³

In 1918, there were four sessions of lecture-forum activities, including speeches by Miss Carrie Barge, of Delaware, Ohio, and Mrs. Hallie King.⁴ Again in 1919, Miss Barge directed a one-week Interdenominational School of Missions.⁵

¹ BVB, 1923, op. cit., pp. 1-24.

² BVB, 1924, op. cit., pp. 1-24.

³ BVB, 1916, p. 28.

⁴ The New Bay View Reflector, 1918, p. 5.

⁵ Bay View Reflector, 1919, pp. 1-10.

In the 1920 Assembly, the Interdenominational School of Home and Foreign Missions included speeches by seven persons: (1) Mr. Samuel Higginbottom, with Daily Bible Studies; (2) Mrs. Hallie Linn Hill, giving twelve "Text-book Lectures"; (3) Miss Carrie Barge and (4) Mrs. F. H. Clapp, with daily classes in "Methods"; (5) Miss Rose Alice Way, of Jackson, Michigan, conducting the "Girls' Department"; (6) Mrs. S. Higginbottom, conducting "Childrens' Story Hours"; and (7) Dr. J. E. Kirbye, Pastor of the Plymouth Congregational Church of Des Moines, Iowa, speaking on "The Near East."¹

The following season, 1921, saw even more speakers taking an active part in the Interdenominational School of Home and Foreign Missions. Following is a summary of the program for that event:

Weekday Bible Study

Mrs. A. W. Scidmore

Mrs. H. Olin Cady

Debate on the proposition -- Resolved: That Men have Accomplished more for Missions than Women

Affirmative -- Professor Charles C. Smith

Negative -- Mrs. Charles C. Smith (his wife)

Reverend Paul R. Hackett, of Burma

The Gospel for the Awakening

The Full Earth

(to the children) -- Your Hindoo Friends

Lady Anne Azgapetian (Served in Russian Red Cross, fled Bolsheviks via Archangel)

Address -- Conditions in the Near East

Mrs. Dan B. Brummitt (National Field Secretary of the Woman's Home Missionary Society)

Address -- The Americanization of a Kentucky Woman

A series of addresses on -- From Survey to Service

Miss Hoekje (to the girls)

Addresses -- The Lure of the Task

Constraint of the Vision

Call to the Wild

Miss Welthy B. Honsinger (later Mrs. W. B. Honsinger Fisher), of the Nanking, China Mission

Address -- The World's Need of World Christians

Miss McConnaughey

Addresses -- What We Have And What We Need in China

Why Married Women Come to School in China

¹ The Bay View . . . Bulletin, 1920, op. cit., pp. 15-24.

Mrs. E. V. Silverthorne (of the Presbyterian Church Missions)
 A series of Addresses on -- The Kingdom and the Nation
 A second series on -- The Why and How of Foreign Missions¹

Again in 1922, Bay View had another Interdenominational School of Home and Foreign Missions, which included speeches by ten persons: (1) Dr. Raymond J. Wade, who talked about "Meeting the World's Need" and also, on one day, told stories to the children; (2) Mrs. F. E. Clendenen, who gave devotionals each of the five days of the conference, in addition to speaking on "Young Women's Plans at Winona and Geneva"; (3) Miss Cliff, who gave "Girls of Maylaysia" and "Maylaysia's Problems"; (4) Mrs. Dykstra, who lectured twice and told a story to the children once; (5) Mrs. O. H. Griest, on "Why and How"; (6) Dr. Hugh Kennedy, on "Kingdom Keystones"; (7) Mrs. Martin, who spoke on "India Old and New" and told the children stories one day; (8) Mrs. A. W. Scidmore, who presented five talks about India's Missions; (9) Miss Searle, on "College Girls in Kobe, Japan" and "Japan's Needs"; and (10) Mrs. J. M. Stearns, Secretary of Education, Division of Missionary Education, who spoke three times on the topic: "New Tasks for Old Churches." In addition, Mrs. Stearns spoke on "Mexico as I Know It."²

Turning to the Missionary Conference held in 1923, one would find that the number of speakers was reduced to five: (1) J. Kyuang, Korea-born Law School Graduate of the University of Michigan, who lectured on "The Dawn in the East"; (2) Mr. O. H. Griest, of the Disciples of Christ Church, who addressed the Conference on "The Unfinished Task" and "Utilization"; (3) Dr. E. E. Higley, Superintendent of American Indian Mission work in the Methodist Episcopal Church, who lectured on "The First American" and "Missionarying the Indian"; (4) Dr. Howard A. Musser, a veteran of ten years of missionary work in the jungles of India, on "The Leaven of Ages" and "Unshackling a Nation"; and (5) Dr. William Warren Sweet, on "America's Moral Obligation to Latin America."³

¹ Paraphrased from various parts of The Bay View . . .
Bulletin, 1921, op. cit., pp. 1-24.

² BVB, 1922, op. cit., pp. 26-32.

³ BVB, 1923, op. cit., pp. 1-24.

Again in the Missionary Conference (called a Missionary Week) in the Assembly of 1924, there were five who spoke. One of these was Muriel Day,¹ of New York, a prominent Association Executive who was a trustee to five different colleges over the years, speaking on "Service First." In addition, Dr. Ernest Blake Caldwell, previously a missionary in China, spoke twice; and Bishop Francis J. McConnell (q.v., 1924 Assembly) talked on "Social Imagination" and "Our Southern Neighbors." Also, Dr. J. E. Martin (an associate of Jacob Riis in City Studies) lectured on "American, Christian or Pagan?" and "Cosmopolitan America, Illustrated." The remaining speaker, Dr. Liger R. Eckardt talked at two of the new "Bible Study and Devotional Hours" (see below).²

The National Conference

There was but one Bay View National Conference, it being held in 1916 to air different points regarding "preparedness" versus "anti-militarist" positions. The men representing these viewpoints were not identified in the 1916 program, but they were said to be representing both sides of the question. (This was a significant event because of the campaign being waged in 1916 between Hughes and Wilson for the Presidency.)³

The Town and Country Industrial Conference

Meeting only once, in the 1916 season, this conference was designed to be a combination of the former "Social Welfare Conferences" and "Country Life Conferences" held in the previous decade (q.v., Chapter VII). The speaker for this conference was the Honorable Louis Freeland Post, (1849-1928), former Assistant Secretary of Labor and a prominent advocate of Henry George's "Single Tax" philosophy, who had edited The Public, a Chicago periodical, at the turn of the century.⁴

¹"Muriel Day," WW in Meth., op. cit., p. 181.

²BVB, 1924, op. cit., pp. 1-24.

³BVB, 1916, p. 28.

⁴Ibid., and "Louis Freeland Post," DAB Vol. XV.

The Health Conference

Special Health activities took place in 1916, 1918, 1920, and 1923. The first of these was a three-day series of addresses by Dr. William S. Sadler and his wife Dr. Lena K. Sadler, both of whom had appeared in Bay View in the former decade (q.v., Chapter VII).¹

Again in the 1918 Assembly, a week was set aside for a Health Conference, with the director not Dr. Sadler but rather Dr. Stanley L. Krebs, a psychologist who lectured seven times, each lecture followed by a forum:

The Four Causes of Worry
 Three Gods or One?
 The Peculiar Effects of Worry - A Study in Human Nature
 The Physical Cure of Worry
 The Mental Cure of Worry
 Plan, Plus Push
 Bouncing the Blues²

In 1920, there was a two-day Health Conference with four persons speaking: (1) R. M. Olin, M.D., giving "Organizing Public Health"; (2) W. F. Martin, M.D., on "Biological Living"; (3) W. J. V. Deacon, M.D., on "Public Health and Public Welfare"; and (4) Marjorie Delavan, Director of the Board of Education of the Michigan Department of Health, with "Children Plus School Plus Health."³

Moreover, the Health Conference of 1923 included information on Dentistry as well as on Public Health as R. W. Bunting, D.D.S., Professor of Dental Pathology and Histology at the University of Michigan, spoke on "Modern Science and Our Teeth." In addition, Miss Delavan returned to Bay View and spoke on "Training Our Children in Health"; and Miss Ereminah Jarrard, Assistant to Miss Delavan, spoke on "Foods for Health." Also, Frank A. Poole, M.D., a lecturer for the Michigan Department of Health, presented four illustrated lectures:

Putting the Public in Public Health
 Beginning at the Beginning in Health

¹ BVB, 1916, p. 28.

² The New Bay View Reflector, 1918, pp. 5-7.

³ The Bay View . . . Bulletin, 1920, op. cit., pp. 15-24.

Your Health
How Life Begins

In regard to Michigan and Public Health, Bishop J. N. McCormick addressed the Health Conference on "State Directed Welfare Work" as well as "What is the Matter with Our Children?"¹

The American Business Conference

The only American Business Conference was held in 1917 to consider America's future in international affairs following the war. To speak on this subject, Professor Ray S. MacElwee of Columbia University's political science faculty was brought to speak on "The Commercial Powers of History," "The Commercial Possibilities of the United States," and "Industry and Agriculture Behind the Firing Line." In all, Professor MacElwee gave twelve lectures in the Business Conference.²

The Literary Conference

Because Dr. Edward Howard Griggs created a favorable impression in his 1915 appearance at Bay View, he was invited back again in 1917 to lecture in a conference created specifically for him, the Literary Conference. (Griggs also appeared in the only other Literary Conferences, which were held in 1923, 1924, and 1925.) In one of his two series of lectures in 1917, Dr. Griggs lectured on "Human Progress, a Study of Modern Civilization," and in a second series, on "Maeterlinck, Poet and Mystic."³

Returning again six years later, in 1923, Dr. Griggs lectured in the Literary Conference on:

Shakespeare's Ethical Awakening: "The Merchant of Venice"
The Individual and the State: "Julius Ceasar"
The Tragedy of Guilt: "Macbeth"

¹ BVB, 1923, op. cit., pp. 1-24.

² "MacElwee was for three years in Central Europe in the interests of the International Harvester Company and his practical knowledge is no less than his theoretical." BVB, 1917, p. 11.

³ Ibid.

Lights and Shadows of the Present Age
Education for a New Era.

In addition, Dr. Phil H. Hembdt spoke in 1923 on "American Novelists: Nathaniel Hawthorne and Mark Twain."¹

Again in 1924, Griggs appeared in a Bay View Literary Conference with five lectures: "Washington, the First American"; "Hamilton, the Constitutionalist"; "Jefferson, the Democratic American"; "Lee, the American Warrior"; and "Lincoln, the Prophetic American." Also lecturing in 1924 was VanDenman Thompson.²

Again in the final Literary Conference held at Bay View, Dr. Edward Howard Griggs gave a series of five Shakespearean lectures, the titles being:

The Early Attitude: "A Midsummer Night's Dream"
The Relief in Nature: "As You Like It"
Facing the Mystery: "Hamlet"
Dramatic Spectacle of Life: "King Lear"
The Final Attitude: "The Tempest"³

The Patriotism and Christianity Conference

Meeting only in the Assembly of 1917, the Patriotism and Christianity Conference consisted of a series of four lectures (two titles were "The Ideal Government" and "The Hand of God in American History") given by Dr. Leonard A. Barrett.⁴

The Social Clinic in Organized Christianity

In one season (1917) there was neither a Bible Conference nor a Missionary Conference as these were combined to form A Social Clinic in Organized Christianity, a move to help organized religion meet the test of modern times by meeting the actual needs of community service with spiritual values. Co-chairmen for this "experiment" were the

¹ BVB, 1923, op. cit., pp. 1-24.

² BVB, 1924, op. cit., pp. 1-24.

³ BVB, 1925, op. cit., pp. 1-32.

⁴ BVB, 1917, p. 11.

Reverend John G. Benson¹ (Assembly Manager in 1918 and 1919) and Dr. Howard A. Musser (q.v., Missionary Conferences). Whereas Benson presented home problems for discussion, Musser led discussion on problems faced by foreign people.²

The Country Life Conference

Having been instituted by John M. Hall in the preceding decade, the Country Life Conference was held for the last time in the season of 1918 under the direction of "an up-to-date country parson," Dr. W. W. Diehl, an alumnus of the Michigan Agricultural College and a native of Michigan. Dr. Diehl's six lecture titles were:

The World's Cry for Bread
Solving the High Cost of Living
The Farmer and the War
Going to Town to Live
The Country Church
Making the Country Safe for Democracy

Further, Dr. Louis F. M. Leseman spoke each day at the Country Life Conference.³

The Chautauqua Hour Lectures

In the 1919 Assembly, a new feature was tried experimentally:

Different members of the faculty and visitors to Bay View will be speakers at this period (9:30 a.m.). This morning period will be of greatest value to those who desire mind improvement during their vacation.

¹ Reverend John G. Benson, who served as the Bay View Assembly Manager in 1918 and 1919, was a native of Indiana. From 1913 to 1919, he was the Superintendent of Evangelism in the Detroit area; and from 1919 to 1921, he held a pastorate in New York City. Then, from 1921 to 1925, he was the Superintendent of the White Cross Hospital in Columbus, Ohio. Later, he operated a Methodist hospital at Indianapolis, eventually becoming the Executive Secretary for the National Board of Hospitals.

"John G. Benson," WW in Meth., op. cit., p. 54.

² BVB, 1917, p. 11.

³ The New Bay View Reflector, June, 1918, p. 7.

These Chautauqua Hours recalled the University Extension lectures of the 1890's, when leading educators taught adult education courses. The speakers in this "Conference" are listed below with their topics:

- Professor Clarence Wilson Greene, Ph.D.¹ (Formerly of Albion College)
- The Teacher for the New Day
 - Miracles of Nature
 - Science of the Skies
- Professor R. Clyde Ford, Ph.D. (of Michigan State Normal College)
- A Boy's Trip to the East Indies
 - Inside Glimpses of German Schools
 - An Old Document of Detroit History
 - The Spirit of Russian Literature
 - Tramping in Corsica
- Professor Frank Tracy Carlton, Ph.D., Albion College
- The Human Element in Industry
 - The Negro Problem
 - The Community Center
 - Bolshevism and I W W-ism
- Professor Phil H. Hembdt, Ph.D., Albion College
- The History of a Word
 - The Poet and Poetry
 - An Interpretation of "Macbeth"
 - An Interpretation of "The Merchant of Venice"
- Professor James Lawrence Lardner, Northwestern University School of Speech
- (Reading Recitals:)
 - Dawn of Tomorrow
 - He Knew Lincoln (by Ida Tarbell)
 - On Dunbar
 - Rhymes of a Red Cross (by Robert Service)
 - Recital of Miscellaneous Readings
- Professor Robert G. McCutchan (q.v., 1920 Music Lectures)
- unlisted lecture
- Miss Esther Merriman
- unlisted reading program
- Dr. Merton S. Rice
- unlisted lecture²

There is no indication that the "Chautauqua Hours" were ever held again following the 1919 Assembly at Bay View.

¹Greene was a Professor of Physics at Albion College from 1904 - 1920. In later years, he designed the instruments used for the nuclear physics work in the Manhattan Project. R. Gildart, op. cit., p. 183.

²Bay View Reflector, 1919, pp. 1-10.

The School of Domestic Science

During the 1919 Assembly, Miss Corrine King, of Lansing, Michigan, was the director of a Conference (called a School) of Domestic Science. Miss King lectured once a day during the week of this activity:

Monday: The Family Dietary
 Tuesday: Hygienic Methods of Cookery
 Wednesday: Diet in Disease
 Thursday: Infant Feeding
 Friday: Easier Housekeeping¹

The Sunday School Conference

A two-day Sunday School Conference was led by Dr. John H. Engle² during the Assembly of 1921, on the theme of the problems facing the Sunday School movement in the United States in the Post World War era. Engle's addresses were on "The Sunday School Rechristened," "Some Fundamentals of Religious Education," and "The Program of the Michigan Sunday School Association."³

The Child Welfare Conference

In 1922, Dr. Owen Reed Lovejoy led a Conference on Child Welfare. Dr. Lovejoy, Secretary of the National Child Labor Committee, was a recognized authority in Child Welfare problems⁴ whose lectures reflected the latest scholarship in his field:

Children and Home
 Children and Educational Agencies

¹Ibid.

²A native of Iowa, John H. Engle was a preacher in the Southern California Conference. "John H. Engle," WW in Meth., op. cit., p. 217.

³The Bay View . . . Bulletin, 1921, op. cit., pp. 1-24.

⁴Owen Lovejoy was graduated from Albion College in 1891, serving as a Methodist Episcopal minister from 1891 until 1898 in the State of Michigan. In 1899, he became the pastor of a Congregational Church in New York State, leaving to enter the field of Child Welfare in 1904. In 1919, he became editor of The American Child. "Owen Reed Lovejoy," Encyclopedia Americana, Vol. XVII, 1952 ed.

Children and Play
 Children and Work
 The Resultant Individuals and Their Reaction on Society¹

The American Week Conference

The subject of America's position in the world in the election year of 1924 again brought forth speakers who presented both political viewpoints, including arguments favoring Calvin Coolidge's return to the White House, and conversely, those in support of the election of John W. Davis. Speaking in general terms to acquaint the audience with the issues, regardless of party, was Dr. Frank Tracy Carlton with "The Growing Importance of Industrial Peace," "Outlaw the Strike?," and "Peace from Within the Industry." Favoring Democrat Davis, was Michigan Senator Woodbridge Nathan Ferris² (1853-1928), founder of the Ferris Institute at Big Rapids, and one of the few men ever elected to the Governorship of Michigan on the Democratic ticket prior to 1924, speaking on "Making the World Better." On the other hand, supporting Calvin Coolidge in his bid for election, was Ohio Senator Simeon Davidson Fess³ (1861-1936), considered to be a leader of the "Old Guard" in America, and, opposed to all "progressive" movements within the Republican Party, an ardent Prohibitionist, speaking on "The International Situation and Our Relationship to It."⁴

¹ BVB, 1922, op. cit., pp. 26-32.

² W. N. Ferris had served as Governor of Michigan from 1913 to 1917, and he was in the United States Senate from 1923 to 1928, when he died in office. "Woodbridge Nathan Ferris," DAB, Vol. VI.

³ S. D. Fess had served as President of Antioch College from 1907 to 1917, as Congressman from Ohio (1913-1923), as United States Senator (1923-1935). He had strongly attacked Woodrow Wilson's international policies. Although he won respect for his sincerity, Fess was "solemn, superior, and long-winded" as a speaker. "Simeon Davidson Fess," DAB, Vol. VI.

⁴ BVB, 1924, op. cit., pp. 1-24.

The Conference on Church Music

Although there were Church Music Lectures included in years prior to 1924, the first official Conference on that subject was not held until 1924. The conductor of the conference was Dean McCutchan (q.v., 1920 Assembly Proper), who lectured on "A Study in Church Music Problems." In addition, three others also lectured: (1) Arthur Broadman, giving "The Message of the Choir Singer"; (2) William Reddick, with "The Part of the Choir Director in Worship"; and (3) John Mann Walker, giving "The Preacher's Attitude Toward Music in His Church."¹

The International Week Conference

Combining speeches regarding international problems with talks on Distant Lands was the International Conference of 1924, which included five persons: (1) Dr. Edmund D. Soper, a native of Japan, who spoke on "Is Internationalism a Worthy Aim?" and "America's International Responsibility"; (2) Reverend Clarence T. Craig, just returned from a two-year period of study in Europe, on "The Restoration of European Civilization"; (3) Reverend E. R. Fulkerson, Vice-Counsel of the United States in Japan during the War with Spain, on "The Tragedy of Religion" and "The Man in the Street"; (4) Dr. Frederick W. Norwood, a native of Australia who was preaching at the City Temple in London, England, on "Australia, the Land of Silence" as well as "Romance of the Pacific"; (5) President E. C. Warriner of the Central Michigan Normal College at Mount Pleasant, Michigan, who talked on "The Effects of Universal Education."²

The Womens' Club Institute

Although there was a Women's Club Day Observance in 1923 (at which Mrs. William R. Alvord and Mrs. C. E. Vowles spoke), there was no protracted Conference, or "Institute" until 1924. This Conference was conducted by Mrs. Percy V. Pennybacker (q.v., Chapter VII), who

¹ Ibid.

² Ibid.

addressed the ladies once in the evening and led their discussions each afternoon. In addition, Mrs. William R. Alvord, Past President of the Detroit Federation of Women's Clubs and also of the Michigan State Federation of Women's Clubs, led a discussion on "Individual Responsibility"; and Mrs. G. G. Hunter led a discussion on "The Business of Being a Club Woman." One other participant was Mrs. Sam Johnson, who led discussion on "Community Influences."¹

Bible Study and Devotional Hours

Having assumed the Assembly management in 1923, Hugh Kennedy was experimenting with many varied programs that might prove successful over a long period of time. One of the several experiments consisted of some twenty-seven "Bible Study and Devotional Hours" in the 1924 season, none of the specific topics of these sessions being listed in the Bulletin for that year. Their continuation into the 1925 season, however, was accompanied by a more comprehensive description in the '25 Bulletin, which indicated that they were semi-secular talks based on some scriptural passage or reference. Furthermore, without the restriction of such designations as "Missionary" or "Country Life," these "Bible Study and Devotional Hours" seemed to provide Dr. Kennedy with the vehicle he needed for incorporating all the various conference purposes into one activity, a highly successful decision being made to bring this about in 1925. (The only exception was the Literary Conference of 1925, which also was absorbed into the new activity by 1926.)

The specific speakers and themes of the Bible Study and Devotional Hours in the 1925 Assembly were as follows:

Bishop Thomas Nicholson
 Study in Deuteronomy
 The Prophet Who Went Out in Darkness
 Dr. Liger R. Eckardt
 Thirteen Bible Study and Devotional Hours, titles
 unlisted

¹Ibid., and BVB, 1923, op. cit., pp. 1-24.

Reverend William H. Phelps, Editor, Michigan Christian Advocate

The Dream of the Second Twelve
Down an Old Path with a New Guide
The Scientist Gives New Backing to the Christian

Reverend A. T. Robertson

--Theme for the Week: Sermon on the Mount and Modern Life

Who is the Happy Man?
Who is the Pious Man?
Who is the Good Man?
Who is the Rich Man?
Who is the Successful Man?

Reverend F. Watson Hannan

--Theme for the Week: Study of St. Mark's Gospel
Historical Backgrounds to the Teaching of Jesus
Why Jesus Adopted the Parabolic Method of Teaching
The Cause for the Open Hostility of Jesus
The Wanderings of Jesus and Their Significance
The Close of Christ's Ministry and Its Lessons for the World¹

* * * * *

In summary, the decade of 1916-1925 saw the Bay View Assembly Management change from the laity to the clergy. Also, regularly scheduled motion picture programs were introduced to the existing entertainments. Moreover, whereas there were five Conferences held in 1916, and eight in 1924, there were but two in 1925, as the various functions of the Conferences were absorbed into the newly evolved Bible Study and Devotional Hours. This decade was also a period of brief terms of office for the Assembly Managers, although it ended with the leadership of a man (Dr. Hugh Kennedy) who was to hold this position for a total of twenty-one years. In addition, the Bay View Summer School advanced from a high school to a summer college on a level with Albion.

¹ BVB, 1924, op. cit., pp. 1-24; and BVB, 1925, op. cit., pp. 1-32.

CHAPTER IX

IN PROSPERITY AND IN ADVERSITY (1926-1935)

The decade commencing with 1926 saw the Bay View Assembly survive not only the depths of America's great depression, but also the advent of radio and motion pictures. The effect of these developments on tent Chautauquas touring the rural areas was devastating in the summers of 1927 and 1928; whereas there were nearly 3,000 traveling Chautauquas in 1926, they were becoming somewhat rare by 1928, virtually disappearing in 1929.¹

While the causes of this phenomenon were, of course, several, two may be mentioned here -- economics and competition from radio and motion pictures. As for the farmer, even though the stock market crash did not come until late '29, the rural element of the population was experiencing financial difficulties a year or two before this, and it spent less on such "extras" as tent Chautauquas. In addition, by 1929 and 1930, many Americans reasoned that they could obtain entertainment via radio without leaving their homes, or could easily attend the "motion pictures" only a few miles away at most.

One might ask how Bay View could survive this competition. Certainly one factor in its survival was its location on a beautiful bay in one of America's true havens for hay-fever sufferers; consequently, many people traveled great distances to obtain relief. A second factor

¹"In the hey-day of the Tent Chautauqua, for example, there were approximately 13,000 performances each year in from 6,000 to 8,000 communities, with audiences estimated at 40,000,000 annually. In contrast, the Tent Chautauqua is practically non-existent today [1944], with only a few such permanent organizations as Chautauqua (in New York) remaining." Kenneth G. Hance, "The Contemporary Lecture Platform," Quarterly Journal of Speech, Vol. XXX, No. 3 (February, 1944), p. 42.

operating was the cohesive spirit of belonging together that might be described as "The Bay View Attitude" possessed by lifetime residents, who, to use a cliché of the 1950 era, "stayed together because they prayed together."

This chapter is divided into ten sections, one for each year of the decade herein described. The Bible Study and Devotional Hours that had emerged from the collection of Conferences in the previous era are discussed chronologically with the sermons and entertainments.

1926

Dr. Hugh Kennedy, in his fourth season as Assembly Manager, brought in twelve clergymen for the Sunday preaching in 1926:¹

(1) Reverend Thomas G. R. Brownlow gave "Introducing an Old Testament Saint"; (2) Reverend William Chapman preached on "The Greatest Moment in a Man's Life"; (3) Dr. F. Watson Hannan, "Two Tests of Life" as well as "Creed and Character"; (4) Reverend Frederick B. Johnston, "Some Rewards of Christian Discipline"; (5) Reverend J. B. Peatling, "Vision Essential to Life"; (6) Dr. J. O. Randall, "Christ in the World of Values"; (7) Reverend Edward Shillito (topic not listed); (8) Reverend Edgar J. Warren, "Our Problem" and "A World of Wonder"; (9) Reverend Arba Martin (q.v., 1904 Camp Meeting), "The Throne and the Lamb" and "The Universal Question"; (10) Edgar DeWitt Jones, D.D., LL.D., Litt.D.,² author of The Royalty of the Pulpit (Bibliography), "Horizons of the Soul" and "The Roses of Bethany and the Lilies of Aramathea"; (11) Bishop Frederick Bohn Fisher (1882-1938),³ of the Calcutta, India, district (topic not listed); and (12) Dr. William Whitcomb

¹ Unless indicated otherwise, all data regarding the 1926 Assembly are taken from BVB, Vol. VII, No. 2 (May, 1926), pp. 18-30.

² Edgar DeWitt Jones was a leading Lincoln scholar in the 1930's and 1940's. Abraham Lincoln Still Lives (New York: Burton Bigelow, 1949), no pagination.

³ Frederick Bohn Fisher, DAB, Vol. VI.

Whitehouse,¹ Professor of Economics and Sociology at Albion College, preached twice. (Dr. Whitehouse, later President of Albion College, eventually became Vice-President of the Bay View Association.)

Turning to the Bible Study and Devotional Hours, one would find eight participants, most of these being clergymen. Dr. H. C. Wilson delivered a series of five lectures on "The Church School"; Reverend Raymond G. Clapp and Reverend William Phelps each gave a series on "The Bible"; and Reverend C. C. Becker lectured three times on "The Growing Appreciation of Jesus." In addition, Dr. Whitehouse spoke five times on Christianity's varied relationships to the world, Dr. F. Watson Hannan gave five addresses on "The Epistle to the Romans," and Bishop Fisher spoke once (title unlisted). On a secular note, Professor Frank T. Carlton lectured on:

The New Outlook in Industry (two lectures)
 Restriction of Immigration
 The Job of a Personnel Department
 Men and Machinery

Each of these Bible Study and Devotional Hour Lectures described above was given in the morning.

Turning to the evening lectures, one finds six persons on the program, the Honorable Grant M. Hudson, for example, speaking on "The Spirit of America"; and Reverend William H. Phelps lecturing on "High Lights of High School Days." The other evening lecturers were Frederick W. Norwood, Mrs. M. M. Northrup, Mrs. Welthy Honsinger Fisher, and Bishop Fisher.

¹William W. Whitehouse, born in England in 1891, earned his A.B. degree at Lebanon University in 1916, his B.D. at the Garrett Biblical Institute in 1917, his A.M. at Lawrence College in 1919, his Th.D. at Drew Theological Seminary in 1922, and his Ph.D. at Northwestern in 1927. In addition, he received honorary doctorates from Wayne and Michigan State, and other Universities. A pastor in Wisconsin in 1917 and 1918, he was Professor of Economics and Sociology at Albion College from 1922 to 1929, and Dean there from 1929 to 1939. He was also Dean of Liberal Arts at the Wayne University from 1939 to 1945 and President of Albion College from 1945 until he retired in 1960. Active in Youth Organizations, Dr. Whitehouse also served as a member of the University Senate of the Methodist Church. "William Whitcomb

In addition, literary reading programs were given by Miss Sarah Mildred Willmer ("The Sign of the Cross") and Dr. Theodore G. Soares, interpreting "The Epic of Elijah," "The Drama of Job," and "Orations of Isaiah."

The entertainments in 1926 included the Devereux Dramatic Company's "Barber of Seville" and the Redpath Players in "Applesauce." Furthermore, the magician Paul Fleming performed, Dr. James K. Shields gave "A Maker of Men, Illustrated," and Miss Mabel Powers (whose American Indian name was "Yehsennohwehs") told "What the Indian Has Given Us."

1927

By the season of 1927,¹ the schedule of activity was reduced to a basic pattern of two events each day -- a Bible Study and Devotional Hour talk at 10:00 a.m., together with a lecture, motion picture, or musicale at 7:45 p.m. This pattern has remained relatively standard from the 1920's to the 1960's.

Turning to the Sunday preachers in 1927, one would find that there were seven: (1) Reverend Frederick Spence, Pastor of the First Methodist Episcopal Church of Jackson, Michigan; (2) Professor F. Watson Hannan, of Drew Theological Seminary, preaching on "Borders" and "The Gospel as a Personal Power"; (3) Dr. H. B. Allen, a Presbyterian, preaching on "The Heart's Best Song" and "Paul's List of Things to Think About"; (4) Dr. Clarence T. Craig,² from the Simpson Methodist Episcopal Church in Brooklyn, New York, with "Life's Insistent

Whitehouse," Trustees, Presidents, and Deans of American Colleges and Universities, 1958-1959, Robert C. Cook, ed. (Nashville, Tennessee: Who's Who in America Corp., 1958.)

¹Unless indicated otherwise, all data regarding the 1927 Assembly are taken from BVB, Vol. VIII, No. 3 (May, 1927), pp. 22-30.

²A native of Benton Harbor, Michigan, Clarence Tucker Craig (author of many books on teaching the Bible), A.B., ST.B., Ph.D., D. Litt., D.D., served Ohio churches 1915-1916, taught at a college in Foochow, China, 1918-1919, served churches in Massachusetts in later years. In 1949, he became Dean of the Drew Theological Seminary. "Clarence T. Craig," WW in Meth., op. cit., p. 160.

Question" and "Gold Under the Grass"; (5) Bishop Theodore S. Henderson preaching on "The Lost Reality of the Christian Religion"; (6) Dr. Edgar DeWitt Jones with "The Passing of Pain" and "Sinless Anger"; and (7) President John Lawrence Seaton of Albion College preaching on "The Transforming Choice."¹

In the Bible Study and Devotional Hours there were but three lecturers, two of these being clergymen mentioned in the preceding paragraph: Professor Hannan with five daily talks regarding "The Fourth Gospel," and Dr. Craig with five lectures on "Christianity in the World of Reward," and two others. In addition, the third Bible Study Hour speaker was Dr. Lisger R. Eckardt, who spoke in each morning hour for two weeks (his topics unlisted).

Although not included in the Bible Study Hour lectures, there were also two missionary talks: "China, the Land of Change and Challenge" by Miss Mildred Welch, a China Missionary; and "Of one Blood" by Miss Grace Bilcox.

In addition, there were seven evening lectures included in the 1927 Assembly, including "The Soul of a City" by the Honorable James Schermerhorn, founder of the Detroit Times, and "The Law of the Land" by the Honorable Pat M. Neff, former Governor of Texas. Further, the Reverend A. T. Freeman, an educated American Indian who wore the costume of his people, discussed the problem of justice for his people in "The American Indian in Story and in Song"; and Dr. Edgar DeWitt Jones lectured on "The Wisdom of Washington and the Learning of Lincoln."

Furthermore, Professor Tassin of Columbia University's English Department lectured on Literature; Dr. Edmund Vance Cooke spoke on

¹Born in Iowa in 1873, John L. Seaton, who holds the following degrees: A.B., D.D., Upper Iowa University; ST.B., Ph.D., LL.D., Boston University; Litt.D., Dakota Wesleyan; LL.D. West Virginia Wesleyan; L.H.D., Principia College; L.H.D. Albion College, served pastorates in Iowa and Massachusetts. He was a Professor at the Dakota Wesleyan University (1904-1914), President at the College of the Pacific (1914-1919), President of Albion College (1924-1945). "John L. Seaton," WW in Meth., op. cit., pp. 601-602.

"The Book of Extenuations"; and Mr. Harry N. Holmes,¹ an Australian, lectured on "Australia, the Great Spacious Continent of the South, Illustrated."

In addition, there was one oral reader -- Miss Edna Means, who gave "From the Passing Crowd," a series of readings in which she sketched the characters of a boy and an elderly man.

Additional entertainments, in addition to twenty-eight first-run Hollywood films, included the Devereux Dramatic Company from New York City with "The Romance of Youth," and the Redpath Players, also from New York, with "The Patsy" and "The Show-Off."

1928

During the Assembly Season of 1928, Dr. Silas A. Hays, President of the Bay View Camp Ground Association since 1919, turned over the Presidential Chair to Dr. Hugh Kennedy, thus vesting in one man the responsibilities of leading the Association, heading the Summer School, and managing the Assembly. From 1927 until 1966, this policy has been unchanged.²

President Hugh Kennedy secured ten clergymen for the sermons in 1928:³ (1) Bishop Thomas Nicholson -- "Seeing the End"; (2) Reverend H. A. Leeson -- "The Wings of the Morning"; (3) Reverend John E. Lockyear -- "The Providence of a Dry Brook"; (4) Bishop Lauress J. Birney -- "Christ's Kingdom in China's Democracy" and "A Redeeming Paradox"; (5) Reverend Edwin W. Bishop -- "Caesarea Philippi: Farthest North" and "I Go A-Fishing"; (6) Reverend Howard A. Field -- "The Great Trouble Cure"; (7) Dr. Ralph Tyler Flewelling -- "The Unescapable Love" and "Tenting with the Infinite"; (8) Dr. William G. Spencer -- "Three Philosophies of Life" and "The Fourth Degree of

¹ Holmes was an active layman, born and educated in Australia. He was active in World Alliance for International Friendship for many years. "Harry N. Holmes," WW in Meth., op. cit., p. 339.

² C. S. Wheeler, op. cit., pp. 163, 164.

³ Unless otherwise indicated, all data regarding the 1928 Assembly are taken from BVB, Vol. IX, No. 3 (May, 1928), pp. 20-31.

Love"; (9) Dean Robert Williams of Albion College (later President of Ohio Northern University) -- "The Making of a Great Christian Man" and "Religion in Modern Life"; and (10) Dr. Lucius H. Bugbee¹ -- "Beyond Unrest" and "Adventurous Living."

In the area of Bible Study and Devotional Hours, one would find three lecturers; Dr. Lisger R. Eckardt, who gave twenty of the talks (five each week for four weeks) on the general theme of "Ideals of the West"; Dean Robert Williams, who gave five lectures in one week on the theme of the "Great Social Prophets in the Old Testament"; and Dr. Ralph Tyler Flewelling, who spoke five times on the parables told by Jesus.

A unique innovation in 1928 appeared in the form of a debate on the proposition "Resolved: That the Prohibition Law Can Be Enforced," the affirmative upheld by R. N. Holsaple, and the Negative by W. A. Rice.

In addition, there were ten persons who gave "straight lectures" in the evening: (1) Mrs. W. D. Long -- "An Evening in the Old South"; (2) Miss H. Irene Thomas -- "Stategic America"; (3) Indian Princess Chinquilla -- "Dramatic Sketches of the American Indian"; (4) Dr. P. W. Kuo -- "What is Happening in China"; (5) Miss Carlotta Hoffman -- "My Mother India"; (6) Bishop Thomas Nicholson -- "Balancing the Prohibition Ledger"; (7) Judge J. Hannibal Clancey -- "Why Justice Fails"; (8) Dr. John Cowper Powys -- "The Ten Best Books" and "The Art of Self Culture"; (9) Dr. Lucius H. Bugbee -- "The Gospel of Cheerful Living"; and (10) Reverend John Everington -- "Exploring the Rockies with a Camera, Illustrated."

The "straight entertainments" in 1928 were given by Miss Anne Campbell reading "The Poet of the Home," and the Redpath Players performing "The Detour."

¹ Bugbee, an Ohio native, edited many publications for the School System of Chicago, Illinois. "Lucius H. Bugbee," WW in Meth., op. cit., p. 99.

The last Assembly of the 1920's followed the general pattern established in the former few seasons, Dr. Kennedy enjoying the managing of repeatedly successful Assemblies.¹

The clergymen who preached that year are listed below:

Reverend Raymond L. Forman
When God Spreads the Table
The Old Lamplighter
Reverend David H. Glass
What Think Ye of Christ
Reverend George R. Millard
(unlisted)
Reverend P. H. Murdick
Spiritual Exhilaration
Reverend William H. Phelps
(unlisted)
Reverend J. M. Rowland
The Christ of the Public Road
Reverend William G. Spencer
The Three Cemeteries
Two Builders
Reverend A. W. Stalker
(unlisted)
Reverend J. M. M. Gray²
The Vision that Illumines
The Adventure
Reverend Herbert Welch³
(unlisted)

¹Unless indicated otherwise, all data regarding the 1929 Assembly are taken from BVB, Vol. X, No. 3 (May, 1929), pp. 20-30.

²Born in Pennsylvania in 1877, Gray received the A.B. and ST.B. at Dickinson College; B.D. at Drew Theological Seminary; D.D. at Baker University; Litt.D. at Syracuse University; and Hum.D. at Ohio Wesleyan University. After serving several pastorates from 1901 to 1928, he became Chancellor of the American University of Washington, D.C. He also published many books. "J. M. M. Gray," WW in Meth., op. cit., pp. 277-278.

³Welch, educated at the Ohio Wesleyan University and Drew Theological Seminary, held several pastorates in New York State before his election to the Presidency of Ohio Wesleyan in 1905 at age forty-three. Serving there until 1916, he then became Bishop for the Korea-Japan area. He later served the Shanghai, China; Pittsburgh, Pennsylvania; and Boston, Massachusetts areas. During World War II, he helped with Methodist Overseas Relief. "Herbert Welch," Encyclopedia Americana, Vol. XXIX, 1952 ed.

In the area of Bible Study and Devotional Hours in 1929, one would find that Dr. Royal G. Hall (1888-1965)¹ began his remarkable speaking career at Bay View, remarkable because in the period extending from 1929 through 1960, Dr. Royal Hall missed speaking in the Assembly only three years ('32, '36, and '47). In his 1929 debut, he gave nineteen Bible Study Hour lectures, nine on "Building the Kingdom of God," and ten on "The Great Affirmations of Jesus."

In addition, Reverend J. M. Rowland spoke each morning for one week on the general theme of "Jesus and the Folks":

Monday -- What was the Attitude of Jesus toward People?
 Tuesday -- Jesus and the Folks in the Crowd.
 Wednesday -- Jesus and the Folks who are Neglected.
 Thursday -- Jesus and the Folks who have Sinned.
 Friday -- Jesus and the Folks who are Troubled;

and Reverend William H. Phelps also gave five:

Monday -- Paul's Six-cylinder Motive.
 Tuesday -- The Prophets and the Psychologists.
 Wednesday -- The Conquest of Fear.
 Thursday -- The Hilarious Seeker after Truth.
 Friday -- How to Teach the New View of the Bible.

Moving to the evening attractions of 1929, one finds nine lectures or reading programs available: (1) Marian Chase Schaeffer -- "The Joys of Life" (lecture); (2) J. M. M. Gray -- "Mark Twain" (lecture); (3) Bishop Herbert Welch -- "Glimpses of the Far East" (lecture); (4) Mrs. Dan B. Brummitt -- "Today's Tasks are Greater than Yesterday's Visions" (lecture); (5) Royal G. Hall -- "Jungle Trails in Upper Siam" (lecture); (6) John Everingham -- "Cathedrals of Old England" (illustrated lecture); (7) Chester Howland -- "The Story of the Ancient Whalemen" (lecture); (8) Pearl O'Hair [sic] -- "A Midsummer's Day" (reading);

¹Royal G. Hall was born in Iowa. He received his A.B. at Park College, 1912; A.M. at University of Kansas, 1920; B.D. at Auburn Seminary, 1916; Ph.D. University of Chicago, 1925. He was Professor of history at Albion College from 1925 to 1953 when he retired. He was also Chairman of the Social Science division there from 1928 until retirement. He was the American Lecturer at the International Conference at Paris, France, in 1948, as well as a frequent contributor to Methodist Journals. "Royal G. Hall," WW in Meth., op. cit., p. 292.

(9) Raymond L. Forman -- "Dickens' 'A Christmas Carol'" (reading); and (10) Dr. Edward Howard Griggs lectured on:

The Life of Goethe. The Three-fold Introduction and the
Inner World of Faust
Faust in the Outer World and the Compact with Mephistopheles
The Margaret Story
The Development and Solution of the Faust Problem

Further, the "straight entertainments" of 1929 included Paul Fleming and his magic show, The Redpath Players with "Take My Advice" and "Skidding," and a "Home Talent Play" directed by Miss Marian Bliss, who also taught speech in the Summer School.

1930

The Assembly of 1930,¹ as those of the preceding years, featured ten of the leading clergymen in American Protestantism. One of these was the beloved Pastor of Peoples Church in East Lansing, Michigan, Dr. Newell Avery McCune (1881-1965).² Although Newell McCune had been at Bay View as a child living in Petoskey, and had (with Mrs. McCune) spent some summers there in the 1920's, this was his initial speaking appearance.

¹ Unless otherwise indicated, all data regarding the 1930 Assembly are taken from BVB, Vol. XII, No. 3 (May, 1930), pp. 22-30. (No explanation was offered in the 1930 BVB to explain why the 1929 Volume number was X and that of 1930 changed to XII. There simply was no Bulletin numbered XI.)

² Born in Philadelphia, Newell McCune was educated at the Michigan Agricultural College (now MSU), Boston University, University of London, England, and Oxford University in England. An honorary doctorate was conferred on him in 1925 by Albion College. Newell and Caroline McCune were married in 1907. After serving several pastorates in Michigan, he founded Peoples Church in East Lansing in 1917, the edifice being built in 1926. He was a member of the University Church Workers of the United States of America, a member of the General Conference in 1940, a member of the National Council of Community Chests, and a Trustee on the board of the Michigan Christian Advocate. In addition, he was Religion Editor of the Michigan Farmer for many years. He was presented with a Distinguished Service Award by the Alumni Association of Michigan State. "He represented the ultimate in the conversational style of preaching, though never merely familiar, trivial, or chatty," according to Professor Roger P. Wilcox, student and

Another preacher in 1930 was Dr. William Henry Helrigel,¹ a Petoskey "native" acquainted with Newell McCune as a boy, who eventually was a District Superintendent of the Albion-Lansing area as well as a Trustee of the Clark Memorial Home, whose sermon title was "Three Hills." Still another was Dr. Orien W. Fifer,² a prominent clergyman from the Indiana area, preaching on "Ships Before the Wind" and "Poetic Christian Experiences."

In addition, a noted clergyman at Bay View was Dr. John Timothy Stone (Fourth Presbyterian Church, Chicago)³ -- "The Heart of Christ."

The remaining preachers in 1930 were (1) Bishop Raymond J. Wade (home on furlough from his Stockholm post) -- "New Paragraphs" and "Display Your Colors"; (2) Dean W. W. Whitehouse (q.v., 1926 Assembly) -- "Vitalizing Christian Obligations" and "Life's Higher Tones"; (3) Dr. Albert F. Way (q.v., 1925 Assembly) -- "The Real and the Reasonable on Religion"; (4) Dr. Melbourne P. Boynton -- "The Triumphant Christian" and "Can America Win?"; (5) Reverend A. W. Stalker -- "The Art of Receiving"; and (6) Bishop Thomas Nicholson -- titles unlisted.

Turning to the Bible Study and Devotional Hours, one finds three men, each lecturing for two weeks, and giving ten lectures apiece: (1) Dean W. W. Whitehouse -- on the theme of "Christianity and Social Adjustment"; (2) Dr. Royal G. Hall -- "Some Interpreters of Christianity,"

speech faculty member at Michigan State College in the 1930-1950 era, who heard McCune dozens of times. "Newell Avery McCune," WW in Meth., op. cit., p. 456; and BVB, May, 1952, p. 9.

¹"William Henry Helrigel," WW in Meth., op. cit., p. 318.

²"Orien W. Fifer," WW in Meth., op. cit., p. 231.

³John T. Stone, a Presbyterian clergyman, born in Massachusetts in 1868, received his A.B. at Amherst (he was "class orator"), and his ST.B. at Auburn Theological Seminary. He later served pastorates in New York, Maryland, and Illinois, including Fourth Church, Chicago. In 1928, he became President of the McCormick (Presbyterian) Seminary. He once served as Moderator of the General Assembly of Presbyterian Churches in the United States, and during World War I, he was a chaplain. "John Timothy Stone," Encyclopedia Americana, Vol. XXV, 1952 ed.

In the Evening Lecture Category, one would find that Dr. Edward Howard Griggs took up four problems of American Life in as many lectures:

Survey and Diagnosis of the Present Age (The Market had Crashed)
 Literature and American Culture
 Training Citizenship for America
 A Philosophy of Life for the Present Age

Further, Dr. Harvey A. Waite lectured on "America's Greatest Menace."

And as for the "straight entertainments" in 1930, the comedian Strickland Gillilan gave "A Breeze from Washington"; Dr. Harlan Tarbell gave a Magic Show; Miss Edna Means entertained with "Lights and Shadows"; Princess Chinquilla gave "Dramatic Sketches of the American Indian"; The Redpath Players presented "Grumpy" and "Her Husband's Wife"; and again there was a "Home Talent Play" directed by Miss Marian Bliss, speech instructor.

1931

Bay View's forty-fourth Assembly was held in the summer of 1931,¹ the great depression apparently having no serious adverse effects on the enterprise. One might speculate that with the closing of hundreds, even thousands, of the "Big Brown Tent Chautauquas" all over America, the "talent" such as Strickland Gillilan would be particularly eager to receive a bid to speak at the permanent summer establishments, such as Bay View.

¹ Unless indicated otherwise, all data regarding the 1931 Assembly are taken from BVB, Vol. XIII, No. 3 (May, 1931), pp. 25-32.

Leaving the general picture to turn to specific activities of that season of 1931, a look at the Bulletin reveals that there were again ten clergymen engaged for Sunday preaching:

Dr. Melbourne P. Boynton
 How Free Are We?
 Shall Seven Devils Come Back?
 Dr. Ralph Tyler Flewelling
 The Cosmic Christ
 The Fire on the Beach
 Dr. Harry N. Holmes
 The Triumph of Faith
 The Supreme Quest of the Human Heart
 Dr. A. Raymond Johns
 Into the Woods
 Dr. George H. McClung
 The Finality of Christ
 Bishop Thomas Nicholson
 Why the Modern World Needs Jesus Christ
 Dr. Merton S. Rice
 The Church Today
 Dr. J. M. Rowland
 A Plea for Some Old-Fashioned Things
 Dean W. W. Whitehouse
 Social Trends in Religion
 Christ's Appeal to Life
 Reverend Charles E. Theis
 Joy and Rejoice

Moving to the Bible Study and Devotional Hours in 1931, one would find four lecturers: (1) Dr. Royal G. Hall, with five lectures on the general theme of "The American Mind" and five additional on "The Possibilities of the American Mind"; (2) Dean W. W. Whitehouse, with nine morning talks on the theme "Banking on Sunshine," which actually dealt with problems of maintaining the sanctity and privacy of the American home in spite of the influences of radio, motion pictures, and lower moral tone generally pervading the land; (3) Dr. Ralph Tyler Flewelling, with five lectures on the "Paradoxes of Jesus"; and (4) Dr. J. M. Rowland, with five based on the theme of "Putting His Principles into Practice."

In the evenings, lecturers included Governor Wilbur M. Brucker of Michigan speaking on "Michigan State Government," as well as Dr. Ernest H. Cherrington giving "Whither Prohibition?"

Lecturing on International Problems, a subject for which he became famous at Bay View over the years, was Dr. Royal G. Hall with "Trouble Spots in Present-Day Europe." On a similar theme, Dr. Harry N. Holmes discussed "The Personalities of Modern Germany," and Dr. Ralph E. Diffendorfer¹ spoke on "The Break-Up of Asia."

Other lecturers included (1) Dr. Merton S. Rice -- "What of It?"; (2) Carveth Wells -- "In Coldest Africa"; (3) Charles E. Lofgren -- "The Human Side of the Byrd Expedition"; (4) Walter E. Hastings -- "Wild Life in Michigan"; and (5) Captain Kilroy Harris -- "In the Australian Bush."

In addition, there was one oral reader on the program, Miss Frances Homer, who gave "Dramatic Sketches."

The "live" entertainments for 1931 included the Redpath Players giving "For All of Us" and "It Pays to Advertise," Strickland Gillilan with "More of the Same, but Different," and the Lake Charlevoix Dramatic Players in "The Intimate Strangers" and "The Taming of the Shrew."

1932

Although the railroads still brought many summer residents to Bay View, automobiles were numerous by the early '30's as others drove to their summer homes, often getting "stuck in the sand" while driving on the unimproved roads north from Lansing and Grand Rapids.

The preaching during the 1932² Assembly Season was done by the following nine clergymen: (1) President John L. Seaton of Albion College -- "The Day's Work and Beyond"; (2) Dr. Walter R. Fruit, of Flint's Court Street Methodist Church -- "The Church of the Spirit"; (3) Dr. W. W. Whitehouse -- "Proof Plus Ultra" and "Supreme Quests"; (4) President John Timothy Stone -- "Sevenfold Testimony of the Saint"

¹ Born in Ohio in 1897, R. E. Diffendorfer, A.B., B.D., D.D., LL.D., L.H.D., was a Methodist minister active in the missions of the Far East and South America. "Ralph E. Diffendorfer," WW in Meth., op. cit., p. 191.

² Unless indicated otherwise, all data regarding the 1932 Assembly are taken from BVB, Vol. XIV, No. 3 (May, 1932), pp. 22-32.

and "At Eventide"; (5) Reverend Frederick W. Kerr -- "Keeping the Radiance in Life" and "O Sabbath Rest by Galilee"; (6) Dr. J. M. M. Gray -- "Let's Not be Satisfied" and "The Memory of God"; (7) Dr. Clarence T. Craig -- "A Friendly Universe" and "The Clothes of Christ"; (8) Reverend Thomas G. R. Brownlow -- "Is the Church Worth While?"; and (9) Bishop Edwin H. Hughes -- "Many Kinds of Souls" and "An Old Man's Prayer."

Speaking in the morning Bible Study and Devotional Hours was Professor Frederic S. Goodrich of Albion College (q.v., 1893 Assembly), who lectured each morning for one week. In addition, Dr. William H. Phelps gave five lectures on the general theme of "At Home in the Universe," and President John L. Seaton spoke five times on "Christian Faith." Further, Dr. W. W. Whitehouse lectured nine times with these challenging titles:

The Hospitable Mind
Turnips and Kings
At Leisure with Oneself
Cosmic Entanglements
An Affair of Calvary
Idols of the Cave
Deep Perambulators and Pale Babies
The Art of Co-operation
Self Reverence

In the evening lectures, one might listen to Mr. Countee Cullen¹ (1903-1946), one of the best known Negro poets in the United States, speaking on "The American Negro in Literature." Also, he could hear lectures by Charles Bowman Hutchins ("Birdcraft and Woodcraft"); Captain Donald B. Macmillan,² Arctic explorer ("The Arctic Region and

¹Cullen, a native of New York City, and educated at the New York University and at Harvard, wrote poetry under the influence of Tennyson and Keats. He won a Guggenheim fellowship for study in Paris, France, "Countee Cullen," Encyclopedia Americana, Vol. VIII, 1952 ed.

²Born in Massachusetts in 1874, MacMillan received his education at Bowdoin and Harvard. He was with Peary's 1908 Arctic Expedition which culminated in discovery of the North Pole the following year. In addition to numerous other explorations, he assisted Byrd in his flight over the Pole. "Donald Baxter MacMillan," Encyclopedia Americana, Vol. XVIII, 1952 ed.

the Eskimo Race"); Miss Cora Mel Patten ("The Lady with a Lamp"); Dr. Ben Spence ("The Canadian Liquor System"); Dr. J. M. M. Gray ("Sergeant York"); Reverend Frederick W. Kerr ("The Barretts of Wimpole Street"); Professor A. M. Harding ("The Starry Heavens, Illustrated"); and Mr. John Everington ("Land Where Jesus Lived," "Around Galilee," and "Around Jerusalem").

In addition, the "Straight Entertainments" included Humorist Axel Christensen with "A One-Man Show"; Harry E. Cecil "Presenting Magic Beyond Description"; and the Redpath Players with "The Whole Town's Talking" and "A Pair of Sixes."

1933

Although there was a drop in the number of "straight lectures" in the 1933 Assembly, there were nine clergymen preaching on Sundays, as in former years.¹ One of the ministers, destined to appear at Bay View in nine additional seasons, was Michigan Methodist D. Stanley Coors, D.D.,² preaching on "The Pull of the Sky."

Also making a pulpit appearance for the first time in several years was Assembly Manager Reverend Hugh Kennedy, who preached on "The Church in this Strange Day." Further, a prominent Missionary in India, Dr. E. Stanley Jones, preached on "The Challenge of Christ to the West" and "The Challenge of Christ to the East." The remaining six preachers were: (1) Bishop Edgar Blake -- "The Permanency of Christianity" and "Three Philosophies of Life"; (2) Dr. Frederic S. Goodrich -- "The Master Teacher" and "The Gospel in a Letter"; (3) Bishop Frederick D. Leete (q.v., 1918 Assembly) -- "The Man of Galilee" and "This Miraculous World" (4) Dr. Arnold H. Lowe -- "A

¹ Unless indicated otherwise, all data regarding the 1933 Assembly are taken from BVB, Vol. XV, No. 3 (May, 1933), pp. 22-30.

² Born in Pentwater, Michigan in 1889, D. Stanley Coors, A.B., A.M., B.D., and D.D., held various Michigan Methodist Pastorates between 1911 and 1952. (He was eventually raised to the Bishopric.) "D. Stanley Coors," WW in Meth., op. cit., p. 153.

Face Like Unto His Face" and "The Cathedral of Life"; (5) Reverend M. E. Reusch with "A Nation's Security"; and (6) Dr. W. W. Whitehouse with "Dynamic for Reconstruction" and "Religious Moratoriums."

Turning to the Bible Study and Devotional Hours, one would find that Dr. Frederic S. Goodrich spoke five times with the varied titles:

Great Psalms as Pathways to God
 Rambles, Rumbles, and Grumbles in Mexico
 A Drama of Depression
 The Master Orator
 The Master Story-Teller

And Dr. Royal G. Hall lectured on "World Leaders and World Forces":

Stalin and the Building of a New Russia
 Kagawa and the Spirit of the New Japan
 Ghandi and the Struggle for a New India
 The Spirit of Sun Yat Sen and the New China
 Mustapha Kemal Pasha and the New Turkey
 Fascism and the New Italy
 The Struggle for a New Germany
 Britain Fights On
 The End of an Epoch
 The Promise of a New Day

In addition, Dr. W. W. Whitehouse presented nine Bible Study Hour lectures on the general theme "Highways to Reconstruction":

Parochial Prophets
 Congealed Conservatism
 Intolerable Tolerance
 Impending Immediacy
 The Unleavened Masses
 Peter Pan People
 Pernicious Prosperity
 Illogical Idealism
 Beads for Bulwarks

Clearly, the emphasis in the Bible Hours of the 1933 season was on America's affairs abroad more than at home.

The evening lecturers were Dr. Royal G. Hall with "A New Philosophy for a New Age," Dr. E. Stanley Jones with "The Renaissance in India" and "The Renaissance in China," Douglas Malloch with "The Poet who Makes Living a Joy," Dr. S. A. Barrett with "Tamest Africa" and

"Down the Nile," C. Harold Einecke and Mrs. Mary Skurkay Einecke with "The Evolution of Russian Music," Mr. Garrit A. Beneker with "Art in Everyday Life."

In addition, the "straight entertainments" for 1933 included Charles Morgan's chalk talk called "Sketching for You," Humorist Arthur W. Evans' "The Mirth of Nations," and the Freeman Hammond Players' "Chicken Feed" and "Your Uncle Dudley."

1934

The Assembly of 1934¹ is memorable as the occasion of the first appearance in the Bay View Pulpit of the eminent Dr. Ralph Washington Sockman, a leading radio minister of the 1940's and 1950's, whose Pastorate of the Madison Avenue (later "Christ Church") Methodist in New York City extended from 1917 through 1961,² preaching on "Prodigal Protestants" and "Culture without Christ."

Other ministers included Bishop Frederick B. Fisher preaching on "The Christ of Modern Life" and "Filling the Empty Soul," Reverend William C. Perdew preaching on "Three Leaf Clovers," Bishop John M. Moore preaching on "Twilight Meditations," and Dr. William B. Lampe preaching on "Keeping the Kingdom" and "Voices in the Sky."

Still others were Assembly Manager Hugh Kennedy with "What the Young Men Found in Jesus"; Dr. Newell A. McCune (q.v., 1930 Assembly), topic unlisted; Dr. Royal G. Hall, who, although ordained, seldom spoke

¹ Unless indicated otherwise, all data regarding the 1934 Assembly are taken from BVB, Vol. XVI, No. 3 (May, 1934), pp. 24-32.

² Sockman was born in 1889, receiving the following degrees: B.A. and D.D., Ohio Wesleyan University; ST.B., Union Theological Seminary; M.A. and Ph.D. Columbia University. In addition, many honorary degrees have also been conferred on Dr. Sockman. He delivered the Lyman Beecher lectures at Yale in 1941; nevertheless, his greatest reputation came about through his "National Radio Pulpit," which had an audience estimated at 1,250,000 in 1951. He stated in 1950 that America ought to stop measuring its strength and stature against the Kremlin's and use Christ's teachings as our guide. He has made subsequent Bay View appearances in 1942, 1962, 1963, 1964, and 1965. E. D. Jones, op. cit., pp. 260, 266, 429; and "Ralph Washington Sockman," Who's Who in America, 1964 ed.

from the pulpit, with "The Challenge of an Adventurous Faith" and "The American Dream"; and Dr. W. W. Whitehouse with "Is Religion Inevitable?" and "A Contemporary Challenge."

In the Bible Study Hours, there were three lectures, these including Dr. Frederic S. Goodrich who gave five daily lectures on:

The Passion Play at Oberammergau
 Philippians, the Model Letter
 An Unknown Hero
 The Book of Revelation I
 The Book of Revelation II

The second series of these lectures, a two-week sequence by Dr. W. W. Whitehouse, centered on the theme "America on the March," the subjects being:

New Worlds for Old	Cultivating Responsible Citizenship
The City of Tomorrow	Promoting Wholesome Personality
Industrial Horizons	New Patterns in Education
Re-Creative Leisure	Towards Racial Improvement
Dealing with the Delinquent	Emergent Homes

The third Bible Study Hour lecture series were those of Dr. Royal G. Hall, on two separate themes:

The International Scene:

The World Adrift
 France: The Waning of a Great Power
 Germany: The Scene Shifts
 Austria: The Key to the Peace of Europe
 Manchoukuo: Storm Over Asia

The Beginnings of Tomorrow:

Politics: Democracy or Dictatorship
 Economics: From Chaos to Control
 Education: Static Conservator or Dynamic Leader?
 Religion: Escape or Challenge?

In the evening, there were eight who gave lectures: (1) Dr. Frederick B. Fisher -- "The Saints and Sinners that Lead Our World Today: Hitler, Mussolini, Stalin, and Emperor Hirohito of Japan"; (2) Charles Bowman Hutchins -- "Music of the Wild" and "The Great American Garden"; (3) The Honorable John C. Ketcham -- "Congress in Fact and Fancy"; (4) Douglas Malloch -- "The Poet Who Makes Living a Joy"; (5) Dr. Frederic S. Goodrich -- "People and Problems of the Holy

Land Today"; (6) Colonel "Hollyday" -- "The Charm of Scandanavian Lands"; (7) Mrs. Amy Noble Maurer -- "Colonial Homes and Gardens"; and (8) Reverend Julius Caesar Nayphe -- "The Shepherd's Song of the Hills of Judea." (The last four were illustrated.)

The "straight entertainments" were:

Bergman Players
 Sweetest Girl in Dixie
 The Cinderella Man
 National Dramatic Camp Stock Company
 Mellisa
 Redpath Players
 Murray Hill
 Meet the Wife
 Edward Reno
 A Magic Show

1935

Just as the 1934 Assembly is noteworthy because of Sockman's initial sermon, so 1935¹ is an important year because Dr. George A. Buttrick made the first of his thirty appearances (to date) at Bay View -- with the exception of 1939, Buttrick has spoken at the "Forum on the Bay" every season since 1935. He is perhaps best known to clergymen and laymen throughout Protestant Christendom for The Interpreters' Bible, of which he was the Editor-in-Chief. (Bay Viewites look upon the annual Sunday appearances of Buttrick (and since 1962 of Sockman) as something of a continuation of the Big Sundays of the Camp Meeting era, and they fill the John M. Hall Auditorium for these events.²

¹ Unless indicated otherwise, all data regarding the 1935 Assembly are taken from BVB, Vol. XVII, No. 3 (May, 1935), pp. 24-32.

² Buttrick, born in England in 1892, was graduated from the Lancaster Theological College of Victoria University in 1915. In the United States, where his preaching career has taken place, he has received many honorary degrees. Although he works across sectarian lines (he has done work in both the Congregational and Methodist denominations), Buttrick is a Presbyterian. He has served churches in Vermont, Illinois, and New York State. He was the Lyman Beecher lecturer at Yale in 1931. From 1954-1960, he was Professor of Christian Morals at Harvard, thereafter Emeritus. He has also been a visiting Professor at the Garrett Biblical Institute, and, following his official retirement, the William Belden Noble Lecturer at Harvard. In addition to his editorial work on the Interpreters' Bible, he also

Buttrick knows books, poetry, pictures, and music sufficiently to make use of . . . enchanting subjects, and all this in addition to his expository, exegetical, and homiletical gifts, which are rare.¹

His 1935 sermons were titled "The Abiding Christ" and "And All the Trees."

Eight other clergymen spoke at Bay View in 1935 including Bishop Ralph Spaulding Cushman,² a prominent Michigan Methodist, who made his one and only speaking appearance at Bay View that year with "The Discovery of God" and "Making God Real." The others were:

Bishop Charles W. Burns
(Unlisted titles)
Reverend Leroy L. Dewey
The Abundant Life
Dr. Loren M. Edwards
God's Word for Love
A Spiritual Code
Dr. Royal G. Hall
Humanity's Cry -- Christianity's Answer
The New Frontier of American Life
Dr. Hugh Kennedy
Why John Wrote his Gospel
Reverend Charles J. Kruse
The Privilege and Peril of Opportunity
Dr. Edward A. Thompson
The Conquering Stride
Great Silences

edited the Interpreters' Dictionary, a companion scholarly work. He also wrote: Biblical Thought in a Secular University, 1960; and Sermons Preached in a University Church, 1959. Furthermore, he is Past President of the Federal Council of Churches of Christ in America. E. D. Jones, op. cit., pp. 247, 248, 252; and "George Arthur Buttrick," Who's Who in America, 1964 ed.

¹E. D. Jones, op. cit., p. 248.

²Born in Vermont in 1879, Ralph Cushman, Ph.B., D.D., LL.D., Litt.D., held various Methodist Pastorates in Michigan, including the Court Street Church in Flint, 1911-1915. He was active in the inter-church world movement. Elected Bishop in 1932, he served the Denver and St. Paul Area. "Ralph Spaulding Cushman," WW in Meth., op. cit., p. 170.

In the area of Bible Study and Devotional Hours for 1935, one would find that Dr. Ralph Tyler Flewelling gave five morning lectures (titles unlisted) and that three others also spoke. Dr. F. S. Goodrich, for example, chose the following five titles:

The Holy Lands of Today	A Preacher for Today
A Business Guide for Today	A Foundation for Today
A Message for Today	

In addition, Dr. William H. Phelps spoke on "New Light on the Old Book," "Up the Altar Stairs to God," "Secret Places of the Heart," "Salvation -- The Forgotten World," and "Changing Views and the Unchanging Cross." And Dr. Royal G. Hall, speaking once again on "America's Place in the World," chose as his titles: "The Old Order Changeth," "The Drift Toward War," "Thunder Over Asia," "Europe Marches On," "America: World Isolation or World Cooperation," "Revolutionary Patterns," "Alternative to Revolution," "Possibilities of American Life," and "Religious Basis of the New Order."

A different note was added to the Assembly speaking when Mrs. Kathryn Turney Garten gave a book review of Franz Werfels' The Forty Days of Musa Dagh.

The evening lectures, again with a variety of subject matter, included "In the Heart of Europe" by Dr. George H. McClung and "The Personalities of American Cities" by Dr. Channing A. Richardson.¹ In addition, John Tasker Howard told of "The Music in George Washington's time," Edward F. Payne discussed "The Sources of Some of Dickens' Characters," Charles Eagle Plume gave an "Interpretation of the American Indian," and Bishop Charles W. Burns lectured (title unlisted).

¹ Born in Wisconsin in 1876, Richardson received his ST.B. at Garrett Biblical Institute. He is best known today for his efforts in the Department of City Work of the Methodist Church. (He died circa 1950.) "Channing A. Richardson," WW. in Meth., op. cit., p. 563.

There were also a number of "straight entertainments" in 1935:

The Sterlings
 Magic Show
 Miss Myrtyl Ross
 Monodrama
 Barton Rees Pogue
 The Lifter of Laughter
 Coffey-Miller Players
 Merchant Gentleman
 School for Husbands
 Bob Hanscomb Players
 Sun Up
 Your Uncle Dudley

* * * * *

In summary, not only did the Bay View Assembly survive the competition of radio and motion pictures which drove virtually all tent Chautauquas out of business between 1926 and 1935, but it also continued to attract leading clerical figures, such as Buttrick, Cushman, and Sockman, to its platform. Furthermore, the knowledgeable and articulate Professor Royal G. Hall began his career of speaking on international affairs at Bay View, his lectures earning him the distinction, "Our Sage."

CHAPTER X

IN WAR AND IN PEACE (1936-1945)

The fact that Bay View and a few similar establishments kept flourishing through the '30's and on into the '40's was so unusual that Kenneth G. Hance¹ writing of the Contemporary Lecture Platform in 1944 made this statement:

. . . In contrast to the movies and the radio, the Lyceum of 1930 was comparatively less important than formerly. Whereas thousands of towns and nearly every city had been affiliated with Lyceum Courses and at the same time there had been several lakeside "assemblies" where thousands of people gathered each season, the 1930's saw these courses and assemblies reduced to the vanishing point. (It should be noted, of course, that such organizations as Bay View Michigan, Spirit Lake, Iowa, and Winona Lake, Indiana, survived; but they were exceptions to the trend.)²

This "exceptional" institution continued to be operated by President Hugh Kennedy until his failing health forced R. J. Wade, L. A. Kilpatrick, C. S. Wheeler, and others on the Board of Trustees to perform the tasks of management in Kennedy's name in the early '40's. Consequently, at the Annual Association meeting in August of 1944, Bishop Raymond J. Wade was elected the new Association President and Manager of the Assembly. (Dr. Kennedy was made President Emeritus.)

¹Dr. Hance earned his Ph.D. degree at the University of Michigan in 1937, becoming prominent in the speech field because he was co-author of the first textbook in group discussion. For many years, he was Assistant Dean of the School of Speech in Northwestern University; and since 1955, he has been Director of Graduate Studies in Speech at Michigan State University. He is the adviser to this Bay View Study.

²Kenneth G. Hance, op. cit., p. 42.

Other interesting developments in this decade were Association decisions to change the official name of the establishment, the first of these coming in 1939 following the Unification Conference joining the Methodist Protestant, Methodist Episcopal, Methodist Episcopal-South, and the German Methodist Bodies to form "The Methodist Church." The word "Episcopal" was thus dropped from the title: "The Bay View Camp Ground Association of the Methodist Episcopal Church." Furthermore, two years later, the Board voted to delete the words "Camp Ground" as they were no longer appropriate to the indoor enterprise, thus setting the wording in its present form: "Bay View Association of the Methodist Church."

Since this decade witnessed Bay View's existence through six seasons in peacetime and four in wartime, this chapter is thereby divided into two parts: "Years of Peace" and "Years of War."

Years of Peace

1936

Although the official Assembly Season ran only from July 12 to August 23, the total activity period extended from July 5 to August 30. The usual daily schedule was as follows:

FRIDAY, JULY 31

10:00 A.M. Bible Study and Devotional Hour.
 "What Christ Means to Me,"
 -- Dr. Phelps.
 8:00 P.M. "An Evening With Carl Sandburg."
 Carl Sandburg.¹

A look at the '36 Bulletin shows that nine clergymen were Sunday preachers at Bay View: (1) Dr. George A. Buttrick, "The Conflict of Loyalties" and "The Favorite Psalm"; (2) Dr. D. Stanley Coors, "Our Faith Tremendous" and "Windows in the House of Life"; (3) Bishop Edwin H. Hughes, "The Music of God" and "Are You a Candidate?";

¹Quoted from p. 29 of BVB, Vol. XVIII, No. 3 (May, 1936). Unless indicated otherwise, all data regarding the 1936 Assembly are taken from this source, pp. 6, 8-12, 16-18, 27-32, 35.

(4) Dr. Hugh Kennedy, "Three Possibilities"; (5) Dr. LeRoy T. Robinson, "The Quest for the Eternal"; (6) Dr. Clark S. Wheeler (q.v., 1925 and 1950), "Kingdom Achievement"; (7) Dr. W. W. Whitehouse, having spent the previous summer in Europe, was back to preach; (8) Dr. Burris Jenkins,¹ "Let's Build a New World" and "The Charmed Life"; (9) Dr. Marshall R. Reed,² making his first Bay View platform appearance, "Standing At An Old Gate" and "Marring Life's Beauty."

Listed in the Bulletin for the first time in many years, was the office of the Sunday School Superintendent -- this year, Professor Arthur M. Leighton.

In the Bible Study and Devotional Hours, Dr. W. W. Whitehouse gave nine daily lectures based on observations he had made in 1935 on his European trip:

Italy -- The Caesars Live Again
 Czechoslovakia -- Little America
 Switzerland -- International Horizons
 France -- Guardian of the Status Quo
 Scandanavia -- Successful Pioneering
 England -- John Bull Muddling Along
 Austria-Hungary -- Valiant in Defeat
 Germany -- Little Man, What Now?
 America -- How America Looks From Europe

¹Jenkins was a "Cowboy plainsman, soldier, teacher, college professor, college president, lecturer, author, metropolitan newspaper editor, religious journalist, world-traveller, statesman, ordained minister of the Gospel, and for more than twenty-two years minister of what has grown to be a great city church, the Community Church (Linwood Christian) of Kansas City, Missouri." In addition, he had spent the previous year touring Europe. Ibid., p. 18.

²This was the first of Reed's twenty-seven speaking appearances at Bay View. He missed only 1941, 1943, and 1944 since that year. Born in Michigan in 1891, Marshall Reed was educated at Albion College, the Drew Seminary, and Northwestern. He is a Republican and a member of the Delta Tau Delta Fraternity. Dr. Reed was raised to the Bishopric in 1948. "Marshall Russell Reed," Who's Who in America, 1964 ed.

In addition, Dr. Marshall Russell Reed gave five "Bible Conference" lectures on a theme which he chose frequently for his morning addresses, Biography:

Thomas Jefferson: A Study in Liberalism
 Robert E. Lee: A Study in Loyalty
 Theodore Roosevelt: A Study in Dynamics
 Abraham Lincoln: A Study in Humanitarianism
 Woodrow Wilson: A Study in Idealism

The other "Bible Hour Lectures" took a more distinctly sacred turn as Dr. William H. Phelps, Editor of the Michigan Christian Advocate, gave five lectures on the theme "Writing my own Life of Christ"; and Dr. D. Stanley Coors gave five on the theme "The Onward March of a Living Faith."

As for the evening lectures, Dr. W. W. Whitehouse was included with "A Sociologist Looks at Russia"; in addition there were five others: (1) Dr. S. W. Beggs, lecturing on "Among the Playthings"; (2) Dr. Edward Howard Griggs, lecturing three times on the theme of "Changing America"; (3) Dr. Harry Kahne, lecturing and giving "Some Demonstrations in Mental Concentrations"; (4) Clyde C. (Slim) Williams,¹ who had "mushed" a dog team from Alaska to Washington, D.C., lecturing on "Alaska, Our Last Frontier"; and (5) Senator Gerald P. Nye, well known for his investigations into the munitions industry, lecturing on "The Munitions Racket."²

¹To dramatize the need for a highway to Alaska, Mr. "Slim" Williams drove a dog team and sleigh 5,600 miles from Alaska to the nation's capital, the longest dog sled trip in history. He presented a plan to President Franklin D. Roosevelt for the highway. Williams' speech style was described as "sincere, rugged, and straightforward." BVB, . . . May, 1936, op. cit., p. 16.

²U. S. Senator Gerald P. Nye was the chairman of a committee investigating the Munitions industry. Ibid., p. 6. / A Senator from Wisconsin, Nye had been active in newspaper work. Not only did he investigate munitions in the 1930's, but he also had led in the notorious "Teapot Dome" oil expose of the 1920's. "Gerald P. Nye," Who's Who in America, 1951 ed. / His munitions investigation reinforced the "conspiratorial thesis in history which indicates that capitalists encourage war so that profits can be made on the sale of munitions." H. Wish, op. cit., p. 280.

Leading the list of entertainers was Dr. Carl Sandburg,¹ billed as "America's Most Truly Native Poet," who talked, sang, and played the guitar. In addition, the DePaul Players, directed by David Itkin (Director of the Goodman Theatre at the Chicago Art Institute), presented in the Stanislavsky tradition: "Three Cornered Moon" and "Holiday." Further, Sue Hastings staged a marionette show; and Mr. and Mrs. Harold Sterling performed "An Evening of Magic."²

1937

Bay View's Fiftieth Summer Assembly opened officially on July 11, 1937.³ Continuing in the pattern established over the years, there were ten clergymen who gave the Sunday sermons:

- Dr. George A. Buttrick
 - Elements of the Christian Answer to the Problem of Pain
 - Christianity as a Venture
- Dr. D. Stanley Coors
 - Margins of Resource
 - Life's Indispensables
- Dr. J. M. M. Gray
 - No Slackers
 - Endure What?
- Dr. Hugh Kennedy
 - The Motive Power of Christianity
- Dr. Marshall R. Reed
 - God's Man of the Mountains
 - God's Man of the Sea

¹Born the son of a poor immigrant family in a Railway Company shack, in Galesburg, Illinois, Carl Sandburg attended Lombard College in the same town. He later received several honorary doctorates. In addition to his work on newspapers and in teaching literature, he was the narrator on the well-known "Cavalcade of America" radio show, later making broadcasts for the Office of War Information during World War II. "Carl Sandburg," Who's Who in America, 1951 ed.

²During the 1936 season, the Wendell L. Willkie family rented a cottage on Park Street in Bay View. Mrs. Hazeltine was quoted as saying of the Willkies' visit (in 1940): "They took frequent sightseeing trips and were crazy about the million-dollar sunsets." In addition, a near-by neighbor was quoted as saying that "Mr. Willkie would make a fine president" in 1936. "Cottagers Recall Willkie's Visit," The Bay View, Vol. IV (July 5, 1940), p. 3.

³Unless indicated otherwise, data for the 1937 Assembly are taken from BVB, Vol. XIX, No. 3 (May, 1937), pp. 29-34.

Dr. W. W. Whitehouse
 The Symbol of Victory
 Dr. Glenn McKinley Frye¹
 Christ's Touch
 Reverend Jean S. Milner
 Can You Take It?
 Getting Along Without Religion
 Bishop George A. Miller²
 What Must the Church Do to Be Saved?

Continuing as Sunday School Superintendent was Dr. Arthur W. Leighton.

In the Bible Study Hour morning lectures, Dr. Royal G. Hall spoke four times on the theme of "Conflicting Forces in International Affairs":

Spain, the Battleground of Europe
 Will Germany Dominate Europe?
 The Scandanavian Countries, Democracy in Action
 The U S in A Turbulent World

On a theme seldom treated at Bay View since 1929, Domestic Problems, Dr. William Whitcomb Whitehouse took up "Questions America Must Face":

Must History Repeat Itself?
 What's Ahead in Labor?
 Are We Destined for Dictatorship?
 Can We Immunize Against Propaganda?
 Have We A Basis for Optimism?

Again in the area of Biography were Dr. Marshall R. Reed's lectures on "The Religion of Great Americans":

George Washington, A Study in Character
 Aaron Burr, A Study in Potentiality
 Andrew Jackson, A Study in Emotionalism
 Ulysses S. Grant, A Study in Perseverance
 Calvin Coolidge, A Study in Simple Virtues

¹Frye was Ohio born and educated at Harvard and Boston University. He served pastorates in New York, Nebraska, and Michigan. In 1937, he was District Superintendent at Grand Rapids. "Glenn McKinley Frye," WW in Meth., op. cit., p. 253.

²Miller was Illinois born and educated at Leland Stanford and at the College of the Pacific. He was later active in the missions of Panama, Mexico, and Chile. He was raised to the Bishopric in 1924. "George A. Miller," WW in Meth., op. cit., p. 476.

On a purely sacred note were Dr. Leroy T. Robinson's five talks on "Ten Commandments in the Modern World" and Dr. Stanley Coors' five lectures on "The Church in a Time of Social Change."

In the series of evening lectures Dr. Royal Hall spoke on "Can Europe Keep the Peace?" and Bishop George A. Miller discussed "100% Americanism." Other lectures were Howard Higgins's "Among the Spirits," Gustav Grahn's "In Lion Land With the Movie Camera -- Illustrated," C. A. Paquin's "Michigan Wild Life -- Illustrated," Herbert Clarence White's "With the Camera in Enchanted China," and Dr. Samuel James Harrison's¹ motion picture lecture "Through the Land of Our Lord."

The "straight entertainments" were:

Charles Eagle Plume
The American Indian
The DePaul Players, directed by David Itken
Holiday
The Enchanted April
The Bay View Players
Taming of the Shrew
The Intimate Strangers
The Martin Marionettes
Joan of Arc
The Nativity

1938

The Assembly of 1938² followed the general pattern of the 1930's, the nine Sunday preachers being: (1) Dr. Hugh Kennedy, the Assembly Manager, preaching on "There is a Solvent"; (2) Bishop Raymond J. Wade, on "The Challenge of the New" and "Security"; (3) Dr. William W. Whitehouse, on "Religion in an Age of Conflict"; (4) Dr. Leroy T. Robinson, on "Living in an un-Christian World" and "The Everlasting Garden of

¹Dr. Harrison was born near Clare, Michigan, receiving his education at Albion College, Northwestern University, Garrett Biblical Institute, and Boston University. He served as a missionary in Central China 1920-1925, preached at Ann Arbor in 1929 and 1930, was a Professor at Albion College 1930-1940. "Samuel James Harrison," *WW in Meth.*, *op. cit.*, p. 306.

²Bay View Assembly Daily Program for Summer of 1938, no pagination.

God"; (5) Dr. George Arthur Buttrick, on "Conscience and the Cross" and "The Poems of God"; (6) Dr. Marshall R. Reed, on "A Telescope for the Soul" and "At Inspiration Point"; (7) Dr. Albert H. Pellowe, a brother of W. C. S. Pellowe, on "This Freedom"; (8) Dr. James A. Marshall, on "Fellow Workers with God" and "Things that Stand like Stone"; and making his first appearance at Bay View was (9) Dr. Lester A. Kilpatrick,¹ later President of the Association, preaching on "A Faith for Today" and "The Peace of God."

The Bay View Church School Superintendent was Reverend G. H. Wilkinson.

In the Bible Study and Devotional Hours, Dr. Royal Hall lectured five times on America's International Affairs: "Europe and the German Swastika," "Will Japan Dominate the Far East?" "The Latin American Scene," "The Dilemma of Western Civilization," and "Can Liberalism Survive?" Moreover, Dr. William W. Whitehouse lectured five times on the general theme of "Imperative Frontiers in the American Pattern":

Foundation Values in Citizenship
Towards Ecumenical Adjustment
Controls for Government Control
Bulwarks in Educational Policies
Safeguarding the American Pattern

In addition, Dr. Leroy T. Robinson spoke five times on "Christian Techniques in an un-Christian Society," Dr. Lester A. Kilpatrick spoke five times on "The Sermon on the Mount," and Dr. Marshall R. Reed discussed "The Religion of Great Americans: J. Q. Adams, B. Franklin, D. Webster, and W. H. Taft."

¹Lester Kilpatrick was born in Northeastern Pennsylvania, the son of a Methodist minister. He became the Pastor of the First Methodist Church in Grand Rapids, Michigan, in 1935, remaining there twenty-two years. He had also served churches in New York State and Pennsylvania. He also served on four General Conferences and five Jurisdictional Conferences and on the Board of The Clark Memorial Home in Grand Rapids. "Dr. Lester A. Kilpatrick," BVB, Vol. XXI No. 2 (May, 1939), p. 8; and "Dr. Lester A. Kilpatrick," BVB, May, 1961, p. 11.

The evening lecturers were as follows:

Dr. Royal G. Hall --
 The Present International Situation
 Honorable James E. Watson --
 Great American Statesmen I Have Known
 Dr. Merton S. Rice --
 Take Care of That Boy
 Honorable Thomas G. Mapother --
 An Evening with Shakespeare
 Dr. T. Z. Koo --
 A Study of the Japanese and Chinese Situation
 Dr. James A. Marshall --
 Unusual Australia -- Illustrated

Further, a look at the Bulletin would reveal a marked increase in the number of "straight entertainments" in 1938:

Roselle Brewer --
 Roselle and Her Seeing Eye Dog
 John McMahill, Jr. --
 Spotlight Sketches
 Dr. Harlan Tarbell --
 Magic
 Tony Sarg --
 Sarg and His Marionettes
 The New English Players --
 His American Queen
 Death Takes a Holiday
 The Bay View Players --
 Directed by Rollin C. Hunter:
 Hamlet
 Directed by Donald Eyssen:
 Rip Van Winkle

1939

The 1939 Assembly¹ continued the established practice of having nine Sunday preachers (neither Buttrick nor Sockman, however, was included that year):

Dr. D. Stanley Coors (q.v., 1933)
 One Fixed Stake
 Life's Dimensions

¹ Unless indicated otherwise, data for the 1939 Assembly are taken from BVB, Vol. XXI, No. 2 (May, 1939), pp. 8, 24-31.

- Dr. Lester A. Kilpatrick (q.v., 1938)
 A Mightier Church
 The New Aristocracy
- Dr. William Whitcomb Whitehouse (q.v., 1926)
 The Romance of Right
 A Creed to Live By
- Dr. Marshall Russell Reed (q.v., 1936)
 Ratios in Religion
 How Different Are We?
- Dr. Newell A. McCune (q.v., 1930)
 (Unlisted titles)
- Dr. Jean S. Milner
 Does Goodness Pay?
- Dr. W. F. Kendrick
 The Deep Things of God
- Dr. Paul H. Krauss
 The Road to Radiant Living
 Multiplying Personal Power
- Dr. James Marshall
 Where is Religion Going?

In the Bible Study and Devotional Hours, Professor Royal G. Hall (q.v., 1929) presented five lectures regarding the threatening international scene as World War II was imminent:

- England and the European Map
 The Mediterranean in Power Politics
 Japan Over Asia
 The Coming Struggle in South America
 The American Scene

In addition, Dr. William W. Whitehouse's five lectures were on the general theme, "Blueprints of the American Pattern":

- Our Changing America
 Primary Value in Housing
 Popular Trends in America
 Urgent Needs in the Educational Program
 America in a Crisis World

Other lecturers were (1) Dr. Lester A. Kilpatrick with five lectures on God's relationship to Man, (2) Dr. D. Stanley Coors with five on "The Prophets and the Problems of Life," and (3) Dr. Marshall R. Reed, continuing his series on the "Religion of Great Americans," with "A. Hamilton, H. Clay, J. G. Blaine, and W. J. Bryan."

One of the evening lecturers was a speaker who has gained even more fame since 1939 than he possessed at that time -- Drew Pearson, author of the syndicated newspaper column "The Washington Merry-Go-Round,"¹ who spoke on the same subject at Bay View.

Other evening lecturers were Dr. Royal G. Hall: "Europe Since Munich," Judge J. M. Braude: "I Like Bad Boys," Colonel M. Thomas Tchou: "The Far Eastern Crises," George Samuel Kendall: "Greatest Things in the Ancient World -- Illustrated," Dr. James Marshall: "The World's Most Romantic Religion -- with a Film," Max Gene Nohl: "Under Water Adventures -- Illustrated," and Robert Wood: "Dramatic Adventures with Chalk -- Illustrated."

The "straight entertainments" included the following:

Miss Frances Homer --
 Dramatic Sketches of Ladies of Destiny
 Miss Gay Zenola MacLaren (writer on Tent Chautauqua) --
 Trooping in Tents
 Elocution Americana, "Speakin' Pieces"
 Mr. John B. Ratto --
 Impersonations
 Dr. Harlan Tarbell --
 Magic
 The Bay View Players --
 Directed by Rollin C. Hunter,
 As You Like It
 Bill of One Acts
 Directed by Donald Eyssen,
 Mrs. Wiggs of the Cabbage Patch

1940

Although Europe was immersed in the blood bath of World War II, the United States enjoyed the final years of peace in 1940 and the summer of 1941.

¹Pearson was born in Illinois in 1897. He taught for a time at the University of Pennsylvania. Covering stories throughout the world in later years, he became "the man in the know" in the Nation's Capital in the '40's and '50's. "Andrew Russell ("Drew") Pearson," Who's Who in America, 1964 ed.

A Season ticket in 1940 was still only \$10, and it paid for a varied group of numbers, with several new participants.¹ For example, there were three new Sunday preachers:

Dr. Harold F. Carr, of Flint's Court Street Church²

To Whom Shall We Go

The Power for Mastery

Dr. Albert Edward Day, prominent Methodist author³

The Heart of God

The Hilltops of Silence

Dr. Warren Wheeler Pickett, of the First Congregational Church in Detroit⁴

By-Products

The Eternal Hills

Further, the Bay View "veterans" who preached in 1940 included:

Dr. George Arthur Buttrick

Is Christ Outmoded?

Dr. Sydney D. Eva (q.v., 1918)

The Everlasting Sign

Dr. Hugh Kennedy

Unlisted title

Dr. Lester A. Kilpatrick

The Challenge of a Cause

Expanding Horizons

¹ Unless indicated otherwise, data for the 1940 Assembly are taken from BVB, Vol. XXII, No. 2 (May, 1940), pp. 6, 8, 10, 12-18, 28-33.

² Carr had a special interest in youth, having been a varsity athlete when in college and serving in France during World War I. He was born in Illinois in 1898, educated at Nebraska Wesleyan and Boston University. He served churches in Massachusetts and New York as well as in Michigan. "Harold F. Carr," WW in Meth., op. cit., p. 119.

³ Day was born in Ohio in 1884 and educated at Taylor University, also receiving several honorary degrees. He served pastorates in Ohio, Pennsylvania, Maryland, and California. He gave the Lyman Beecher lectures at Yale in 1933 and also published many books and articles on Preaching. "Albert Edward Day," WW in Meth., op. cit., pp. 180-181.

⁴ Pickett was born in Connecticut in 1895 being educated at Yale University and receiving honorary doctorates from several other schools. A Congregationalist, he served in the Chaplain's Corps in World War I and wrote several books on Christianity. "Warren Wheeler Pickett," Who's Who in America, 1948 ed.

Dr. Marshall R. Reed
 Relative Values in Religion
 Managing Our Inner Lives
 Dr. William W. Whitehouse¹
 The Paramount Solvent

The superintendent of the Bay View Church School in 1940 was Reverend Murray McGregor.

As for the Bible Study and Devotional Hours, Dr. Royal G. Hall gave his accustomed five lectures on the immediate international picture:

America in the Present World Crisis
 Russia-The Enigma of Europe
 The Problems of the European Neutrals
 The Strategy of the European War
 Can We Build A New Order?

In addition, Dr. W. W. Whitehouse gave four lectures on the general theme of "Key Problems in American Culture":

Must America Mortgage her Democracy?
 Can America Lift Her Standard of Living?
 Can America Educate for the Good Life?
 Can America Maintain an Effective Peace?

And Dr. Lester A. Kilpatrick, speaking on the theme "Studies in Personality," considered:

The Individual and Society
 The Individual and the Nation
 The Individual and the Church
 The Individual and Finance
 The Individual and Life

Dr. Marshall R. Reed, again on the theme "Religion of Great Americans," spoke of:

Abigail Smith Adams, Whose Life Deserved Distinction
 Susan B. Anthony, Who Changed the Nation's Mind
 Harriet Beecher Stowe, Whose Pen Was Power
 Frances E. Willard, Whose Interests Were World Wide
 Jane Addams, Who Set Ideals to Work

¹"Last year he was the John C. Schaefer lecturer at Northwestern University. This year again, he was lecturer on the Parent Institute at the University of Michigan." "Dean W. W. Whitehouse," BVB, Vol. XXII, No. 2 (May, 1940), p. 15.

And Dr. Harold F. Carr on the theme of "Circles in Which Christians Live," spoke on:

The Church That Is Their House
 The Church A House of Prayer for All Nations
 Community -- A Citizen of No Mean City
 Industry and Commerce -- Work, Watch, and Pray
 Schools -- Learn to Do Well

Clearly, the lectures in the morning "Bible Conference" were coming to have more connection with the day-to-day problems of Bay Viewites, as the shadow of war deepened over America.

In the evening lectures, once again Dr. Royal G. Hall spoke on "The Present European Situation." There were eight others, as well: (1) Will Durant,¹ the eminent philosopher who could popularize involved concepts in philosophy and history, presented "A Blueprint for A Better America"; (2) Dr. Albert Edward Day presented "You"; (3) Dr. Ralph Tyler Flewelling,² "China Yesterday and Tomorrow"; (4) Mrs. Marian Howe,³ "I Raised My Children in Nazi Germany"; (5) Will Irwin⁴

¹Durant was born in Massachusetts in 1885, receiving his education at St. Peters and Columbia. He was the Director of Chicago's Labor Temple in Chicago 1914-1927 as well as being a college lecturer. In addition, he wrote books on history and philosophy. "William James Durant," Who's Who in America, 1948 ed. / "Distinguished in appearance, genial in manner, and endowed with rare ability for presenting ideas and systems of thought in lucid, popular terms, Dr. Durant wins and holds his audiences easily." "Dr. Will Durant," BVB, May, 1940, op. cit., p. 6.

²Flewelling "is now director of the School of Philosophy of the University of Southern California. In 1918 at the Sorbonne, France, he was head of the Department of Philosophy." He was recently returned from a tour of China's Universities. "Ralph Tyler Flewelling," BVB, May, 1940, op. cit., p. 12.

³A Smith graduate, Mrs. Howe lived for six years as a German in Germany. "I Raised My Children in Nazi Germany," Ibid., p. 14.

⁴"A wise and witty speaker, . . . Mr. Irwin has a style all of his own -- he is fluent, easy, epigrammatic, and untouched by oratory. It resembles, more than anything else, the offhand talk of a wise and witty dinner-guest, who by eager permission is monopolizing the conversation at your table." "Will Irwin," Ibid., p. 17.

presented "Ace Reporter"; (6) Miss Elyse Joy¹ presented "Hobo Reporter of America"; (7) Officer Sydney R. Montague,² "Montague of the Mounties"; and (8) Ralph E. Smith,³ "On Mexico."

The "live entertainments" included:

Mr. Lockman --
 Magical Entertainment
 The Bay View Players --
 Directed by Rollin C. Hunter:
 Twelfth Night
 Directed by Donald C. Eyssen:
 Our Town

1941

With the popular song "God Bless America" heard throughout the land, the last Bay View Assembly to be held in peacetime for half-a-decade took place between July 13 and August 24 of 1941.⁴

The Sunday preachers in 1941 were as follows:

Dr. George Arthur Buttrick
 Jesus the Good Shepherd
 Dr. D. Stanley Coors
 Imperishable Values
 Eternal Perspectives
 Dr. Stanley B. Crosland
 The Intention of God
 What Does God Think of Us?
 Dr. Lester A. Kilpatrick
 The Hour of the Church
 The Way Out
 Dr. Ganse Little
 The Valley of Baca
 The Upper Room

¹Miss Joy crossed the country as a reporter on the life of society's derelicts. "Elyse Joy," *Ibid.*, p. 14.

²Officer Montague had six years experience as a member of the Royal Canadian Mounted Police, 30 months of which were spent among Eskimos. "Montague of the Mounties," *Ibid.*, p. 16.

³One of the youngest professional lecturers in America, Smith warned that Mexico was ripe for socialism. "Frank E. Smith," *Ibid.*, p. 17.

⁴Unless indicated otherwise, data for the 1941 Assembly are from *BVB*, Vol. XXIII, No. 3 (May, 1941), pp. 28-34.

Dr. H. Clifford Northcott¹

The Way of Hope

Dr. Roy L. Smith

Asking God Why

Dr. W. W. Whitehouse

Christianity's Role in a Crisis World

The Superintendent of the Bay View Church School was Murray McGregor.

Although daily lectures continued at 10:00 a.m., the designation "Bible Study and Devotional Hours" was replaced in 1941 with "Religion and Life Hours," as this more nearly described the broad themes encompassed by the lectures. The new title continues to designate the weekday morning lectures in the 1960's.

Dr. Royal G. Hall's five lectures were titled: "Why the War Came," "Britain and the New Europe," "Inter-American Relations and the Present Crisis," "U. S. in a Warring World," and "Where Do We Go From Here?" Moreover, Dr. W. W. Whitehouse, on the theme of "America's Democratic Destiny," lectured on "Conservation of Culture," "The Clinic of Democracy," "An International Arbitrator," "A Pathfinder to an Era of 'Plenty,'" and "A Builder of Moral Values."

In addition, other Religion and Life speakers were (1) Rabbi Jerome D. Folkman, lecturing on "The New Basis for Cooperation between Judaism and Christianity"; (2) Dr. L. A. Kilpatrick, on "Rebuilding the World in Our Thinking, Patriotism, Economics, Religion, and Hearts"; (3) Dr. Stanley B. Crosland, lecturing on four topics in "Brotherhood Week," including one on "Making America Safe for Differences"; and (4) Dr. D. S. Coors, lecturing on the relationship between Religion and each of the four freedoms made famous by President Roosevelt (Worship, Speech, Want, and Fear).

¹Northcott was born in Canada in 1890 and later educated at the Northwestern University in Illinois. He was elevated to the Bishopric of the Wisconsin Area in 1948. "H. Clifford Northcott," WW in Meth., op. cit., p. 505.

In the evenings, a special panel was held with:

Rabbi Jerome D. Folkman	--	Jew
Dr. Stanley B. Crosland	--	Protestant
Mr. Leon Lecour Drolet	--	Roman Catholic

discussing "The American Way." Furthermore, nine persons presented individual lectures: (1) The Honorable Theodore Broch, Norwegian Patriot, giving "The Battle for Narvik" and "My Escape from the Nazis"; (2) Dr. R. G. Hall, "What's Happening in Europe?"; (3) Judge Richard S. Kaplan, "The Danger to America from Within"; (4) the Honorable Maury Maverick, "The Responsibility of Democracy"; (5) Dr. Merton S. Rice, "The Value of Great Men"; (6) Mr. Kent Sagendorph, "The Story of Uncle Sam's New Wings"; (7) Dr. Gerhard Schacher, "Europe--What Now?"; (8) Dr. Roy L. Smith, "The Religious Roots of Democracy"; and (9) Dr. Dudley Crafts Watson, "An Evening in Old Mexico."

The live entertainments included a Magic Show by Mr. Frazier Thomas and the Bay View Players, under the direction of George D. Wilner, in "The Tempest" and "Ten Nights in a Barroom."

Years of War

The American Platform was looked upon as "an integral part of the war effort" by President Franklin D. Roosevelt,¹ and certainly Bay View's Platform was in the forefront of the war with words of strength and hope for America and her allies in the greatest war the world had ever seen.

1942

Bay View's first wartime season extended from July 5 through August 23, 1942,² Dr. Hugh Kennedy remaining the nominal Assembly Manager.

¹Letter dated March 31, 1943, to Mr. Lowell Thomas from Franklin D. Roosevelt, reprinted in BVB, Vol. XXV, No. 3 (May, 1943), p. 18.

²Unless indicated otherwise, data for the 1942 Assembly are from BVB, Vol. XXIV, No. 3 (May, 1942), pp. 7-11, 13-18, 30-36.

The Sunday preachers in 1942 were as follows:

Bishop John Calvin Broomfield¹
 The Wonderful Christ
 Dr. George A. Buttrick
 The Modern Rip Van Winkle
 Dr. Lester A. Kilpatrick
 Christianity in a Changing World
 What Seekest Thou?
 Dr. Bernard J. Mulder²
 Neighbors and Brothers
 The Choir Master's Problems
 Dr. John E. Marvin³
 Taking the Long View
 Dr. Marshall R. Reed
 Where Religion Meets Life
 Shadows or Reality?
 Dr. John L. Seaton
 (Unlisted)
 Dr. Ralph W. Sockman (q.v., 1934)
 (Unlisted)
 Dr. William W. Whitehouse
 Religion Meets an Ancient Foe

In the Religion and Life Hours Professor Smith Burnham spoke on "Our National Heritage" in the following five lectures: (1) "The Transit of Civilization," (2) "The Conquest of a Continent," (3) "The Establishment of Democracy," (4) "A New Birth of Freedom," and (5) "The Making of Modern America."

¹Broomfield was Bishop of the St. Louis area of the Methodist Church. Born in Scotland in 1872, he was reared in the Methodist Protestant Church, and preached in that denomination prior to the Unification Conference. Even before that, he had been a deep sea fisherman in Scotland. *Ibid.*, p. 14; E. S. Bucke, *op. cit.*, pp. 458-459; and "John Calvin Broomfield," Who's Who in America, 1951 ed.

²Mulder was born in Michigan in 1896 and educated at Hope College. He was a leader in the Reformed Church in America serving pastorates at Muskegon and Grand Rapids. "Bernard J. Mulder," Who's Who in America, 1951 ed.

³John E. Marvin was born in Michigan in 1907, receiving his education at Albion and Drew. He served as a Pastor in Detroit prior to joining the staff of The Michigan Christian Advocate, becoming its editor in 1940. "John E. Marvin," WW in Meth., *op. cit.*, p. 446.

Other Religion and Life Hour lecturers were:

Dr. Royal G. Hall

The Chaos Behind the War
The Outlook in the Pacific
The Role of Latin America
The essentials of a Lasting Peace
After the War, What?

Dr. William W. Whitehouse (Theme: Alternatives to Destruction)

Planning a Constructive Economy -- Preventing Social Waste
Building an Effective Morale -- The Answer to Despair and Disillusionment
Promoting an Enlightened Public Opinion -- A Total War on Ignorance and Intolerance
A Workable Pattern for Peace -- A Threat at World Anarchy
Realizing the Potentials of Democracy -- Meeting the Challenge of the Dictator

Dr. Lester A. Kilpatrick (Theme: New Occasions Teach New Duties)

New Occasions
New Duties
Ancient Good
Abreast of Truth
We Are Pilgrims

Dr. Marshall R. Reed (Theme: Religion of Great Americans)

James Madison -- A Study in Construction
John Hay -- A Study in Diplomacy
Grover Cleveland -- A Study in Conviction
William McKinley -- A Study in Personal Righteousness

Evening Lecturers in 1942 were concerned primarily with themes appropriate to wartime America: (1) Professor Smith Burnham spoke on "The Birth of a Nation"; (2) Dr. Royal G. Hall, on "Prospects of the Present World Situation"; (3) John Temple Graves, II,¹ who also spoke at Chautauqua, New York, spoke on "The Second Discovery of America"; (4) Mr. Jack Morrow, a journalist of sixteen years in the Far East, on "Japan, Rising Sun in the International Firmament"; (5) Dr. Beryl D. Orris, who had observed the Nazi takeover in Vienna, spoke on "An American Refugee Comes Home"; (6) Captain Borge Rohde, former head

¹ John Temple Graves, II, born and reared in Georgia, was a graduate of the Horace Mann in New York City and Princeton University, he was a professional newspaper writer and platform lecturer. "John Temple Graves, II," Who's Who in America, 1951 ed.

of the Danish King's Guard who married William Jennings Bryan's daughter, spoke on "Our Northernmost Neighbors"; (7) Professor W. A. Scharffenberg, recently returned from twenty-two years in Shanghai, China, spoke on "The Rise of Japan as a World Power"; (8) Dr. Ralph Washington Sockman lectured on an unlisted subject; and (9) Dr. Gregor Ziemer,¹ founder of the American Colony School in Berlin, later Berlin Correspondent for the London Daily Mail and Chicago Tribune, spoke on "The American who Came Home."

The live entertainments in 1942 were as follows:

Bay View Players

Director Rollin C. Hunter

Brittle Heaven

A Midsummer Night's Dream

Elsie Mae Gordon (A versatile radio actress)

Behind the Broadcasts -- Impersonations

Julian Gromer

Hawaiian Paradise -- with Motion Pictures

William Neff

Magic

Yong Soo (Ah Hee Young)² -- A Chinese Actress

Blending the Best of the East and the West

Reinald Werrenrath³ -- Opera Singer

Story of American Songs (lecture - concert)

¹ Ziemer, an expert on Nazism, was born in Michigan in 1899, receiving his education in Illinois, Minnesota, and Germany. He served overseas with the Supreme Headquarters, Allied Expeditionary Force (SHEAF). "Gregor Ziemer," Who's Who in America, 1951 ed.

² Yong Soo, born in Hawaii in 1904, was educated at the University of Hawaii and Columbia University. She rose to fame as an actress. "Yong Soo," Who's Who in America, 1951 ed.

³ Werrenrath, born in Brooklyn, New York, in 1883, held the degree of Doctor of Music. As an opera performer, he had appeared at Bay View in former years. His 1942 appearance was a lecture in which he told amusing anecdotes about the songs. "Reinald Werrenrath," Who's Who in America, 1951 ed.

1943

Bay View's second season in World War II had even more speakers than did the former one,¹ however, there was no change in the number of Sunday preachers:

Dr. George A. Buttrick
(Unlisted title)
Dr. D. Stanley Coors
The Hope of the Nations
Thinking Big
Dr. Ralph E. Diffendorfer
An Unshakable Realm
Jesus and the World View
Dr. Samuel J. Harrison, President of Adrian College
One Still, Clear Voice
Bishop Ivan Lee Holt,² of St. Louis, Missouri
The Securities of Our Faith
Lights in the Darkness
Dr. Lester A. Kilpatrick
For the Living of These Days
The Spirit of Christ
Dr. William C. S. Pellowe³
Lamps of Liberty
Dr. Thomas A. Stafford⁴
Three Major Aspects of the Christian Way
Courage for the Facing of This Hour
Dr. W. W. Whitehouse
Spiritual Foundations for Tomorrow's World

¹Unless indicated otherwise, data for the 1943 Assembly are from BVB, Vol. XXV, No. 3 (May, 1943), pp. 8-14, 16, 29-36.

²Born in Arkansas in 1886, Holt was educated at Vanderbilt. He received several honorary doctorates, as well. Ordained in the Methodist Episcopal Church, South, he was elected to the Bishopric shortly before the Reunification Conference of 1939. He was active in Latin America, China, and Canada before 1944, and in Missouri thereafter. "Ivan Lee Holt," WW in Meth., op. cit., p. 340.

³William Pellowe was born in England in 1890 (died 1965) and received his education at Albion College. A Chaplain in 1918, he served as a pastor in the Detroit District 1910-1937, as Superintendent of the Saginaw District 1937-1943, and following a few years at Port Huron's First Methodist Church, became curator for the Detroit Conference Historical Collections at Adrian, Michigan. He wrote several books of Christian Vignettes. "William C. S. Pellowe," WW in Meth., op. cit., p. 526.

⁴Born in Northern Ireland in 1885, Stafford was educated in Ulster and Illinois. His preaching career was carried on in Wisconsin until 1938, when he devoted his time to writing and to service on Church Boards. "Thomas Albert Stafford," Who's Who in America, 1951 ed.

Again in 1943, several Religion and Life Hour Addresses concerned America's role in the war and the post-war era. For example, Dr. Royal G. Hall discussed "The Struggle for the Orient," "Russia: Today and Tomorrow," "The Good Neighbor Policy and Its Implications," "Planning Peace in a Warring World," and "The Spiritual Challenge of the Post-War World." Further, Dr. W. W. Whitehouse, speaking on the theme of "Rebuilding a Malleable World" lectured on:

Transition from War to Peace
Safeguards for Enduring Peace
Measures for Economic Welfare
Establishing a More Livable Social Order
Cultivating the Will to a Victorious Democracy

In addition, Professor Smith Burnham's Religion and Life Hour theme was "Great Crises in American History," his five daily lecture titles being: (1) "England or Spain in America?" (2) "1763 England or France in America?" (3) "1776 The British Empire or Independence?" (4) "1787 One Nation or Thirteen?" and (5) "1863 Union and Freedom or Secession and Slavery?"

Another week of Religion and Life Hours included the lectures of four men, on varied themes:

Monday -- Ralph E. Diffendorfer -- Christian Bases of
World Order, I
Tuesday -- Ralph E. Diffendorfer -- Christian Bases of
World Order, II
Wednesday -- D. J. Fleming -- The Church and Global
Thought
Thursday -- Arthur H. Gilmore -- Book Review of "The
Robe" by Lloyd Douglas
Friday -- Ivan Lee Holt -- Latin Americans -- Allies,
Friends, or Brothers?

One additional week of Religion and Life Lectures, based on a theme of "Religion and a New World Order," were given by D. Stanley Coors.

Turning to the evening activities, one would find Ardis Alling, a young disease, presenting "dramalogues" with several changes of costume, "The Story of Ruth," "The Story of Saul and Miriam," and "Magda." Also Mrs. Walter Baker ("Aloha" Baker) lectured on motion pictures her husband had taken of "Australia."

Other evening lecturers and their topics follow:

William Rainey Bennett (q.v., 1914 Assembly) -- Heads Up,
You Americans¹

Smith Burnham -- Our National Heritage

Mrs. Courtney Wilson Deane -- "Along the Road of Free
China"

Ralph E. Diffendorfer -- America in the Post-World War

Joseph Frank -- Death in the Desert²

Franz Klein -- Fear of Russia?³

Royal G. Hall -- Economic Problems of War and Peace

Ivan Lee Holt -- The Christian Church and the New World

William D. Saltiel -- Democracy at the Crossroads⁴

Richard Struna -- Russia Twenty Years Ago -- Russia
Today⁵

The "straight entertainments" in 1943 were given by Jack Rank, "The One-Man Theatre" in "Macbeth" (he acted out the entire drama with scenery and costumes), and by Robert Sharpe, a magician, with "Magic in the Modern Manner."

¹"His words are alive, for if you cut them, they will bleed." Bennett was the Director of the Bennett Better Speech Institute. BVB. . . May, 1943, p. 11.

²American volunteer ambulance driver, Frank had just returned from a year with the British Army in Libya and Egypt. (He was an Honors graduate of Harvard University.) Ibid., p. 10.

³Klein was an editor, author, and correspondent, an authority on European Affairs. Ibid.

⁴Saltiel gained fame as the youngest person listed in Who's Who in America. Just returned from Europe, he spoke on Democracy, Fascism, and Communism. Ibid., p. 9. / Born in Chicago in 1895, he was educated in the Chicago school system, later earning his LL.B. at the Kent College of Law. He also had served in the United States Navy during World War I. "William D. Saltiel," Who's Who in America, 1951 ed.

⁵Struna was a radio commentator, linguist, and physician, as well as a business executive. He was reportedly the last person to leave Czechoslovakia prior to America's entry into World War II. An authority on Russia and the Nazi Gestapo, Struna was a native Czech and a Naturalized United States citizen. BVB. . . May, 1943, p. 12.

1944

Although Dr. Hugh Kennedy was still the official Assembly Manager and President of the Bay View Association at the beginning of the 1944 season, when the season had ended, Bay View resident Bishop Raymond J. Wade was the Manager and President, and would remain so until the summer of 1961.

The six-week Assembly¹ again featured nine Sunday preachers, a newcomer among them being Bishop Charles Claude Selecman² preaching on "The Moral Equivalent of War" and "The Physical Side of Christianity." The eight others, with their topics, were: (1) Dr. George A. Buttrick, title unlisted; (2) Dr. Ralph E. Diffendorfer, "Our Missions in War Time"; (3) Dr. Sydney D. Eva, "Garden Godliness"; (4) Arthur H. Gilmore, "Seek Ye The Kingdom"; (5) Bishop Ivan Lee Holt, "The Securities of Our Faith" and "Lights in the Darkness"; (6) Dr. Lester A. Kilpatrick, "The Challenge of Christianity" and "Religion at its Best"; (7) Dr. Oscar Thomas Olson,³ "Taking People as they Are" and "Faith in a Time of Storm"; (8) Dr. W. W. Whitehouse, "Enduring Values in a Changing World."

The Religion and Life Hours included Dr. Royal G. Hall, with the international topics: (1) "The Soviet Union and the World," (2) "The Outlook in Asia and the Pacific," (3) "America's Place in the World Scene," (4) "After the War, What?" (5) "The Spiritual Prerequisites for

¹Unless otherwise indicated, all data for the 1944 Assembly are taken from BVB, Vol. XXVI, No. 3 (May, 1944), pp. 10-14, 16-21, 31-37.

²Selecman was raised to the Bishopric in 1938. He was President of Southern Methodist University in 1944. His education has been received at the Central College of Missouri. A thirty-third degree Mason active in the Shrine, he later received honorary doctorates from eight colleges. "Charles Claude Selecman," Who's Who in America, 1951 ed.

³Olson was born in Illinois, obtaining his education at Albion (A.B. and A.M.) and Union Theological Seminary (ordination). Later he received honorary doctorates from five colleges. He held various pastorates in Maryland, Iowa, Ohio, and Michigan. He was active in the Uniting Conference of the Methodist Church in 1939. "Oscar Thomas Olson," WW in Meth., p. 510.

Tomorrow's World." In addition, Dr. W. W. Whitehouse gave (1) "Mending the Breakdowns of War," (2) "Making the American Home Effective," (3) "New Frontiers in Education," (4) "Building Wholesome Personalities," and (5) "Inevitable Democratic Priorities."

Dr. Smith Burnham, of Western Michigan College at Kalamazoo, gave five Religion and Life Hour talks on history:

From the Atlantic to the Mississippi
The Story of Texas
The Oregon Country
The Mexican Cession
Beyond the Seas

Those giving Religion and Life talks only once or twice were:

Senator Vojta Benes¹
European Situation
Dr. Ralph E. Diffendorfer
The Christian Movement in Japan's New Order
New Heaven in Europe
Bishop Ivan Lee Holt
Latin America
Mrs. Mary B. Veenboer
Missions

The remaining four Religion and Life talks were on "Christianity" and given by Dr. Oscar Thomas Olson.

The evening lectures, again inclusive of many war themes, were as follows:

Senator Vojta Benes
More about the European Situation
Dr. Smith Burnham
The Louisiana Purchase
Morris H. Coers²
With Our Boys in North Africa, Sicily, and Italy

¹"Senator Vojta Benes, called by his American friends 'Czechoslovakia's Paul Revere,' is internationally-famed as a statesman. He was a member of the Czech National Assembly before Hitler. He has written books on the subject of international relations. . . ." BVB, May, 1944, p. 13.

²Coers had just returned from 18 months with the troops in North Africa, Sicily, and Italy, as he was serving with the American Red Cross. Ibid., p. 19.

Ralph E. Diffendorfer
 No Other Gods
 Dr. Donald Ebright¹
 India
 Arthur H. Gilmore
 Book Review of John Hersey's "A Bell for Adano"
 Royal G. Hall
 Prospects of the Present World Situation
 Bishop Ivan Lee Holt
 The Christian Church and the New World
 Dr. Sidney Wellington Landon²
 Character Studies of Great Literary Men
 Miss Else Margarite Roed
 My Escape from the Nazis³
 Bishop Charles C. Selecman
 The Upward Struggle

Three of the evening lectures took the form of travelogues:

"Aloha" Baker
 India
 Henry M. Hedges
 Bora-Bora and Tahiti⁴
 Clyde C. (Slim) Williams (q.v., 1936 Assembly)
 Alaska

In addition, there was one "straight entertainment," Harold Allen and Alice Demmons presenting "Sounds of the Air."

¹Ebright was recently back from six years in India where he had interviewed Nehru and others in the Indian government. When there, he also lectured in the Isabella Thoburn College at Lucknow. *Ibid.*, p. 12.

²"Through his interpretative art, men like Poe, Longfellow, Tennyson, Stevenson, Hugo, Thackeray, Kipling, Whitman, Bret Harte, Carlyle, Riley, F. H. Smith, Mark Twain, Bill Nye, Artemus Ward, Josh Billings, live again." *Ibid.*, p. 16.

³Miss Roed was a native of Norway. "She studied philosophy and literature at Oslo University." She did graduate work in Germany, France, and England, being graduated from Oxford University. In Norway, she was a journalist, editing a woman's magazine. On hearing she was to be arrested by the Nazis, she traded what she could to obtain a good pair of low shoes; she then walked out to safety in Sweden, sometimes walking up to her waist in water to accomplish this. *Ibid.*, p. 21.

⁴Hedges was a United States Navy "SEABEE" just returned from the island of Bora-Bora in the Society Islands of the Pacific. He lectured on films taken by his wife. *Ibid.*, p. 17.

1945

Bishop Raymond J. Wade's first complete season as Assembly Manager came in 1945, a year that brought World War II to an end. Although the European war ended prior to the Assembly of 1945,¹ the Asian fighting went on until August.

The nine Sunday preachers in 1945 included, for the first time, Dr. Chester A. McPheeters (1895-1962),² who followed Dr. Merton Rice as Pastor of the Metropolitan Methodist Church in Detroit. The eight others who preached were as follows:

George A. Buttrick
Tensions and Peace
Daniel J. Fleming
Reflective Commitment
A Modern Pilgrim's Progress
Royal G. Hall
The Christian Message to a World in Crisis
America Comes of Age
Dwight Large
Am I My Brother's Keeper
The Unique Jesus
Oscar Thomas Olson
The Discovery of Confidence
Architects of Faith
Marshall R. Reed (q.v., 1936 Assembly)
Trouble-Courage
Called to be Saints
W. W. Whitehouse
Religion and the Art of Living

Continuing as the Sunday School Superintendent was Murray McGregor.

¹ Unless otherwise indicated, all data for the 1945 Assembly are taken from BVB, Vol. XXVII (May, 1945), pp. 27-36.

² Chester Amos McPheeters was born in the State of Indiana. He received his A.B. at Asbury College in Kentucky and his S.T.B. at Boston University. His D.D. was conferred by Union College. Dr. McPheeters served various pastorates in Indiana and Massachusetts 1917-1943. He was Pastor of Detroit's Metropolitan Methodist Church from "'43 to the early '60's" when he became Flint's District Superintendent. "Chester A. McPheeters," WW in Meth., op. cit., p. 465, and personal acquaintance with Dr. McPheeters.

The Religion and Life Hours again included Royal G. Hall, with lectures concerning the future:

The Present World Situation
 We Move in New Directions
 New Patterns of Political Life
 New Patterns for Economic Change
 Emerging Patterns of Social Living

In addition, six other persons gave Religion and Life Hour talks:

(1) Dr. D. J. Fleming, "The Challenge of the Different" and "Ethical Issues Confronting World Christians"; (2) Dr. Dwight Large, "Spirit and Foundations for the New World Christian," and two others on a similar theme; (3) Dr. O. T. Olson, "The Inventiveness of Love," and four others; (4) Dr. Marshall R. Reed, with five lectures on the theme "Our Protestant Faith"; (5) Dr. Lester A. Kilpatrick, with four talks on "Christianity"; and (6) Dr. W. W. Whitehouse, with five lectures on the theme "Major Threats to Peace":

Single Track Solutions	The Anesthesia of Ignorance
A Priceless Peace	The Magic of Mass Movements
International Defeatism	

Lectures in the evening in 1945 were presented by six persons:

C. J. Albrecht -- From Africa to Arctic Alaska (pictures included)
 Bernice Clifton -- Bernice and Her Seeing-Eye Dog
 Donald Ebright -- Unlisted titles
 Hilton Ira Jones -- A Chemist Views the Future
 Chester A. McPheeters -- How Do We Know?
 Soo Yong -- Blending the Best of the East and the West
 (q.v., 1942 Assembly)

There was no "straight entertainment" in the 1945 season apart from the motion pictures, as these would have been inappropriate in the serious mood pervading wartime America when the 1945 Assembly was being planned. Certainly there must have been celebrating accompanied by some speaking when the Japanese capitulated in August.

* * * * *

Although the war had brought no fundamental change to Bay View, speakers' themes had understandably turned to problems confronting America and her allies in the 1939-1945 period. Such topics as: (1) escapes from the Nazis, (2) the Japanese menace, and (3) the fate of missionaries located around the world gave variety and unique relevance to the programs. Entertainments gave way to illustrated lectures on Far Away Lands, an ever popular theme with Bay View audiences. (There was a serious drop in the number of fine musical programs in the war years.) The Assembly leadership, which had been Dr. Hugh Kennedy's in 1936, had passed to Bishop Raymond J. Wade by 1945, this change not causing any important alterations in the program, for both clergymen were truly dedicated to the continuance of Bay View's program of the highest quality possible. Further, the weekday morning lectures were retained through the decade, changing in name only from Bible Study and Devotional Hours to Religion and Life Hours. The Summer School, too, continued an unbroken existence through to 1945, its connection with Albion College remaining secure. Thus, with the completion of the Assembly of 1945, there had been seventy years of speaking activity at Bay View, Michigan.

CHAPTER XI

TO THE DIAMOND JUBILEE -- AND BEYOND (1946-1955)

The ten Bay View Assemblies taking place between 1946 and 1955 were under the management of Bishop Raymond J. Wade. The season of 1950 afforded an opportunity to celebrate the Institution's seventy-fifth consecutive year of existence, an event called the Diamond Jubilee, marked by the publication of a "history" of the preceding three-quarters of a century of Bay View, edited by Dr. Clark S. Wheeler.

Furthermore, the year of 1953 saw the addition of a handsome new structure -- The Paul W. Voorheis Auditorium -- a gift of the Kresge Foundation.

In addition, there was a resurgence of Temperance Speaking, a renaissance of the WCTU Schools of the 1887-1910 era, which began in 1949 and extended through the remaining years of the decade to 1955 (and actually beyond, to 1957).

This chapter is divided into two portions: "The Assembly Proper" and "Temperance Speaking," the second being very brief.

The Assembly Proper

1946

Ten clergymen preached in the Assembly of 1946,¹ three of them appearing on the Bay View Platform for the first time: (1) Dr. Frederick H. Olert,² Pastor of the First Presbyterian Church of Detroit -- "Nice

¹ Unless specified otherwise, all data for the 1946 Assembly are taken from BVB, Vol. XXVIII, No. 3 (May, 1946), pp. 10-14, 28-35.

² Born in Holland, Michigan, Olert was educated at Hope College. He also attended the Louisville, Kentucky, Presbyterian Seminary and Alma College in Michigan. He was a student at Edinburgh, Scotland, and the University of Chicago, as well. Ibid., p. 11.

People or New Men?" and "Kings and Queens"; (2) Dr. Richard C. Raines,¹ a prominent Methodist -- "Songs in the Night" and "The Christian has Wings"; and (3) Dr. Douglas Van Steere,² a leading Methodist educator -- "What is Man That Thou Art Mindful of Him?" and "The Imitation of Christ."

The seven "veteran" preachers and their topics were:

Dr. George Arthur Buttrick (q.v., 1935)
 The Need for a Positive Faith
 Dr. Sydney D. Eva (q.v., 1918)
 The Art of Living Successfully
 Dr. Lester A. Kilpatrick (q.v., 1938)
 The Christian Answer
 For These Days
 Dr. Chester A. McPheeters (q.v., 1945)
 Thy Kingdom Come
 Jesus and A Boy
 Dr. Marshall R. Reed (q.v., 1936)
 God's Trumpets in the Morning
 The Honor of a Certain Aim
 Bishop Raymond J. Wade (q.v., 1925)
 Saints in Different Places
 Dr. W. W. Whitehouse³ (q.v., 1926)
 Spiritual Rearmament

The Religion and Life Hours again featured the popular Dr. Royal G. Hall with a series of five lectures on international concerns:

Britain under the Labor Party
 Russia: Promise of Menace
 Emerging Trends in the Far East
 America's Role in World Affairs
 Planning for Permanent Peace

¹Born in Iowa in 1898, Raines was educated at Cornell College and Boston University. He held several pastorates in Iowa, Massachusetts, Rhode Island, and Minnesota. Elected to the Bishopric in 1948, he was assigned to the Indiana area. "Richard C. Raines," WW in Meth., op. cit., p. 550.

²Van Steere was born in Michigan in 1901. He was educated at Michigan State and at Harvard. He was also a Rhodes Scholar at Oxford in 1927. A Philosophy Professor at Haverford, he published a great deal in Bible Literature. "Douglas Van Steere," Who's Who in America, 1951 ed.

³Dr. Whitehouse had recently been elected President of Albion College. He was also a lecturer in the 1940's on the Town Hall series. BVB, May, 1946, p. 14.

More lectures on international problems were given by Dr. Douglas Van Steere:

War's Aftermath and Rebuilding in Scandanavia
War's Aftermath and Rebuilding in Germany and Poland,

as well as by Dr. Daniel J. Fleming:

The World Community as Built Through Cultural Cooperation
The World Community Sensing Its Reality
The Obligation of the Members of the World Community,

and by Dr. Frederick H. Olert:

Food for a Hungry World
Light for a Dark World
Life for a Dead World
Guidance for a Lost World
The Human Dream Fulfilled.

Other Religion and Life lectures were given by Dr. Marshall R. Reed with his continuing series on Great Americans: (1) "Jonathan Edwards: Philosopher," (2) "George Washington Carver: Scientist," (3) "Nicholas Vachel Lindsay: Poet," and (4) "Oliver Wendell Holmes: Jurist." Still another series on "The Bible and Modern Life" was given by Dr. Rollin Hough Walker, author of eight books on the Bible.¹

Evening lectures included "Shakespeare a la Mode," done by Professor Joseph A. Callaway, who dressed in costume to do the plays. Others were:

Dr. Clarence Tucker Craig, of Oberlin College --
The Old Word in New Words, The Revised Standard
Version
Dr. Luther Gable, member of the American Association for
the Advancement of Science --
Black Light
Atomic Energy and Radar
Dr. Royal G. Hall --
International Trends in the Post-War World

¹Walker was born in Ohio in 1895, receiving his education at Ohio Wesleyan and Boston University. He also studied in Europe at Zurich, Glasgow, Halle, and Edinburgh. He made weekly contributions to the National Christian Advocate. "Rollin Hough Walker," Who's Who in America, 1951 ed.

Julia Brock Harwood, A Radio Personality --
 People Around the World
 Sailing the Seven Seas
 Robert Kazmayer, News Commentator and Author --
 What Russia Means to Me
 The Awakening East
 Dr. Chester A. McPheeters --
 Things Old and New
 Dr. Harvey M. Merker, of Parke-Davis and Company --
 The Romance of Medicine
 Dr. Diosdado M. Yap, Filipino lecturer and editor --
 The Fate of the Philippines (given the month his country
 became independent of United States rule)

1947

There were ten weeks of activity in the 1947 Assembly, a daily schedule including a Religion and Life lecture in the morning and a motion picture or lecture in the evening. Some days were left free of evening entertainment for visiting among the neighbors of Bay View.¹

Of the ten Sunday preachers, the one with the longest record of platform appearances at Bay View was Albion College President W. W. Whitehouse ("Seductive Detours"), and the man who had spoken the earliest of all was Bishop Frederick Deland Leete, first appearing in 1918 ("The Kind of Government the World Needs"). Conversely, one of the new ministers in 1947 was Dr. Earl Cranston,² preacher at the Dartmouth Campus Church ("Religion, Education, and the Future" and "Unrestricted Christianity"); and another new minister at Bay View was Dr. Clifford Homer Richmond,³ of Chevy Chase, Maryland, active on Methodist Boards of Evangelism ("A Constant Pageant of Triumph" and "Six Ways to Get off the Earth").

¹ Unless specified otherwise, all data for the 1947 Assembly are taken from BVB, Vol. XXIX, No. 3 (May, 1947), pp. 9, 28-36.

² Cranston, born in Denver in 1895, had been a missionary in China as well as a faculty member at Colgate University. "Earl Cranston," WW in Meth., op. cit., p. 161.

³ Born in 1900 in New Jersey, Richmond served pastorates in Maryland. After 1949, he was on the Peace Commission of the Methodist Church. "Clifford Homer Richmond," WW in Meth., op. cit., pp. 564-565.

The other six ministers were: (1) Dr. George A. Buttrick -- "Prophet's Vision"; (2) Dr. Walton E. Cole¹ -- "God the Great Fact" and "Life's Supreme Need"; (3) Dr. D. Stanley Coors (q.v., 1933) -- "Keeping God in the Scheme of Things" and "Life as an Affair of Honor"; (4) Dr. Lester A. Kilpatrick -- "The Power of God" and "A Positive Faith"; (5) Dr. Frederick H. Olert -- "What Think Ye of Christ" and "Foundations for World Reconstruction"; and (6) Dr. Marshall R. Reed -- "The Happiest Days of Our Lives" and "Left-Handed Peoples."

Religion and Life Hour speakers were all "veteran" Bay View personalities except for Dr. Walton E. Cole, who gave five lectures on the theme of Faith and Courage. The others were: (1) Dr. D. Stanley Coors with five lectures relating to Morality and Spiritual Power; (2) Dr. Earl Cranston with five talks regarding Christianity's impending battle against world Communism; (3) Dr. Frederick H. Olert with five exegetical lectures; (4) Dr. Marshall R. Reed with four biographical sketches of leading world figures of the day -- "Winston Churchill: Lord of Speech," "Joseph Stalin: Enigma of Statesmen," "Jawaharlal Nehru: Crusader for Freedom," "Franklin Roosevelt: Quarterback of Democracy"; and (5) Dr. W. W. Whitehouse with five studies regarding adjustments to the post-war world: "Crises in the American Family," "Can We be Sanguine About Education," "The Significance of World Morale," "The Unconscious Drift Toward War," and "Revitalizing the Nerve Centers of Democracy."

Evening lectures included "Latin America and Tomorrow," a talk by Wayne Hanson, who had traveled in Mexico, Argentina, Uruguay, and Brazil. In addition, the prominent folk-singer John Jacob Niles sang and told interesting stories about the tunes; and Cleo Dawson gave "Mexico Looks Ahead" and "Learn to Live and Like It." And another, Luther Gable talked about "Black Light" and "Atomic Energy and Radar" (for the second year), and Robert Kazmayer spoke on "What Lies Ahead for America" and "Emerging Europe and What it Means to Us."

¹Cole had been on CBS Radio "coast to coast." BVB, Vol. XXX, No. 3 (May, 1948), p. 17.

Furthermore, three of the evening lectures were accompanied with motion pictures:

Olin Sewall Pettingill, Jr. -- Wild Life in Action
 Clarence W. Sorenson -- We Remap the World, and Arab
 Dreams of Empire
 M. Thomas Tchou -- China's Role in the New World Order

The "straight entertainments" were "message plays" enacted by Moral Rearmament Assembly personnel from Mackinac Island -- "The Forgotten Factor" and "Drugstore Revolution."

1948

Dr. Royal G. Hall, back from a trip to Europe, was one of the ten who preached in the 1948 Assembly,¹ choosing as his sermon theme "A Nation is Born" (Israel). Other preachers were:

Dr. George Arthur Buttrick
 A Study in Conversion
 Dr. Walton E. Cole
 The World's Hope, and The Radiant Life
 Dr. Earl Cranston
 Our Rightful Mind, and He Comes as One Unknown
 Dr. Arthur H. Gilmore, from the campus of the University of
 Minnesota
 Men Who Refuse to Shrink Back, and You Can Take it with
 You
 Dr. Lester A. Kilpatrick
 In a Perplexed World
 The Christian of Today
 Bishop Frederick D. Leete
 The Forward March of Christianity
 Dr. Frederick H. Olert
 That Strange Symbol, and Toward the Conversion of America
 Dr. Marshall R. Reed
 The River of My Tears, and I'm Crying for Life
 Dr. W. W. Whitehouse
 Realizing Our Potentials, and Closing Sermon for 1948

¹ Unless specified otherwise, data for the 1948 Assembly are from Ibid., pp. 12, 13, 17, 27-34.

The Religion and Life Hour lectures were all given by ministers who were also preaching in this season's program:

Dr. Walton E. Cole -- Theme: Religion, Psychology, and the Art of Living

Change Your Thinking and Change Your Life
Finding Inner Peace in an Anxious World
Winning the Victory Over Fear
Increasing Our Confidence
Strength for Living

Dr. Earl Cranston

Five talks on the Christian Religion in the world

Dr. Arthur H. Gilmore -- Theme: Book Reviews

Rebecca West's "The Meaning of Treason"

George Seaver's "Albert Schweitzer, the Man and His Mind"

Mabel Sealy's "Woman of Property"

Arnold J. Toynbee's "A Study of History"

Lecomte de Nouy's "Helpful Thoughts from Human Destiny"

Dr. Royal G. Hall -- Theme: International Problems

The Post-War Struggle for Power

The Failure of the Peace

The Drive of the USSR

New Directions in American Policy

Creative Forces for a New World

Dr. Frederick H. Olert -- Theme: Studies in Job

Five talks on the Drama of Job

Dr. Marshall R. Reed -- Theme: Protestant Personalities

St. Paul, Experience Validated

Martin Luther, Reformation Vindicated

John Calvin, Theology Systematized

Jacobus Arminius, Liberalism Championed

Roger Williams, Freedom Defended

Moving to the evening lectures in 1948, one would find that

Dr. Robert S. Hartman¹ spoke on "The Paramount Issue," and that

Dr. Wayne Hanson spoke on "New Life in Old Mexico" and "France of

¹"Born of a German and Swedish father and an Irish mother in Berlin, Dr. Hartman became a close friend and associate of the inventor of the rocket which the Germans turned into a robot bomb. As a young teacher at the University of Berlin, he wrote articles and made fiery speeches against the Nazis. It became necessary to hide him in an insane asylum to protect him from the [G]estapo until he could escape to France. Following a period of teaching at Lake Forest Academy, he became, and is, a professor in the Department of Philosophy in [the college of] Wooster, Ohio," *Ibid.*, p. 13. Born in 1910, Hartman was educated in Germany, France, England, Mexico, and the United States. He was a judge in pre-war Germany. In the late 1940's he was active on peace commissions. "Robert S. Hartman," Who's Who in America, 1961 ed.

Tomorrow." In addition, Hedley Hepworth, an English Actor, gave "The Immortal Characters of Charles Dickens" and "A Melange of Humorous and Dramatic Character Sketches." Others were Major Hamilton Long, giving "The Battle of America"; Robert D. Richards, giving "Thanks, America";¹ and Dr. W. W. Whitehouse, giving "America, an Inventory and an Outlook."

Three evening lecturers gave illustrated presentations:

Mrs. Helen Nelson Englund² --

Wings for Norway, Sweden, and the United Nations

Norway Fights on with the United Nations

Bob Gordon, Cartoonist from the Redpath Bureau --

Character Analysis, a Chalk-talk

Olin Sewall Pettingill, Jr. --

Bird Magic in Mexico

The "straight entertainment" in 1948 consisted of a magic show by Harlan Tarbell.

1949

The number of Sunday preachers was increased to eleven in 1949³ with two new personalities among them, these being: (1) Dr. Ira Mason Hargett,⁴ a prominent Methodist from Louisville, Kentucky, preaching on "God, a Living Reality" and "If I Could Live My Life Over"; and (2) Dr. L. Winston Stone, of Grand Rapids, preaching on "An Awakened Church for an Awakened World." The other nine ministers were as follows:

Dr. George A. Buttrick -- The Hem of His Garment

Dr. Arthur H. Gilmore -- Ambassadors for Christ

Dr. Royal G. Hall -- This Nation Under God

¹ Born in Wales, Richards was in the mining pits by age thirteen. He immigrated to America, where he attended high school and Albion College, later serving pastorates in Michigan. BVB, May, 1948, p. 13.

² An authority on Scandanavia, Mrs. Englund was Director of the Chicago Chapter of the American Scandanavian Foundation. She had studied in Vienna with Freud and Adler. Ibid., p. 12.

³ Unless indicated otherwise, data for the 1949 Assembly are from BVB, Vol. XXXI, No. 3 (May, 1949), pp. 9-11, 13-16, 18-25.

⁴ Dr. Hargett had served on four General Conferences and on the 1939 Uniting Conference of the Methodist Church. He wrote numerous religious tracts. "Ira Mason Hargett," WW in Meth., op. cit., p. 300.

Dr. Lester A. Kilpatrick -- The Man and the Crowd, and
The Dedicated Life
Bishop Frederick D. Leete -- The World's Search for Power
Dr. John E. Marvin -- Prerequisites to Power, and Not
Afraid
Dr. Marshall R. Reed (now a Bishop) -- The Twentieth Cen-
tury Pilgrim, and There Will be No Sea
Dr. Clifford Homer Richmond -- Prisoners of Life, and
Contagious Christianity
Dr. W. W. Whitehouse -- Implementing Our Major Hope

In the Religion and Life Hour Lectures on 1949, all of the six who spoke had preached Sunday sermons: (1) Dr. Royal G. Hall -- "An Old Order Passeth," "What is Ahead for Britain," "Can Western Europe Come Back?" "The East Asian Crisis," and "The United Nations and World Destiny"; (2) Dr. Ira Mason Hargett -- "Your Church and You," "What is the Answer," "What is Your Philosophy of Life?" "Christianity and Democracy," and "Great Spiritual Movements"; (3) Dr. Lester A. Kilpatrick -- "A Dynamic Religion," "God of Grace and God of Glory," "Human Rights," "Life and Peace," and "The Common Ventures"; (4) Dr. John E. Marvin -- "Our Church and Our World," "Lessons from Past Failures," "Answers from Amsterdam,"¹ "Beliefs that Stimulate Action," and "Ecumenicity Begins at Home"; (5) Bishop Marshall R. Reed -- (Theme: Prophets of the Spirit) "Augustine: Pagan and Christian," "Thomas A' Kempis: Saint and Seer," "John Bunyan: Pioneer and Freeman," "John Woolman: Mystic and Reformer," and "John Wesley: Scholar and Evangelist"; and (6) Dr. Clifford Homer Richmond -- (Theme: Highways of the Spirit) "The Fabulous Way of Faith," "The Power Way of Prayer," "The Disciplined Way of Devotion," and "The Consecrated Way of Christ."

¹Dr. John E. Marvin had visited Amsterdam the previous year to "cover" the organizational meeting of the World Council of Churches. BVB, May, 1948, p. 13.

And in the evening, two prominent figures appeared as lecturers, one being Dr. Charles Ray Goff,¹ the preacher at the Skyscraper Church, The Chicago Temple, who spoke on "Why Not Live?," and the other being Warden Joseph E. Ragen² of the Illinois State Penitentiary at Joliet, Illinois.

The other evening lecturers were:

Glen M. Frye (recently returned from the Orient) -- The Rainbow Over China
 C. A. Mills (Professor of Experimental Medicine at the University of Cincinnati) -- Climate Makes the Man
 Olin Sewall Pettingill, Jr. -- Wilderness Mischief

In addition, there were some "straight entertainments" in 1949:

Clifford and Mrs. Avis Lesta³ -- Magic and Mysticism
 Eiffel G. Plasterer -- The Bubble Man (He fashioned square, triangular, and oblong bubbles.)
 Bay View Cottagers -- Minstrel Show

1950

Celebrated as Bay View's seventy-fifth year of operation, 1950⁴ featured four Anniversary Hour Programs in the ten o'clock a.m. time period. The speakers and their topics were as follows:

Dr. Clark S. Wheeler -- The First Ten Years at Bay View
 Dr. Arthur H. Gilmore -- From 1885 to 1900, a Period of Unusual Development

¹Goff was born in Iowa in 1889, receiving his education at Northwestern University and the Garrett Biblical Institute. In addition to teaching Religion for many years, he also served as a field officer for the American Red Cross in World War I. "Charles Ray Goff," Who's Who in America, 1961 ed.

²Ragen looked upon his job as correctional rather than punitive. His inmates contributed 12,000 pints of blood to the Red Cross, and 1,200 agreed to leave their eyes to the Eye Bank. BVB, May, 1949, p. 13. / Born in Illinois in 1896, Ragen served as a County Sheriff prior to becoming the Warden at Joliet. "Joseph Edward Ragen," Who's Who in America, 1961 ed.

³The Lestas had taken part in the extra-sensory experiments at Duke University. BVB, May, 1949, p. 13.

⁴C. S. Wheeler, op. cit., pp. 134-144, 155-162. The entire Assembly Program for 1950 was included in the Wheeler history.

Dr. Lester A. Kilpatrick -- The First Quarter of the
Century, 1900-1925

Bishop Raymond J. Wade -- The Second Quarter of the
Century, 1925-1950

The Sunday preachers for 1950, nine in number, were: (1) Dr. John G. Benson (q.v., 1917 Assembly) -- "Skyscrapers and Lilies," "A Christian's Sixth Sense," "Personality Surplus," and "Vanishing Skylines"; (2) Dr. George A. Buttrick -- "Christ and the Commonplace"; (3) Dr. Daniel J. Fleming, of India -- "Lead Thou Me On"; (4) Bishop Frederick D. Leete -- "Christ in the Midst of the Years"; (5) Dr. John E. Marvin -- "The Upward Pull" and "God's Out There"; (6) Dr. Chester A. McPheeters -- "The Church that Prevails" and "What is God Trying to Do?"; (7) Dr. Frederick H. Olert -- "What Time Is It?" and "The Practical Value of Religion"; (8) Bishop Marshall R. Reed -- "Worthy of Tomorrow" and "The Friendly Stars"; and (9) Dr. William W. Whitehouse -- "A Master Blueprint."

In addition, five clergymen each gave five Religion and Life Lectures:

Dr. John G. Benson

Lost in the Baggage
Americanism and the Conflict of Cultures
Bargaining with Life
Using Our Heads
A Captive's Creed

Dr. Royal G. Hall

The Position of Britain in World Affairs
The Role of the New Germany
China Today
American Foreign Policy: Hope or Illusion
One World: Fact or Fancy?

Dr. John E. Marvin

The Urgency of a New Approach
Dilemmas and Drawbacks
Laymen to the Rescue
Project Possibilities
The Personal Application

Dr. Frederick H. Olert

Japan Begins Again
The Cross Over Korea
A Flying Dutchman
Communism As I Saw It
World Observations

Bishop Marshall R. Reed

John Wesley -- Creating God Again in Human Hearts

Francis Asbury -- To Live Unto God

Peter Cartwright -- A Backwoods Conversion

Judson Collins -- A Place Before the Mast

Seth Reed -- My Soul Was Free

The evening lectures in 1950 included "Moments of Glory," by Dr. Allen Buckner Rice, II;¹ "In the Hills of Gold," by Dr. Olin Sewall Pettingill, Jr.; "The Story of Modern Palestine," by Mrs. Bertha Spafford Vester; "The Europe of Today," by Bishop Raymond J. Wade; "Antidote to a Threatening Materialism," by Dr. W. W. Whitehouse; and "For This Cause," by Mrs. Ruth Mougey Worrell.

In addition, there were four "live" entertainments:

"Bay View Pageant" directed by Mrs. Ruth Mougey Worrell

"Our Times" directed by Mrs. Donald D. Smith

"Peppy Prince of Persia" by the Pied Piper Puppets

Magic Show by James Whitehurst

1951

Bay View's seventy-sixth season of operation commenced on June 24 and ended on August 26, 1951, including a "Post-Assembly Motion Picture Week: August 20 - August 26."²

Sunday preachers making their first Bay View appearances were Dr. Harry Laurens Crain³ -- "The Word Not Bound," and Dr. Charles Franklin Kraft, Professor of Old Testament Interpretation at Garrett Biblical Institute -- "But We See Jesus" and "The Day of the Lord."

¹Rice was born in Michigan in 1924 and educated at Wabash College and Garrett Biblical Institute. He was active in World Peace Groups. "Allen Buckner Rice," Who's Who in the Midwest, 1960 ed.

²Unless indicated otherwise, all data for the Assembly of 1951 are taken from BVB, Vol. XXXIII, No. 3 (May, 1951), pp. 12, 14, 16-24.

³Crain was a native New Yorker who was educated in Wyoming and Indiana. He was a pastor at Frankfort, Indiana, for over thirty-two years. Ibid., p. 14.

The other eight Sunday preachers were: (1) Dr. John G. Benson -- "Selling Our Cloaks to Buy Swords," "The Previous Question, or Is God Dead?" and "Breakfast with the Lord"; (2) Dr. George Arthur Buttrick -- "There Were Two Prodigals"; (3) Dr. Lester A. Kilpatrick -- "Redeeming the Time"; (4) Bishop F. D. Leete -- "This Life We Are Living"; (5) Dr. F. H. Olert -- "White Corpuscle Christians" and "Do YOU Remember?"; (6) Bishop Marshall R. Reed -- "Belonging to God's Family" and "Small Lake, Wide Influence"; (7) Dr. C. H. Richmond -- "The Eye Hath Not Seen"; and "What is That in Thine Hand?"; and (8) Dr. W. W. Whitehouse -- "Peace of Mind, Its Realities and Illusions."

Moving to the Religion and Life Hour lectures, one finds that there were six clergymen speaking, and that each lecture was followed by a forum:

- Dr. John G. Benson -- Theme: A Christian Faith for an Atomic Age
 - The Anticipated Cross
 - The Heart Hunger that Unites the World
 - The Patriotism of Religion
 - Left-Handed Saints or Unorthodox Goodness
 - Policing Jericho's Road or Making Life Safe for Living
- Dr. Royal G. Hall
 - Western Europe Faces the Future
 - The USSR and Her Satellites
 - New Aspects of the Asian Situation
 - Constructive Possibilities in the United Nations
 - American Leadership in the Present Situation
- Dr. Charles Franklin Kraft
 - The Old Testament America
 - God's World and His Law
 - Prophecy and a People's Ruin
 - Prophecy and a People's Destiny
 - Wise Words from Wise Men
- Dr. Frederick H. Olert
 - Why Bother Now with World Missions
 - United Christian Missions in Japan
 - Postscript to Korea
 - India in Transition
 - Protestantism
- Bishop M. R. Reed -- Theme: American Hymn Writers
 - Oliver Wendell Holmes
 - Harriet Beecher Stowe
 - Phillips Brooks
 - Fanny Crosby
 - John Greenleaf Whittier

Dr. Clifford H. Richmond
 Rename Your World
 Splinters in the Soul
 Wings of Healing
 The Open Sesame to Abundant Living

The evening lectures included Royal G. Hall's "World Peace -- Hope or Illusion," Olin Sewall Pettingill, Jr.'s "Athabaska Sojourn," John G. Benson's "That Boy of Ours," as well as Edward Clarke's "John Adams and the American Revolution" and "The Enchanting Jenny Lind."

And the "live" entertainments were:

John Booth --
 Magic
 Bay View Residents --
 Minstrel Show
 Pied Piper Puppets --
 Puppet Show

1952

There were eleven Sunday preachers in 1952,¹ two being new to the Bay View pulpit: Dr. Henry Hitt Crane,² of Detroit's Central Methodist Church -- "The Power and Purpose of God" and "Vicious Virtues"; the second, Dr. Dwight S. Large,³ of Ann Arbor -- "No Inn Open on the Jericho Road" and "Walking Where Jesus Walked."

In addition to these "newcomers," the "veteran" Bay View preachers were: (1) Dr. J. G. Benson -- "Creed of a Captive" and "Lost in the Baggage"; (2) Dr. G. A. Buttrick -- "The Great Commendment" [sic];

¹ Unless indicated otherwise, all data on the 1952 Assembly are taken from BVB, May, 1952, pp. 10, 13, 18-25.

² "He has something to say. You may not always agree with him but you honor him for his convictions and the exceedingly tolerant and Christian spirit with which he states them." Ibid., p. 10. / Crane was born in Illinois in 1890. Between 1918 and 1938, he served various pastorates in Massachusetts, transferring to the Detroit Conference in 1939. He also served on the Uniting Conference of the Methodist Church in 1939. "Henry Hitt Crane," WW in Meth., op. cit., p. 161.

³ Dwight Sherer Large was active in United Nations relief work for Displaced Arabs in the Holy Land's "Gaza Strip," and the experience thus gained, provided background for several of his Bay View Speeches. BVB, May, 1952, p. 13.

(3) Dr. H. L. Crain -- "A Saint on Vacation"; (4) Dr. C. F. Kraft -- "Christian Letters" and "Seeing God"; (5) Dr. N. A. McCune (q.v., 1930) -- "Four-Fold Portrait of Christ" and "What Do You Steer By?"; (6) Dr. C. A. McPheeters -- "A New World is Coming Into Being" and "Every Life Counts"; (7) Dr. F. H. Olert -- "Human Nature Can Be Changed" and "The Conquest of Uncritical Contentment"; (8) Bishop M. R. Reed -- "Called to Be Saints" and "The Friendly Stars"; and (9) Dr. W. W. Whitehouse -- "For These Days" and "The Mission of Music."

Further, there were six lecturers in the Religion and Life Hour Morning series, all but one of whom (Hall) had preached during the current season:

Dr. John G. Benson

How to Be Happy in Spite of the Calendar

The Last Forty Years

O'er the Hill

The Abundant Life

Studies in Old Age -- What is It? How to Prevent It?

Dr. Royal G. Hall

The Challenge of World Change

The State of Asia

The Moslem World in Revolt

A Look at Latin America

American Policy: Confusion or Program

Dr. Charles F. Kraft -- Theme: Key Personalities of the Old Testament

The Founder

The Ruler

The Speaker

The Sufferer

The Translator

Dr. Chester A. McPheeters -- Theme: People Worth Knowing

The Man Who Slept in Church

The Man Who Doubted Faith

The Man Who Was Mad Enough to Die

The Man Who Belonged to the Minority

The Man Who Resented His Social Order

Dr. Frederick H. Olert -- Theme: Personal Problems Revealed in the Psalms

Conquering Fear with Faith, Psalm 27

Enlarging Our Ideas of God, Psalm 50

Keeping Faith Steady When Evil Triumphs, Psalm 73

Invitation to Worship, Psalm 95

Bishop Marshall R. Reed -- Theme: Men Who Matched the Mountains

The Man Who Saw the Invisible
 The Man Who Towered Like a Teton
 The Man Who Readjusted Life's Values
 The Man Whom Jesus Loved
 The Man With A Great Heart

Moving to the evening lectures, one would find five: "He Who Laughs, Lasts" by John G. Benson; "The Sea Around Us" and "Music Comes to America" by Edward Clarke; "Prospects for Peace" by Royal G. Hall; "We Are Under Obligation" by Lester A. Kilpatrick; and "Dreams for Sale" by Harlan Tarbell.

1953

The season of 1953¹ is of unusual importance in Bay View History because it marks the addition of another permanent structure of size and beauty -- the Paul W. Voorheis Auditorium and of its Baldwin Organ. Dr. Stanley Kresge² represented the Kresge Foundation as he spoke at the dedication of the Building, and represented Mrs. Kresge and himself in presenting the organ. Speeches of acceptance by Bishop Raymond J. Wade and Dr. Lester A. Kilpatrick followed Kresge's remarks. The principal address was then given by Dr. W. W. Whitehouse: "The Defenses Have All Been Written." While the modern architecture of the Voorheis Auditorium provides a sharp contrast to the near-by buildings, such as Loud Hall, built prior to 1890, the new auditorium is designed to blend in with the natural colors of the area and is a handsome structure.

¹ Unless indicated otherwise, all data on the 1953 Assembly are taken from BVB, May, 1953, pp. 9, 13, 18-24.

² S. S. Kresge was born in Detroit in 1900, receiving his education at the University of Michigan and Albion College. He worked his way up "through the ranks" to the Presidency of the Kresge Store Chain. He is a Methodist layman. "Stanley Sebastian Kresge," Who's Who in America, 1961 ed.

Turning to the Sunday preaching in 1953, one finds eleven clergymen at Bay View, two of them new to the pulpit there. Dr. Warner R. Cole, for example, a Baptist from Detroit, preached on "The Unveiled Christ" and "The Song of David"; the other, Bishop Roy Hunter Short,¹ former Editor of the Upper Room Periodical.

The other nine who preached were: (1) Dr. J. G. Benson -- "Vanishing Skylines" and "The Lost Coin"; (2) Dr. G. A. Buttrick -- "Bright Tomorrow"; (3) Bishop D. S. Coors -- "Unreached Maximums"; (4) Dr. L. A. Kilpatrick -- "The Emancipating Power" and "Man's Imperishable Dream"; (5) Dr. N. A. McCune -- "The Stars Fight For Us"; (6) Dr. F. H. Olert -- "The Ultimate Truth is Christ" and "Uncommon Men"; (7) Bishop M. R. Reed -- "We Have Roots" and "By-Products of Faith"; (8) Dr. C. H. Richmond -- "Remember the Stars" and "Bringing Light to People's Faces"; and (9) Dr. W. W. Whitehouse -- "For This Day."

The six who spoke in the Religion and Life Hours on weekday mornings were as follows:

Dr. J. G. Benson -- Theme: Bible Miniatures in Abundant Living

Men Who Talked to Themselves
Living in the After Glow
Cameos of Experience
The One-Worded Disciple
The Marks of a Christian Personality

Dr. R. G. Hall

Changing Patterns of Contemporary Civilization
Western Europe, Rampart or Liability
The New Japan
Danger Signals in Latin America
The United States in World Affairs

¹Short was born in Louisville in 1902, later educated for the Presbyterian ministry, but eventually ordained a Methodist. From 1944 to 1948, he edited The Upper Room. Post 1948 (when he was raised to the Bishopric) he was the resident Bishop of the Florida Area, moving to the Nashville Area in 1952. "Roy Hunter Short," Who's Who in America, 1961 ed.

- Dr. F. H. Olert
 Declaration of Religious Freedom
 Christ Who Lives in Men
 Law of Life's Return
 Third Mile
 Glory of the Cross
- Bishop M. R. Reed -- Pioneers of Christianity
 William Cary and India
 David Livingstone and Africa
 Robert Morrison and China
 William Taylor and South America
 Toyohiko Kagawa and Japan
- Dr. C. H. Richmond
 Transform Your Life Through Prayer
 Believing is Seeing
 Miracle of Praise
 Secret of Serenity
- Bishop R. H. Short
 Religion as Cleansing
 Religion as Moral Living
 Religion as Love
 Religion as Loyalty
 Religion as Hope

The trend in the topics taken up by the Religion and Life Hour speakers was clearly toward a more distinctly religious tone, noteworthy exceptions to this trend being Dr. Royal Hall's continuing series on America in her international setting.

Turning to the evening lectures, one finds Edward Clarke's "Martha's Husband," Dr. Hall's "World Community: Mirage or Reality," and Edwin H. Steckel's "Music is Fun."

For this season the "live" entertainments were:

James Whitehurst -- Magic Show
 Bay View Residents -- Minstrel Show

1954

Bay View's Assembly for 1954¹ featured eleven Sunday preachers, three of whom were new to the pulpit there. One of the newcomers was

¹ Unless indicated otherwise, all data for the 1954 Assembly are taken from BVB, May, 1954, pp. 18-24.

Dr. Ted Hightower,¹ of Louisville, Kentucky, with "Ye Are the Salt of the Earth" and "What Jesus Thought About Life." The second man preaching for the first time was President Russell J. Humbert,² (1905-1962) of DePauw University, with "Is God Important" and "What Counts Most?"; and the third was Dr. Walter T. Ratcliffe³ with "Our Father's World."

The remaining eight Sunday preachers were: (1) Dr. G. A. Buttrick -- "When Life Meets Christ"; (2) Dr. Lester A. Kilpatrick -- "Our Father's God to Thee" and "The Antidote to Fear"; (3) Dr. Dwight S. Large -- "Ashes Beat Against the Heart" and "A Prayer from Palestine, 1949"; (4) Dr. Chester A. McPheeters -- "For Days of Unrest" and "Doing the Unrequired"; (5) Dr. Frederick H. Olert -- "From World Chaos to World Christian Order" and "The Greatest Work in the World"; (6) Bishop Marshall R. Reed (just returned from Chile, India, Malaysia, and the Philippines) -- "Look Up! Lift Up! Go Ahead!" and "Springs by Life's Wayside"; (7) Dr. Clifford H. Richmond -- "The Silence of God" and "Thermometers or Thermostats"; and (8) Dr. W. W. Whitehouse -- "Lifting Our Sights."

¹Hightower was born in Alabama in 1906 and educated in that state. Active in temperance and college work, he has preached in Alabama, Tennessee, and Kentucky. "Ted Hightower," WW in Meth., op. cit., p. 324.

²Russell J. Humbert (B.S., College of Wooster; S.T.B., S.T.M., Boston University; D.D., Mt. Union College; LL.D. Wabash College; Litt.D., University of Akron; L.H.D., Indiana University; L.H.D., Valparaiso University; L.H.D., Ohio Wesleyan; LL.D. Chicago Medical School) was born in Ohio. An active Kiwanis Club Man, he wrote a book titled A Man and His God. He was President of DePauw from 1951-1962. "Russell J. Humbert," Who's Who in the Midwest, 1963 ed.

³Ratcliffe was born in New York State in 1909, receiving his education there as well as in Illinois. In 1944, he was prominent in the Yale School of Alcohol studies. He also served parishes in Minnesota and Michigan. "Walter Ratcliffe," WW in Meth., op. cit., p. 553.

An innovation in the Religion and Life Hours was a series of five lectures by different teachers from the Bay View Summer School on the theme of "Religion and the Arts," the speakers being:

Professor Earl Maynard Aris¹ -- Religion and Economics
 Miss Constance Fowler -- Religion and Art
 Professor Fred T. Hawley -- Religion and Science
 Dean Joseph J. Irwin² -- Religion and Literature
 Professor Parker Earl Lichtenstein³ -- Religion and Psychology

The other Religion and Life Hour Lectures were as follows:

Dr. Royal G. Hall

America's Stake in Asia
 Communism and the Backward Areas
 Western Europe Faces Its Problems
 The New Look in American Policy

Dr. Dwight S. Large

The Case for the Arabs versus the Case for the Jews
 Refugee Living in Palestine, and Those Who Help
 Solutions for the Problem of Palestine
 Today's Arabs -- Christianity's Forgotten Children
 Today's Jews -- Problem in Human Relations

¹ Aris, a native of Michigan, was born in 1914 and educated at Albion College and the University of Michigan. He then taught Accounting at Ohio Wesleyan University. He has also served on the financial staffs of the Fruehauf Trailer Company and the Michigan Consolidated Gas Company. In 1945, he joined the faculty of Albion College as the Chairman of the Departments of Business Administration and Economics. "Earl Maynard Aris," Who's Who in America, 1961 ed.; and "Earl Maynard Aris," WW in Meth., op. cit., p. 18.

² Irwin, born in Clinton, Iowa, in 1908, earned his A.B. degree at Grinnell College in 1931 and his A.M. at the University of Iowa in 1934, (Ph.D., 1942). From 1937 onward, he was Professor of English at Albion College. Furthermore, he was Dean of the Bay View Summer College of Liberal Arts from 1947. "Joseph James Irwin," WW in Meth., op. cit., p. 359.

³ Lichtenstein was born in Massachusetts in 1915, receiving his education there and in Indiana. He taught at the University of Massachusetts, Antioch College, and at Denison University, where he was Chairman of the Psychology Department. "Parker E. Lichtenstein," Who's Who in America, 1961 ed.

Dr. Chester A. McPheeters -- Theme: A Creed for All Religions

Our Father
Thy Kingdom Come
Give Us This Day
Forgive Us For Our Sins
Lead Us Not

Dr. Frederick H. Olert -- Theme: Studies in Ephesians

All the Fullness of Christ
The Marks of a Christian
God's Design for a New Order
Christian Action on the Frontiers
God's Unveiled Secret

Bishop Marshall R. Reed -- Theme: Men to Match my Mountains

The Ancient Prophet of Contemporary Protest
The Patriarch Who Lived For the Future
The Disciple Who Defeated His Environment
The Scientist With the Soul of an Artist
The Useful Layman Who Advanced a Cause

Dr. Clifford H. Richmond

Your Real Trouble is You
A Song or a Consuming Fire
When Your Ships Come In
Why Are We Here?

In addition, at a special anniversary celebration on the first anniversary of the Paul Voorheis Auditorium (where the Religion and Life Hour lectures were presented), there was an address by Dr. W. W. Whitehouse.

Moving to the evening lectures of 1954, one finds that Senator Charles E. Potter,¹ of Michigan, was one of the featured personalities. (The title of his lecture was not listed.) Another lecturer was Harold

¹ Potter, who was born at Lapeer, Michigan, in 1916, was educated at Eastern Michigan University. He lost both legs in World War II. After serving in the House of Representatives, he was sent to the United States Senate to fill out the unexpired term of Senator Arthur H. Vandenberg in 1952, and elected again for the term from 1953 to 1959. In 1952, he was named one of the ten outstanding young men in the nation by the National Junior Chamber of Commerce. BVB, May, 1954, p. 14; and "Charles Edward Potter," Who's Who in America, 1961 ed.

Charles Baldwin (1891-1963),¹ Vice-President of the Kresge Foundation (title unlisted), and a third was Royal G. Hall with "The Present International Situation."

In addition, James Erwin presented a Canadian Travelogue, Luther Gable gave "Modern Science Opens New Vistas," Mr. and Mrs. Thomas Hadley² gave the Illustrated Motion Picture lectures "America the Beautiful" and "Happy Valley," and Dr. and Mrs. Charles Henry Jennings³ presented "A Night of Pictures -- Including Bay View."

1955

Bay View's Sixty-seventh Assembly⁴ took place from June 26 to August 28, 1955. The eleven Sunday preachers included two persons new to the platform, one of these being Dr. William A. Benfield, Jr. -- "The Road Ahead" and "The Man Who Carried the Cross." The second newcomer, making the first of eight annual appearances, was Dr. Robert H. Stephens -- "No Substitutes Will Do" and "Crescent Moon and a Cradled Star."

¹Baldwin, born in Michigan, was educated in Detroit and Albion. He served on the Board of Publications of the Methodist Church. "Harold Charles Baldwin," Who's Who in America, 1964 ed.

²Thomas E. Hadley was born at Pontiac, Michigan, in 1903, receiving his education at the University of Michigan. He was the Chief Architect for the Fisher Body Division of the General Motors Corporation 1929-1936, and an Executive Engineer with that Corporation 1937-1948. His first successful venture into commercial motion picture making was "Zoolandia," a film showing the Detroit Zoological Park. He was assisted in this task by the Walt Disney Organization. A later film "Nature's Half Acre," also made with Disney, won several international awards for excellence. He is a frequent guest artist on WWJ-TV in Detroit and WJRT in Flint, Michigan. He is also a Presbyterian layman. "Thomas E. Hadley," Who's Who in the Midwest, 1963 ed.

³Jennings was born in Iowa in 1906. He was distinguished in the field of Engineering, particularly in the area of welding. For many years he worked for the Westinghouse Electric Corporation. "Charles Henry Jennings," Who's Who in America, 1961 ed.

⁴Unless indicated otherwise, all data for the 1955 Assembly are from BVB, May, 1955, pp. 18-24.

The other Sunday preachers were: (1) Dr. G. A. Buttrick -- "God and Idols"; (2) Bishop D. S. Coors -- "When Men Meet God" and "Guard That Trust"; (3) Dr. Ted Hightower -- "I'd Be Better Off Dead" and "Design for Living"; (4) Dr. L. A. Kilpatrick -- "The Higher Patriotism" and "As A Man Thinketh"; (5) Bishop F. D. Leete -- "Luminous Living"; (6) Dr. F. H. Olert -- "One Thing Lacking" and "Died at Thirty, Buried at Sixty"; (7) Bishop M. R. Reed -- "Jesus is Our Contemporary" and "Jesus' Name is Found"; (8) Dr. C. H. Richmond -- "Imprisoned Prayers" and "The Power of Weakness"; and (9) Dr. W. W. Whitehouse -- "Timelessness and Timeliness of Religion."

The Religion and Life Hours again included five teachers from the Bay View and Albion College faculties on the general theme of "Values in the Liberal Arts":

Dr. Thomas Milton Carter (Professor of Education and Psychology)

Values in Education and Psychology

Dr. H. O. Hendrickson (Professor of History and Office-mate to Royal G. Hall)

Values in History

Dr. Joseph J. Irwin (Professor of English and Dean at Bay View)

Values in Literature

Professor O. F. Keys

Values in the Physical Sciences

Professor Lotta Rogers (Biology Professor and Dean of Women at Bay View)

Values in the Biological Sciences

Other Religion and Life lecturers and topics are listed below:

Dr. Royal G. Hall

Storm Over Asia

Europe Looks Ahead

Trouble Zones of Discontent

World Disarmament, Hope or Illusion

Social Trends and Tomorrow's World

Dr. Ted Hightower

The Nature and Purpose of God

The Nature and Mission of Christ

The Nature and Remedy of Sin

The Nature and Destiny of Man

The Nature and Challenge of the Church

Dr. Frederick H. Olert -- Theme: Studies in Romans

The Great Redemption
The Root Sin of Our Age
God Has Two Hands
An Adequate Gospel
The Daily Life of the Redeemed

Bishop Marshall R. Reed -- Theme: The Family of Jesus

The Father
The Cousin
The Mother
The Brother
Jesus

Dr. Clifford Homer Richmond

How to be More Vitally Alive
What's Your Name?
Don't Build Your Nest Too Low
Try Asking God
Missing the Music of Heaven

Dr. Robert H. Stephens -- Theme: The Jacob Saga

For a Mess of Pottage, What Do You Value Most?
The Stolen Blessing, Hazards of the Home
The Ladder to Heaven, You Can't Get Away from God
Wrestlers in the Night, When a Man's Conscience Catches
Up With Him
Neglected Altars and Forgotten Vows, Postponed Religion

Moving to the evening lectures, one finds that a woman, Dr. Cleo Dawson -- Psychologist, spoke on "For Every Problem There's an answer." In addition, there were four motion-picture-lecture travelogues:

Earl B. Brink¹

Switzerland

Ruth E. Crist

Glimpses of Europe Through My Eyes, Heart, and Mind

Thomas and Arlene Hadley

Eskimo Summer in Alaska

Winnifred Walker

Home to Australia

Temperance Speaking

Bay View's renaissance of WCTU activity flourished from 1949 to 1957, the first seven of these years to be discussed in this chapter.

¹Earl Brink was born in Oklahoma in 1894. He was owner of the Bank of Buffalo from 1917 to 1924, later working for the Mutual of Omaha Insurance Company and becoming a Travel Lecturer. "Earl Brink," Who's Who in the Midwest, 1963 ed.

In 1949, Mamie W. (Mrs. D. Leigh) Colvin,¹ President of the National WCTU, lectured on "The Time is Right" on WCTU Anniversary Day.

In 1950, there was a WCTU Workshop in charge of Mrs. Bessie Leisure (President, Petoskey District WCTU) and Mrs. Lefa Snyder, of Grand Rapids (First Vice-President of the Michigan WCTU). A special address, on the Sixtieth Anniversary of the Dedication of Evelyn Hall, was given by Mrs. Elizabeth Irwin, of Detroit. Also, an address was given by Mrs. Bessie Hurd, President of the Michigan WCTU.

The 1951 lecturers and their topics were: (1) Mrs. Ruth Losie, State Director of Scientific Temperance Instruction of the Michigan WCTU -- "Seeing is Believing"; (2) Mrs. Eva May Rowley, National Visual Education Director for the WCTU -- "An Approach to a Great Problem"; and (3) Mrs. Dora B. Whitney, Attorney and Legal Adviser to the WCTU -- "Custom Made."

The 1952 Bulletin carried only this notice:

A Temperance Pilgrimage to Bay View, Sponsored by the State Womans Christian Temperance Union. They[sic] will hold an Institute and will carry through an interesting program from 11:00 on, to which the public is most cordially invited.²

In 1953, the WCTU "Training School" included speeches by: (1) Miss Laura Wells (from the University of Chattanooga), (2) Mrs. Dora B. Whitney, and (3) Mrs. Bessie C. Hurd. In addition, a lecture title (the speaker unidentified) was "Echoes from World and National Conventions -- Vancouver and Seattle." Furthermore, a debate was listed in the program, no speakers or a proposition being given.

¹Mamie Colvin, born 1883 in Ohio, was educated at Wheaton College. She took up a career in Women's Church Activities, rising to the National Presidency of the WCTU in 1944. She edited the publication Union Signal, printed by the WCTU. "Mamie W. Colvin," WW in Meth., op. cit., p. 146.

²BVB, May, 1952, op. cit., p. 21.

The three-day 1954 Training School, conducted by Mrs. Bessie C. Hurd, President of the Michigan WCTU, included the following speakers:

Mrs. Glenn G. Hays,¹ National President of the WCTU --
 Who Hath Woe
 Mrs. S. J. Houille, Address on Frances E. Willard Day
 Bishop Raymond J. Wade -- Frances E. Willard

Again in 1955 there was another three-day WCTU School conducted by Mrs. Hurd, and also featuring speeches by Mrs. Glenn G. Hays, Mrs. S. J. Houille, and Mrs. L. G. Rowley, of the National WCTU.²

* * * * *

Bishop Raymond J. Wade led Bay View through the decade of 1946-1955 -- a period which effectively combined the traditional and the unique. Tradition is found in the trends which had been establishing themselves for many years. For example, the practice of inviting Michigan's senators to speak had commenced with Senator Julius Burrows in the 1890's, and it was continued with the appearance of Senator Charles Potter in 1954. And Dr. W. W. Whitehouse continued the tradition of speaking by Albion College Presidents, Dr. L. R. Fiske having been the first in the 1870's. Further, the nationally prominent Dr. George A. Buttrick (a Presbyterian typifying Bay View's interdenominational atmosphere) continued his annual pulpit appearances begun in 1935. In addition, Dr. Royal Hall (first speaking at Bay View in 1929) became a tradition with his talks on international developments through this period -- the era of the Berlin Air-Lift and the Korean War. Moreover, Dr. Marshall Reed continued his annual appearances, which had begun in 1936, usually touching upon biographical themes (Dr. Reed was raised to the Bishopric in this decade). Reed's talks were included in the daily Religion and Life Hour lectures, which were usually followed by audience discussion.

¹ Mrs. Hays was born in Kansas in 1895, receiving her education in Kansas and Colorado. President of the Kansas WCTU from 1938 to 1944, she rose to the Presidency of the World WCTU in 1960. "Mrs. Glenn G. Hays," Who's Who in America, 1964 ed.

² Data for the WCTU speaking 1949-1955 was derived from the Bulletins identified in the Assembly Proper in the same period.

On the other hand, the decade also had its moments of uniqueness, perhaps the most notable example being the addition of a new auditorium building. A further unique development was the emergence of a modern version of Temperance Reform Speaking in this period, a development prompted in some measure by the increasing consumption of alcohol and narcotics by the nation's youth.

With the close of this decade, Bay View completed its eightieth season of speaking activity as well as its sixty-seventh Assembly.

CHAPTER XII

CONTEMPORARY BAY VIEW (1956-1965)

As great as Bay View was in the era of its Intellectual Zenith, perhaps its very existence in the color-television and jet age is as great an accomplishment and indication of its calibre. Whereas "live speaking" was the only kind which people had available in the 1890's, this contemporary decade affords not only television and motion pictures but also phonograph and tape recordings of any subject explored by the mind of man. Yet Bay View goes on, financially in stronger condition than at any other time in its long history. Further, its speaking programs still possess elements of the original Assemblies coupled with innovations such as the appearance of Dr. Bruce Catton in 1965 and the "Presidents' Weeks" of 1958, 1961, and 1964, which featured College Presidents. (Incidentally, music, too, is stronger in recent years than it had been in the late 1940's.)

This chapter is divided into two parts, the first being a brief description of the Temperance Speaking of the WCTU's last two seasons of speaking -- 1956 and 1957, and the second part a discussion of the speaking in the Assembly Proper for the entire decade -- 1956-1965.

Temperance Speaking

Mrs. Bessie Hurd again directed a three-day WCTU School in 1956, also speaking on at least one occasion to the ladies in attendance. In addition, Mrs. James Linscott, State WCTU Secretary, addressed the School, as did Miss Elizabeth A. Smart, who represented the National

WCTU Organization. In addition, Bishop Raymond J. Wade, in his capacity as Assembly Manager and Association President, gave "Reminiscences."¹

The School of 1957 had no person identified as Director; but it included talks by Miss Jean Hansen, Secretary of the Loyal Temperance Legion, and by Mrs. L. G. Rowley -- "Narcotic Education for Teachers."²

Assembly Proper

Turning from the WCTU Activities of 1956 and 1957, and moving to the Assembly Proper, one finds that in the 1956-1965 decade, the price of a season ticket was fourteen dollars for one adult patron -- these Assemblies extending from late June until the end of August. Further, one finds that Bishop Wade continued as Assembly Manager through the 1961 season, at which time he was made Chairman of the Board of Trustees, and Dr. Lester A. Kilpatrick became the Assembly Manager.

Furthermore, the Religion and Life Hour lectures were held each year, as in the past, on weekday mornings. And not a single year passed without at least one travelogue-lecture, the theme of Distant Lands remaining popular with the Bay View audiences from 1886.

To give variety to the Sunday preaching, it was customary to have two new clergymen at Bay View each Summer, these newcomers often remaining to speak in the Religion and Life Hours during the week following their sermons.

1956

The Assembly for 1956,³ for example, featured sermons by two who were new to the Bay View pulpit, Dr. George Y. Flint,⁴ of Warren,

¹ BVB, May, 1956, p. 20.

² BVB, May, 1957, p. 20.

³ Data for the 1956 Assembly are from BVB, May, 1956, pp. 9, 11-12, 14, 18-24.

⁴ George Flint was born in Connecticut in 1911. He was educated at Ohio Wesleyan University, Drew Theological Seminary, Syracuse University, and Columbia University. He served various pastorates in Ohio and New York State. "George Yetter Flint," WW in Meth., op. cit., pp. 238-239.

Ohio ("Can I Know God?" and "The World is Yours") and Dr. Paul Morrison,¹ of Lansing ("Temples of the Heart" and "The Footprints of Jesus"). Dr. Flint also gave a series of five Religion and Life Hour lectures.

Other Sunday preachers were: (1) Dr. G. A. Buttrick -- "The New Commandment"; (2) Dr. L. A. Kilpatrick -- "On Being Reasonable" and "What About Today"; (3) Dr. D. S. Large -- "We Must Listen" and "A New Code for Christian Conduct"; (4) Bishop F. D. Leete -- "The Sublime Call to Mankind"; (5) Dr. C. A. McPheeters -- "Loyalties that Lift Life" and "Only Quitting is Failure"; (6) Dr. F. H. Olert -- "The Act of Self-Dedication"; (7) Bishop M. R. Reed -- "God's Invitation to Man" and "Man's Response to God"; (8) Dr. R. H. Stephens -- "When God Hides Himself" and "Miracles in the Making"; and (9) Dr. W. W. Whitehouse -- "From Caves to Chrome."

The Religion and Life Hour lectures were as follows:

Dr. George Yetter Flint -- Theme: Spiritual Maturity
 Courage and Confidence to Take It
 Humor and Hope to Produce It
 Acceptance to Endure It
 Gratitude to Like It
 Grace to Last It

Dr. Dwight S. Large -- Theme: Which Voice Do You Hear?
 An Ancient Voice: Isaiah, via the Dead Sea Scrolls
 The Greatest Voice: Jesus, Against the Background of His Day
 Voice from the American Frontier: James Gilbreth
 Religious Voices Today, Billy Graham and Others
 How Intelligent is Your Listening?

Dr. Royal G. Hall
 Some Danger Spots of 1956
 The Power Struggle for the Undeveloped Areas
 France and Her Problems
 Today's Decisions for Tomorrow's World
 A Christianity Worthy of Our Time

¹ Born in New York State in 1895, Paul Morrison was educated at New York University, and Drew Theological Seminary. He received an honorary doctorate from Adrian College. His pastorates have been in New York State and Michigan. "Paul Morrison," WW in Meth., op. cit., p. 489.

- Dr. Chester A. McPheeters
 Rome -- Where Christ and Caesar Met
 Cairo -- On the Nile
 Damascus -- A Very Ancient City
 Jerusalem, Jordan -- A Sacred City
 Jerusalem, Israel -- Capital of a New State
- Dr. Frederick H. Olert -- Theme: Studies in the Life of Christ
 The Four Portraits of Jesus
 Preparation for the Incarnation
 The Kingdom of God
 The Royal Law of Love
 Master and Lord of Life
- Bishop Marshall R. Reed -- Theme: The Family of Jesus
 The Ancestors of Jesus' Family
 The Neighbors of Jesus' Family
 The City Where Jesus' Family Lived
 The Friends of Jesus' Family
 Becoming a Member of Jesus' Family
- Dr. Robert H. Stephens
 Creation -- Whose World and What Of It
 Man -- The Glory and Tragedy of Creation
 What's Right With America
 Sin -- The Corruption of Creation
 The New Creation

Regarding these Religion and Life lectures, it may be said that Dr. Large's experience working with displaced Arabs in the Gaza Strip in Palestine added interest to his remarks about the Dead Sea Scrolls, unearthed in the Holy Land a few years before this time. In addition, Dr. Royal Hall's continuing interpretations of modern political and social trends were never more popular than in the mid 1950's (Hall was teaching in the Stetson University at DeLand, Florida, following his retirement from the Albion College faculty). And Bishop Reed's talks continued to be based upon lives of great persons -- this year continuing a theme from 1955, the Family of Jesus.

The evening lecturers included Dr. Charles M. Crowe,¹ Pastor of the Wilmette, Illinois, Methodist Church, who appeared on occasion as a radio and television Pastor. Known to many Bay Viewites for his articles in the Christian Century and the National Christian Advocate, Dr. Crowe spoke on "The Freedom to Believe."

¹ Crowe was born in Texas in 1902. He was educated at the Southern Methodist University and the Union Theological Seminary. He served pastorates in Texas, Colorado, Louisiana, Missouri, and Illinois. He

The remaining five evening talks were all travelogue lectures: (1) Earl B. Brink, who had traveled over 340,000 miles in ninety-four countries with his camera -- "Portugal and the Madeira Islands"; (2) Ruth E. Crist -- "Egypt and the Holy Land"; (3) Arlie H. Krussell,¹ Pastor of the First Methodist Church of Beloit, Wisconsin -- "Norwegian Summer" (featuring films he made on a visit to his parents' homeland); (4) Olin Sewall Pettingill, Jr., popular at Bay View for many years, a photographer who had taken over twenty-five miles of film -- "Tip of the Mitten," featuring the northern portion of lower Michigan; and (5) Winnifred Walker, a native of Australia -- "American Panorama."

1957

Again in 1957,² there were two "new" ministers in the pulpit, these being Dr. Jesse Lyons,³ a Methodist Pastor from New Jersey, who preached on "The Difference Jesus Makes" and "The Obvious Choice"; and the second was Dr. Harold R. Weaver,⁴ of the Methodist Church of Delaware, Ohio, preaching on "The Master of Dreams" and "Children Unafraid of the Night."

wrote Great Southern Preaching and Learning to Live. (Honorary doctorates were conferred on him by DePauw and McKendree.) Active in temperance, he gained a reputation as a speaker on both radio and television. "Charles Monroe Crowe," WW in Meth., op. cit., p. 165.

¹Born in Petoskey, Michigan, in 1898, Krussell received his education at the Ohio Wesleyan University, Boston University's Theological School, and at the Divinity School of Harvard University. He holds two honorary degrees from the University of Wisconsin, as well. In addition to teaching for five years at the Anglo-Chinese College at Foochow, China, Krussell served pastorates in Massachusetts, Michigan, and Wisconsin. "Arlie Henry Krussell," WW in Meth., op. cit., p. 402.

²Data for the 1957 Assembly are from BVB, May, 1957, pp. 18-54.

³Jesse Lyons, born in Pennsylvania in 1911, received his education at the Ohio Wesleyan University, the Yale Divinity School, the Yale Theological School, the Drew Seminary, and the Union Seminary. He has served pastorates in Florida, Connecticut, and New Jersey. In World War II, he served as a Navy Chaplain. "Jesse Heltman Lyons," WW in Meth., op. cit., pp. 434-435.

⁴Weaver was born in Kansas in 1915. He earned the B.D. and Ph.D. degrees, and served pastorates in Ohio. "Harold R. Weaver," WW in Meth., op. cit., p. 726.

The other Sunday preachers and their subjects were: (1) Dr. G. A. Buttrick -- "Strangers in the Earth"; (2) Dr. R. J. Humbert -- "Wanted Saints" and "Is Your Faith Adequate?"; (3) Dr. L. A. Kilpatrick -- "Still Shine the Stars" and "Whither Goest Thou"; (4) Bishop F. D. Leete -- "The Golden Scepter of Jesus"; (5) Dr. Paul Morrison -- "The Mighty Ordination" and "Bridging the Mountains"; (6) Dr. F. H. Olert -- "Is Christianity Solvent?" and "Life's Exploring Horizons"; (7) Bishop M. R. Reed -- "Rainbow Around the Throne" and "Keeping Our Religion Up to Date"; (8) Dr. C. H. Richmond -- "God's Indescribable Generosity" and "Apples of Gold in Baskets of Silver"; (9) Dr. R. H. Stephens -- "Fragrant Christianity"; (10) Dr. W. W. Whitehouse -- "The Master Motive."

Moving to the Religion and Life lectures, one finds a series of five daily talks by Bay View's Summer School faculty devoted to the theme of "Education for Modern Living":

Professor Robert Bancroft -- Languages in Modern Education
 Professor Vernon Bobbitt¹ -- Art in Modern Education
 Dr. Ernest Breisach -- Social Studies in Modern Education
 Professor Edmond Goings -- Science in Modern Education
 Dr. Joseph C. Heston -- Psychology in Modern Education

It is interesting that these five lectures by teachers in the Summer School is in the same tradition as the University Extension Lectures of the 1892-1900 era as well as the "Chautauqua Hour" Lectures of 1919.

The other Religion and Life lectures were as follows:

Dr. Royal G. Hall
 The New Middle East
 Middle America
 Recent Developments in European Relations
 New Perspectives in American Life
 An Expanding Religion for a Contracting World

¹ Bobbitt was a native Iowan born in 1911. He became known as a painter of ability as well as a Professor of Art at Albion College. "Vernon LeRoy Bobbitt," Who's Who in America, 1964 ed.

Dr. Jesse Lyons -- Theme: Working in the Contemporary Church

The Minister's Task
 The Layman's Responsibility
 Common Objective
 The Changing Scene
 The Measure of Accomplishment

Dr. Paul Morrison -- Theme: Religion Looks at Current Books

"Three Saints and A Sinner" by Louise Tharp -- Story of a Magnificent Family
 "The Nun's Story" by Kathryn Hulme and "People's Padre" by Emmett McLoughlin. Do They Indicate A Trend?
 "Miracle in the Mountains" by Harnett T. Kane -- The Influence of One Life
 "Tower in the West," by Frank Norris -- Troubled Legacy Prompted by the Bible's Ruth
 Best Sellers and Morals, Illustrated from a Contemporary List of Books

Dr. Frederick Olert -- Theme: Men Who Shape Christian Thought

Theologian: Reinhold Niebuhr
 Preacher: Harry Emerson Fosdick
 Layman: Robert E. Speer
 Missionary: Albert Schweitzer
 Statesman: William Temple

Bishop Marshall R. Reed -- Theme: Other Members of Jesus' Family

Augustine: North African
 St. Francis: Italian
 Tolstoy: Russian
 Kagawa: Japanese
 Schweitzer: European

Dr. Clifford H. Richmond

Let God Do It
 Our Appalling Power
 The Miracle of Believing
 Love or Perish
 Meeting God at Every Corner

Dr. Robert H. Stephens

Amos: A Southern Rebel Goes North
 Hosea: He Lost A Wife and Found A God
 Isaiah: A Preacher in Politics
 Jeremiah: The Prophet Who Didn't Want To
 Ezekiel: Who Sat Where They Sat

Dr. Harold R. Weaver

Life's Supreme Decision
 Strength by Subtraction
 Taking the Measure of Success
 You Are The Light
 It's Too Good to Keep

With regard to the lectures just listed, it is noteworthy that by 1957, Dr. Royal Hall had lectured about every geographical quadrant of the globe in one of his many lectures since 1929. Further, Dr. Jesse Lyons' talks were reminiscent of the discussions in the Ministerial Conferences held prior to 1906. And, apparently the theme of Biography had been so well received in Bishop Reed's addresses that Dr. Olert also chose that theme in 1957.

The evening lecturers included Dr. Joseph J. Irwin, Dean of the Summer School for eleven years, who spoke on "British Lessons for American Education and Life." Another was Bliss Wiant, who spoke on a Fine-Arts topic, "Chinese Music Culture." In addition, three "veteran" travelogue lecturers who appeared were:

Earl B. Brink -- Ireland
 Ruth E. Crist -- Alaska and Scandanavia
 Olin Sewall Pettingill, Jr. -- Penguin Summer

1958

The seventieth Assembly, held in 1958,¹ was Bishop Wade's fourteenth. One of its most memorable features was the first "College Presidents' Week," which will be described in the Religion and Life Hour section.

The one Sunday preacher in the 1958 Assembly who was new to the pulpit was Dr. Versile D. Bentley, a Bay View Cottager and Secretary to the Detroit Annual Conference, preaching on "Hands Have We."

The other Sunday sermons and preachers were: (1) Dr. G. A. Buttrick -- "Thirst For God"; (2) Bishop D. S. Coors -- "Horizons Unlimited" and "One Supreme Truth"; (3) Dr. W. H. Helrigel -- "The New Patriotism"; (4) Dr. Russell J. Humbert -- "Some of Life's Compulsions" and "Important to You"; (5) Dr. L. A. Kilpatrick -- "Ye Are All One in Christ" and "Wounded -- Left By the Wayside"; (6) Dr. D. S. Large -- "The Temptation to Oversimplify"; (7) Dr. Jesse Lyons -- "Power to

¹Data for the 1958 Assembly are taken from BVB, May, 1958, pp. 14, 18-24.

Become" and "He Took It On Himself"; (8) Dr. C. A. McPheeters -- "For Joy: A Cross" and "Courageous Faith"; (9) Dr. F. H. Olert -- "God Has Two Hands" and "Your Christian Identification"; and (10) Bishop M. R. Reed -- "We Are God's People" and "God Still Speaks."

An innovation (mentioned before) in the Religion and Life Hours in 1958 was a series of five lectures in "Presidents' Week," each lecturer being a College President:

President Russell J. Humbert of DePauw University
Lighting Life's Central Fire

President John H. Dawson of Adrian College¹
The Methodist and Higher Education

President Louis W. Norris of MacMurray College of Jacksonville, Illinois²

What's the Big Idea?

President John A. Perkins of the University of Delaware³
The National Government and Higher Education

President William W. Whitehouse of Albion College
The Impact of Sputnik on American Education

¹ John H. Dawson was born in Pennsylvania in 1914. He holds the following degrees: A.B., Adrian; S.T.B., Westminster Seminary; M. Ed., University of Pittsburgh; Ph.D., University of Pittsburgh; and D.D., Albion. Prior to becoming President of Adrian College, Dr. Dawson was Pastor of the Crafton Methodist Church at Pittsburgh. "John H. Dawson," WW in Meth., *op. cit.*, p. 180; and "John H. Dawson," Presidents and Deans of American Colleges and Universities, 1962-1963. Robert C. Cook, ed. (Nashville, Tennessee: Who's Who in American Education, Inc., 1963).

² Louis W. Norris (born in Ohio, 1906), A.B., LL.D., Otterbein; S.T.B., Ph.D., Boston University; Litt. D., MacMurray College, also studied at Harvard and the University of Berlin. Ordained in 1934, Dr. Norris taught Philosophy and Religion at Baldwin Wallace and at DePauw. He became President of MacMurray College in 1952, remaining there until his appointment to the Presidency of Albion College in 1960. "Louis W. Norris," Who's Who in the Midwest, 1963 ed.; and "Louis W. Norris," Presidents and Deans . . ., 1963 ed., *op. cit.*

³ John A. Perkins (born in Owosso, Michigan, 1914), A.B., M.A., Ph.D., University of Michigan; LL.D., University of South Carolina; LL.D., University of Pennsylvania, was at one time Secretary to Michigan's Senator Vandenberg. He became President of the University of Delaware in 1950. "John Alanson Perkins," Who's Who in America, 1964 ed.; and "John Alanson Perkins," Presidents and Deans . . ., 1963 ed., *op. cit.* / In a personal interview, Dr. Perkins told the writer that he has had a long and pleasant association with the Bay View Association, and that he believes its purpose most worthy. He attributes the intellectual atmosphere of Bay View, at least in part, to that establishment's connection with Albion College.

The more "conventional" Religion and Life Hour lectures included consideration of the over-population threat by Dr. Large and threats to world peace by Dr. Hall. These and the other lecturers and their titles follow:

Dr. D. S. Large -- Theme: What's Ahead for Us and Our Children?

The Coming Population Crisis
The New Application of Science
New Patterns of Cooperation
The Coming Church
The New Person in Tomorrow's World

Dr. F. M. Field -- Theme: Bible Land Color Films¹

The Town That Gave No Christmas
Flight Into Egypt
Going Up to Jerusalem
Gethsemane, Golgotha, and the Garden
With Paul in Athens and Corinth

Dr. R. G. Hall -- Theme: International Outlooks

A Look at the USSR, 1958
A Look at the USA, 1958
Recent Developments in the Far East
Danger Areas in the Middle East
New Steps Toward World Peace

Dr. J. Lyons -- Theme: Basic Christian Philosophy from Parables

The Kind of a World
The Providence of God
The Power of Choice
The Good For Man

Dr. C. A. McPheeters -- Theme: Your Faith and You

You Take Up Room
Fit to Live With
Suffering A Privilege
Sentimental Sham
Lose Heart -- Lose All

Dr. F. H. Olert -- Theme: Character and Career of St. Paul

Paul, a Real Man Before Conversion and After
Paul's Jesus of History Becomes His Christ of Experience
Paul, A Pilgrim of the Infinite
Paul, A Pioneer in Liberty
Paul's Universal Religion Against An Exclusive Sect

¹ Frank M. Field was born in Michigan in 1887, receiving his education at Albion College as well as at the American School for Oriental Research in Jerusalem. He served various Michigan pastorates. He published books on Bible Lands and Jesus. "Frank M. Field," WW in Meth., op. cit., p. 231.

Bishop M. R. Reed -- Theme: Pulpits Where I Have Preached
 Mission Church in Bethlehem
 City Road Chapel in London
 Thoburn Church in Calcutta
 Chapel at Isabella Thoburn College at Lucknow
 Novi-Sad Church in Jugo-Slavia

Evening lecturers included Dr. W. W. Whitehouse, speaking on "Seniority with Distinction," an appropriate title for a man who had spoken first at Bay View in 1926. Further, the four others were travelogues, giving continuing evidence of Bay View's interest in Far Away places:

Vernon L. Bobbitt -- Seeing Europe
 Earl B. Brink -- Vienna
 Thomas and Mrs. Hadley -- Into the North Woods
 Ammu Menon (native of India) -- India, Land of Myth and Mystery

1959

The Assembly of 1959¹ (Bay View's seventy-first) extended from June 28 through September 6, thus requiring twelve Sunday preachers, three of whom appeared for the first time: (1) Dr. William A. Blanding, Jr.,² of Lansing, Michigan, preaching on "Ordinary Folks"; (2) Dr. M. Dan Braby, a Presbyterian, preaching on "An Unfinished Message"; and (3) Dr. Frederick C. Vosburg,³ of Flint's Court Street Methodist Church, preaching on "Abiding Abundance" and "Beyond the Sunset."

¹Data for the 1959 Assembly are taken from BVB, May, 1959, pp. 17-24.

²W. A. Blanding (born in Michigan in 1906), A.B., Albion College; B.D., Union Theological Seminary. He served pastorates in New York State and Michigan, being at Lansing in 1959. "William A. Blanding, Jr.," WW in Meth., op. cit., p. 64.

³Vosburg was born in Michigan in 1911. He received his S.T.B. and S.T.M. at Boston University. Preaching in the Detroit Conference since 1935, he was Pastor of the Court Street Methodist Church in Flint from 1952 to 1962, when he moved to Dearborn, Michigan. "Frederick C. Vosburg," Who's Who in Meth., op. cit., p. 709; and personal acquaintance with Dr. Vosburg.

The nine others who preached were: (1) Dr. George A. Buttrick -- "God, Man, and the System"; (2) Dr. Lester A. Kilpatrick -- "Be Not Confirmed" and "Maintaining Our Equilibrium"; (3) Dr. Dwight S. Large -- "The Cross of Controversy" and "The Christian Preparation for Controversy"; (4) Dr. Chester A. McPheeters -- "Called Christians" and "We Wish to See Jesus"; (5) Dr. Frederick H. Olert -- "Spiritual Maturity" and "The Christian's Inner Life"; (6) Bishop Richard C. Raines -- "Ambassadors for Christ"; (7) Bishop Marshall R. Reed -- "Adequate Faith for the Atomic Age" and "How to Keep Silent"; (8) Dr. Robert H. Stephens -- "On Getting a Right View of Things" and "The Chains that Bind Us"; and (9) Dr. W. W. Whitehouse -- "Christianity in the Midst of World Crisis."

And in the Religion and Life Hour lectures, there were Dr. Hall's talks on International Problems (including Red China), Dr. Large's addresses about controversies in religion, and Bishop Reed's Biographical sketches regarding women in New Testament times. The Religion and Life speakers and their subjects follow:

- Dr. F. M. Field -- Theme: Bible Lands, Illustrated
 - Flight Into Egypt
 - Down the History-Packed Kidron Valley
 - The Other Side of the River Jordan
 - Journey Through Samaria
 - With Paul in Athens and Corinth
- Dr. R. G. Hall -- Theme: International Problems
 - Challenges of A Changing World
 - The New Order in Europe
 - Red China and the Far East
 - Africa, The Emerging Continent
 - Goals for a New America
- Dr. D. S. Large -- Theme: Recent Books on Religious Controversies
 - Spiritual Healing
 - "The Case for Spiritual Healing" by Donald Grose
 - "Faith Healing and the Christian Faith" by Wade Boggs, Jr.
 - Best Sellers in Religion
 - America's Religious Revival
 - "The Surge of Piety in America" by A. Roy Eckart
 - "Land in Search of God" by S. J. Rowland, Jr.
 - Other Religions, Christianity's Competitors
 - "The Gospel in Dispute" by Edmund Perry
 - Non-Violence
 - "Stride Toward Freedom" by Martin Luther King, Jr.

Dr. C. A. McPheeters -- Theme: Greatest Power in the World

A More Excellent Way
A Portrait of Ugliness
A Portrait of Beauty
The Other Side of Light
Things that Last

Dr. Frederick H. Olert -- Theme: Disturbing Questions for Personal Faith

Genesis: Problems of Origins
Exodus: Deliverance and Redemption
Job: The Problem of Pain
John: The Incarnation
Corinthians: Decision of Destiny

Bishop Marshall R. Reed -- Theme: The Women in St. Paul's Life

Lydia: A Business Woman of Philippi
Priscilla: A Tent-Maker of Corinth
Eunice: Mother-Teacher of Lystra
Phoebe: A Deaconess of Conchrea
Druscilla: Who Might Have Saved His Life

Dr. Robert H. Stephens -- Theme: Certain Articles of the Creed

Believing in God in the Space Age
What Shall We Believe About Jesus
How Shall We Think of the Holy Spirit
Why Does Christianity Make So Much of the Cross
Is There Really a Life Everlasting

Dr. Frederick C. Vosburg -- Theme: Attributes of the Abundant Life

Power of Perspective
Visions in the Valley
Boundless Horizon
Personality in Perpetuity
Essence of Eternity

The evening lectures (all travelogues), were as follows:

Earl B. Brink -- Touring the Tyrol

Ruth Crist -- Around the World in Eighty-Two Days

Frank McCoy Field -- The Holy Land

Joseph C. Heston -- Pueblo Land, Yesterday and Today

Lydia B. Niles -- South Africa as It Appeared to A Tourist

Olin Sewall Pettingill, Jr. -- Sea, Ice, and Fire

1960

The Assembly of 1960,¹ occurring in Bay View's eighty-fifth year of existence, was of ten weeks' duration. It is a noteworthy season because there were four new voices in the pulpit that year: (1) Dr. J. Wallace Hamilton, of the Pasadena Community Church in St. Petersburg, Florida (known to many retirees whose summers are spent at Bay View and winters at St. Petersburg); (2) Dr. Russell King, of Petoskey's First Methodist Church -- "A Faith that Sings"; (3) Dr. George Stanley Lackland, Pastor on many college campuses -- "Life's Fourth Dimension"; and (4) Chancellor Daniel L. Marsh² of Boston University -- "Jesus! The Name High Over All" and "Francis Asbury."

The nine other preachers were: (1) Dr. G. A. Buttrick -- "Burdens"; (2) Bishop R. S. Cushman -- "Every Man's Quest for God" and "Practising the Presence"; (3) Dr. L. A. Kilpatrick -- "The Christian Climate" and "Personal Encounter"; (4) Dr. C. A. McPheeters -- "Big Enough for God" and "Familiar Miracles"; (5) Dr. F. H. Olert -- "Christianizing Our Motives" and "Cleansing the Conscience"; (6) Bishop M. R. Reed -- "Voting in Life's Elections" and "My Secret Ballot"; (7) Dr. C. H. Richmond -- "Jesus is Lord" and "What is That in Thine Hand?"; (8) Dr. F. C. Vosburg -- "When God Whispers Must" and "God's Good Night"; and (9) Dr. W. W. Whitehouse -- "A Protestant Looks at His World Role."

¹Data for the 1960 Assembly are taken from BVB, May, 1960, pp. 10-17, 21-29.

²Daniel L. Marsh (born in Pennsylvania in 1880) held the following degrees in 1952: A.B., A.M., Litt.D., Northwestern University; S.T.B., Boston University; Ph.D., University of Bologna, Italy; D.D., Grove City, College; LL.D., University of Pittsburgh; L.H.D., Cornell College; Sc.D., Iowa Wesleyan College; J.U.D., Illinois Wesleyan College; D.C.L., Ohio Northern University; L.L.D., Simpson College; Litt.D., Portia Law School; L.L.D., University of Southern California; N.Ph.D., Nebraska Wesleyan University; LL.D., Dickenson College; LL.D., University of Rhode Island; LL.D., University of Chattanooga; LL.D., Oklahoma City University; S.T.D., Ohio Northern University; LL.D., University of Maine; LL.D., Harvard; LL.D. DePauw; L.H.D., University of Hawaii. He served on nine General Conferences of the Methodist Church as well as on the Uniting Conference in 1939. He is an author and editor of Church publications. "Daniel L. Marsh," WW in Meth., op. cit., p. 442.

In the Religion and Life Hour lectures, seven of these clergymen spoke again, the eighth lecturer being Dr. Royal Hall, who again gave his views on international problems. The Biography theme was again taken by Bishop Reed as well as by Chancellor Marsh, and the Bible was a topic of study for Dr. McPheeters and Dr. Olert. The full list of Religion and Life topics and speakers follows:

- Dr. F. M. Field -- Theme: Bible Lands, Illustrated
 - Oberammergau and the Passion Play
 - The Mount of Olives
 - Baalbek, City of the Sun
 - Four C's of Denmark
 - Rome as Paul Knew It
- Dr. Royal G. Hall -- Theme: International Problems
 - The Changing Pattern of International Affairs
 - The France of DeGaulle
 - Contending Forces in the New Asia
 - Latin America, Problems and Hopes
 - Constructive Forces For A Better World
- Chancellor D. L. Marsh -- Theme: 85th Year Week
 - George Washington, I Have Always Walked on A Straight Line
 - Abraham Lincoln, The Overcomer
 - The American Canon, the Essence of Americanism
 - Our Nation's Sacred Book
 - James Whitcomb Riley, Poet Laureate of the American Heart
- Dr. C. A. McPheeters -- Theme: The Bible
 - The Bible as Foundation for Our Faith
 - Favorite Books of the Bible
 - Favorite Verses of the Bible
 - Persons to Meet and To Know in the Bible
 - The Pleasure of Bible Reading
- Dr. F. H. Olert -- Theme: Understanding the Bible
 - What Is The Bible?
 - How We Got Our Bible
 - The Message of the Bible
 - How to Study the Bible
 - The Versions of the Bible
- Bishop M. R. Reed -- Theme: Men Who Missed the Presidency
 - Aaron Burr, A Study in Potentiality
 - Henry Clay, A Study in Compromise
 - James G. Blaine, A Study in Magnetism
 - William Jennings Bryan, A Study in Statesmanship
- Dr. C. H. Richmond
 - Why Do Men Suffer?
 - When Heaven's Clock Strikes Twelve
 - Imprisoned Prayers
 - A Handle for Our Faith
 - Neglected Power

Dr. F. C. Vosburg -- Theme: A Fistful of Faith
 A Lonely Vestibule to the Only
 Choose Your Authority
 From Prosecutor to Propagator
 Means Mistaken for Ends
 Headwinds, Hindrance or Help

Among the three evening lecturers was Dr. Newell A. McCune, who was making his sixth appearance on the Bay View platform, the first having been in 1930, "Footprints in Yucatan" (travelogue). Also Dr. Thomas M. Carter, who had served as a Chaplain in World War II, talked of "The Making of a Military Chaplaincy and a Chaplain." And, further, Dr. Olin Sewall Pettingill, Jr., presented a travel talk with color films on "Faraway Falkland."

In addition, for the first season in several, there were two evening entertainments other than the regular program of motion pictures, James Whitehurst's "Magic Show," and the Proctor Puppets's "Sleeping Beauty."

1961

Both the seasons of 1961¹ and 1962 were periods of smooth transition from Bishop Raymond J. Wade to Dr. Lester A. Kilpatrick as President of the Bay View Association and Manager of the Assembly. Officially, Dr. Kilpatrick became President in August of 1961, however, some of the programs for 1962 had been arranged for by Bishop Wade. (Wade ceased to be President when he became Chairman of the Board of Trustees at Bay View.)

Each of the eleven Sunday preachers in 1961 had previously appeared at Bay View: (1) Dr. G. A. Buttrick -- "Prayer and the Modern Mind"; (2) President R. G. Humbert, of DePauw -- "Your Immediate Goal" and "Stand Tall"; (3) Dr. L. A. Kilpatrick -- "The Christian Answer" and "The True Freedom"; (4) Dr. G. S. Lackland -- "Learning from Our Religious Neighbors, The Quakers"; (5) Dr. D. S. Large -- "A Man is as Good as His Word" and "The One Exception to Reaping What You Sow"; (6) Dr. J. H. Lyons -- "Herod's Helplessness" and "Landmarks

¹Data for the 1961 Assembly are taken from BVB, May, 1961, pp. 11-18, 21-29.

of Greatness"; (7) Dr. F. H. Olert -- "What is God Like?" and "What are You Living For?"; (8) Bishop M. R. Reed -- "The Christian Faith in a Space Age" and "For the Beauty of the Earth"; (9) Dr. R. H. Stephens -- "The Power at Work Within You" and "John the Baptist, Drama in Four Parts"; (10) Dr. F. C. Vosburg -- "The Rest that Renews" and "Eventide"; and (11) Dr. W. W. Whitehouse -- "The Secrets of Zestful Living."

Moving to the Religion and Life Hour lectures, one finds that the "College Presidents' Week," instituted in the 1958 Assembly, was held for a second time, all of the speakers having appeared at Bay View before:

President John H. Dawson of Adrian College
 An Educator's Trip to Russia
 President Russell J. Humbert of DePauw University
 America, Purposeless or Prepared?
 President Louis W. Norris of Albion College
 Albert Schweitzer Speaks to Our Generation
 President John A. Perkins of the University of Delaware
 An Educator's Trip to East Africa
 President-Emeritus William W. Whitehouse of Albion College
 Critical Economic Factors in Higher Education

Another distinctive feature of the 1961 Assembly was "Book Review Week," which included oral reviews by four ladies and one gentleman:

Miss Harriet B. Kilborn (Of Kilborn's House of Books,
 Petoskey)
 Alida Malkus's Blue Water Boundary
 Mrs. Vernon L. Bobbitt
 Thomas Kelly's Testament of Devotion
 Mrs. Myron S. Kirkpatrick
 Mika Waltaris's Secret of the Kingdom
 Mrs. Frederick H. Olert
 Charles C. West's Outside the Camp
 Dr. Joseph J. Irwin
 Thomas Wolfe's Vision of America

Other themes in the Religion and Life Hour lectures included Dr. Field's travel talks, Dr. Lackland's ecumenical topics, Dr. Large's History of Religion in Michigan, Bishop Reed's "Biography of the Earth," and three others.

- Dr. F. M. Field -- Theme: The Holy Land, Illustrated
 Come to Bethlehem
 The Jerusalem Jesus Knew
 The Miracle of Oberammergau
- Dr. G. S. Lackland -- Theme: Learning from other Religious Groups
 Learning from the Roman Catholics
 Learning from the Episcopalians
 Learning from the Baptists
 Learning from the Presbyterians
 Learning from the Lutherans
- Dr. Dwight S. Large -- Theme: Religious Movements and Men of Michigan
 The Michigan Wilderness; The Early Catholics
 The Westward Movement; The Island Mormons
 Our First Citizen; The Indian. Ladies Unafraid
 Northern Men Today; Kennedy and Steere
 The World; Moral Rearmament from an Island
- Dr. F. H. Olert -- Theme: The Church and Nation's New Frontier
 The New Shape of American Religion
 The Church and the Free Pulpit
 The Church and Its Younger Generation
 The Church and Its World Mission
 The Church and the New Evangelism
- Bishop M. R. Reed -- Theme: The World in Which We Live
 The Sea
 The Mountains
 The Deserts
 The Stars
 The Rivers
- Dr. R. H. Stephens -- Theme: Studies with the Johns
 John Mark; the Failure Who Made Good
 John the Apostle; Man of Mystery
 John Wycliffe and John Huss; Morning Stars of the Reformation
 John Calvin and John Knox; Presbyterian Pioneers
 John Wesley who Set England Aflame
- Dr. F. C. Vosburg -- Theme: Perils of Prosperity
 The Lure of the Short-Cut
 Exclamation Point Lacking
 Being Ordinary in Extraordinary Times
 The Indolence of Activity
 Prosperity's Priority Over Persons

It is interesting that the four evening lectures were all in the form of travelogues:

- Earl Brink --
 Trekking the Tibetan Frontier
- Ted Bumiller --
 Four Seasons of Scandanavia

'Gordon Palmquist --
 Japan
 Olin Sewall Pettingill, Jr. --
 Tip of the Mitten

Thus, the 1961 season's close brought to an end the seventeen-year term of Assembly Management for Bishop Raymond J. Wade.

1962

The Assembly of 1962¹ is memorable as the first one directed by Dr. Lester A. Kilpatrick, the first appearance on the Bay View platform for twenty years of Dr. Ralph W. Sockman, the first year of Dr. William W. Whitehouse's term as Vice President of the Bay View Association, and the year of discontinuance of the Sunday evening preaching services. (These vesper sermons, often held at the bayside, which had been traditional from the World War I era, were now replaced by vesper musical concerts.)

There were ten clergymen who preached in the 1962 season, two of them for the first time, one newcomer being Dr. Wesley H. Hager,² who preached on "The Eyes of Faith"; and the other was Dr. Carl S. Winters,³ a Baptist Pastor Emeritus from Oak Park, and later a speaker for the General Motors Corporation.

Other ministers and their sermon topics were: (1) Dr. G. A. Buttrick (in his twenty-seventh season of Bay View preaching) -- "The Great Desire"; (2) Dr. L. A. Kilpatrick (the new Assembly Manager) --

¹Data for the 1962 Assembly are taken from Bay View Assembly Program, 1962, no pagination.

²Dr. Hager (born in Minnesota in 1905) was educated at Hamline University, which later granted him a D.D., and the Union Theological Seminary. He was from the St. Louis Conference of the Methodist Church. "Wesley H. Hager," WW in Meth., op. cit., p. 289.

³Dr. Russell J. Humbert's name appeared on the advance program for 1962, and he was planning to speak at Bay View in August. However, when he was loading his automobile to travel to the DePauw University Commencement at Greencastle, Indiana, he died of a heart attack at Bay View. (It was the Memorial Day weekend.) Subsequently, Dr. Carl Winters was secured as a substitute clergyman. Charles H. Sheridan, active DePauw Alumnus from Flint, Michigan, Personal Interview; and Kenneth G. Hance, Personal Interview.

"The Kingdom of God"; (3) Dr. F. H. Olert -- "Encounter with Christ"; (4) Bishop R. C. Raines -- "What Shall I Say?"; (5) Bishop M. R. Reed -- "The Justice of God"; (6) Dr. Ralph W. Sockman (q.v., 1934, 1942, 1963, 1964, and 1965), whom many knew from his radio preaching -- "The Growing Edge of Life"; (7) Dr. R. H. Stephens -- "The God Who So Loved"; and (8) Dr. W. W. Whitehouse -- "Serenity and Sovereignty."

A special feature in the Religion and Life Hours, plans for which had been worked out by Bishop Wade in connection with his service in Scandanavia, was a series of five talks by different persons from North-western Europe for Patriotic Week: (1) "What America has to Offer" by Kristaps Caune;¹ (2) "Escape to Liberty" by Adolph Bergman; (3) "What America Means to Me" by Eduard Eidins;² (4) "Black Outs" by Janis Laupmanis;³ and (5) "Life Behind the Iron Curtain" by Serge Moisejenko. All five of these speakers in the Patriotic Week series were clergymen.

The other Religion and Life Hour lecturers included Dr. Almon J. Coble⁴ talking on the Ecumenical Movement, Dr. George Lackland talking on a Biographical theme, Dr. William Morford discussing the problems of operating a Church-affiliated radio station, Bishop Marshall Reed discussing various aspects of "Justice" (instead of Biographies), and three others. Detailed topics follow on the next page.

¹Kristaps Caune was born in Latvia in 1909 and educated at the Latvia Theological School. He emigrated to Detroit in 1949. "Kristaps Caune," WW in Meth., op. cit., p. 125.

²Eduard Eidins was born in Latvia in 1900. Educated at the Methodist Training Institute at Riga, Latvia, he wrote a Methodist Song Book in Lett. "Eduard Eidins," WW in Meth., op. cit., p. 212.

³Janis Laupmanis was born in Latvia in 1913. He earned his A.B. at the Baptist Theological Seminary at Riga, Latvia; he also earned his B.D. there. In addition, he did graduate work at the University of Wales (in England). Preaching for a time in New York State, he was transferred to Michigan in 1945. He has since served Michigan pastorates. "Janis Alfred Laupmanis," WW in Meth., op. cit., p. 409.

⁴A. J. Coble (born in Indiana in 1907) A.B., Butler University; S.T.B., Boston University, also studied at Garrett Biblical Institute. He served several pastorates in Indiana until 1947. He was then active in hospital management and on the Board of Missions. "Almon Jacob Coble," WW in Meth., op. cit., p. 141.

Dr. Almon J. Coble -- Theme: Ecumenical Movement in the Churches

- The Pope Calls for Union
- The American "Crazy-Quilt" of Denominations
- The Merger of Methodist and Evangelical United Brethren
- The Proposed Union With Presbyterians and Episcopalians
- World-Wide Evangelical Union

Dr. Wesley H. Hager -- Theme: Mastering Life with the Master

- Conquering Discouragement
- Using Our Failures
- Overcoming Our Handicaps
- Mastering Our Time
- The Secret of Radiant Living

Dr. George S. Lackland -- Theme: Unusual Laymen

- Colgate and A. A. Hyde
- John D. Rockefeller, Jr.
- Charles Evans Hughes
- Sherwood Eddy
- John R. Mott and Robert E. Speer

Dr. William H. Morford (Founder of Radio Station WMRP, Flint)

- Radio, Miracle or Monster
- Strangers in a Foreign Land
- The Promised Land
- Sojourn in Egypt
- The Search for Sodom and Gomorrah

Dr. Frederick H. Olert -- Theme: Christian Maturity

- Spiritual Maturity
- Doctrinal Maturity
- Moral Maturity
- Intellectual Maturity
- Social-Ethical Maturity

Bishop Marshall R. Reed -- Theme: The Justice of God and Man

- The Justice of God and the Birth of Society
- The Justice of God and the Future Civilization
- The Justice of God and the Basis of Peace
- The Justice of God and Human Relations
- The Justice of God and Man's Hope of Immortality

Dr. Robert H. Stephens

- Jesus' Teachings About Himself
- Jesus' Teachings About God
- Jesus' Teachings About Home and Family
- Jesus' Teachings About Possessions
- Jesus' Teachings About Prayer

In the area of evening lectures, there were five travelogues:

Ted Bumiller

- By Jeep Around the World

Fred Keiffer and Art Wilson

- France is More

Robert Leighton
 Formosa Portrait
 Olin Sewall Pettingill, Jr.
 Penguin Summer
 Charles Sharp
 Today on the Path of Paul

1963

Throughout the late '50's and early '60's, the Bay View Church School Superintendent was the Reverend N. Dan Braby, who arranged classes for every age group each sabbath; and 1963's Assembly¹ was no exception.

One preacher was new to the Bay View pulpit in '63, Bishop William V. Middleton,² his sermon topic unlisted.

The other Sunday preachers secured by Dr. Kilpatrick were known to Bay View audiences: (1) Dr. G. A. Buttrick -- "The Trouble of Being Human"; (2) Dr. C. R. Goff -- "Are We Worth Saving?"; (3) Dr. W. H. Hager -- "A Feeling for Calvary"; (4) Dr. J. E. Marvin (Editor of the Michigan Christian Advocate) -- "Power Unlimited"; (5) Dr. F. H. Olert (in his seventeenth season) -- "What is Basic Christianity?"; (6) Bishop M. R. Reed -- "The Mind We Make"; (7) Dr. R. W. Sockman (now attracting audiences comparable to Buttrick's) -- "The Heart's Homeland"; (8) Dr. W. W. Whitehouse (speaking in his thirty-fourth Bay View season, more than any other man) -- "Let's Sing a New Song"; and (9) Dr. Carl S. Winters -- "A Creative Faith."

The traditional Religion and Life Hour lectures included a series of five addresses on the theme, "Our Fellow Americans to the South," which were presented by a newcomer, Dr. Arthur F. Wesley -- South

¹Data for the 1963 Assembly are from BVB, May, 1963, pp. 20-27.

²W. V. Middleton (born in Maryland in 1902), A.B., Dickinson College; M.A., New York University; B.D., Drew Theological Seminary, also Ph.D., in addition to earning these degrees, studied in England. He was active in mission work and church extension, being raised to the Bishopric in the 1950's. WW in Meth., op. cit., p. 473.

American missionary, his titles being: "Physical Characteristics," "Physical Contrasts," "Peoples of South America," "More About the Peoples," and "Protestant South Americans."

Other Religion and Life Hour lectures included the themes of Christianity's Ecumenical Progress (Dr. Coble and Dr. Lackland), New Testament figures (Dr. Hager and Dr. Laymon) and two others; details of all of these follow:

- Dr. A. J. Coble -- Theme: Progress Toward Christianity
 - The New Delhi Story
 - The Vatican Ecumenical Council
 - Culture, Protestantism in the United States of America
 - A United Lutheran Witness
 - Worldwide Methodism
- Dr. W. H. Hager -- Theme: These Men Knew Jesus
 - This is Peter's Story
 - Only Two Talents
 - Harnessed Thunder
 - How Can I Be Sure?
 - Paul's Last Word
- Dr. G. S. Lackland -- Theme: Learning from Religious Neighbors
 - The Jews
 - The Healing Churches, Christian Science, Unity, etc.
 - Mormons
 - United Church of Christ, Including Disciples
 - The Methodist, The Least of These
- Dr. Charles M. Laymon -- Theme: The Gospel of John
 - The Word Made Flesh
 - New Birth in Christ
 - The Bread of Life
 - Script for the Journey
 - Overcoming the World
- Dr. F. H. Olert
 - Honest Doubt
 - Science in a Space Age
 - Difficult Theological Questions
 - Failures of the Church
 - The Christian Life as Commitment
- Bishop M. R. Reed
 - The Mind that is Open
 - Avoid a Doubtful Mind
 - The Healthy Mind
 - The Mind for Peace
 - The Mind of Christ

In the evening, there were four lectures accompanied by film presentations: (1) Herman Ellis -- "Islands of the Great Lakes"; (2) Jon Hagar -- "Finland"; (3) Arnold Maahs -- "Alaska"; (4) Gordon Palmquist -- "Germany." Bay View seemingly loved the Distant Lands theme.

1964

The Assembly of 1964¹ again featured a "College Presidents' Week," thus continuing a series begun in 1958 and repeated previously in 1961. (This season's Presidents and their topics are included with other Religion and Life Hour information.)

Historically, the year of 1964 held interest -- for example, it was the sixty-fifth anniversary of William Jennings Bryan's first speech at Bay View; the fiftieth anniversary of the construction of the John M. Hall Auditorium as well as the death of Mr. Hall; the fortieth anniversary of Dr. Hugh Kennedy's initial "experiment" with the Bible Study and Devotional Hour morning lectures, which (except for a name change to the Religion and Life Hour lectures) were still being carried on; the forty-fifth anniversary of the first Bay View talks by Dr. Royal G. Hall; the fortieth anniversary of the first Bay View sermon by Dr. Ralph W. Sockman, the thirty-fifth anniversary of Drew Pearson's Bay View speech, and the tenth anniversary of Dr. W. W. Whitehouse's speech to commemorate the first year's use of the Paul W. Voorheis Auditorium.

Moving to the Sunday sermons for 1964, one would find nine experienced Bay View Clergymen: (1) Dr. G. A. Buttrick (in his twenty-ninth season) -- "Wind of the Spirit"; (2) Dr. W. G. Hager (in his third season) -- "The Road is Narrow"; (3) Dr. C. M. Laymon (in his second season) -- "Christ Our Contemporary"; (4) Dr. F. H. Olert (in his eighteenth season) -- "Attitudes Toward Life"; (5) Bishop M. R. Reed (in his twenty-sixth season) -- "The Mountain View of Life"; (6) Dr. R. W. Sockman (in his fifth season) -- "When Life Matters Most"; (7) Dr. R. H.

¹Data for the 1964 Assembly are from BVB, May, 1964, pp. 10-16, 19-27.

Stephens (in his seventh season) -- "Christian Hope"; (8) Dr. W. W. Whitehouse (in his thirty-fifth season) -- "Peter Had the Word"; and (9) Dr. C. S. Winters (in his third season) -- "Life's Conflicting Philosophies."

A special feature in the Religion and Life Hours (mentioned before) was "College Presidents' Week," which included the following persons and topics:

President John H. Dawson of Adrian College
 A Profile of Christian Education Today
 President William E. Kerstetter of DePauw University¹
 Three Hills and a Mountain
 President Louis W. Norris of Albion College
 Through A Glass Darkly
 President Gorton Riethmiller of Olivet College²
 Moments of Truth
 President Victor F. Spathelf of Ferris State College³
 Education -- Its Relation to the Church -- and a Picture
 of the Future

In addition, five of the Sunday preachers spoke in the Religion and Life Hours:

Dr. W. Hager -- Theme: Mastering More of Life
 Conquering Anxiety
 Conquering Our Failures
 Conquering Boredom
 Conquering Nerves
 Conquering Regret

¹William E. Kerstetter (born in Pennsylvania in 1913), A.B., LL.D., Dickinson College; S.T.B., Ph.D., Boston University, Headed the Department of Philosophy at Baldwin-Wallace College and served as President of Simpson College at Indianola, Iowa, prior to his appointment as President of DePauw University in 1963. "William Edward Kerstetter," Who's Who in the Midwest, 1963 ed.

²Gorton Riethmiller holds degrees from Olivet College (B.A.), Wayne State University (M.A.), and Hillsdale College (Honorary Doctorate), and has done graduate study at the University of Chicago, Columbia University, and the University of Colorado. "M. Gorton Riethmiller," Presidents and Deans . . ., 1963 ed., op. cit.

³Victor Spathelf (born in Michigan in 1910), A.B., College of the City of Detroit; M. A., Wayne State University; LL.D., Central Michigan University. He had taught in High School before entering his College Administrative Career, being appointed to the Presidency of Ferris State College in 1952. "Victor Franz Spathelf," Who's Who in the Midwest, 1963 ed.

Dr. C. M. Laymon

Israel is Born

Israel Receives the Revelation

The Messiah Comes

The Christian Community as the New Israel in Christ

The Revelation of the End of Time

Dr. F. H. Olert -- Theme: Foundation for World
Reconstruction

The Supreme Priority

The Spirit of Worship

Name Above Every Name

What is Saturday Night For?

Honor to Whom Honor

Bishop M. R. Reed

Why are We Here?

Corrective for Cynicism

When Trouble Comes

The Ideal Government

Reality in Religion

Dr. R. H. Stephens

Can Protestants and Protestants Get Together?

Can We Ever Have A Warless World?

Can Christianity Really Be the Only True Religion?

How Can I Be Sure of God?

How Can I Make the Greatest Contribution to Life?

Furthermore, the evening lectures included one "straight talk" (Madame Iran-Dokht, of Persian birth giving "Faith is Where You Find It") and three travel lectures with films (Jon Hagar's "London to Land's End," Robert Leighton's "Italy Portrait," and Art Wilson's "Caribbean Contrasts").

1965

The Assembly of 1965,¹ a significant event in itself because of Dr. Bruce Catton's appearance, was an occasion to reflect on past events:

1. Ninety years before, the Michigan Camp Ground Association had been formed.
2. Seventy-nine years before, the first Assembly had taken place. (The 1965 Assembly was the seventy-seventh.)

¹Data for the 1965 Assembly are from BVB, May, 1965, pp. 10-16, 18-24.

3. Seventy-five years before, Dr. Russell H. Conwell spoke at Bay View for the first time, his speeches including "Acres of Diamonds."
4. Seventy years before, Miss Jane Addams first appeared on the platform to discuss Settlement Houses.
5. Sixty years before, the Honorable William Jennings Bryan made his second appearance.
6. Thirty-nine years before, Dr. William W. Whitehouse made the first of his thirty-six seasonal appearances to date.
7. Thirty years before, Dr. George A. Buttrick made his first appearance in the pulpit.
8. Twenty-five years before, Dr. Will Durant Spoke.
9. Twenty years before, Bishop Raymond J. Wade began his sixteen-year term as Assembly Manager.
10. Four years before, Dr. Lester A. Kilpatrick commenced his term as Assembly Manager.

Turning to the 1965 programs, specifically, one finds that the Sunday preachers, ten in number, included two newcomers to Bay View: (1) Dr. Lynn Hoover Rupert, Jr.¹ -- "You Can't Go Home Again"; and (2) Bishop Hazen G. Werner² -- "The Ends of the Earth are in Every Room."

And the other Sunday sermons were as follows: (1) Dr. George A. Buttrick -- "By Grace Through Faith"; (2) Dr. Wesley H. Hager -- "A Story of Two Brothers"; (3) Dr. Dwight S. Large -- unlisted title; (4) Dr. John E. Marvin -- "Victims or Victors"; (5) Dr. Frederick H. Olert -- "Resolute Christian Character"; (6) Bishop Marshall R. Reed --

¹Rupert was born in New Jersey in 1917, graduating cum laude from the Boston University in 1941. Following his ordination in the Methodist Church, he served pastorates in Kansas, Massachusetts, and Tennessee. He was a pastor at Jackson, Michigan 1950-1959, and since that time at the First Methodist Church in Ann Arbor. On the Adrian College Board, Rupert is active in youth organizations. He is a frequent contributor to the Michigan Christian Advocate. "Lynn Hoover Rupert, Jr.," Who's Who in America, 1964 ed.

²Werner, born in Detroit in 1895, was educated at Albion and Drew. He also holds six honorary degrees from various schools. Since his ordination in 1924, he has served churches in Ohio and Michigan, being raised to the Bishopric in 1948. He is active in Family Affairs in the Methodist Church, having published several articles on Marriage and Christian Concerns. "Hazen G. Werner," Who's Who in America, 1964 ed.

"The Just Shall Live by Faith"; (7) Dr. Ralph W. Sockman -- "Prepared for the Best"; and (8) Dr. Robert H. Stephens -- "When the Dead Shall Live."

In addition, there were seven who spoke in the Religion and Life Hours on weekday mornings. One of these was Dr. Almon J. Coble who discussed the recent ecumenical developments within the Christian Church. Another, Bishop Reed, chose a Biography theme (as he had many times before), discussing five of the chief justices of the Supreme Court of the United States. Also, Dr. Whitehouse talked on five of the most significant problems facing America in the mid '60's. The remaining four speakers talked on religious or semi-religious subjects:

Dr. Almon J. Coble -- Theme: Viewing the Church of Today
 The Ecumenical Movement Up to Date
 The Vatican Council, II
 The Modernization of Roman Catholicism
 Liturgical and Practical Changes in Protestantism
 The Struggle for Mission in the Church

Dr. Wesley H. Hager
 Why Pray?
 Why Go to Church?
 Why Worship?
 Why Read the Bible?
 Why He Came

Dr. Grover L. Hartman
 The Church Relevant
 Christ and the Family
 The Church and Community Life
 Christ and the Hope of the World
 Christian Vocation in the Twentieth Century

Dr. Frederick H. Olert
 Nathaniel, When Frankness is Folly
 John, On Growing Old Gracefully
 Peter, The Conquest of Cowardice
 Judas, On Giving Up too Soon
 Paul, When Christ Came Down Again

Bishop Marshall R. Reed -- Theme: Dispensers of Justice
 John Marshall, 1801-1835
 Salmon P. Chase, 1864-1873
 William Howard Taft, 1921-1930
 Charles Evans Hughes, 1930-1941
 Earl Warren, 1953-

Dr. Robert H. Stephens
 The New Morality, How Good and How Moral?
 The Good Samaritan, Is He Out of Date?
 Involvement, the Church and the World
 Unto the Hills, a Look at Appalachia
 Family Planning, Christian Style

Dr. William W. Whitehouse -- Theme: Five Cardinal Challenges

The Threat of Communism
 The Educational Revolution
 Standing Room Only
 America in Our World
 Revitalizing Democracy

In the area of evening lectures, there were four travelogues, the lecturers and topics being:

Aubert Lavastida
 Colombia, Gem of South America
 Robert Leighton
 Ceylon Portrait
 Frank McGinnis
 Europe's Fabulous Rivas
 Edward G. Voss (Curator of vascular plants and a faculty member at the University of Michigan)
 Around Lake Superior in Forty Days

However, the outstanding attraction of the 1965 Assembly was an evening lecture by Dr. Bruce Catton,¹ prominent historian and writer on the Civil War era, who was born in Petoskey in 1899. His Bay View appearance was a part of an Emmet County celebration for one of its most successful sons, the arrangements for his appearances in Petoskey and Bay View being somewhat similar to those in 1899 for William Jennings Bryan.

Something new under the sun. Petoskey and Bay View are arranging for a celebration, July 30, honoring Mr. Bruce Catton, Senior Editor of American Heritage and Recipient of Pulitzer Prize for Historical Work, 1954. . . . Friday evening, July 30, Mr. Catton will speak in the John M. Hall Auditorium and it promises to be an EVENING.[sic]

¹ Catton was educated at the Benzonia, Michigan, Academy and Oberlin College. He holds several honorary degrees. Following his marriage in 1925, he became a reporter for the Cleveland News, later moving to other papers. After he wrote books on the Civil War, he was awarded the Pulitzer Prize in 1954. His best known books are Grant Moves South, A Stillness at Appomatox, Mr. Lincoln's Army, Glory Road, U. S. Grant and the American Military Tradition, Banners at Shenandoah, The Hallowed Ground, America Goes to War, The Coming Fury, and Two Roads to Sumter. He is also Editor of American Heritage Magazine. "Bruce Catton," Who's Who in America, 1964 ed., p. 343.

The next day the celebration will continue in Petoskey, with Bay View co-operating.¹

Catton's appearance was an example of Bay View's significant place in the intellectual world of 1965.

* * * * *

The decade commencing in 1956 and ending in 1965 saw the Assembly managed by Bishop Wade for the first six and by Dr. Kilpatrick for the last four of these years. The Religion and Life Hour Lectures, which began in the 1940's (a continuation of the Bible Study and Devotional Hours), continued without interruption through 1965. And the preaching by ministers of the top rank also continued each Sunday through the decade. Furthermore, the final words in the printed Assembly Program, following a pattern established many years before, were, "Farewell until 1966."² Bay View, then, was neither stopping its Assembly nor diminishing its comprehensiveness; and, in addition, Bay Viewites were speaking frequently of the Centennial Observance to be held in 1975.

¹BVB, May, 1965, p. 15.

²Ibid., p. 24.

CHAPTER XIII

SUMMARY AND CONCLUSIONS

It has been ninety years since Michigan's Methodists decided to establish a State Camp Ground in what was then "a forest near Petoskey," a site for Camp Meetings which evolved into a Summer Chautauqua featuring platform speaking (sacred and secular) as well as a Summer College. This chapter first summarizes some of the data gathered from these ninety years, and second, presents conclusions which appear to be indicated by these data.

Summary

A question set forth in the Introduction of this study is: "Who has constituted 'the voice' of Bay View over the years?" There are different ways by which this question might be answered; for example, one could list every speaker on record who has talked in the pulpit or on the secular platform (there are over 1,500), but this would not separate the important from the unimportant figures. Another way would be to dwell upon the Assembly Managers (See "Management of the Assembly," Appendix B), enumerating their philosophies toward the platform. However, perhaps a more realistic answer is provided in the two following compilations, the first of which names the twenty-eight persons each of whom has spoken in at least eight summer seasons (not necessarily consecutively), and has thereby earned the right to be included as a part of Bay View's "voice." The second compilation, on the other hand, lists the thirty-six nationally prominent persons (many appearing only one year) who have spoken at Bay View. In order to be included in the second compilation, a speaker had to be a distinguished member of a recognized field of endeavor.

Compilation 1 -- Persons Appearing at Least Eight Years

These names are arranged chronologically, according to the first speaking appearance made by each person who was featured in at least eight separate seasons:

Dr. William H. Shier, Clergyman and President of the Camp Ground Association from 1887 to 1907 -- eleven speaking appearances between 1877 and 1907.

Dr. Lewis Ransom Fiske, President of Michigan Agricultural College and Albion College -- nine speaking appearances between 1878 and 1891.

Dr. Russell B. Pope, Clergyman -- nine speaking appearances between 1879 and 1897.

Mr. Horace H. Hitchcock, Businessman and Manager of the Assembly from 1900 through 1903 -- fifteen speaking appearances between 1882 and 1903.

Mrs. A. S. Benjamin, Temperance Leader -- eight speaking appearances between 1885 and 1902.

Mr. John Manley Hall, Attorney, Businessman, Publisher, and Manager of the Assembly from 1886 to 1900 and 1909 through 1914 -- twelve speaking appearances between 1885 and 1900.

Professor M. Louise Jones, Educator and Principal of the Summer School from 1897 through 1899 -- eight speaking appearances between 1887 and 1903.

Dr. Camden M. Coburn, Bible Scholar and Archaeologist -- eight speaking appearances between 1888 and 1914.

Reverend A. M. Gould, Clergyman -- eight speaking appearances between 1888 and 1895.

Dr. James H. Potts, Clergyman -- eight speaking appearances between 1889 and 1908.

Bishop Joseph F. Berry, Teacher of the Bible and Clergyman -- ten speaking appearances between 1891 and 1913.

Dr. Frederic S. Goodrich, Professor of Bible and Clergyman -- eight speaking appearances between 1893 and 1935.

- Dr. Hugh Kennedy, Clergyman and Assembly Manager from 1923 to 1944 -- twelve speaking appearances between 1900 and 1940.
- Dr. George Elliott, Clergyman -- nine speaking appearances between 1901 and 1920.
- Dr. Edward Howard Griggs, Educator and Lecturer -- eight speaking appearances 1915 and 1936.
- Bishop Frederick DeLand Leete, Clergyman -- eleven speaking appearances between 1918 and 1957.
- Bishop Raymond J. Wade, Clergyman and Assembly Manager from 1945 to 1961 -- ten speaking appearances between 1922 and 1956.
- Dr. William Whitcomb Whitehouse, Clergyman and College President at Albion -- thirty-six speaking appearances between 1926 and 1965.
- Dr. Royal G. Hall, Clergyman and Professor of History -- twenty-nine speaking appearances between 1929 and 1960.
- Dr. D. Stanley Coors, Clergyman -- ten speaking appearances between 1933 and 1958.
- Dr. George Arthur Buttrick (also included in Compilation 2), Presbyterian Clergyman, Editor, and Author -- thirty speaking appearances between 1935 and 1965.
- Bishop Marshall Russell Reed, Clergyman and Lecturer -- twenty-seven speaking appearances between 1936 and 1965.
- Dr. Lester A. Kilpatrick, Clergyman and Assembly Manager from 1962 to the present -- twenty-five speaking appearances between 1938 and 1962.
- Dr. Dwight Sherer Large, Clergyman -- eight speaking appearances between 1945 and 1965.
- Dr. Frederick H. Olert, Clergyman -- nineteen speaking appearances between 1946 and 1965.
- Dr. Olin Sewall Pettingill, Jr., Naturalist and Travelogue Lecturer -- eleven speaking appearances between 1947 and 1962.

Dr. Clifford Homer Richmond, Clergyman -- eight speaking appearances between 1936 and 1965.

Dr. Robert H. Stephens, Clergyman -- eight speaking appearances between 1955 and 1965.

Compilation 2 -- Persons of National Prominence Who Spoke

As in the foregoing list, these names are arranged chronologically, according to the first speaking appearance made by the person of national prominence:

Miss Frances Elizabeth Caroline Willard, Reformer -- 1889.

Mr. George Washington Cable, Novelist -- 1890.

Dr. Russell Herman Conwell, Baptist Clergyman, Educator and Lecturer -- 1890, 1891, 1895 and 1901.

Mrs. Mary Ashton Rice Livermore, Reformer and Author -- 1890.

Dr. Richard Theodore Ely, Economist and Educator -- 1892.

Mr. Jacob August Riis, Reformer and Journalist -- 1892 and 1898.

Dr. John Merle Coulter, Botanist and Educator -- 1893, 1895, and 1896.

Dr. Graham Taylor, Congregationalist Clergyman and Sociologist -- 1894, 1895, 1896, and 1910.

Principal Booker T. Washington, Educator and Author -- 1894.

Miss Jane Addams, Humanitarian -- 1895 and 1903.

Mr. Will Carleton, Poet -- 1896.

Dr. Moses Coit Tyler, Historian and Educator -- 1896.

Mrs. Maude Ballington Booth, Prison Reformer and Humanitarian -- 1898, 1912, and 1914.

Dr. Samuel Parkes Cadman, Congregationalist Author and Radio Pastor -- 1898, 1899, 1900, and 1921.

Honorable William Jennings Bryan, Statesman and Orator -- 1899, 1905, 1911, and 1918.

Reverend Samuel Porter (Sam) Jones, Revival Preacher and Lecturer -- 1901.

Reverend Thomas DeWitt Talmage, Clergyman, Editor, and Lecturer -- 1901.

General Fitzhugh Lee, Major-General, U. S. Army -- 1902.

Mr. Lorado Taft, Sculptor -- 1902 and 1917.

Miss Helen Adams Keller, Author -- 1913.

Honorable Thomas Riley Marshall, Vice-President of the United States -- 1914.

Miss Ida Minerva Tarbell, Journalist and Author -- 1914.

Honorable Henry Wallace, Editor and Clergyman (grandfather to Henry Agard Wallace, Vice-President of the United States from 1941-1945) -- 1914.

Mr. John Kendrick Bangs, Humorist and Educator -- 1919.

Mr. Mark Sullivan, Journalist and Publisher -- 1919.

Mr. Edgar A. Guest, Poet and Journalist -- 1923.

Dr. Edgar DeWitt Jones, Author and Clergyman -- 1926 and 1927.

Dr. E. Stanley Jones, Missionary to India -- 1933.

Dr. Ralph Washington Sockman, Author and Radio Pastor -- 1934, 1942, 1962, 1963, 1964, and 1965.

Dr. George Arthur Buttrick (also included in Compilation 1) Presbyterian Clergyman, Editor, and Author -- Every season from 1935 through 1965 except 1939.

Senator Gerald P. Nye, Senate Munitions Investigator -- 1936.

Dr. Carl Sandburg, Poet -- 1936.

Dr. Andrew Russell (Drew) Pearson, Columnist -- 1939.

Dr. William James (Will) Durant, Philosopher, Historian, and Author -- 1940.

Dr. Stanley Sebastian Kresge, Business Executive -- 1953.

Dr. Bruce Catton, Author and Editor -- 1965.

Perhaps the "Voice of Bay View" has been made up of all of these "greats" plus the many others who have also appeared. Clearly the "voice" has been a scholarly one, often "inspiring" and without fail, "timely."

Conclusions

Although there has been oral communication activity each summer at Bay View from 1876 to 1965, the character of the speaking was not the same throughout the nine decades. At first (1876-1885), a "holiness" pervaded the Camp Meeting sermons and related events. But it gave way, in 1886-1896 to adult education of the caliber of the Johns-Hopkins University, as a result of the Assembly embracing vital themes of the "world," presented by the leading platform figures in America. The years 1897-1906 saw this emphasis on intellectuality subordinated temporarily to entertainment, when Bay View was forced to compete with the new Tent Chautauquas. The period of 1907-1914 saw two movements -- a brief and unsuccessful reversion to holiness, followed by the resurgence of Assembly speaking on broad themes, coupled with group discussion in Bay View Conferences. In the next time period (1915-1925), a transition from leadership by laymen to that of clergymen was accomplished, and, also the ties between Bay View's Summer School and Albion College were strengthened, and (as today) Albion operated a summer college at Bay View. The "tone" thus established has remained virtually the same in the intervening era, 1926-1966.

One might ask, therefore, why Bay View has continued its operation -- how has it met needs that other summer Chautauquas have failed to meet? The answers might include these: "climate" (the Little Traverse region is second to none as a refuge for hay-fever sufferers), "tradition" (few institutions in the United States have as impressive a tradition as has Bay View), "inspired leadership" (Bay View has been most fortunate to have had dedicated men in the most important positions), and more such answers might be suggested. There is a certain amount of truth in each of these. However, this question persists: "What is the truly unique factor that sets Bay View apart from other similar establishments?" And the answer would doubtless point to the

adaptability of the Bay View Platform, which, keenly attuned to the times, has been and continues to be as cosmopolitan a forum as one can find in America -- a platform supported by an unusual audience comprised of literate, well educated people who demand excellence in their program fare -- who want their speaking (and musicales) "live" rather than recorded or photographed. Bay View is a rare social institution which has been meeting such demands for nearly a century.

The "voice" from this platform has ranged from fundamentalist to ultra-liberal in religious view -- changing its setting from an outdoor campground to a dignified indoor religious service in the Hall Auditorium with pipe organ, professional vocal octet, and choir of considerable size (various denominations represented have included the Baptist, Congregational, Methodist, Presbyterian, Reformed, and in non-worship meetings, even Roman Catholic and Jewish), and there has been a pronounced emphasis on ecumenical movements. Bay View's "secular" voice has been concerned with an almost innumerable array of subjects, indicating a breadth of interest rather than a parochial outlook. Subjects have included Education (from Normal Courses to studies in the German University Tradition), Biography, Distant Lands (indicative of an interest in national and international affairs), Economic and Political issues of the day (from the conservatism of a Julius C. Burrows to the liberalism of a Royal G. Hall), Missionary Activity, Race Relations (from white supremacy to Negro equality), the Bible (from exegesis to the higher criticism); in fact, it is difficult to find a subject of significance that has not at some time been a part of "the voice." Women, as well as men, have been prominent on the platform. Further, Bay View was one of the pioneering platforms in the utilization of visual-aids, from Chalk-Talk creator Frank Beard, through the stereopticon, to the motion picture -- all before the end of the nineteenth century. And unquestionably, some of the outstanding figures from various walks of American life have spoken there -- Ely, Willard, Bryan, Addams, Tyler, Sockman, Buttrick, and Catton.

One might ask whether Bay View will continue to maintain its platform beyond its ninetieth year, and as to this, there is no reason for disbelieving what Bishop Raymond J. Wade who, born in 1875, is as old (and as young) as Bay View itself, said in regard to the future:

Bay View is a place for persons of every class and condition. Youth often find solutions to life's difficult problems. Children enjoy Bay View. The Middle-aged look forward longingly while Bay View is a benediction "e'en down to old age." . . . An interesting statue of Benjamin Harrison, standing in downtown Indianapolis, records on the base . . . these words: "Great Lives do not go out; they go on." Bay View will go on.¹

¹Raymond J. Wade, President's Annual Report, August 5, 1959 (Bay View: Bay View Association, 1959), no pagination.

APPENDIX A
SPEECH EDUCATION AT
BAY VIEW

APPENDIX A

SPEECH EDUCATION AT BAY VIEW

Based upon the Assembly and Summer School publications from 1887 through 1965, this summary lists the names of persons who have been engaged in teaching speech as an active art (not as a "silent" reading course of speeches or plays) through the years.

YEAR	TEACHER	COURSE
1887	S. S. Hamill	Elocution
1888	Mark B. Beal	Oratory
1889	Virgil A. Pinkley	Oratory
1890	--Howell Evelyn MacDougal Lydia J. Newcomb	Elocution Elocution DelSarte Drill
1891	Maybelle Biggart	Elocution
1892	Byron King	Oratory
1893	Byron King	Oratory
1894	Byron King F. A. Peake	Oratory and Oral Reading DelSarte Drill
1895	Byron King Emma A. Fox	Oratory Parliamentary Procedure
1896	Fred M. Blanchard	Oratory
1897	?	?
1898	A. H. Merrill	Expression
1899	A. H. Merrill Anna M. Chambers	Oratory
1900	Grant Stewart	Elocution

YEAR	TEACHER	COURSE
1901	?	Oratory
1902	? Emma A. Fox	Dramatic Art and Oratory Parliamentary Procedure
1903	? Emma A. Fox	Oratory Parliamentary Procedure
1904	Emma A. Fox	Parliamentary Procedure
1905	Emma A. Fox	Parliamentary Procedure
1906	?	Oratory
1907	No Assembly or Summer School	
1908	No Assembly or Summer School	
1909	Nettie Shreve Bayman	Expression
1910	Sally C. FauntLeRoy	Expression and Public Reading
1911	Sally C. FauntLeRoy May Donnallo Kelso	Expression and Public Reading
1912	Newton Baker Hammond	Expression and Public Reading
1913	Jennie Ray Ormsby	Expression
1914	Jennie Ray Ormsby	Expression
1915	Amanda Birdine Stanley	Expression
1916	Amanda Birdine Stanley	Expression, Reading, and Public Speaking
1917	Jennie Ray Ormsby	Expression
1918	Phil H. Hembdt	Public Speaking
1919	James Lawrence Lardner	Public Speaking, Oral Reading, and Debate
1920	Beatrice Smith Slayton	Elocution
1921	Marian Bliss	Public Speaking
1922	Marian Bliss	Public Speaking
1923	Marian Bliss	Public Speaking

YEAR	TEACHER	COURSE
1924	Marian Bliss	Public Speaking
1925	Marian Bliss	Public Speaking
1926	Marian Bliss	Public Speaking
1927	Marian Bliss	Public Speaking
1928	Marian Bliss	Public Speaking
1929	Marian Bliss	Public Speaking
1930	Marian Bliss	Public Speaking
1931	Marian Bliss	Public Speaking
1932	?	Public Speaking
1933	Estelle Cozine	Fundamentals of Speech and Dramatic Technique
1934	?	Fundamentals of Speech and Dramatic Technique
1935	Charles E. Rogers	Fundamentals of Speech and Dramatic Technique
1936	Charles E. Rogers	Fundamentals of Speech and Dramatic Technique
1937	Rollin C. Hunter	Fundamentals of Speech, Acting, and Play Production
1938	Rollin C. Hunter Donald Eyssen Imo Eyssen	Fundamentals of Speech, Acting, and Play Production
1939	Rollin C. Hunter Donald Eyssen Imo Eyssen	Oral Reading, Producing, and Story Telling
1940	Rollin C. Hunter Donald Eyssen Imo Eyssen	Oral Reading, Play Directing, and Story Telling
1941	George D. Wilner Donald Eyssen Imo Eyssen	Oral Reading, Acting and Play Production, and Story Telling
1942	Rollin C. Hunter Donald Eyssen Imo Eyssen	Fundamentals of Speech, Interpreta- tive Reading, Play Production, and Story Telling

YEAR	TEACHER	COURSE
1943	none	
1944	none	
1945	Joseph James Irwin	Principles of Speech
1946	Joseph James Irwin	Principles of Speech
1947	Joseph James Irwin	Principles of Speech
1948	none	
1949	Joseph James Irwin	Principles of Speech
1950	Joseph James Irwin	Principles of Speech
1951	Joseph James Irwin	Principles of Speech
1952	none	
1953	none	
1954	none	
1955	none	
1956	none	
1957	none	
1958	none	
1959	none	
1960	none	
1961	none	
1962	none	
1963	none	
1964	Robert Smith	Public Speaking and Persuasive Speaking
1965	none	

APPENDIX B

TABULATED DATA ON
SPEAKING ACTIVITY
1876-1965

AND A LIST OF THE
ASSEMBLY MANAGERS
1886-1965

CHAPTERS II AND III

Years	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885
Camp Meeting Proper	X	X	X	X	X	X	X	X	X	X
Sunday School Congresses		X		X					X	X
Ministerial Discussions									X	X

CHAPTER IV

Years	1886	1887	1888	1889	1890
Assembly Proper	X	X	X	X	X
CLSC	X	X	X	X	X
Missionary Speaking		X	X	X	X
Temperance Speaking		X	X	X	X
Sunday School Normal	X	X	X	X	X
Ministerial Discs.	X	X	X		
Bible Study				X	X
University Classes			X	X	X
Camp Meeting	X	X	X	X	X

CHAPTER V

Years	1891	1892	1893	1894	1895	1896
Ass'y. Proper and Summer School	X	X	X	X	X	X
University Extension Courses		X	X	X	X	X
CLSC	X	X	X	X	X	X
BVRC				X	X	X
Missionary Speaking	X	X				
Temperance Speaking	X	X	X	X	X	X
Sunday School Normal	X	X	X			
Bible Study	X	X	X	X	X	
Camp Meeting	X	X	X	X	X	X

CHAPTER VII

Years	1907	1908	1909	1910	1911	1912	1913	1914	1915
Camp Meeting	X	X							
Ass'y. Proper and Summer School			X	X	X	X	X	X	X
BVRC			X	X					
Conferences:									
Preachers'			X						
Bible			X	X	X	X	X	X	X
Temperance			X	X					
Missionary				X	X	X	X	X	X
Social Welfare				X	X	X	X	X	X
Good Health					X				
Country Life						X	X	X	X

CHAPTER IX

Years	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935
Ass'y. - including Bible Study	X	X	X	X	X	X	X	X	X	X
Hours and Summer School										

CHAPTER X

Years	1936	1937	1938	1939	1940	1941	1942	1943	1944	1945
Ass'y. - including Bible Study	X	X	X	X	X	X	X	X	X	X
Hours or Religion and Life										
Hours, and Summer School										

CHAPTER XI

Years	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955
Ass'y. - including Religion and Life	X	X	X	X	X	X	X	X	X	X
Hours, and Summer School										
Temperance Speaking				X	X	X	X	X	X	X

CHAPTER XII

Years	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965
Ass'y. - including Religion and Life	X	X	X	X	X	X	X	X	X	X
Hours, and Summer School										
Temperance Speaking	X	X								

MANAGERS OF THE ASSEMBLY

John M. Hall	1886 - 1899
Horace H. Hitchcock.	1900 - 1903
F. Gillum Cromer	1904
?	1905
Thomas Gordon	1906
No Assemblies.	1907 - 1908
John M. Hall	1909 - 1914
Thomas Gordon	1915
Trumbull White	1916 - 1917
John G. Benson	1918 - 1919
Clarence Wilson Greene.	1920 - 1922
Hugh Kennedy	1923 - 1944
Raymond J. Wade	1945 - 1961
Lester A. Kilpatrick	1962 - present

APPENDIX C

An article reviewing
William Jennings Bryan's first
Speech at Bay View

1899

APPENDIX C

A Petoskey Newspaper Article Describing William Jennings Bryan's first speaking Visit to Bay View in 1899

("Bryan's Big Day," Daily Resorter, August 4, 1899, pages 1, 2, 5.)

BRYAN'S BIG DAY

ADDRESSED THE LARGEST CROWD EVER GATHERED AT BAY VIEW

Another Great Audience Last
Night

SPOKE HIS HONEST CONVICTIONS REGARDLESS OF HOW IT PLEASED THE PEOPLE

Advocated Income Tax and Free
Silver, Denounced Trusts, Mili-
tarism and Imperialism-People
Like the Speaker Even Though
They Do Not Like the Speech

Yesterday was Bryan Day in Petoskey and Bay View. The distinguished visitor spent the morning in attending to correspondence, and soon after one held an informal reception at the New Arlington hotel, meeting fifty or sixty leading citizens of Petoskey, regardless of party, and almost as many more prominent democrats from all over northern Michigan, who were there to do honor to their popular leader. At two o'clock the largest audience which ever assembled at Bay View was

awaiting to hear an address upon "Pending Problems."

The auditorium was packed to its utmost capacity, and hundreds were glad to pay for the privilege of standing inside the enclosure about the building, and listening for two hours and a quarter to a speech that pleased and entertained every intelligent person in all the thousands, no matter whether or not they accepted all that the speaker said.

The speaker knew perfectly well that a large majority of the audience was opposed to his views on silver coinage. Under the circumstances not one man in ten thousand would have braved criticism and displeasure by sticking to his text. But instead of trimming his speech to his hearers, the gentleman who held the platform yesterday was as pronounced in his utterances as though he had been in a state convention of his own party. And perhaps the people admired him all the more for having the courage of his convictions; for at any rate the gold men sat through it all, laughed at his keen thrusts, applauded what they liked, and at the close all agreed that Bryan is a great man, and that it was a great speech, though they could not in the slightest endorse the sentiments expressed.

In the evening was a grand demonstration in honor of Mr. Bryan in the Arlington Park. Ruch's military band furnished inspiring music, hundreds of red fire torches cast a glare over the thousands of people who had assembled, and speeches were made by Hon. W. F. McKnight, of Grand Rapids, H. B. Hudson, of Mancelona, A. M. Johnson, of Gaylord and Hon. Justin R. Whiting, late democratic nominee for Governor. A speech by Bryan

followed, and for three quarters of an hour he held the closest attention of the immense audience, making a speech that in many respects was even stronger than his Bay View address. His closing references to the spirit of our national songs, "Star Spangled Banner" and "Battle Hymn of the Republic" rousing his hearers to the highest pitch of enthusiasm.

THE ADDRESS AT BAY VIEW

Mr. Bryan put his afternoon audience in good humor at once by his facetious opening remarks, and after emphasizing the duty of all good citizens to study all national problems carefully and without prejudice, launched at once into a discussion of what he considered the great problems of the day. He declared that more wrongs are done by law than in violation of law, and that more stealing is done by those outside of the penitentiaries than has been done by those inside. He called attention to our Declaration of Independence, that all men are equal under the law and said that any man who was not willing to accept that truth was not a true American. He denounced the prevalent desire to shift public burdens to the shoulders of others, and said:

"We need to cultivate a public sentiment that will make it as dishonorable for a man to shirk his duty to his government as for a man to steal openly from his neighbor. (applause.)

He showed that both a tariff tax and an internal revenue tax bear most heavily on those least able to pay, and continued:

"Now if we have two systems of taxation, and both are heaviest on the poor and lightest on the rich it is injustice. It means that the poor are bearing the burdens that the rich ought to bear. And yet if a man says anything about the income tax they raise the cry 'socialist, anarchist, and demagogue'."

INCOME TAX

"I favored an income tax in '94, and no part of my service in congress has caused me more pleasure than the framing of that income tax law. I believe it is just. I believed it then, and I believe it now and it takes more than the change of opinion of one judge to destroy my faith in the justice of it. (Applause.) When we were preparing that law a New York democrat told me that if the democratic party stood sponsor for the income tax the rich democrats would leave the party. I defended the

rich democrats because I did not believe they would leave the party because the party simply wanted them to do justice to their government. I did not know them as well as I did afterwards. But I said, 'suppose they do' Won't poor republicans come in and take their places?' I thought they would; but I did not know them, either, as well as I do now." (Laughter and applause.)

Mr. Bryan used the expression "gold bug" in speaking of his opponents, and then scored a point by reference to the terms of reproach applied to himself, adding the following: "These hard names never bother me. When I am called a hard name I console myself with a pleasant philosophy like this, 'If a man calls me a thing and I am it, I cannot complain because he has found me out, and applies a name that fits. And if he calls me a thing and I am not it, I do not have to be it to save him from the fate of Annanias (laughter).

SILVER QUESTION

Taking up the problem of silver coinage the speaker said: They talk about the silver sentiment being a disease, and say it is like whooping cough or the measles, it has to run its course. . . . If I were going to describe it as a disease I would want to name it yellow fever. The old yellow fever killed the man who had the fever, but the new yellow fever kills the man who dies not to have the fever. (Laughter.)

"You hear them talk about its being a craze, and that it will soon blow over. And I am reminded of the story of the western farmer. In the Northwest, we have very high winds, and there is need of very substantial fences. A farmer was building a fence one day of stone and mortar. A neighbor came along and said, 'You are wasting time on that fence. The winds are high and fences are very often blown over.' The farmer replied, 'Look at the fence; it is five feet wide and four feet high, and if it blows over it will be a foot higher than it is now.' (Laughter and applause.)

Mr. Bryan then explained that his views of free coinage are not new ideas, but the identical views which all the parties advocated for years, and that only one party had ever dared to declare in favor of the gold standard. He said that six and a half million people voted for free coinage without waiting for any other nation,

seven millions voted for free coinage with the help of other nations, and only one hundred and thirty-two thousand voted for the gold standard. He continued:

"The gold standard carried only one precinct in the whole United States. That was a precinct in western Kansas. There were just six votes in the precinct, and they only got three votes out of the six (laughter). After the election one of the candidates sent one jug of whiskey to the precinct. And that one jug was sufficient for several drunks for the gold bug precinct in the United States." (Uproarious laughter and applause.)

Mr. Bryan said that President McKinley's sending Commissioners to Europe to induce other nations to unite with us in restoring free coinage of silver was an admission that the gold standard is something we ought to get rid of. He declared that instead of the people being in favor of the gold standard, the fact is that English financiers dictate the policy of the English government, and the English government controls our financial policy, adding:

"Some of you may have dolled [sic] me hard names. I want to warn you that there is no name you can think of hard enough to prevent my doing what I can to take the control of our policy out of the hands of English financiers." (Applause.)

The tendency to ape European customs and ideas was deplored, and anent foreign marriages Mr. Bryan said:

"We have seen men grow rich using their money to purchase broken down husbands with a title for their daughters until it is a shame to the American people. A marriage between one in this country and one in another country where the people love each other and marry for love will not be criticized. But when the father of one goes to the broker of the other and arranges a marriage with a title on one side and millions on the other the level of marriage is below that of the Indian who trades a pony for a squaw." (Applause.)

Mr. Bryan created considerable amusement by his comments upon the failure of the predictions in regard to good times following the "restoration of confidence" in the declaring that there were more bank failures and more business failures in the six months following the election than during the same months of the previous year.

"If I had been elected they would have blamed me for all of this. One man wrote from Texas to congratulate me on my election.

I have not been drawing the salary, nor have I had the trouble of cabinet appointments, nor of selecting new ones when old ones resign, (laughter) but I can prove my election, and who can doubt that for six months I was president of the United States. (Laughter and applause.)

Mr. Bryan declared that the improvement in times was caused by an increase in money through the gold from the Klondike and from famine in the old world, thus proving the truth of the silver man's doctrine that what we needed was more money. He then spent nearly an hour in an extended argument in favor of restoring the coinage laws that were in force before silver was secretly demonitized in '73. He then took up the question of the trusts, attacking them vigorously as enemies to the people and dangers to the republic. He said:

"The attorney general has the power to enforce the laws of the United States. He does it, and the court holds the laws not sufficient. The attorney general can recommend new laws that will cover the case, and if the court holds that the constitution of the United States will not permit the extinction of the trusts, the attorney general can recommend amendments to the constitution of the United States that can give to congress the power to destroy the trusts in the United States. In going among the people I find that 99 per cent cry out against the trust. Why is it not destroyed? Because one per cent contribute to the campaign funds and control the government. The trust can be destroyed, and it must be destroyed, when the Americans have made up their minds that the time has come." (Applause.)

The next problems taken up were the new ones growing out of the Spanish war, and upon these Mr. Bryan spoke as follows.

THE BURDEN OF MILITARISM

The president has asked for an army of 100,000 men -- not a temporary army but a permanent army. Twenty-five thousand were enough in '96, 100,000 are asked for in '98. What does it mean? Twenty-five thousand soldiers are enough for a republic of seventy millions, but it takes four times as many for an empire of ten millions more. Could I better describe the difference between a republic and an empire?

It is estimated that it will cost a hundred million dollars to take care of the extra 75,000 soldiers outside of the United States. Who will

pay for it? If the Filipinos have to pay that money for the support of an army they do not want over them, we will have to tax them several times what Spain did. And how long will it take them to find out what a blessing it is to have exchanged masters? If they do not pay, who will? The American people -- the struggling masses. England has a large army, but she can tax incomes to support it. We are asked to have a large army and tax the poor people to support it. Have you ever figured how much it will cost and where the money comes from, and have you tried to find out how much we are going to make? You will find that the money we spend will be spent by the taxpayers, and the money that comes back to us will go back to the syndicates. (Applause.) We can whip the Filipinos -- no question about that. We cannot tell how much it will cost us nor how long it will take us. But we can do it. We can whip any nation under the circumstances, but no one can tell how long it will take or how much it will cost. Spain nearly finished the job in the Philippines after three hundred years of effort, and got twenty millions for the option on the fight.

WHAT SHOULD WE DO

What ought we to do? This is the question that a Christian people ought to consider. Is it the bully who says what we can do. But civilized man discusses what he ought to do. I am surprised when I hear Christian people aroused by the sight of blood, bellow like a herd of cattle when they are excited. The sentiment of our people cannot be taken in an hour of excitement. It must be taken when the people are quiet and can reflect. What reasons are given? Well sometimes they say it is a matter of dollars and cents. I read in a paper yesterday a criticism of Senator Burrows of this state, because he said that in the beginning he thought it would have been better to have kept a coaling station instead of trying to take the islands. The criticism went on to speak of our duty, etc., and then said "not to speak of the commercial advantages." It is the commercial advantages that lie behind this, -- not of all the people, but of a few of the people. I do not like to discuss this question on the low plain of dollars and cents. But I want to leave no argument in favor of imperial annexation.

I say to you first that this nation ought not to trade its birthright for a mess of pottage. But if there is anybody that likes the pottage and does not care about the birthright, I would ask him to

investigate the pottage. What are you going to do about it? Why, I have heard people say that we were going to have those islands to furnish a home for the people of this country who are crowded out. Sixty people to the square mile in the Philippines and 21 to the square mile here -- and our taking the islands to furnish a place for our people who are crowded out. Our people cannot live in the tropics, and if some epidemic wiped the inhabitants from the face of the islands tomorrow, our people would not go there to live. Because they would rather live in Michigan and Nebraska (laughter), and yet people talk about their going there.

ENGLAND'S EXPERIENCE

See what has been done in other nations. You hear a great deal about English success in India. You would imagine that would be a great place for the English people to go. See how densely England is populated. Would you not suppose that in a hundred and fifty years a great many people of British birth had gone to India to find homes? I was amazed to find that there are in India only about a hundred thousand people of British birth after a hundred and fifty years of British dominance. One hundred thousand people of British birth scattered among a population of 300 millions. So you England has^[sic] not sent many down there. What about those she has sent? Are they so welcome there? Are the Indian people so glad to have them there that no army is necessary? No. It requires a British army of 70,000 to take care of 100,000 people of British birth, -- 70,000 British soldiers and 140,000 Indian soldiers. One fourth of the revenue collected by the British government in India is spent on the army to hold the English in the saddle. You think the will of the people is good, if you take the testimony of the younger son who finds a good berth over there and a good salary that is paid by the people of India, although they have no voice in fixing it. I read, not long ago, some resolutions passed by the Indians who are living in London. They met about two years ago and passed resolutions that read after the Declaration of Independence, and a distinguished Indian made a speech in which he said that the British people were making the people of India make bricks, not only without straw, but without clay. Do you think that England has gone over there to educate. Less than one per cent of the women can read and

write after 150 years of British dominance, and less than five per cent of the people, men and women. Less than one per cent are Christians after 150 years of English dominance. Do you think that England is lifting them up? England is bleeding them. If you think England is helping them, I want to tell you that Japan has made more progress in thirty years than India in 150 years trodden down by the English army and the English aristocracy. (Applause.)

But why speak of it from the standpoint of dollars and cents. I will not insult the motives of this people by trying to convince them that this does not pay. I want to take up another argument that is made, and that is that it is a Christian duty to administer our religion by hypodermic injections. You take from this question the hypocrisy that has been covered over it, let it stand out as a pure contest for money and it will fall; and yet every once in a while you hear some talk about the hand of God being in this war and that we are going over there to carry them our Christianity if we have to kill half of them in order to read the Bible to the other half. Where do you find that in your Bible? The Bible that I read teaches a different kind of Christianity. When Christ visited the village of Samaria and they received Him not, the disciples said, "Shall we call down fire from heaven and consume them" and Christ rebuked them and said, "Ye know not what manner of spirit ye are of." "The son of man came not into the world to destroy men's lives but to save them." And that is the doctrine that I learned from my mother, and it is my doctrine yet. (Applause.) Talk about its being a Christian duty. Ah! my friends, it is a very dangerous doctrine. The people of this country have never indorsed it before. Our religion has been a religion appealing to the heart, not one that has been put in through the body. The Bible says "Go ye into all the world and preach the gospel to every creature." It does not say "Go ye into all the world and shoot the gospel into every creature." You dare not plant, under the American flag, the doctrine of forcible Christianity, for if we go over there and shoot our gospel into these people, how long will it be before the doctrine will come back to us and we will be shooting our particular brand of Christianity into each other? But I believe the time will come when 'every knee shall bow and every tongue confess.' However, the contention will not be made before the cannon's mouth. That time will come when the meek and lowly Nazarene goes out into all the world and carries the gospel of brotherly

love, and not the doctrine of brotherly hate. Do you believe this is right?

My friends, this is a great nation, the greatest nation that ever lived. History does not tell us of another, and yet no nation was ever great enough to do wrong, and no nation will ever live that will be great enough to amend the command and make it read, "Thou shalt not steal on a small scale." No nation will ever be great enough to make that right when done on a large scale which, when done on a small scale is wrong. If the impulse to steal becomes irresistible in an individual, the doctors declare that he is a kleptomaniac and he is put into an asylum. But if land-grabbing becomes a fever in a nation, they say it's progressive and the hand of Destiny is leading it out.

If you want to know how the Almighty deals with the covetous, read the story of Naboth's vineyard. Ahab, the king, wanted the vineyard of Naboth, the subject. The king great, the subject insignificant. Ahab went to Naboth and offered to buy his vineyard, and when he would not sell Ahab offered to give him a better one. Naboth said "God forbid that I should part with the inheritance of my fathers." The king was disappointed and sad, and a conspiracy was formed by which Naboth was stoned and Ahab took the vineyard. As Ahab went down to the vineyard he met Elijah who said unto him "in the place where the dogs licked the blood of Naboth, there shall the dogs lick thy blood." "Thou shalt not covet, thou shalt not bear false witness, thou shalt not steal, thou shalt not kill" -- four commandments violated to get a little piece of land; and then he did not get it. That is the story of Naboth's vineyard.

All wars of conquest are based upon covetousness, and because a king has longed for the possessions of another the history of the human race has been written in characters of blood. Conquest has not been the policy of this nation. Conquest has been denounced by the people of this nation. It was only eighteen months ago that the President of the United States, in a message sent to Congress, speaking of the Cubans, said, "I speak not of forcible annexation for this cannot be thought of. This would be criminal aggression." What has happened to change our code of morality? What has happened to make it a Christian duty to do what was criminal aggression less than two years ago? Do you believe that in this way you are going to proselytize the world?

I met a young man a few weeks ago who had been a missionary in central Africa. His name is

S. P. Verner. He lives at Columbia, S. Carolina. About three years ago he went to Africa. He went alone, went a thousand miles south of the Congo and a hundred miles from any other white man, established a congregation of three hundred. When he returned a few weeks ago for a visit to this country, he brought with him two African boys now in school in Alabama. After they are through he is going to take them back to Africa to help in his work. As he left, an African chieftain, the one under whose protection he lived, gave him this message to the white man's country. It impressed me greatly, so I will read it: "Go tell the people of the white man's country that I want them to send us friends. If they send us men to teach the white man's ways, and educate our children, to tell us of their new religion, to show us how to become wise and powerful like they are, we will give you homes, and food and protection. But you see these hills where we have hunted, these streams where our women have drawn water for a hundred years, these woods where our fathers are buried? If you come to teach and help and advise us we will receive and welcome you. But if you come to take our homes, dispossess us of our lands, we will fight you until the last man of us dies and sleeps with his forefathers." That is the message that came from darkest Africa to the white man's land. Send us friends and we will protect them and feed them and care for them. But if they come to take our lands, to dispossess us of our homes, we will fight them until the last man of us is dead and buried by his fathers. It is God who has placed within men that desire for liberty, that love of freedom that is the foundation upon which we build wherever we go.

WHAT TO DO NOW

If our nation had treated the Filipinos as we promised to treat the Cubans, they would be our friends today and we would be sending them school teachers instead of soldiers. (Applause.) You ask me what we can do? It ought to be easy to decide what to do.

There are but two sources of government -- force and consent. The Declaration of Independence declares that governments derive their just powers from the consent of the governed. Is it true or is it false? If it is false, then our revolution was false and groundless in 1776. It was that Declaration that inspired our people. If governments do not come from the consent of the governed, then what right had we to revolt

against King George? And if that doctrine is true, then this nation cannot secure a rightful title by conquest, neither can it purchase a title from a monarchy.

What if I find a pocketbook, and on the pocketbook I see the name of the owner. How long does it take me to tell what to do? Do I have to open the pocketbook and count the money to find out whether it is worth while to destroy the pocketbook and keep the money? (Laughter.)

We declared in the Resolution of Intervention that the people of Cuba were and ought to be free, and the Filipinos are of right and ought to be subjects. The rights of the Cubans did not depend on our promise: Our promise recognized the rights that existed before we made the promise. Shame on the man who puts Cuban independence upon the ground of our promise. We must give it to them because they have a right to it whether we promised it or not. If the Cubans have a right to independence, and all governments derive their power from the consent of the governed, then our course in the Philippines ought to have been easily understood. If the treaty that secured independence for Cuba had secured independence for the Philippine Islands, all would have been well. If the administration had said to the Filipinos, as it did to the Cubans, that our government was there to establish a stable government that should afterwards be theirs, there would never have been a drop of blood shed at Manila. War broke out because we would not give the Filipinos the independence that we gave to the Cubans.

THE PRESIDENT'S DUTY

But you say the responsibility was too great for the president. Why should the president not assemble congress to share this responsibility? I remember that one congress came together to repeal the Sherman law because the bankers wanted it. Why not call Congress together to declare to the world that the Declaration of Independence is still a law in the United States? (Applause.) Give to the Filipinos the assurance of independence and let them know that our presence there is the presence of friends helping them to organize a government to take the place of the government that we destroyed.

I heard a man say that if we gave up the Philippine Islands we would be the laughing stock of all Europe. I remember that history tells us of three million Americans standing in defiance to all Europe, and shall seventy millions be afraid to

attempt what three millions were willing to declare? Shall we be ashamed that we still denounce the doctrine of force and conquest? They say that we must go into this because we must be a world power. We have been a world power for a hundred years. For more than a century this nation, without a great army, without the use of force, has done more to affect the politics of the human race than all the nations of Europe with their armies and navies. This nation, by its example has done more good and exercised more influence than all the nations together in the last hundred years. For more than a century we have traveled the pathway that leads from the low domain of might to the lofty realm of right. Shall we turn backward? Did our old liberty bell ring in vain? History tells us that when the Declaration was about to be signed, the people gathered in the streets and waited for the signal; and finally when those immortal names were affixed to that immortal document, the bell rang out and the people cheered and cheered again. From that day to this that liberty bell has been carried from town to town and city to city. Did that bell ring in vain? Was our Declaration false? Must we turn to the whole world again with the penitent prodigal's cry that this nation is a prodigal son? That the imperialist may show that this nation has wasted its substance in riotous living and come back to ask permission to be accounted among the servants of royalty? But those who still believe in the Declaration of Independence will pray that the crowned heads of the old world may never have occasion to call the monarchies to celebrate the return of Independence back to the kings.

What shall we do? Because the people of France were friendly to us in the Revolution, the French people joined with ours a few years ago and placed in New York harbor the statue of Liberty enlightening the world. A glorious conception, emblematic of this nation's mission on the earth. What shall we do, send the statue back to France and tell the people of France that we are not in the liberty business any more? Go to England and get a second-hand statue of William the Conqueror and place it to indicate that the change has taken place? I propose an American plan, and that is to give to the Filipinos the assurance of independence that we have given to the Cubans. Then say to the world "hands off" and let that republic live. (Applause.) Then the children of the Filipinos will join with our children and place in New York harbor or in Manila Bay a new statue of Liberty enlightening

the orient. Is not that consistent with our American history? Is it not consistent with American Tradition?

I need not speak to you who take your inspiration from Thomas Jefferson. I can only still reveal to you the name of Abraham Lincoln. They say when we speak against the war of conquest that we are speaking for the Filipinos. I deny it. We are speaking for the American people. Walpole said, during the Revolutionary war, that if the British win, English and American liberty would be at an end. And so we feel that we cannot deny independence to the Filipinos without endangering independence in the United States. We cannot crush the aspirations of liberty in one people denying the source of real government. And if you hear a man criticize a man who speaks against the war of conquest, remember the language used by Lincoln in 1858: "What constitutes the bulwark of our liberty and independence? Our reliance is in the law of liberty which God has planted in us. The spirit that prizes liberty as the heritage of all men in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism. Do you want to plant the seeds of despotism in the United States? You will do it when you destroy the spirit of liberty in all lands and for all men. Accustomed to trample on the rights of others, you lose the genuineness of your own independence and become the fit subjects of the first cunning tyrant that rises among you." I am not willing that we should trample upon the rights of the humblest and feeblest people in the world. When we do it we are preparing ourselves to become the subjects of the first cunning tyrant that rises among us. It cost this nation many hundred thousand men and billions of money to establish this fact, that one man could not own another man under the American flag. And shall we now say that one race can own another race under the American flag? We had the war to apply the Declaration of Independence to the black man. Shall we deny it to the brown man only half black?

I appeal to you to consider this question in the light of the truest citizenship and highest patriotism. Who would have thought that today men would speak sneeringly of the Declaration of Independence! Who would have thought that two years ago men would call it an outgrown document! Who would have thought that two years ago, and even today, we would hear men say it matters not about the constitution. It matters not about the Declaration of Independence. This is a great nation and must

do great things. We never outgrow the Ten Commandments. We never become too large for the moral law, and if they appeal to us in the name of a party to stand by a doctrine that assails the very foundation of freedom's cause, I want you to remember the words of Lincoln in his appeal to his countrymen in '58: "Now, my countrymen, if you have been taught doctrines in conflict with the sacred landmarks of the Declaration of Independence: If you have been listening to suggestions which would take away from us grandeur; if you have been inclined to believe that all men are not created equal, let me entreat you to come back. Return to the foundation whose waters spring close by the blood of the Revolution. Think nothing of me. Take no thought for the political vote of any man whosoever, but come back to the truths that are in the Declaration of Independence. You may

do anything you choose with me, if you will but heed these sacred truths. You may take me and put me to death."

I claim to be animated in this contest by something higher than office, and if you would put the success of your party beneath the success of your country, read what Lincoln says:

"I charge you to drop every paltry and insignificant thought of any man's success. It is nothing. I am nothing. Judge Douglas is nothing. But do not destroy that immortal emblem of humanity, the American Declaration of Independence."

My friends, I appeal to you to lay aside every thought of any man's success. Think nothing of any man or of any party, but do not destroy that immortal emblem of humanity, the Declaration of Independence. (Applause and cheers.)

APPENDIX D

Bay View Committee's Report
prepared by Mr. John M. Hall
January 12, 1908
(Document)

Bay View Educational Committee's Report

Mr. Thomas Gordon, President Board of Trustees

Dear Sir:—In behalf of the Educational Committee of Bay View, I submit to you a statement of the progress of our effort to put our Assembly on a better financial basis. The total amount subscribed toward the \$3,000 asked, to be contributed annually for ten years, has now reached the sum of \$1,355. It now looks as if the effort is going to fail, and, of course, that means no Assembly this year, for you will recall that the Board of Trustees decided, last August, not to continue⁴ Assembly under the conditions then existing. As this last movement to continue the Assembly is likely to fail, I think our cottagers should soon be advised of it that those who have property for sale or rent may begin to consider the conditions that will prevail next Summer at Bay View.

It is also recommended that you furnish our cottagers a copy of the enclosed list of those who decline to co-operate, that the blame for the failure may be charged to the right ones.

One cottager, who gave us a \$10.00 pledge, and said that he would double it, if necessary, expressed such a sane business view, that I will quote some of his words. You will be interested, knowing how a successful business man views this matter, and what, in his judgment is to be the effect of a failure of our efforts to hold and strengthen the Assembly. "I own," he writes, "a cottage, but my family does not regularly go to Bay View; and besides, I have not for several seasons attended the Assembly very much. But there is no knowing when my cottage will be for sale, and long experience as a real estate dealer, tells me that with a first-class Assembly there my cottage would probably bring \$350 more than it will if you fail. I calculate that the \$10.00 a year that I shall pay, will come back to me many fold. I can't afford, nor can any owner of Bay View property, afford to have you fail. I have been much impressed in this view since last summer, when, by the omission of the Assembly, there was such a slump in prices, and cottages and rooms were a drug on the market. I am frank in telling you of my motive, which will not, I fear, be regarded the highest that ought to be; But on the other hand I don't propose to be put with that class who are always ready to let others foot the bills, and then they come in to share the benefits."

I am glad to quote this man's words for they give another view than has all along been urged in our appeals. Perhaps we have erred in not presenting the view he takes. He is right in all he says about the effect of closing the Assembly will have on the resort.

In going to Bay View by the G. R. & I Railway, the train whirls past a dozen towns that were once prosperous and the scene of bustling activity. But one day the "big mill" shut down for good, and on that day a slow decline began. I wonder, sometimes, if a decline has not already begun at Bay View. All last summer we tried to cheer ourselves, and tried to keep up a semblance of summer attractions, and we did pretty well. But the appearance of a good season was all on the surface. Any town, any resort, that does not add new families to replace those who remove, and continue to attract people, is in a decline. You know that we have regularly received from \$500 to \$800 a year in new membership fees—it was over \$500 in 1906. But since a year ago when the news went out of "no Assembly," the fees dropped to about \$100, and all last year we were called upon to record only two or three transfers of cottages by sale. What does this mean during these prosperous times? By death, change of plans, and the breaking up of families, many cottages, probably twenty, are put on the market every year. But no one wants to buy in the uncertainty of the Assembly continuing, and unless the decline already begun is promptly checked by every cottager co-operating, people who would buy or rent, will do so on their own terms. I am sorry to send such a discouraging report, but it is better to look squarely at the case as it is. The plan we have been working on would give Bay View one of the first Assemblies in the land and draw thousands to that favored spot, but this plan can not be realized without united co-operation.

In closing this report, I should state that our Educational Committee has made no plans, whatever, nor made a single engagement for an Assembly this year. The whole matter is being held back, as we are waiting to hear from the over 100 cottage owners who have not sent in their subscription cards. Perhaps we have not made it plain to these people that we cannot raise the \$2,000 a year without the help of *every one* of them. Nor are any of the nearly 275 pledges binding until the full sum of \$2,000 is subscribed. So you see our committee is brought to a stand-still. In six weeks it will be too late for us to arrange an Assembly for this year. Some plan may occur to you to get "yes" or "no," quickly from all who have not responded, but if you can think of no way, then it is recommended that very soon you shall give notice that there will be no Assembly this year, and that will end the matter.

Respectfully,

JOHN M. HALL,

For the Educational Committee.

Boston Boulevard, Detroit, Mich.
January 12, 1908.

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- VIII "Gunsaulus, Frank Wakeley."
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