

The Chautauquan Daily

A crowd leaves the Amphitheater after Pulitzer Prize-winning journalist and writer Mei Fong delivered the morning lecture on Tuesday.

KRISTEN TRIPLETT / STAFF PHOTOGRAPHER

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Inspiring

people through music

GUZHENG VIRTUOSO FEI TAKES AMP STAGE IN HER 1ST PERFORMANCE SINCE PANDEMIC

NICHOLE JIANG
STAFF WRITER

Wu Fei plays the guzheng, a 21-string Chinese zither with over 2,000 years of history. She has traveled and played all over the world — Beijing, New York City, Belgium, Tennessee — and her next stop is Chautauqua.

Amid a week of morning and afternoon lectures, the Chinese-American composer, musician and singer will address this week's theme of "China and the World" through music. Fei is set to perform at 8:15 p.m. tonight in the Amphitheater.

What makes Fei's musical style unique is her mixing of traditional Chinese and Western sounds with a contemporary spin. She will perform some original pieces tonight as she dives into Week One's theme.

Even though Fei loves playing the guzheng, she didn't choose this instrument — her parents did.

"It was a typical Chinese kid thing," Fei said. "You didn't really get to choose what to study."

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WU FEI

Hudson Institute fellow Pillsbury to speak on U.S.-China relations

NICHOLE JIANG
STAFF WRITER

Michael Pillsbury, who has several decades of experience with handling U.S. and China relations, is set to give a lecture at 10:30 a.m. today in the Amphitheater. Pillsbury served as President Donald Trump's key adviser on U.S. strategy with China and is a senior fellow and director for Chinese strategy at the Hudson Institute.

Pillsbury is a distinguished defense policy adviser who not only served as assistant undersecretary of defense for policy planning, but who was also responsible for the implementation of the program of covert aid known as the Reagan Doctrine during the Reagan administration.

He also had a part in President Jimmy Carter's decision in 1980 to



PILLSBURY

George H. W. Bush.

Furthermore, Pillsbury has also helped draft the Senate Labor Committee version of the legislation that created the U.S. Institute of Peace in 1984.

He is also a member of the Council on Foreign Relations and the International Institute for Strategic Studies.

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Philosophy professor, author Wang to focus on answers found in Taoism

MAX ZAMBRANO
STAFF WRITER

To understand China and life, Robin Wang believes Taoism holds many answers.

Taoism is an ancient Chinese philosophy now practiced around the world. Taoists focus on harmonizing with the natural world through meditation practices similar to that in Buddhism and Hinduism.

"I want to make the connection of how we can understand ancient wisdom and then living a flourishing life in the 21st century," Wang said.

At 1 p.m. today in the Amphitheater, Wang will discuss Taoism in her lecture, "The Dao/Tao of Transcending: Yinyang Rhythm, Body Cultivation, and a Case of Religious Practice in China Today," part of the Week One Interfaith Lecture Series, "21st Century Religion in China: Collaboration,

Competition, Confrontation?"

Wang is a philosophy professor at Loyola Marymount University in Los Angeles. She is the author of *YinYang: The Way of Heaven and Earth in Chinese Thought and Culture* and several other books and academic journal articles.

Taoism is a foundation, or root, of Chinese culture, Wang said, influencing all aspects of life — from medicine to art to cooking. She said Taoism can answer philosophical questions like the origin of the universe, what things are made of, and how things change.

She said learning "suppleness," the ability to adapt to new situations, is an important aspect of Taoism.



WANG

"A way to think about it is how bamboo blows in the wind," she said. "It is resilience that will never break."

Suppleness is what's currently driving Wang in her professional and personal life. She said it's about searching for truth and practicing goodness.

"Personally, I see it as being a mother," she said. "How should you guide your children? Be a teacher. How do you help the next generation grow? You don't have a fixed mindset, but you have a growth mindset."

COVID-19 is a key example of how humans deal with uncertainty, Wang said.

"Uncertainty is a living condition," she said. "How should we go about it?"

Wang recently finished teaching a summer course on rituals and meditation.

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IN TODAY'S DAILY



BASED ON A TRUE STORI

With Ayers at helm, CTC continues run of Morisseau's 'Blood at the Root.'

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'TOO OLD, TOO FEW, TOO MALE'

Pulitzer Prize-winning journalist Fong explores long-term consequences of one-child policy.

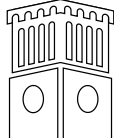
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A SPIRITUAL GEOGRAPHY

In Interfaith Lecture, Clark debunks atheist myths about both early, contemporary Chinese religion.

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TODAY'S
WEATHER



H **78°** L **65°**
Rain: **74%**
Sunset: **8:58 p.m.**

THURSDAY



H **74°** L **58°**
Rain: **65%**
Sunrise: **5:45 a.m.** Sunset: **8:58 p.m.**

FRIDAY



H **71°** L **58°**
Rain: **41%**
Sunrise: **5:45 a.m.** Sunset: **8:58 p.m.**

THEATER



BRIEFLY

NEWS FROM THE GROUNDS

#MeToo: A Cultural History with Kimberly Hamlin

Join Miami University of Ohio Professor Kimberly Hamlin online for a lively and urgent class on the history of the #MeToo movement at noon EDT today in the CHQ Assembly Online Classroom. This four-part online class examines America's long history of sexual violence from Pocahontas to the present and highlights women's activism against it. Register at learn.chq.org.

Chautauqua Women's Club news

Artists at the Market runs from 1 to 4 p.m. at the Farmers Market today and Thursday. Language Hour is at 1 p.m. today on the Chautauqua Women's Club House Porch.

Bird, Tree & Garden Club news

Join Jack Gulvin at 4 p.m. today for a Purple Martin Talk. Meet at the purple martin houses next to the Sports Club. Gulvin also leads a Nature Walk at 1:30 p.m. Thursday, starting at the lake side of Smith Wilkes Hall.

Chautauqua Community Band news

The Chautauqua Community Band will perform at 1 p.m. Sunday on Bestor Plaza. Anyone interested in joining the band should contact conductor Jason Weintraub at jason_weintraub@yahoo.com or 941-713-4014.

Chautauqua Theater Company news

This week's Chautauqua Theater Company Brown Bag is titled "If there is no struggle, there is no progress: An indoor discussion about *Blood at the Root*." At 12:15 p.m. today at Smith Wilkes Hall, get an inside look and learn more about the creative process behind CTC's production of Dominique Morisseau's *Blood at the Root*.

Meet the 2021 Season's CTC Acting Conservatory, Design Fellows and Academy members at "Hello Chautauqua" at 7 p.m. EDT tonight on CHQ Assembly (assembly.chq.org)

Correction to the annual 'In Memoriam'

In the Chautauqua Family Milestones: 2020-2021 In Memoriam" distributed prior to Sunday's Opening Three Taps of the Gavel and Service of Worship and Sermon, Suzanne Evans was incorrectly included, while Robert Evans was not. The *Daily* is issuing a correction and apology on behalf of the Department of Religion.



KRISTEN TRIPLETT / STAFF PHOTOGRAPHER

Chautauqua Theater Company Conservatory Actors Jada Owens, as Raylynn, and Justin Von Stein, as Colin, perform during rehearsal for *Blood at the Root* Monday at the Performance Pavilion on Pratt. *Blood at the Root* continues its run at 4 p.m. today at the Pavilion.

BASED ON A TRUE STORY

With Ayers at helm, CTC continues run of 'Blood at the Root'

DAVID KWIATKOWSKI
STAFF WRITER

Some say their careers come full circle at a point. For Stori Ayers, the associate artistic director of the Chautauqua Theater Company, that is exactly the case.

Ayers is directing CTC's first theater production this summer, *Blood at the Root*; she originated the lead role in its debut at Pennsylvania State University back in 2014. At Chautauqua, *Blood at the Root* will continue its run today at 4 p.m. at the Performance Pavilion on Pratt.

To Ayers, though, coming back to this production is not merely another opportunity – it is a calling. Her mother was a social worker and her father was a police officer; she doesn't see her occupation as much different than theirs.

"As an artist, I really do feel like I am in a service position," Ayers said. "My job is to serve this story. And if the story says, 'You need to breathe life in this charac-

ter,' then that's what I'm supposed to do. If it says, 'You need to have the bigger vision, and tell the story (a certain way),' then that's what I'm supposed to do. It could be the same story and at different times in my life, depending on what it needs, (it changes) how it needs me to serve."

Her mother, Angela Fields, knew early on that Ayers was different than most kids her age.

"She was a very talkative 5-year-old," Fields said. "Growing up in a southern background, children didn't speak unless you were spoken to. Stori was the type who would be very observant and engage adults in a conversation, and by me being a young mom, I was thinking, 'Oh my God, I hope she isn't being disrespectful.'"

When Ayers was younger, Fields did not understand the magnitude and capability of her daughter's gift of performing until Ayers portrayed Captain Hook in a summer camp production of *Peter Pan*. Fields was shocked at her commitment to the character, almost to the point of embarrassment.

"I got stopped by moms and other attendees at the play and they were asking me if she took any special personal acting training," Fields said. "At that time I was a single mom, I couldn't afford anything like that, and I didn't even know that was something that Stori was even interested in, but I saw something very different on that stage. I literally thought she was doing the most. I really did. But at that moment, that's when I realized that she had this 'It' factor."

Ayers earned her bachelor's degree from Mary Baldwin University, but it was when she was pursuing her master's degree in acting at Penn State University that she got her big break as the lead role of Raylynn in *Blood at the Root*. Playwright Dom-



AYERS

inique Morisseau wrote the play for the 2014 graduating class, and wrote Raylynn specifically for Ayers.

After the initial run at Penn State, Ayers and her classmates raised \$250,000 by performing at all of Penn State's branch campuses – funds which numerous organizations from the university (including the Penn State School of Theatre and the Office of the Executive Vice President and Provost) matched. Subsequently, the show was able to tour internationally. Ayers and her class brought the show to the Kennedy Center in Washington D.C., New York City, Scotland, South Africa and Australia. In Australia, she and the cast won a Graham F. Smith Peace Foundation Prize for the show's message and themes.

While the show already meant a great deal to the original cast and crew, the continuous headlines of Black men dying at the hands of police pushed them even further, implementing community outreach in the places they brought the show.

After the first show in South Africa, when the cast and crew looked at their phones, they learned about the shooting of Trayvon Martin. After a show in Scotland, they learned of the death of Eric Garner at the hands of the New York Police Department after illegally selling loose cigarettes.

"Things kept happening that made us feel like we needed to keep doing the work," Ayers said. "And that's really what kept the engine going."

Since the show's debut, Ayers has been in and directed multiple theater productions ranging from *A Raisin in the Sun* to past CTC productions of *The Christians* and *Detroit '67*, and even a supporting role in the TBS sitcom "The Last O.G.," playing Tiffany Haddish's best friend. She has been coming

to Chautauqua since 2017.

"(Chautauqua) is a place where, early in their career, anybody could come and practice their craft," she said. "It's a place where you get to find your voice as an artist and as a leader. To be challenged. Be a visionary."

Ayers got to direct *Blood at the Root* at the University of Michigan, but she is excited for the opportunity to direct it again, and to try and do things differently.

"If I'm being fair, the first time I directed (*Blood at the Root*), I think I did a lot of mimicking what we did in our (original) production," Ayers said. "And this time, I've approached it with my own idea of who these characters are, what the story is, and allowing these artists to bring their interpretations to the room."


Ayers' mother appreciates that she is not just creating space for herself, but also making room for the talent coming after her.

"I respect that she's not doing it just for herself, but that she wants to create opportunities for others," Fields said. "She's trying to position herself where she can give other people opportunities. Even some of the cast members that are doing *Blood at the Root* right now might not have had this opportunity if she had not positioned herself, so she's really working to bring the next generation along. I like that it's not a very selfish act."


Ayers' work with *Blood at the Root* and the events that inspired it is not done yet. She hopes one day to bring the story of the Jena Siz to Netflix in both a dramatization as well as a docuseries.

"She's definitely living her purpose," Fields said. "I'm grateful to be here to see that. To see the beginning and the struggle, and her bringing her contribution to the art. I'm just glad to be one of the people to get to acknowledge that, and to see that it's a blessing every day to wake up and see her work."

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LECTURE

Too Old, Too Few, Too Male: Pulitzer-winning reporter Fong explores China’s long-term consequences of one-child policy

NICK DANLAG
STAFF WRITER

‘Too Male’

China has 30 million bachelors. That’s more than the population of California.

The one-child policy in China, designed to control population growth in the mid-20th century, was a law that mandated families could only have one baby. In a patriarchal society, the law led many Chinese to choose to only keep male babies, often terminating pregnancies or abandoning baby girls in favor of trying for a boy.

As Mei Fong – a Pulitzer Prize-winning journalist currently an executive at Human Rights Watch – said, the prevailing opinion in China was and is that “raising a daughter is like watering someone else’s flowers, because they will marry into another family.”

In her morning lecture on Tuesday in the Amphitheater, Fong told many stories of how the policy has affected individual people. One man, from a village with 30 adult men and no single women, helped pay and arrange for 30 women to marry the community’s bachelors. Then one day, all the women simply left.

“When I first heard the story, I thought to myself, ‘Wow, good for these women.’ I had these images of brides racing across the paddy fields with their veils flowing in the wind,” Fong said. “The man told me that he couldn’t blame them for this because he knew that they were under a lot of pressure. I thought it was very forgiving of him. This is the problem for many men: they are stuck in a problem not of their own making.”

This man, and the other single sons of his generation, are also feeling the effects of the policy. Because China does not have a strong social security program, a young man will often have to provide for his two parents and four grandparents – essentially becoming six people’s retirement fund.

As part of her lecture, “Long-Term Consequences of China’s One-Child Policy,” Fong explored the one-child policy and its cultural and financial impacts on China and the global community. Hers was the second installment of Week One’s Chautauqua Lecture Series theme of “China and the World: Collaboration, Competition, Confrontation?” The author of *One Child: The Story of China’s Most Radical Experiment*, her work has appeared in *The New York Times* and *The Washington Post*. For several years she was a staff reporter for the China bureau for *The Wall Street Journal*, where she was awarded the 2007 Pulitzer Prize for International Reporting.

‘Too Old’

The one-child policy was created in the 1980s, Fong said, by men who worked in the military.

“These men were primarily, themselves, scientists who envisioned women as machines,” Fong said. “What these men thought was that, ‘Women’s fertility – that is

something you can push out and push in like a switch.”

These men also thought that when they officially lifted the policy nationwide in 2015, Chinese citizens would rush to have multiple children again. Fong said this isn’t that case.

“This is a leadership that has 30-plus years telling you, relentlessly, one child is best,” Fong said. “If you do not believe the power of messaging changes you, then the billion-dollar advertising industry would not exist.”

Despite the two-child policy being in effect for years, and the recent approval of the three-child policy that was passed on May 31, China still has a very elderly population – 40% of the world’s Parkinson’s patients are Chinese. Fong said the retirees of China would make up the world’s third-most populous country.

People outside of China also believe in the policy. After reporting on it, Fong said, she received notes from people telling her that the whole world should have a one-child policy because of overpopulation.

“The question I ask is: Are you okay with if someone takes away your mother, your sister, your wife for forced abortion or sterilization?” Fong said.

‘Too Few’

No one wants to be “shidu parents.” This is a Chinese phrase for a couple whose child has died. While a child’s death is a tragedy for anyone, no matter the country, under the one-child policy in China, this also means no one will financially provide for the parents when they are no longer able to work. Fong said this is why the phrase shidu parent has extra weight to it.

In 2008, Fong reported on the massive earthquake in Sichuan, China. She interviewed a man whose daughter was crushed to death. The man was 50 and his wife was 45.

Neighbors avoided them afterwards, Fong said, because they did not want the financial responsibility of taking care of them. Just weeks after his daughter’s death, the man went to the hospital to reverse his vasectomy in order to try to have another child.

Having working-age children is integral for families like the one Fong interviewed, but also for the economy. With China’s economy still growing rap-



KRISTEN TRIPLETT / STAFF PHOTOGRAPHER

Award-winning journalist and author Mei Fong discusses the long-term effects of China’s one-child policy as part of the Chautauqua Lecture Series on Tuesday in the Amphitheater.

idly, the country’s youthful population can’t keep up with job demand.

Fong said that in the 1990s, right when the Chinese economy first started growing at unprecedented rates, the country had high numbers of young adults and a low number of retirees. This was the perfect equation for the economy at the time. As those workers age, however, the next generation is not large enough to effectively financially support them in the customary way.

The United States also has decreased population growth. Fong said almost every developed, wealthy country has this problem. The United States, in particular, supplements its population with immigration, but China has never done this, and Fong said the Chinese government has no large plans to do so.

Shannon Rozner, the Institution’s senior vice president of community relations and general counsel, started the Q-and-A by asking Fong why people at first saw the one-child policy as positive.

Fong said that lawmakers in the 1980s felt the one-child policy was necessary in order for China to climb out of poverty – the government decided to limit

population so that resources would go farther.

Other countries in Asia have approached the problem of overpopulation far less drastically. In Thailand, she said the government encourages women to go to college, have a career and start families later in life.

She also said that before implementing the one-child policy, China had a similar movement called the “Later, Longer, Fewer” campaign. The government encouraged its citizens to marry

later in life, wait longer before having children and to end up with fewer children.

“That period was the greatest fertility drop that China experienced,” Fong said. “Average households went from having six children to three children.”

Fong said that some people argue that if China stuck with the “Later, Longer, Fewer” campaign, the country would be seeing fewer negative effects – such as forced abortions, tragedies within the adoption system and bur-

den on a singular male of the family – and still have many positives, such as a decreased population and fewer strains on government resources.

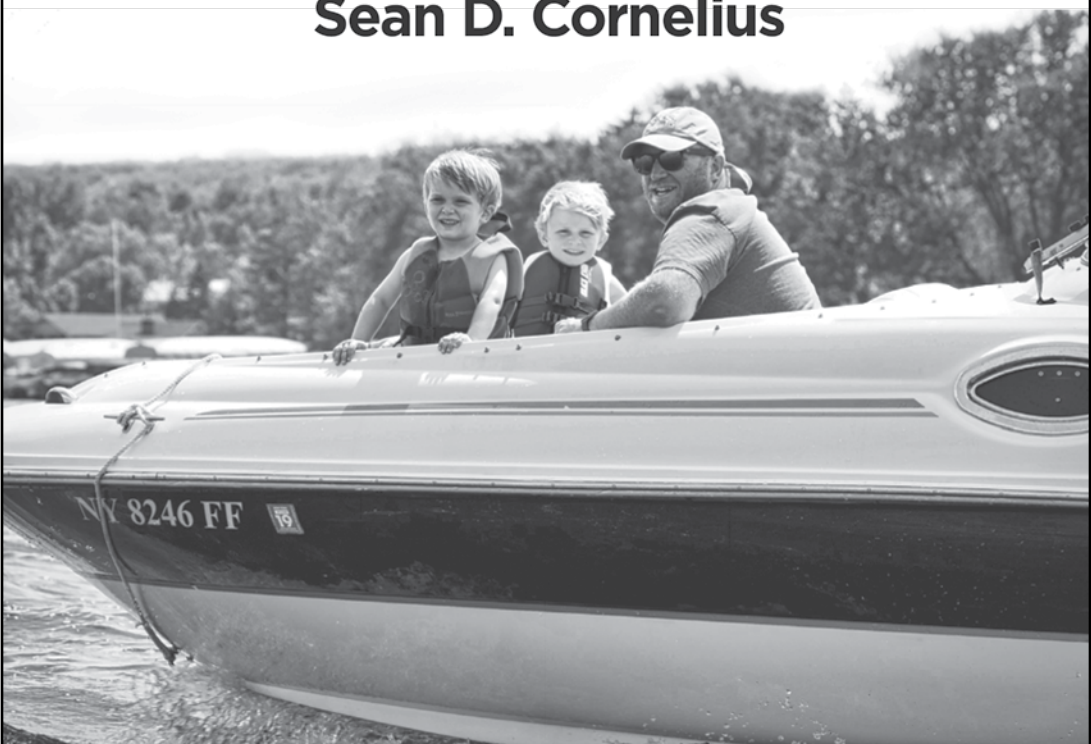
Rozner then asked if the huge population of unmarried men has opened Chinese culture to nontraditional families, such as LGBTQ+ or single-parent households.

“That has not been the case at all,” Fong said. “By and large, the one-child policy is also very much linked to the issue of control of the kinds of people they want to have.”

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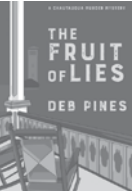
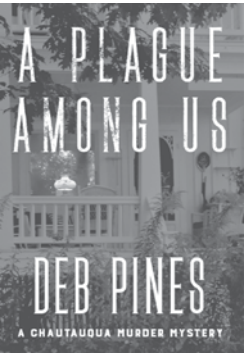
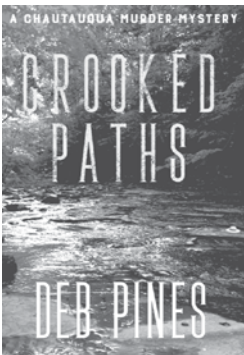
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FROM PAGE ONE

FEI

FROM PAGE 1

“My mom was in a music store and by chance found a big guzheng that was much bigger than the standard size,” she continued. “It was nearly twice as big as me when I first started. I really liked it. I thought it was really beautiful, with all of it’s strings. It’s easy to start, but it’s never easy to play it well.”

Fei began pursuing her musical dreams over 20 years ago when she moved from her hometown of Beijing, China, to Texas as an undergrad student studying music composition. From there, Fei began traveling the world to satisfy her curiosity and desire to experience new cultures.

“In China, people make it to their destination in a big city, and then they’re just there for their entire life,” Fei said.

To avoid this, Fei moved from Texas to the Bay Area of California for her master’s

degree. From there, she found herself in Boulder, Colorado, and traveling to France and Italy to record her first album.

“I was shocked to see how different cultures can be after just a couple of hours on a small train ride,” Fei said. “As a composer and a creator, I wanted to have that drama and tragedy. Shakespeare wrote his plays because he was struggling, not because he was comfortable. During those 10 years of living in the States and living part-time in Europe, and still traveling to Beijing to visit my family, it was the most exciting time of my life.”

However, even though Fei was traveling the world playing her music, she felt as if something was missing.

“I was feeling tired and quite lonely,” she said. “I felt like I needed to recharge myself culturally and to just be grounded. My routine was traveling, venue, soundcheck and then getting on the next flight. I felt like I didn’t have a real

“

I felt like I didn’t have a real story. I needed to have real emotions to let the natural sound come out instead of pretending. ... I gained more appreciation for traditional Chinese art. Just seeing the ancient sites, the beauty and the people, I was very moved.”

story. I needed to have real emotions to let the natural sound come out instead of pretending. I thought about Beijing, my home city. I wanted to reconnect with my parents. I felt like I needed to get to know them again. I gained more appreciation for traditional Chinese art. Just seeing the ancient sites, the beauty and the people, I was very moved.”

Fei now lives in Nashville, Tennessee with her husband and two kids.

“Without living in a new environment, you’re just a

tourist,” Fei said. “Not staying in my comfort zone is what led me to be able to travel to all of these places. You just have to want to do it. I slept in my car, I talked to people in gas stations and pulled out my guzheng to show people.”

Fei has been performing in big concert halls since she was 9 years old. With her life filled with concerts at such a young age, over time, Fei found herself disliking this aspect of her life.

“However, rediscovering improvisation and learning composition, I think

liberated myself,” Fei said. “When I play my own music and tell my own story, it’s effortless. I have endless things to share and tell. I’m so excited to be playing for Chautauqua, and it’s also my first performance since the pandemic.”

Fei hopes to inspire people through her music and has a strong message to send to any young musicians.

“Just play your own story, and that will give life to whatever it is you’re playing,” she said. “Don’t let the instrument control you, but

—WU FEI

Musician and composer

be the master of that instrument. I feel very lucky to be playing this ancient instrument from Chinese culture. Life is all about improvisation. From the moment you wake up in your bedroom you are improvising. Every time you brush your teeth it’s different from the last time you brushed your teeth. It’s the same with music.”

Tonight, Fei will be performing traditional old school repertoire on the guzheng from the Shandong and Hunan provinces. She will also be including contemporary compositions of her own and singing Peking and Kunqu opera, which are the oldest extant forms of Chinese opera.

“I will utilize those elements to create new improvisation pieces on stage,” Fei said. “I will make my own Chautauqua story right there on stage. I’m so excited to share these personal emotions that have been brewing inside of me this past year and a half.”

PILLSBURY

FROM PAGE 1

Pillsbury’s experience and credibility have led him to write and publish multiple books and reports on China including *The Hundred-Year Marathon: China’s Secret Strategy to Replace America as the Global Superpower*.

During his lecture today in the Amp, Pillsbury will discuss the challenges and obstacles that diplomats and politicians face while navigating the relationship between the U.S. and China, and what the U.S. should do in response to China.

“From his having the ear of President Trump as a top adviser on China strategy, to the influence of his book *The Hundred-Year Marathon*, Michael Pillsbury is a critical voice in our understanding the history and current state of the

U.S.-China relations and, most importantly, why this relationship is perhaps the most pressing foreign policy issue going forward,” said Matt Ewalt, vice president and Emily and Richard Smucker Chair for Education.

Before Pillsbury played a crucial role in politics and U.S. and China relations, he graduated from Stanford University with a bachelor’s degree in history with honors in social thought. He then attended Columbia University for his master’s degree and doctorate.

Pillsbury was mentored by various influential and credible people during his time at Columbia, such as Zbigniew Brzezinski and Michel Oksenberg. Both played key roles in many presidential administrations on policy toward both China and Afghanistan.

WANG

FROM PAGE 1

“

In one assignment, she had students develop a 15-minute meditation exercise instead of writing a paper or taking a test.

She said young students need a social network to enjoy life, something that was interrupted because of the pandemic.

“Through this meditation, they created this space between themselves and others in the world,” she said.

She sees meditation as an important exercise for anyone, describing it as a fast-ing of the mind.

“Meditation is training for attention,” she said. “Attention is a mental muscle. How should we train it? Exercise it, and then bring it to perform certain tasks with efficacy.”

Wang also looked at ways rituals impact all parts of life, including worship, architecture, weddings, fam-

ily, healing and health, food and sacrifice. She said each culture has its own version of performing rituals.

“Ritual is social grammar – it ties society together,” she said.

In her lecture, she will first describe YinYang rhythm by looking at its origin and key purpose. She said YinYang may appear simple, but she wants people to learn its complex features.

“Everything is interrelated,” she said. “You cannot have one without the other.”

Wang said to understand

I want to deconstruct this kind of bias about Chinese and Asian women. There is a mystique — people may think they are soft or submissive. I want to see how females play a role in today’s Chinese religion.”

—ROBIN WANG

Philosophy Professor,
Loyola Marymount University

China, people should understand YinYang.

“YinYang is the key to unfolding Chinese religion and culture,” she said. “It’s a cultural DNA.”

In the second part of the lecture, she will discuss the human body and its connection to transcendence, she said.

“The body is a physical form, but also there is a soul connecting with this physical form,” she said.

In the third and final part of her lecture, Wang will share stories of female Tao-

ists, specifically ones training to become religious leaders.

“I want to deconstruct this kind of bias about Chinese and Asian women,” she said. “There is a mystique – people may think they are soft or submissive. I want to see how females play a role in today’s Chinese religion.”

In addition, Wang hopes people take away some knowledge about Taoism.

“I think it’s good to let people learn something about this particular practice,” she said. “I want the world to know these people.”



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RELIGION

Clark debunks atheist myths about early, contemporary Chinese religion

MAX ZAMBRANO
STAFF WRITER

In his first visit to Chautauqua, Kelly James Clark wanted to get one key point across: Perhaps China isn't so different from the United States.

At 1 p.m. Monday in the Amphitheater, Clark, the former Senior Research Fellow at the Kaufman Interfaith Institute at Grand Valley State University, held Chautauqua's first in-person installment of the Interfaith Lecture Series since 2019. His lecture title, "A Spiritual Geography of Early Chinese Thought," is based on the title of his forthcoming book and was part of Week One's theme, "21st Century Religion in China: Collaboration, Competition, Confrontation?"

Clark began his lecture by reflecting on his first trip to China, in 1999.

"I went there believing the propaganda the Chinese created for their own people during the Cultural Revolution," he said. The Cultural Revolution was a violent undoing of capitalism by its then-Chairman of the Chinese Communist Party Mao Zedong from 1966 to 1976.

Clark expected to see everyone happy and equal, even having the same clothes and haircuts, based on the propaganda. He was shocked to see that China was actually largely capitalist.

"Beijing, in 1999, was already like New York City on steroids," he said.

In addition, Clark expected Chinese people to be non-religious, or atheist, and that they would reject the notion of an afterlife. Clark had previously studied Chinese philosophy, and he said at least 20 other scholars told him China was completely atheist.

Clark said one sociologist went to the Hall of 500 Gods, a Buddhist temple in China, and was shocked that religions in China believed in not just one god, but sometimes hundreds.

Clark was equally shocked in his first visit to the country.

Showing a map created by Fenggang Yang, Tuesday's Interfaith Lecture Series speaker, Clark highlighted the vastness of contemporary China's religious beliefs.

In the west, particular-



DAVE MUNCH / PHOTO EDITOR

Kelly James Clark, author of *A Spiritual Geography of Early Chinese Thought: Gods, Ancestors, and Afterlife*, delivers his lecture of the same name Monday in the Amphitheater as part of the Interfaith Lecture Series. Clark's was the first Interfaith Lecture delivered in the Amp instead of the Hall of Philosophy.

ly in Xinjiang province, is China's Muslim population, totaling somewhere around 70 million people, Clark said. In the east, where the most populous cities are located, is China's Christian population, totaling over 100 million people.

"On any given Sunday, there are more Chinese worshipping in China than in all of Europe combined," Clark said.

He noted there are about 10 million fewer Chinese Communist Party members than followers of Christianity, which is the fastest-growing religion in China – a concern for the Party, he said.

Buddhism came to China from India around 200 A.D. Despite Buddhism originating in India, the largest Buddhist population currently resides in China, Clark said. Furthermore, he said that while Buddhism was originally an atheist religion, Chinese versions can include hundreds of gods.

Clark warned against generalizing any aspect of China, regardless of whether one was speaking about contemporary or early periods, because the nation has a vast geography and language. Although sometimes called dialects, Clark said China really has more than

100 languages.

"It's not like the North and the South (in the U.S.)," he said. "In some places, you have to rely on written characters."

In early China, there were 10 warring states, Clark said, noting that separate states couldn't be generalized under one umbrella term like "the Chinese."

"We like to say 'the Chinese' because we like to put them in a little box, and we like to think they are somehow exotic or somehow different from us," he said. "But, it's not true. They are a lot like us."

Clark said the first text he read that opened his eyes to the importance of religion in China was a poem about King Wen, who may have existed around 1100 B.C. and exemplified wisdom and justice – his name is honorific, as "Wen" means culture.

The poem, which Clark read during the lecture, showed Wen as bringing a god-given culture to the land: traits like justice, harmony and peace. It shows Wen shining in heaven, so whoever wrote the poem must have believed in heaven, Clark said.

"Turns out there's hundreds of these texts that unequivocally make refer-

ence to God and the afterlife," he said.

China's political philosophy for 3,000 years, before communism, was based on the Mandate of Heaven, Clark said. God was said to approve new rulers, but if that ruler succumbed to leading unjustly, then God would search for a new leader and strip the former leader of his mandate. The Western version of this practice, he said, is the divine right to rule.

King Wen lived 700 years before Confucius, but Confucius' writings make clear references to God, Clark said.

Confucius wrote about heaven's virtue and trust in God when he found himself threatened by another king, Huan Tui. Confucius said he had no reason to fear, essentially saying God was in control so he had no reason to worry, according to Clark.

"We see an increasing sense of morality and dependence on God with Confucius," Clark said.

Clark also said Confucius wrote about heaven punishing him if he did wrong, noting that heaven could reward the righteous and punish the wicked.

Confucius also believed in a personal God, although the personal relationship

was through deceased ancestors, Clark said. Instead of communicating directly with God, one would speak with spirits of their ancestors, who would relay the message to God.

"It's not so dissimilar to God in the West," Clark said.

Clark then described how archaeologists have dug up thousands of old Chinese tombs, which contain maps drawn for spirits. Some of these maps guide the spirit on how to find flying dragons who will carry them to paradise, or heaven. They also depict strange beings who reside down below in an underworld.

These tombs would sometimes contain letters written by the living, saying this new spirit was a good person and deserved to go to heaven, Clark said. In addition, he said there might be rooms to host food and persuade spirits to go to heaven, along with rooms to meet other spirits.

The people who built and maintained these tombs in early China were almost exclusively farmers, like everywhere else in the world, Clark said.

"Life in early China was hard," he said, describing constant floods decimating crops.

He said early Chinese hated war and wanted to live in peace, and they wished for a better life for their children.

"They delighted in a good day of work and a fulsome meal and the love of their family," he said.

In early China, people believed in living good lives in order to get to heaven but did not necessarily subscribe to any certain religion, Clark said.

In contemporary China, there are 90 million communists, but Clark said many of them are members only to get good jobs, such as in universities, so it is out of convenience – not conviction.

A lesson from cognitive science, Clark said, is that human beings are inclined to believe in an afterlife. He said one researcher expected 0% of Chinese students to believe in an afterlife, and it turned out 60% did.

"The point I want to make about China, the Chinese people, is they want to live in peace and harmony," Clark said. "They want a better life for their children ... They want to share moments and meals and jokes with friends. The Chinese people don't want war, they want peace. They, the Chinese people, are a lot like us."

Talbot shares 2 ‘don’ts,’ 1 ‘do’ with congregation, urging community action

The Rev. Mary Lee Talbot delivered the morning sermon at ecumenical worship 9 a.m. Tuesday in the Amphitheater. Best known to the Chautauqua community as an author and the religion writer for *The Chautauquan Daily*, Talbot stepped up to deliver a powerful homily as part of a week of guest preachers taking the pulpit in place of the Rev. Liz Theoharis, who was originally scheduled to preach this week.

John Viehe began the service with a reading from the Scripture. The Scripture text was Luke 3:10-13.

"And the crowds asked him, 'What then should we do?' In reply, he said to them, 'Whoever has two coats must share with anyone who has none; and whoever has food must do likewise.' Even tax collectors came to be baptized, and they asked him, 'Teacher, what should we do?' He said to them, 'Collect no more than the amount prescribed to you,' Soldiers also asked him, 'And we, what should we do?' He said to them, 'Do not extort money from anyone by threats or false accusation, and be satisfied with your wages.'"

Talbot's homily was titled "Two Don'ts and a Do." The setting for this particular Scripture is John the Baptist, who is down by the Jordan baptizing people. Three groups of people come to ask him what they can do to get into the kingdom of heaven.

Beginning with the group of soldiers, who hadn't always treated people with kindness, Talbot touched upon the first "don't."

"They do not do unto others as they would have others do unto them," Talbot said. "They try to intimidate them. They try to bully them. So the first 'don't' is, 'Don't be a bully.'"

John tells them: Don't extort money from anyone by way of threats or false accusations and do be satisfied by your wages.

"They were probably making a pretty good living, and were housed and fed," Talbot said. "They didn't need to take the extra money and they didn't need to be a bully to the people in Palestine, yet many of them were. They had the knives, they had the swords and it was easy to be."

Talbot then applied this as a metaphor to some things that have occurred in the present day.

"We have, as a country, been treated in the last few years to graphic examples of bullying," Talbot said. "For example, our former president. We know it's not a good feeling to have somebody calling you by sixth-grade schoolyard names over Twitter. It's not a good feeling to have police make false reports about you – and then have cameras

MORNING WORSHIP

COLUMN BY NICHOLE JIANG

show that what they have said isn't true. We're not that far away from John's time by the riverside."

Talbot then moved on to the tax collectors, who cheated people and took what was not theirs to take, by bringing up the story of Zacchaeus.

Jesus offers to dine with Zacchaeus, even though he is a sinner. This leads to Zacchaeus having a change of heart and finding hope in Jesus. Zacchaeus states he's going to give half his concessions to the poor and if he had defrauded anyone he would pay them back four times over.

"When have we ever heard of someone who's committed fraud offering to pay back not just what they owe, but four times that?" Talbot said.

This brought Talbot to what we as people can do: Share. "As we work through all of the Christian Scriptures, we know that sharing what we have with those who don't have enough is the primary mark of the Christian community," Tal-

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bot said. "It should be the primary mark in any community." Talbot then applied the importance of sharing to the community of Chautauqua.

"I think about my house here in Chautauqua," she said. "My family, and I'm sure some of you, have been around here for a while. You probably have a lot of stuff. You probably have stuff that fills almost every closet – and maybe even every drawer."

All of this stuff can be given new life and new purpose.

"In some towns and cities, people are starting to share things they don't need instead of selling them," Talbot said. "It's good to see these 'pandemic cleanouts,' but it's also good to remember that sharing is something that needs to be done every single day."

Talbot invited the congregation to do an analysis of their own lives and to then take action.

"We have to take action to see that those around us have a coat in the winter, have a place to live and something to eat," Talbot said. "Two 'don'ts' and a 'do.' Don't bully, don't cheat people and do share."

The Rev. Dr. George Wirth, consultant to the Cousins Family Foundation in Atlanta and a trustee of Princeton Theological Seminary, presided. Joshua Stafford, Jared Jacobsen Chair for Organist and director of sacred music, played the organ and conducted the Chautauqua Octet. The morning anthem was "Shine Like the Sun," by Karen E. Black, arranged by John Ylvisaker, sung by the Octet. The postlude was "Allegretto" and "Lebhaft," sketches no. 4 and no. 3, op. 58, by Robert Schumann. The Gladys R. Brasted and Adair Brasted Gould Memorial Chaplaincy provides support for this week's services and chaplains.

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Thu. July 22nd: Alex Kates

*Wed. July 28th: The ChautauquaTheater Company

Thu. Aug. 5th: The Rustic Ramblers

Thu. Aug. 12th: Bill Ward & Guests

Thu. Aug. 19: Some Kinda Trouble(Pat Cook & Band)

Thu. Aug. 26th: No Consensus

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CROSSWORD

By THOMAS JOSEPH

ACROSS

39 Critic, at times

40 Blunders

41 Sassy of song

9 Packing box

11 Movie barbarian

12 Take it easy

13 Vigilant

14 First número

15 Pittsburgh team

17 Miami team

19 Sardonic

20 Mail-order pioneer

21 — Angeles

22 Low card

24 Bashful

26 Is ahead

29 “So that’s it!”

30 New York team

32 Texas team

34 Track act

35 Heart, for one

36 Japanese port

38 Appears

DOWN

1 Rugby scuffle

2 Stadiums

3 In abundance

4 Greek vowel

5 Soda choice

6 Boxing combo

7 Kitchen utensils

8 Fidgeting

10 Run out item

11 Train units

16 Provincial event

18 Titled woman

21 Job for a plumber

23 Curse bleeper

24 Generous one

25 Closet

27 Campaign

28 Harry Potter's position in Quidditch

29 Stood up

30 Longings

31 Kick off

33 Whale schools

37 Easy victim

Yesterdays answer

6-30

AXYDLBAAXR is LONGFELLOW

One letter stands for another. In this sample, A is used for the three L's, X for the two O's, etc. Single letters, apostrophes, the length and formation of the words are all hints. Each day the code letters are different.

6-30 CRYPTOQUOTE

UNR KTMNU UX YR VRU

DVXER TC TEBRRB UNR

YRMTEETEM XP DVV PKRRBXS.

— QTVVTDS X. BXHMOVDC

Yesterday's Cryptoquote: OBSESSED BY A FAIRY TALE, WE SPEND OUR LIVES SEARCHING FOR A MAGIC DOOR AND A LOST KINGDOM OF PEACE.

— EUGENE O'NEILL

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Sudoku is a number-placing puzzle based on a 9x9 grid with several given numbers. The object is to place the numbers 1 to 9 in the empty squares so that each row, each column and each 3x3 box contains the same number only once. The difficulty level of the Conceptis Sudoku increases from Monday to Sunday.

Conceptis Sudoku By Dave Green

				6				
			5		1			
		4				7		
	9						1	
7		5	3	2	4	9		8
	6						3	
	5			3	6		7	
	4			1	8		2	
	3	2	4	5	7	6	8	

Difficulty Level ★★★

6/30

9	8	1	3	4	5	7	6	2
2	4	5	7	6	1	3	8	9
7	3	6	2	8	9	1	4	5
5	6	8	4	2	7	9	1	3
4	7	3	9	1	6	5	2	8
1	9	2	8	5	3	6	7	4
6	1	4	5	3	2	8	9	7
3	2	7	1	9	8	4	5	6
8	5	9	6	7	4	2	3	1

Difficulty Level ★★

6/29

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The Charles Ellsworth Goodell Lectureship in Government and Public Affairs, an endowment held by the Chautauqua Foundation, helps support today's 10:30 a.m. lecture featuring Michael Pillsbury.

The Charles E. Goodell Lectureship honors life-long Chautauquan and U.S. Sen. Charles E. Goodell, who died of a heart attack in 1987 at the age of 60. A Washington attorney and lobbyist for his final 16 years of life, Goodell was chairperson of the board of DGA International, a firm representing European companies bringing technology to the United States. He was associated

with the Washington law office of King and Spalding in Atlanta.

Goodell served nine years in the House of Representatives, representing a district which included the Jamestown area. He was elected to his first full term in 1960.

In 1968, Gov. Nelson A. Rockefeller appointed him to the U.S. Senate to fill the unexpired term of Robert F. Kennedy. Goodell emerged as a leading critic of the Vietnam War and, largely because of a split within the Republican Party over that issue, was defeated for election to a full term in 1970.

In 1976, President Ger-

ald Ford appointed Goodell chairperson of the Presidential Clemency Board, which reviewed clemency applications of more than 21,000 Vietnam War resisters.

The son of a physician, Goodell was born and raised in Jamestown. A Phi Beta Kappa graduate of Williams College, he graduated from Yale Law School and received a master's degree at Yale Graduate School of Government.

He first went to Washington in 1954 as a congressional liaison assistant at the Justice Department and then returned to Jamestown to practice law before running for Congress.

Goodell's survivors in-

clude his wife, Patricia Goldman, former senior vice president of corporate communications for USAir. His first wife and loving mother of five boys, Jean, died in 1984. Their sons include William Goodell of Atlanta, Timothy Goodell of New York City, Roger Goodell of Bronxville, Michael Goodell of Los Angeles and Jeffrey Goodell of Atlanta.

He is also survived by 10 grandchildren. Goodell was one of six children. His siblings included June Goodell Freeman, George W. Goodell, Dr. James P. B. Goodell, John L. Goodell, and lifelong Chautauquan Francesca Rappole.

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NEW LISTING



29 Elm. #1 – 2 BR/3.5 BA
Pines condo w/ parking. End unit with a finished basement, new bathroom. Offered furnished. Pool. Pet friendly.
\$349,000
Debbie Rowe

UNDER CONTRACT



28 Morris Ave. – 4BR/1.1 BA
Charming central CHQ cottage. Steps from the lake, Bestor Plaza, and Amp. Great location!
\$314,500
Karen Goodell

SALE PENDING



17 Simpson #3A – 2 BR/1 BA
Year-round, 3rd floor condo. Modern, turn-key unit w/ lovely finishes. Beautiful decor, and porch.
\$275,000
Ruth Nelson



20 Elm Ln. #B1 – 3 BR/2.5 BA
North Shore end unit. Year-round condo, fully furnished, pet friendly association.
\$259,000
Bill Soffel



40-44 Ramble #10 – 2 BR/1.1 BA
Lovely unit in heart of CHQ near Garden district area. Open living & dining room. Delightful porch.
\$249,999
Karen Goodell

PRICE REDUCTION



28 Ramble #4 – 1 BR/1 BA
Centrally located condo with balcony & private porch. Bright & airy eat-in kitchen. Laundry in basement.
\$199,900
Heather Shea-Canaley



40-44 Ramble #6 – 0 BR/1 BA
This end-unit efficiency is bright & cheerful, located steps away from the center of CHQ!
\$189,900
Ruth Nelson

NEW LISTING



33 Miller Ave. #37 – 1BR/1 BA
Beautifully updated unit at The Paul Manor, a block from the Amp & Bestor Plaza. Well designed, great rental hist.
\$149,900
Karen Goodell

NEW LISTING



20 Simpson Ave. #2C – 1BR/1 BA
Location, plus! 2nd flr condo unit at the Aldine. Elevator access, stacked porches, lake views, turn-key, yr-round.
\$149,000
Ruth Nelson



Timeshare Intervals for Sale



20 Elm Ln. #A4 Interval 3
1 week timeshare – week 3. Split level layout, open flr plan, furnished.
\$32,000
Tena Dills



20 Elm Ln. #B5 Interval 6/7
2 week timeshare – week 6 & 7. 2 BR & loft, 2.1 BA, gas fireplace, 2 porches.
\$20,000
Hanna Soffel-Briggs



20 Elm Ln. #B5 Interval 9
1 week timeshare – week 9. Split level layout, 2 private porches.
\$20,000
Becky Colburn



20 Elm Ln. #B3 Interval 10
1 week timeshare – week 10. Labor Day getaway! Split level, 2 porches.
\$5,000
Debbie Rowe




20 Elm Ln. #C2 Interval 9
1 week timeshare – week 9. Split level layout, 2 private porches.
\$5,000
Debbie Rowe



20 Elm Ln. #A3 Interval 11
2 week timeshare. Split level, 3rd floor loft bedroom.
\$4,500
Debbie Rowe



20 Elm Ln. #A4 Interval 10
2 week timeshare, Labor Day getaway! Split level layout, 2 private porches.
\$1,500
Debbie Rowe



20 Elm Ln. #A4 Interval 13/14
2 week timeshare. Split level layout, 2 private porches.
\$1,000
Tena Dills




20 Elm Ln. 2BR+Loft/2.1 BA
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Deborah 'Debbie' Rowe
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716.640.6507



Tena Dills
Lic. R.E. Salesperson
716.397.7790



Johanna 'Hanna' Soffel Briggs
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PROGRAM

PICTURE BOOKS ON THE PLAZA

W

WEDNESDAY
JUNE 30

- 6:00 **Sunrise Kayak & Paddleboard.**
Sign up with payment one to two days before event at 716-357-6281 or sportsclub@chq.org. Sports Club
- 7:00 (7–11) **Farmers Market**
- 7:00 (7–9) **“Dawn Patrol” Round Robin Doubles.** Chautauqua Tennis Center
- 7:30 **Mystic Heart Meditation: Spiritual Practices of World Religions.** Leader: **Bhante Chipamong Chowdhury** (Theravea Buddhism/Mindfulness Meditation.) Donation. Marion Lawrance Room, 2nd floor, Hurlbut Church
- 8:00 **Catholic Mass.** Episcopal Chapel of the Good Shepherd
- 8:00 (8-8:30) **Daily Word Meditation.** (Programmed by Unity of Chautauqua.) Hurlbut Church
- 8:30 (8:30–8:35) **Chautauqua Prays For Peace Through Compassion.** Hall of Missions Grove
- 9:00 **ECUMENICAL WORSHIP.** “Lost and Found.” **The Rev. Paul Womack.** Amphitheater
- 9:00 **Science Group Presentation.** (Programmed by the CLSC Science Circle.) Hurlbut Sanctuary and Zoom
- 9:15 **Jewish Discussions.** (Programmed by Zigdon Chabad Jewish House.) “Historical Sketches.” **Esther Vilenkin.** Zigdon Chabad Jewish House and Zoom (www.cocweb.org)
- 10:00 (10–7) **Vaccination Verification Station Hours.** For admittance to Amphitheater and Performance Pavilion on Pratt vaccinated Seating. Bring gate pass, photo ID and vaccination card or photo of vaccination card. Bestor Plaza
- 10:00 **Service of Blessing and Healing.** UCC Randall Chapel



DAVE MUNCH / PHOTO EDITOR

Children’s School Group 1 Head Teacher Phil Cammarata reads *My Fourth of July*, by Jerry Spinelli, to young Chautauquans Monday on Bestor Plaza.

- 10:30 **CHAUTAUQUA LECTURE SERIES.** **Michael Pillsbury**, senior fellow and director for Chinese strategy, Hudson Institute. Amphitheater
- 12:00 (12–5) **Gallery Exhibitions Open.** Fowler-Kellogg Art Center and Strohl Art Center
- 12:00 **Women in Ministry.** UCC Randall Chapel
- 12:00 **Brown Bag.** (Programmed by Quaker House.) “Quaker Perspectives on China.” **David Rosenberg**, New England Yearly Meeting. Quaker House, 28

- Ames and Zoom (email friend@quakerschq.org)
- 12:00 **Catholic Mass.** Episcopal Chapel of the Good Shepherd
- 12:15 **Brown Bag.** (Programmed by Chautauqua Theater Company.) “If there is no struggle, there is no progress: An indoor discussion about *Blood at the Root*.” Smith Wilkes Hall
- 12:30 **Twelve Step Meeting.** Marion Lawrance Room, Hurlbut Church
- 1:00 (1–4) **CWC Artists at the Market.** Farmers Market
- 1:00 **INTERFAITH LECTURE SERIES.** “The Dao/Tao of Transcending: Yinyang Rhythm, Body Cultivation, and A Case of Religious Practice in China Today.” **Robin R. Wang**, author, *YinYang: The Way of Heaven and Earth in Chinese Thought and Culture*. Amphitheater
- 1:00 **Docent Tours.** Meet at Fowler-Kellogg Art Center

- 1:00 **Language Hour.** CWC House
- 4:00 **THEATER. *Blood at the Root.*** (Reserved seating; purchase Preferred tickets or reserve 6-person lawn pods at tickets.chq.org, or by visiting Ticket Office.) Performance Pavilion on Pratt
- 4:00 **Purple Martin Talk.** (Programmed by Bird, Tree & Garden Club.) Guided walk with **Jack Gulvin**, naturalist. Purple martin houses between Sports Club and Palestine Park
- 4:00 **Play CHQ.** Mini canvas painting. Timothy’s Playground
- 6:30 **Positive Path for Spiritual Living.** (Programmed by Unity of Chautauqua.) On Facebook and Zoom
- 7:00 **Christian Science Service.** Christian Science Chapel
- 7:00 **“Hello Chautauqua!”** Meet the 2021 Season Conservatory and Academy of the Chautauqua Theater Company. CHQ Assembly (assembly.chq.org)
- 8:15 **SPECIAL. Wu Fei.** Amphitheater

- 9:15 **Jewish Discussions.** (Programmed by Zigdon Chabad Jewish House.) “Jewish Psychology.” **Rabbi Zalman Vilenkin.** Zigdon Chabad Jewish House and Zoom (www.cocweb.org)
- 10:00 (10–7) **Vaccination Verification Station Hours.** For admittance to Amphitheater and Performance Pavilion on Pratt vaccinated Seating. Bring gate pass, photo ID and vaccination card or photo of vaccination card. Bestor Plaza
- 10:00 **Service of Blessing and Healing.** Smith Wilkes Hall
- 10:30 **CHAUTAUQUA LECTURE SERIES.** **Dexter Roberts**, author, *The Myth of Chinese Capitalism: The Worker, the Factory and the Future of the World*. Amphitheater
- 12:00 (12–5) **Gallery Exhibitions Open.** Fowler-Kellogg and Strohl Art Centers
- 12:00 (12–6) **Play CHQ.** DIY ice cream with Cornell Cooperative Extension. Bestor Plaza
- 12:00 **Catholic Mass.** Episcopal Chapel of the Good Shepherd
- 12:15 **Authors’ Hour.** (Programmed by the Friends of the Chautauqua Writers’ Center.) **Sabeeha Rehman** and **Walter Ruby**, authors, *We Refuse to Be Enemies: How Muslims and Jews Can Build Peace, One Friendship at a Time*. **Joan Polishook**, poet, *Words on Paper: Book One, The Poetry of Barns*. Visit www.chq.org/tcwc. Zoom
- 1:00 (1–4) **CWC Artists at the Market.** Farmers Market
- 1:30 **Nature Walk.** (Programmed by the Bird, Tree & Garden Club.) Guided by **Jack Gulvin**. Smith Wilkes Hall
- 1:00 **Duplicate Bridge.** Fee. Sports Club
- 1:00 **Catholic Seminar Speaker Series.** Methodist House Chapel
- 3:30 **CLSC PRESENTATION.** **Ma Jian**, author, *Flora Drew*, translator, *China Dream*. CHQ Assembly (assembly.chq.org)
- 7:00 **Devotional Services and Programs.** Denominational Houses
- 8:15 **SPECIAL.** Glenn Miller Orchestra. Amphitheater

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Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal.

But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal;

For where your treasure is, there your heart will be also.

Matthew 6: 19-21

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