

# For CLSC, Goldbach to discuss memoir of steelworkers, grit

SARAH VEST  
STAFF WRITER

“Steel is the only thing that shines in the belly of the mill,” writes Eliese Colette Goldbach in her memoir, *Rust: A Memoir of Steel and Grit*, that was forged in the same flames she labored over as a steelworker.

Goldbach received a master of fine arts degree in nonfiction from the Northeast Ohio Master of Fine Arts Program. Her writing has appeared in publications such as *Ploughshares*, *Western Humanities Review*, *The Alaska Quarterly Review*, *McSweeney’s Internet Tendency* and *The Best American Essays* 2017. She has received the *Ploughshares* Emerging Writer’s Award and a Walter Rumsey Marvin Grant from the Ohioana Library Association. Her Week Nine discussion for the Chautauqua Literary and Scientific Circle, based on her book, is available for streaming now on the CHQ Assembly Video Platform.

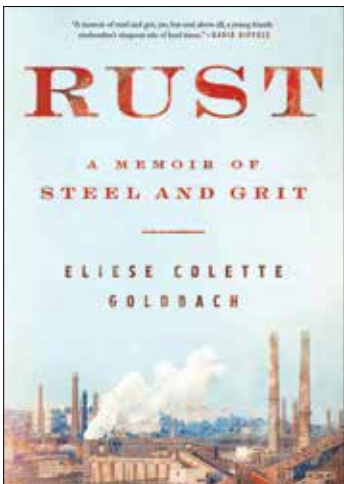
Rust tells Goldbach’s story of working in the steel industry at a mill that represented everything she had been trying to escape from in her conservative, Christian hometown. The mill was also her only shot at financial security in a forgotten and economically devastated part of America.

According to Goldbach, she began writing what would eventually become *Rust* in the middle of 2016, around when Donald Trump was beginning to have success in his presidential campaign. She said everybody was looking at the Rust Belt and industrial workers, wondering why they were interested in and supporting Trump.

Goldbach felt she had a unique viewpoint of that world, having grown up in the Rust Belt and also having left it behind when she went off to college. She also felt a personal desire to better understand her colleagues. She wanted to bring the world of the steel mill to people who might not otherwise understand it.



GOLDBACH



Goldbach has been interested in writing nonfiction since she was an undergrad, and has frequently used it to work through difficult things that have happened in her life, such as having bipolar disorder and being sexually assaulted.

“I think nonfiction has always been a way to give myself a sense of power over those things and also use my story to maybe help other people with their own struggles,” Goldbach said. “I’ve always just been drawn to nonfiction. Even when I try to write fiction, it ends up being like thinly veiled nonfiction, so it just kind of felt natural to talk about my own personal experience in that way.”

Goldbach is aware of other books like *Hillbilly Elegy: A Memoir of a Family and Culture in Crisis* by J.D. Vance — books attempting to do similar things and tell similar narratives that she tells with *Rust* — but she felt the need to put her own stamp on it.

See **GOLDBACH**, Page 4

# UNITY & SONG



OLD CROW MEDICINE SHOW

## The business of merrymaking: Old Crow Medicine Show set to bring Americana folk music to Amp

SARA TOTH  
EDITOR

The primary function of a musician, in Ketch Secor’s estimation, is to be a merrymaker.

“This is the job we sign up for — as musicians, we ride across America and bring live music to people,” he said. “That’s the job description. ... As merrymakers, we go out, hit the road. And it’s really hard to be a merrymaker on a Zoom call.”

Secor, in addition to being a vocalist, plays the fiddle, harmonica, guitar and banjo for the Americana string band Old Crow Medicine Show — back on the road with a stop scheduled at 8:15 p.m. tonight in the Amphitheater.

Secor said the band tries to play music that reflects where they are geographically — so Wednesday’s show in LaFayette, New York, just south of Syracuse and Lake Erie, might have featured “Low Bridge,” with the refrain of “15 years on the Erie Canal.” He’s not sure what the set list for Chautauqua might look like, but “we try to find those common denominators between the audience and the music to remind them that the music belongs to them.”

“One of the tenets of the band is that we attempt to be the hometown boys in every town,” Secor said. “What allows us to at least pretend to

do that is that we play this American folk music, which really does come from every place.”

This is Old Crow Medicine Show’s first time playing Chautauqua, but it’s not Secor’s first time on the grounds. His great-great-aunt was a Chautauquan for most of her life, Secor said, and he visited her here in 1991, when he was 13. He remembers seeing the satire group Montana Logging and Ballet Company perform in the Amp, and that same summer he entered the Chautauqua Women’s Club 62nd Annual Poetry Contest, earning an honorable mention in the Elfreda Graham Memorial Division for poets under the age of 16. (His poem was titled “Beneath the Logic,” and was published in the *Daily* on Aug. 24, 1991.)

Seven years after his first visit to Chautauqua, Secor and Old Crow Medicine Show got their start in 1998, busking in New York state and through Canada. Since then, the band’s released six studio albums, won two Grammy Awards and were inducted as members of the Grand Ole Opry. Their single “Wagon Wheel” received the Recording Industry Association of America double-platinum certification in 2019 for selling more than 2 million copies since its release in 2004.

See **OCMS**, Page 4

# ‘New Yorker’ staffer Osnos to close season with talk on resilience of U.S. democracy

NICK DANLAG  
STAFF WRITER

The *New Yorker* staff writer Evan Osnos spent a decade living in China, Iraq and Egypt, and during this time, he often found himself trying to convince people of America’s core values; that despite the mistakes the country had made, it was committed to equal opportunity, truth and law.

But when he returned home in 2013, he saw these principles were under attack.

He wanted to understand why.

This was the basis of his forthcoming book *Wildland: The Making of America’s Fury*, which is slated to release on Sept. 14. All of its reviews point to Osnos’ thorough reporting and, in the words of Michael J. Sandel, author of *The Tyranny of Merit: Can We Find the Common Good?* who lectured at Chautauqua last season: “Osnos gives us a riveting tale of dark times, told with a pathos and humanity that prompts hope of something better.”

At 10:30 a.m. today in the Amphitheater, Osnos

will be the last presenter of the 2021 Chautauqua Lectures Series, concluding Week Nine’s theme of “Resilience.” In his lecture, titled, “American Bedrock: Renewing the Ties That Bind Us,” he will discuss the resilience of American democracy and the people currently rebuilding community prosperity.

“As we close not only our week on resiliency, but also a season of conversations on trust and democracy, our divisions as a country, the role of empathy and

the state of our economy, Osnos brings these themes together in a reflection on what we’ve become over the past 20 years and how we may find our way once again,” said Matt Ewalt, vice president and Emily and Richard Smucker Chair for Education.

In the prologue to *Wildland*, Osnos wrote that he was attempting to tie together the “disparate experiences of being American,” and noted that this moment needed to go beyond what’s known as parachute report-

ing, where national journalists go into “unfamiliar territory and interview a few dozen strangers.”

This moment, he wrote, “demanded a deeper kind of questioning.”

“I hoped to find some explanations that were larger than the immediate events suggested — in linkages across geography and generations, and in some of the underlying attitudes that people are not quick to tell a stranger,” Osnos wrote.

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OSNOS

## IN TODAY’S DAILY



### ‘THE WOUND HEALED LIGHTLY’

Guest preacher Dorhauer says to heal wound of racism, white people must be allies, not leaders.

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### ‘RESILIENCE & BLACK HISTORY’

Scholar, editor of ‘Four Hundred Souls’ Blain delivers lecture on legacy of Montgomery Bus Boycotts.

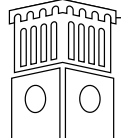
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### AMPED UP

Scenes from The Roots’ double-bill performance with Trombone Shorty and Orleans Avenue last Saturday in the Amphitheater.

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TODAY’S  
WEATHER



H 87° L 69°  
Rain: 19%  
Sunset: 8:01 p.m.

FRIDAY



H 80° L 60°  
Rain: 58%  
Sunrise: 6:38 a.m. Sunset: 7:59 p.m.

SATURDAY



H 84° L 70°  
Rain: 37%  
Sunrise: 6:39 a.m. Sunset: 7:57 p.m.



# NEWS



## BRIEFLY

NEWS FROM THE GROUNDS

### Bus tours canceled during Week Nine

Due to staffing, Chautauqua Institution will be unable to provide bus tours of the grounds during Week Nine.

### Community Drop-Ins

Shannon Rozner, senior vice president of community relations and general counsel, will hold Community Drop-In hours from 2 to 3:30 p.m. today under the blue tent on Bestor Plaza (corner of Pratt and Miller by Smith Memorial Library). Chautauquans are invited to drop by to ask questions and share ideas about any aspect of Institution programming or operations. Questions and comments received on a first-come basis.

### Worship Sharing at Quaker House

Quaker worship sharing is an opportunity for participants to articulate what is rising in their hearts at 5 p.m. today at the Quaker House, 28 Ames. Listen to one another's reflections on the week's experiences and how these are impacting us spiritually and emotionally.

### Chautauqua Women's Club

Artists at the Market is happening from 1 to 4 p.m. today at the Farmers Market.

### Bird, Tree & Garden Club Nature Walk

Join Jack Gulvin at 1:30 p.m. today starting at the lakeside patio of Smith Wilkes Hall to explore the natural world that abounds at Chautauqua. Walks will vary based on location and seasonal flora. Off-trail walking included.

### Read to Lola

Young readers are invited to share a story with Lola, the library dog – a certified therapy dog and expert listener – from 4 to 5 p.m. today in front of The Smith Memorial Library (weather permitting).

### Short story discussion

Join us for a short story discussion at 10 a.m. Saturday in the Marion Lawrence Room of Hurlbut Church, by Mark Altschuler and sponsored by the Hebrew Congregation. Read the story before attending the session. Copies of the story are available at the Circulation Desk of the Smith Memorial Library. There is no charge, but seating is limited.

### 'Funny Things Happened on the Way to the Pandemic'

Join Mark Russell and CHQ PLAY RDRS at 10 a.m. Saturday at Smith Wilkes Hall for "Funny Things Happened on the Way to the Pandemic" – four short skits by various humorists, such as Shel Silverstein, and a revival of an old favorite, "Who's on First," performed by Dave Tabish and Mark Russell. This free event is sponsored by Friends of Chautauqua Theater.

## THE CHAUTAUQUAN DAILY

### LETTERS POLICY

The Chautauquan Daily welcomes letters to the editor. Letters should be submitted electronically, no more than 350 words and are subject to editing. Letters must include the writer's signature including name, address and telephone number for verification. Works containing demeaning, accusatory or libelous statements will not be published.

Letters must be submitted by 5 p.m. Thursday to be considered for publication this season.

Submit letters to: **Sara Toth, editor**  
[stoth@chq.org](mailto:stoth@chq.org)

## Producer Sanger to hold Q-and-A after 'Marshall' screening

SARA TOTH  
EDITOR

When Jonathan Sanger is considering what films to develop, he's realized that he tends to be drawn to films about real people – and people who have had an impact on society. It's what drew him to such celebrated movies as "The Elephant Man," "Frances" and, more recently, "Marshall," a 2017 biographical legal drama about one of the first cases of Supreme Court Justice Thurgood Marshall's career.

Sanger is a film, television and theater producer and director with 20 Academy Award nominations – and three wins – to his name. He served as a producer for "Marshall," and at 1 p.m. today at Chautauqua Cinema, in a special Meet the Filmmaker event, Sanger will be on hand following a screening of the film to answer Chautauquans' questions.

### Thursday 8/26 at the CINEMA

**MARSHALL-** 1:00 (PG-13, 118m, Discussion to follow)  
**Meet the Filmmaker Special Event! FREE ADMISSION!**  
Producer **Jonathan Sanger** (*The Elephant Man*) will host a screening of his acclaimed courtroom drama *Marshall*, starring **Chadwick Boseman** as young NAACP lawyer Thurgood Marshall, who teams up with Sam Friedman (**Josh Gad**) to defend black chauffeur Joseph Spell (**Sterling K. Brown**) against charges of sexual assault and attempted murder of wealthy socialite Eleanor Strubing (**Kate Hudson**). "Compelling!" -*Peter Debruge, Variety* "Revisits such serious history that it feels almost disrespectful to talk about it as a fun movie, but it is!" -*Mick LaSalle, SF Chronicle*

**LAND - 6:00** (PG-13, 89m) In the aftermath of an unfathomable event, Edee (**Robin Wright**) retreats to the magnificent, but unforgiving, wilds of the Rockies.

**FINAL ACCOUNT-** 8:30 (PG-13, 94m) Director **Luke Holland**'s documentary is an urgent portrait of the last living generation of everyday people to participate in the Third Reich.

"Marshall," which stars the late Chadwick Boseman in the title role, follows the NAACP lawyer assigned to *State of Connecticut v. Joseph Spell*. Spell, who was accused of rape by his white employer, was defended by Marshall and Sam Friedman, a local insurance lawyer reluctant to take the case.

"'Marshall' is a pretty heroic tale, but it's not just the tale of Marshall," Sanger said. "It's also the tale of Sam Friedman, who ultimately had to be lead counsel in the case because Marshall wasn't allowed to even speak in the courtroom. This basically galvanized (Friedman) into a career choice" – he went on to work in numerous civil rights cases.

Marshall and Friedman ultimately won Spell's case. At the time, in 1941, Sanger said that Marshall was really the only traveling lawyer for the NAACP. And though the film is set in Connecticut, the majority of it was filmed just north of Chautauqua Institution, in Buffalo.

"The main reason you go anywhere is to find the locations that suit the action of the story," Sanger said. "And one of the biggest things in a movie like 'Marshall' was that you knew that about a third of the movie was going to take place in a courtroom, so we had to find a courtroom that was in the right (time) period."

It's notoriously difficult to find suitable courtrooms to use as a movie set, Sanger said, but in Buffalo, the crew got lucky.

"We found a building that had three courtrooms that were all correct to the period, and that weren't being used," he said. "As soon as we saw the courtroom, we realized this was a tremendous advantage to us because that was three weeks of our shooting schedule, all in one place, that we could have for 24/7."



"MARSHALL"

Finding that building inspired them to scout additional locations, and they found "a remarkable array of other buildings and locations in and around Buffalo that were perfectly suited to the story."

And he's already working in Buffalo as a producer again. Production just began on "The Untitled Cabrin Film," a movie focused on the life of Francesca Cabrin, an Italian-American nun dedicated to supporting fellow Italian immigrants to the United States. For her efforts, she was the first U.S. citizen to be canonized as a saint by the Roman Catholic Church.

"She wound up being wildly successful beyond anybody's imagination," Sanger said. "For a woman of that time, what she was able to accomplish – she created 67 institutions in her life – is pretty amazing."

This will be Sanger's first time at Chautauqua Institution, and he's looking forward to sharing the work of "Marshall" with the audience. The film, which

stars Josh Gad, Kate Hudson, Dan Stevens, Sterling K. Brown and James Cromwell, premiered at Howard University in September 2017 – Boseman's alma mater – and now the home of Chadwick A. Boseman College of Fine Arts, named for the actor after his passing last summer of colon cancer – a disease he'd be diagnosed with while working on "Marshall."

"I would count Chadwick in the very top percentile of people that I've worked with," Sanger said. "He was a warm, wonderful, funny guy. ... It was a great, great loss to the film community and to the world, because he was a humanitarian, as well as an actor."

Boseman was hesitant at first to take on the role of Marshall, but realized "I want to do this. This is a story I want to tell," Sanger said.

"It was a great part, but it was also Chadwick's social consciousness that drove him to want to play this role," Sanger said. "That speaks very much to who the man was."

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# RELIGION

## Dorhauer: to heal wound of racism, white people must commit to being allies, not leaders

“Today’s sermon will be a challenge, trying to put a master’s level course into 10 minutes. This sermon will be hardest to hear if you are white,” said the Rev. John C. Dorhauer at the 9 a.m. Wednesday morning service of worship in the Amphitheater. His sermon title was “The Wound Healed Lightly,” and the Scripture text was Jeremiah 6:13-15. “The wound that has healed lightly is racism,” Dorhauer said. “It has existed since white Europeans landed here, and it has never gone away, and we fool ourselves if we think it is gone.”

This is not an individual wound to one body, Dorhauer said, but a wound borne by an entire people. In *The Wounded Heart of God*, author Andrew Park discussed “han,” a Korean concept of a soul, psyche and body borne by people living under an oppressor.

In the Scripture reading, Jeremiah was not talking to the wounded, but to the wounders who think that life is good. “They are wealthy and powerful and have a theological belief that they are this way because God loves them and blesses them. This kind of theology is still around,” Dorhauer said.

Jeremiah was sent to the affluent people who could not see the wounds they were inflicting on the people around them. Jeremiah said if their prophets cried “peace, peace” when there was no peace, judgment would come. “The judgment is that God allows us to bear the consequences of our bad and cruel behavior,” Dorhauer said. Dorhauer recommended the book *Four Hundred Souls*, edited by Kiesha N. Blain, Wednesday’s morning lecturer. “I had no idea nine months ago – when I began to put this sermon series together – that she would be the next speaker on this platform,” he said. “Her book is the history of the lived experience of brown bodies in five-year increments since the first 400 people were brought here. It shows the wounding that continues and the way people carry the physical, psychic and existential wounds of racism.”

He acknowledged that many people in the congregation who are white are activists against racism and worked in the civil rights movement. He said, “We have this sense that we did it, we marched and went to jail and risked our lives and with the Civil Rights Act of 1965 and the Fair Housing Act of 1968 it was accomplished. But this is equal to Jeremiah calling out the prophets who said ‘peace, peace,’ when there is no peace.”

Dorhauer continued, “Things seemed to get better



MORNING WORSHIP

COLUMN BY MARY LEE TALBOT

“We want to move away quickly from racism without confronting what still remains. If white people don’t resolve to give up privilege, the lion and lamb will lie together in a pool of blood.”

—THE REV. JOHN C. DORHAUER

and then Barack Obama was elected. We thought we had reached the pinnacle and we had resolved racism. Yet during his tenure, the most vile and cruel racial incidents started to creep out, and culminated in the events of Jan. 6, 2021.”

He continued, “I have a sermon I preach about Isaiah’s vision of the peaceable kingdom, the lamb lying down with the lion. I always think the experience of the lamb is different from that of the lion. For the lamb to be at peace, the lion had to give up teeth, claws, muscles, power and the memory of power. The metaphor is that whites have lived in this land with a sense of superiority, and we are going to have to give up our teeth and claws – and give up the system of white supremacy.”

Dorhauer said he has taken his life’s journey to understand racism at a deeper level. He undertakes that journey every day, but still ends up hurting people unintentionally. “We want to move away quickly from racism without confronting what still remains,” he said. “If white people



DAVE MUNCH / PHOTO EDITOR

The Rev. John C. Dorhauer, general minister and president of the United Church of Christ, preaches Sunday in the Amphitheater.

don’t resolve to give up privilege, the lion and lamb will lie together in a pool of blood.”

He called Jan. 6 the tip of the iceberg and invited the congregation to dig deeper, to heal wounds even though there is still a long way to go. He offered two suggestions. First, on the creative pathway to racial equity, white people are allies on the journey – not the leaders. “This is not ours to resolve, because we will never go the full distance,” he said. “We don’t drive the bus – we are riders on the bus, and we need to commit to stay.”

The second suggestion was to accept the invitation from Jeremiah; to side with the God who shows no partiality. “We make a mistake when we think the only people wounded are people of color,” Dorhauer told the congregation. “If we believe the lie that we can reap the benefits of being white without interrogating that belief, then we carry a wound. We have to commit to healing the wound, no matter what it takes.”

The Rev. David Shirey presided. Paul Burkhardt, a 50-year member of the Motet and Chautauqua Choirs, read the Scripture. Joshua Stafford, Jared Jacobsen Chair for the Organist and director of sacred music, played “Berceuse” and “Carillon” from “24 Pieces Pieces in Free Style” by Louis Vierne, for the prelude and postlude. Members of the Motet Choir sang “There is a Balm in Gilead,” arranged by William Dawson to words from Jeremiah 8:22 and a traditional spiritual. This week’s services and chaplain are supported by the Daney-Holden Chaplaincy Fund.

### Baptist House

Please refer to the Facebook page “Chautauqua Baptist House” for information about the Baptist House.

### Blessing and Healing Daily Service

A service of Blessing and Healing will be held at 10 a.m. weekdays in Smith Wilkes Hall. This service provides a few quiet minutes in a very busy schedule. Consider joining to pray for yourself, for a friend or just to spend some quiet time. COVID-19 protocols will be observed.

### Catholic Community

Masses are held at 8 a.m. and noon weekdays in the Episcopal Chapel of the Good Shepherd.

Fr. Donald Cozzens explores “Holy Humor: Laughter and the Spiritual Life – A serious look into the cheerful corners of the soul” at 1 p.m. today in the Methodist House Chapel.

The Rev. James M. Daprile discusses “Beautiful Crucifixions” at 1 p.m. Friday in the Methodist House Chapel.

### Chautauqua Dialogues

The Dialogues will resume in the 2022 season.

### Chautauqua Prays for Peace through Compassion

Chautauqua Prays for Peace through Compassion takes place from 8:30 to 8:35 a.m. weekdays around the Peace Pole in the Hall of Missions Grove. All are welcome.

### Episcopal Chapel of the Good Shepherd

The chapel is open from 9 a.m. to 5 p.m. weekdays for prayer and meditation. Anyone wishing to visit Jared Ja-

cobsen’s final resting place in the Columbarium is welcome to stop by the chapel during these hours.

### Everett Jewish Life Center in Chautauqua

The 2021 Jewish Film Series concludes with a double feature. “Chewdaism: A Taste of Jewish Montreal” (2018; 62 minutes; English, French, Yiddish with subtitles) follows Canadian comedy duo Eli Batalion and Jamie Elman exploring their heritage by eating their way across the city in a “nosh-umentary.” “Egg Cream” (2018; 15 minutes) is about this chocolate soda drink that was born in immigrant neighborhoods in the early 20th century. The films will be shown online and available on-demand, through subscriptions on [assembly.chq.org](http://assembly.chq.org) and are included in the Chautauqua Institution Summer Assembly long-term gate passes.

### Food Pantry Donations

Hurlbut Church is accepting nonperishable food items for the Ashville Food Pantry. Donations may be dropped off at any time at the Scott entrance of Hurlbut Church, where the door will be unlocked all season.

### Hebrew Congregation

A Kabbalat Shabbat service, to welcome the Sabbath, will be held from 5 to 6 p.m. Friday at Miller Park. Susan Goldberg Schwartz, director of Jewish Experience, Buffalo Jewish Federation is the cantorial soloist. Smith Wilkes Hall is the rain venue.

### Hurlbut Church Meal Ministry

Hurlbut Church is cooking, and everyone’s invited. The church serves lunch from



## INTERFAITH NEWS

COMPILED BY MEG VIEHE

11:45 a.m. to 1:15 p.m. weekdays at the church. The cost is \$9.

Members of Hurlbut Church will serve a turkey dinner from 5 to 7 p.m. tonight in the Hurlbut dining room. The cost is \$13 for adults and \$8 for children. All proceeds benefit the mission and ministries of the Hurlbut Church. Meals are eat-in or takeout.

### International Order of the King’s Daughters and Sons

The Ida A. Vanderbeck Chapel on Pratt is open to all for prayer and meditation from 9 a.m. to 5 p.m. daily.

### Islamic Community

Jum’ah, the Friday Muslim communal prayer, resumes in the 2022 season.

### Labyrinth

Chautauquans have an opportunity to walk the Labyrinth, located next to Turner Community Center just north of the parking lot. The Labyrinth is always open for quiet meditation. Bring your gate pass.

### Lutheran House

The Rev. Ann Svennungsen and the Rev. William Russell preside at the evening Vespers at 7 p.m. tonight in the Lutheran House. All are welcome, but all guests are encouraged to be masked.

### Mystic Heart Meditation

David Gluck leads Hindu based meditation from 7:30 to 8:30 a.m. weekdays in the Marion Lawrence Room in Hurlbut Church, second floor. Enter via the side door

on Scott Avenue. An elevator is available.

Carol McKiernan leads Centering Prayer from 7:30 to 8:30 a.m. Saturday in the Marion Lawrence Room in Hurlbut Church. Consult <http://themysticheart.org/index.html> for more information.

### Religious Society of Friends (Quakers)

Worship Sharing takes place at 5 p.m. today at Quaker House. This is an opportunity for participants to articulate what is rising in their hearts.

Movement Meditation is held at 10:30 a.m. Friday at Quaker House, weather permitting.

Stories for People Who Like Stories is held at 2 p.m. Friday at Quaker House. In this gathering, true life stories, history stories, folktales and fiction stories are told that are fun in themselves but also prompt conversations within the group.

All vaccinated people are invited to attend these activities.

### United Church of Christ

The Rev. Julie Peebles leads us in a prayerful reflection of this week’s topic and our experiences of the week at the 7 p.m. Vespers today at the UCC Society Headquarters.

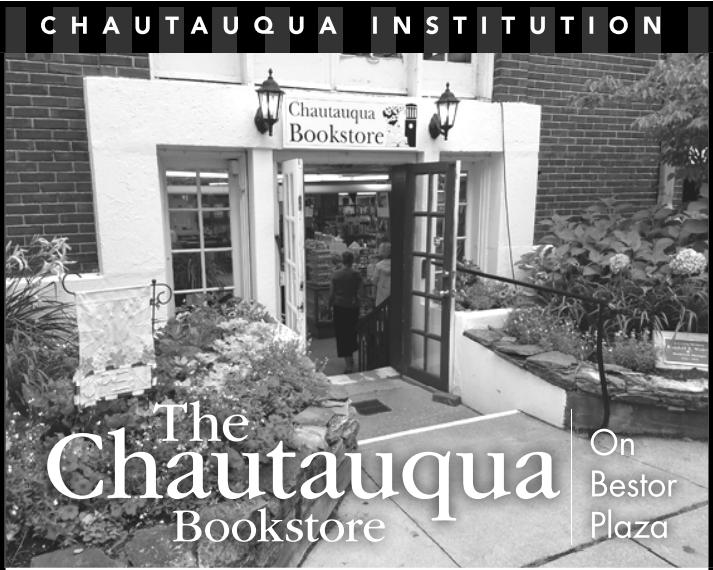
### United Methodist

All are welcome to stop for coffee between morning worship and the 10:45 a.m. lecture on the United Methodist House porch.

Richard Heitzenrater, the William Kellon Quick Professor Emeritus of Church History and Wesley Studies at Duke University Divinity School, begins a summer-long series, “Eminent Chautauquans,” at 7 p.m. today in the United Methodist House Chapel. This week we will have the opportunity to ask questions about the history of Chautauqua.

### Unity of Chautauqua

Unity holds Daily Word meditation from 8 to 8:30 a.m. weekdays in the sanctuary of Hurlbut Memorial Church.



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FROM PAGE ONE

OSNOS  
FROM PAGE 1

Osnos is also the author of *Joe Biden: The Life, the Run, and What Matters Now*, where he documents through over 100 interviews, including with Biden himself, the current president's life-long quest to lead the country, a journey marked by personal tragedy.

In *Age of Ambition: Chasing Fortune, Truth, and Faith in the New China*, Osnos discussed how Western countries see China as a caricature, either of politicians only thinking of numbers, students only thinking about grades, or as a superpower about to stop growing, illustrating that “what we don't see is how both powerful and ordinary people are remaking their lives as their country dramatically changes,” according to the book description. It won the National Book Award in 2014, and was a finalist for a Pulitzer Prize.

At *The New Yorker*, Osnos covers politics and foreign affairs. From 2008 to 2013, he was the magazine's China correspondent. Previously, he was the *Chicago Tribune's* Beijing bureau chief, where he helped in a series that won the 2008 Pulitzer Prize for investigative reporting. Prior to that, he worked in the Middle East, primarily reporting from Iraq.

OCMS  
FROM PAGE 1

“It was really kind of a slow growth, you know. Every time we would come to your town, there would be 150 more people, 300 more people,” Secor said. “It was really a word-of-mouth thing, because we weren't on the radio or the TV in any meaningful way. Mostly it was just that people liked our songs and sang them around summer camps and campfires. You get enough people doing that, you might get yourself a career.”

Secor said it was a “love affair with the United States” that got him into this business, and what still sustains him. He traveled a lot when he was a kid and wanted to keep traveling as a young man and as an adult.

“The books I read spurred me on, too,” he said. “They made me want to go see the places that felt full of magic and mystery, all across the continent, as a traveler and musician. I've been able to be in all these places and see people at their best – people in a gregarious flock, singing along together.”

To him, that's “the antidote” to the troubles of the world – troubles that he sees as part of a “continuum of the troubling

tendencies of our species. War, discord; those things are always there. But another thing that's always there is unity, and song.”

One of those songs, released last June, is “Pray For America,” written in eight days for NPR's “Morning Edition” Song Project. Old Crow Medicine Show was the first band to participate in the series, and Secor tried to put his feelings about the pandemic, mask mandates and politics “into a sermon that could be for everybody, and not just the people who think like I think.”

He told NPR he wanted to write a song that “felt like ‘God Bless America,’ but I also wanted to have a little ‘This Land is Your Land,’ too. I think we, as songwriters, got to keep adding to the canon of songs about America because we need to update it. These are troubling times, and we need new songs about our country to inspire unity.”

Old Crow Medicine Show has solidified its place in that American canon and tradition of songwriters, and there may be no better example of that canon's growth and evolution than the band's hit “Wagon Wheel.”

“Some songs are magical,” Secor said. “They don't

just come out of your pen. Some songs that go No. 1 simply aren't magical – that's not a prerequisite. But magic songs belong to the people who sing them. They get passed along, and they get scuffed up along the way and are reshaped.”

Secor first heard Bob Dylan's bootleg version of “Wagon Wheel” when he was 17 – it was about 36 seconds long, titled “Mama Rock Me,” with a mumbled, hard-to-decipher verse. Secor heard the song, wrote his own verses to it, and immediately thought, “Wow, this is a good one.” And then it took him 10 years to bring it out into the world.

To release the song, the band needed Dylan's permission. When they finally got in touch with Dylan's management, they responded: “Well, Bob was flattered. But he didn't write the song.”

Dylan learned the song from Delta blues singer-songwriter Arthur “Big Boy” Crudup – the same man who wrote Elvis Presley's debut hit “That's All Right.” So Secor listened to Crudup's 1944 version, titled “Rock Me, Baby,” and looked at the liner notes, where things got even more interesting.

“Arthur Crudup mentioned that he learned

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— Maybe a human face needing protection  
from the creatures inside itself?  
Should we lift the mask of human turmoil?  
Would it create a today with no tomorrow,  
or a today with a recollection of yesterday –  
– a forgotten world.*

FROM THE DAILY ARCHIVES

Old Crow Medicine Show's Ketch Secor first came to Chautauqua in 1991, and submitted the above poem to the Chautauqua Women's Club's 62nd annual poetry contest. “It was not a very good poem,” Secor said (the *Daily* respectfully disagrees), “but apparently somebody liked it.” The *Daily* published this poem on Aug. 24, 1991, and we're pleased to run it once more.

‘Rock Me, Baby’ from (blues singer-songwriter) Big Bill Broonzy, on a record from the 1920s,” Secor said. “So, wow, if you believe the story, it went from Big Bill Broonzy, to Big Boy, to Bob, to me, to Darius (Rucker, who covered ‘Wagon Wheel’ in 2013). It took the

song 100 years to go No. 1, and in its nearly century-long gestation, sees the shared authorships of three African Americans, a Jewish musical icon and a skinny white kid from New Hampshire.”

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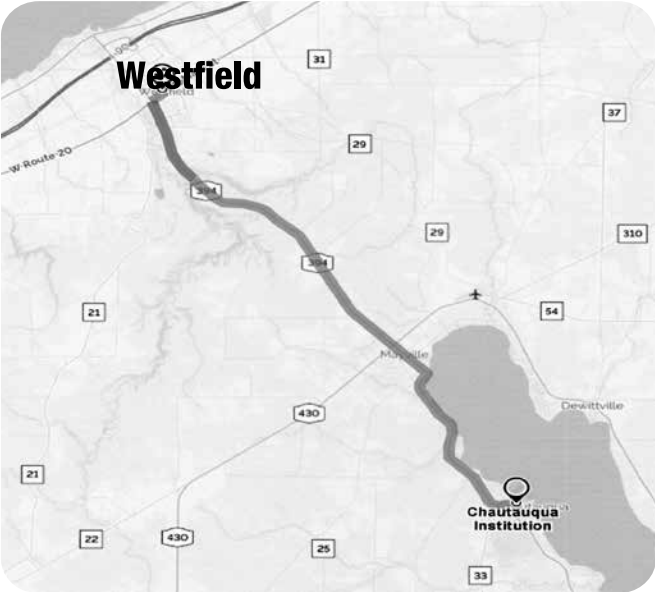


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LECTURE



DAVE MUNCH / PHOTO EDITOR

Colum McCann, author of *Apeirogon* and co-founder of Narrative 4, delivers his lecture “Resilience: The Life You Find in Your Stories ...” Tuesday in the Amphitheater.

Author McCann discusses storytelling as ‘ultimate act of resilience’

MAX ZAMBRANO  
STAFF WRITER

Albert Einstein wrote Sigmund Freud a letter in the summer of 1932 regarding humans’ lust for hatred.

“Do you think it would be possible to guide the psychological development of man so it can become resistant to the psychosis of hate and destruction, thereby delivering civilization from the menace of war?” he wrote.

Colum McCann, reading the letter to his Amphitheater crowd, responded with, “Gulp.”

At this moment in time, both Einstein and Freud felt they had a moral responsibility to speak out about the impending doom of the world, said McCann, a National Book Award-winning fiction author.

Freud responded with an admission that people didn’t really like the things he told them, and he didn’t think it was possible for humanity to rid itself of aggressive tendencies, McCann said.

Freud did have an idea, though.

“The desire to end war is not impossible,” Freud wrote. “Anything that creates emotional ties between human beings will inevitably counteract war. What should be sought should be a community of feeling and a methodology of the instincts.”

So began McCann’s Interfaith Lecture 1 p.m. Tuesday in the Amp. The lecture, titled “Resilience: The Life You Find in Your Stories,” the second of three Interfaith Lectures themed “Resilience.”

McCann is a cofounder of Narrative 4, which he described as a global nonprofit that uses storytelling to create empathy and compassion among young people around the world. He believes stories and sto-

rytelling is one thing that, as Freud said, can create a community of feeling.

In one example, Narrative 4 gathered high school students from two seemingly complete different worlds.

One high school represented the south Bronx. McCann said it was one of the poorest congressional districts in the country. They met with students in eastern Kentucky, near Hazard in Floyd County.

“In the Bronx, you have a school that’s mostly Black and/or immigrant,” he said. “It’s mostly blue. It’s almost exclusively urban. In Kentucky, you have mostly white and/or Cherokee, mostly considered to be red and definitely mostly rural. These young people seem to us sometimes, and certainly to themselves at first, to be very distant from one another. In fact, they were often scared to be seen together and to meet one another.”

All the students met in rural Appalachia – the hollers, as kids from the Bronx would learn to say. Once they began sharing stories with each other, they realized they weren’t so entirely different.

“The fear faded, their imaginations expanded, and they began to see the world in an altogether different way,” McCann said.

One pair of students was a young woman who wore a hijab from the Bronx and a young man who owned a pickup truck, carrying in the back a rifle and a Confederate flag flying in the wind. The two looked at each other, unsure of how to ever understand one another, McCann said.

Then, they begin to talk. The woman, under her hijab, had AirPods and was listening to the same music the man liked. She then learned that he carries a rifle because his family is

poor, so he occasionally hunted rabbits – she didn’t realize that white people could be poor.

“Suddenly, all these things start coming together,” McCann said.

The groups talked about the opioid crisis, the suicide epidemic and discovered love, relationships, family, hatred, violence, sacrifice and more, he said. They did not, McCann emphasized, talk about facts, figures or political parties.

“The exchange highlighted what stories can possibly do,” he said. “The world gets nuanced with stories. It gets complicated. It gets muddled – beautifully muddled. Sometimes even incomprehensible. And sometimes, that incomprehensibility becomes part of the joy.”

Narrative 4 pushed the students to turn their newfound empathy into action. McCann said the organization believes stories aren’t enough if no action is taken afterward.

Looking back at the time of Einstein and Freud, when both men lived in exile from Nazi-controlled Germany, McCann said it’s sometimes easy to think the world hasn’t changed at all.

He pointed to wars and humanitarian crises around the world, from Afghanistan to North Korea, from Sudan to Catalonia, from Syria to Pakistan.

“With this reality of constant war, constant displacement and this moral homelessness that we seem to have allowed ourselves to be sunken into, we have to ask: Can story have any effect at all?” he said.

In a world that is in flux, full of rapid evolutions, people like to think they are listening to each other, McCann said. He questioned if people really were, though. “So much of the time it seems – not in (Chautauqua) – but maybe if you go home, so much of the time it seems we’re coming indoors,” he said. “We’re closing curtains, locking down the GPS systems in our imagination.”

Stories increasingly sound like whining, or have borders, he said. People feel they need to win an argument and be correct, he said, especially in the last couple years because of politics.

“Our empathetic possibility is being walled off,” he

“

In this fractious day and age, the sharing of our stories might be the only thing within our resilience that can manage to save us.”

—COLUM MCCANN

Co-founder,  
Narrative 4

said. “We’ve become so atomized and so small that our lack of affection for others is sometimes astounding.”

Cynical people, he said, believe the world is a dark and dreary place, but others can show understanding to that perspective, but present something new.

McCann humbly argued that Einstein might have missed the notion that storytelling would be the change he proposed nearly 90 years ago.

To explain, McCann brought in a little bit of science with the principle of emergence. This principle essentially means that a multitude of any living beings are stronger together than one single living being. For example, he said one bird is beautiful, six work great together, but 600,000 birds flocking over South America have extraordinary intelligence.

When discussing the principle of emergence and emergent storytelling, he means building stories from the ground up.

“So, not only the story of you, but the other person, too,” he said. “I’m not talking about ‘other’ in a vague ‘otherizing’ sense which can get you in trouble at universities, rightly, these days. The other can be your husband, wife, person across town, person across continents, indeed. Keep that in mind when talking about telling your story, but telling the story of someone else.”

He also said that groups of people can possess either great intelligence or stupidity and violence.

Stories upon stories can exhibit the principle of emergence, he said.

“In this fractious day and age, the sharing of our stories might be the only thing within our resilience that can manage to save us,” he said.

When people do begin this process, they must listen and engage with those

they don’t even know or like, he said.

“It begins in our own backyards and then spreads outwards,” he said. “Even the wounded bird that doesn’t get to the front of the queue gets carried along.”

Students from the Bronx and Kentucky shared this experience by retelling each other’s stories, he said. A student from the Bronx would become a student from Kentucky, and vice versa.

“We didn’t demand from these young people that their stories would win any argument,” he said. “We didn’t demand that they would be didactic. We didn’t demand they would say the South did this or the north did this or slavery caused that. They didn’t want to talk about that. They wanted to talk about personal things. From that, the change rose from the ground up.”

When a principal from the Bronx died of COVID-19 last summer, the Kentucky students feared it was the one they met. It wasn’t, but they still wrote a letter to the impacted school.

McCann reported that the Kentucky teacher said this program transformed the school, and the Bronx principal said there were higher levels of attendance and graduation and lower level of conflict in her school.

Resilience is found in our lives and rediscovered in other people’s stories, he said. It’s rediscovered a third time in recounting others’ stories and quadruply in listening to the stories of others.

“Stories are the ultimate act of resilience,” he said. “Resilience means to be able to withstand and/or to recover quickly. Resilience means to say I have existed, and I still exist.”

People do not need to be reduced to simplicity as political parties and the

media do, he said. Instead, he said people need messy engagement.

“We need to go to the furthest point we thought we could go, and then take five steps eastward, then take another 10 steps westward, redward, blueward,” he said.

Doing so can save democracy, the United States, and the world, he said.

He then turned to his recent book, *Apeirogon*, and the book’s main characters, based on real people: Rami Elhanan, an Israeli, Jew and graphic artist, and Bassam Aramin, a Palestinian, Muslim, former prisoner and activist.

Both men lost a daughter due to the Israel/Palestine conflict, and both found connection through that loss. McCann was touched by their story. The book’s title means a shape with a countably infinite number of sides.

“You can be a part of the shape; exist in the finite and also exist in the infinite,” he said. “We all matter.”

*Apeirogon* is divided into 1,001 fragments, a nod to *One Thousand and One Nights*, a collection of Middle Eastern folk tales, he said. He closed his lecture reading from the 1,001st in his book.

In it, he describes the two men going to meet each other and people from all over the world going to listen on a chilly, foggy day in late October.

“(They were going) to listen to the stories of Bassam and Rami and to find, within their stories, another story, a song of songs, discovering themselves,” he read. “You and me in the stone tiled chapel where we sit for hours, eager, hopeless, buoyed, confused, cynical, complicit, silent, our memories imploding, our synapses skipping in the gathering dark, remembering while listening to all of those stories that are yet to be told.”

“

Stories are the ultimate act of resilience. Resilience means to be able to withstand and/or to recover quickly. Resilience means to say I have existed, and I still exist.”

—COLUM MCCANN

Co-founder,  
Narrative 4



# LECTURE



DAVE MUNCH / PHOTO EDITOR

Keisha N. Blain, editor of *Four Hundred Souls: A Community History of African America*, delivers her lecture “Resilience and Black History” Wednesday in the Amphitheater.

## Professor, editor Blain explores history, legacy of Montgomery Bus Boycotts

NICK DANLAG  
STAFF WRITER

On Keisha N. Blain's darkest days, she remembers the stories of average citizens, those who came together to overcome great struggles. She remembers Fannie Lou Hamer, Ella Baker and Sojourner Truth.

“Their ideas and strategies offer guidance, and perhaps more importantly, their stories provide valuable lessons in resilience,” Blain said.

She also remembers Rosa Parks. The mainstream story of Parks is often told like this: a weary old woman refuses to give up her seat on a bus because she is tired, and her act, alone, spurs on a movement to desegregate buses.

This telling, Blain said, is wrong.

“In this framing, we miss the richer story of the boycott and how it was made possible by the perseverance of thousands of ordinary Black residents in Montgomery,” Blain said.

Blain is an associate professor of history at the University of Pittsburgh and the president of the African American Intellectual History Society. She is the editor, along with Ibram X. Kendi, of *Four Hundred Souls: A Community History of African America*, a “community history” volume representing 400 years of Black American experiences. At 10:30 a.m. on Wednesday in the Amphitheater, Blain presented her lecture, titled “Resilience and Black History,” as part of the Chautauqua Lecture Series. Week Nine's theme of “Resilience.” Blain explored the under-told stories of the 1955 Montgomery Bus Boycott, from 15-year-old Claudette Colvin to Martin Luther King Jr., and the lingering legacies of Jim Crow and other discriminatory systems.

Montgomery, Alabama, was deeply segregated in the 1950s. While 35% of the voting population was Black, only 3% of the Black population was registered to vote. Blain said this was by white society's design.

“These figures were only possible because of Jim Crow,” Blain said. “White people in Montgomery went to great lengths to keep Black people out of the ballot box, recognizing the enormous power of the vote to shape and, indeed, change American society.”

Transportation was just as deeply segregated. According to the city code, bus drivers were given the same power as police officers to make a clear divide of Black and white people on public transportation, and were allowed to carry weapons. After World War II, the rate of

bus drivers assaulting Black people rose significantly.

In 1944, a Black woman, Viola White, refused to give up her seat and was arrested. When White tried to sue the city, the police resorted to intimidation and violence, to a point that a Montgomery police officer raped her 16-year-old daughter. After White's constant complaints to the police chief, the officer received a warning.

“White passed away without receiving any kind of justice,” Blain said.

In 1945, two Black women in their Women Army Corps uniforms were attacked and verbally assaulted by a bus driver after they refused to move for a white man. In 1951, a bus driver insulted a Black woman named Espi Worthy. After she exited the bus, he followed her and hit her on the street. When the police arrived, Worthy was arrested.

Six months before the boycott, in 1955, Lucille Times was driving down the street when a bus driver tried to push her off the road three times with his bus. The same bus driver would later have Parks arrested. Times pulled over, and the bus driver attacked her. A police officer intervened by hitting Times in the neck with his flashlight, knocking her to the ground. The officer treated Times as the perpetrator and, Blain said, “let her off with a warning.”

She and her husband then staged a boycott of city buses, and offered free rides to other bus-goers, later joining the larger Montgomery Bus Boycott.

“These are just a few examples of what Black people enjoyed while riding on buses in Montgomery, and in other parts of the South,” Blain said.

In 1950, Jo Ann Robinson, a teacher who would later be a professor of English at Alabama State University, became the president of the Women's Political Council. The Women's Political Council addressed the mistreatment of African Americans in the city and grew to 300 members and three chapters in the first few months.

Robinson had her own painful experiences with the city buses. Within months of moving to Montgomery, she was asked to move to the back of an empty bus. When she refused, Blain said, the driver went up to her in a “threatening manner.”

Robinson and the council helped catalogue hundreds of complaints from the community and sent a letter to the mayor with three demands on May 21, 1954. If these demands were not met, 25 organizations across the city promised to boycott all

city buses. The first demand was to change seating practices so that Black passengers did not have to change seats for white passengers.

The second was a change in paying practices. During that time, Black passengers had to enter the bus at the front, pay the driver and then leave to enter the doors in the back. It was common practice for bus drivers to drive off after Black passengers paid and went to enter the back door. The third demand was more buses running routes through Black communities.

These issues made headlines before Rosa Parks' arrest. At 15 years old, Claudette Colvin would not move after a white woman did not want to sit across from her. She was arrested for disturbing the peace, breaking segregation laws and assaulting a police officer.

The judge dismissed the first charges against Colvin, but tried to convict her for assaulting a police officer.

“Montgomery's Black residents were upset over the conviction,” Blain said. “Some local civil rights leaders started to worry about Colvin's ability to be the center of a long campaign to challenge segregation. Their concerns only grew when they learned that Colvin was pregnant.”

The local civil rights leaders, Blain said, decided to move on because they feared Colvin's personal life would distract from the larger issues.

“She was an example of someone who didn't fit neatly within the narrative,” Blain said. “She was pushed aside, at least publicly. It is important, though, to know that even though many people shunned her because of her teenage pregnancy, Rosa Parks was one of the individuals who remained a supporter of hers.”

The movement found its answer, however, when Parks was arrested on Dec. 1, 1955.

“We all know the story of Rosa Parks,” Blain said. “What is often less emphasized, however, is her background as an activist in Montgomery.”

In the early 1930s, Parks was involved in a case in which a group of Black teenagers in Scottsboro were falsely accused of raping two white women. Later, she became the secretary for the Montgomery chapter of the NAACP, where she collected testimonies from residents about racial harassment, violence and sexual assault, as well as investigating the gang rape at gunpoint of 24-year-old Recy Taylor, a Black, married mother of three, by six white men.

So on that day in December, Blain said, Parks was

certainly tired from a long day of work, but “such an explanation would be far too simplistic.”

“She was, in fact, tired of the mistreatment of Black people,” Blain said. “Her decades-long work as an activist had prepared her for the moment she refused to give up her seat. She knew she would need to be resilient in the face of resistance if she ever hoped to see anything change. And she was not alone.”

In the aftermath of Parks' arrest, Robinson met with the Women's Political Council and printed 35,000 copies of short leaflets, explaining the situation and the plan for a city-wide bus boycott. A vast majority of Black Montgomery citizens joined the movement.

“Perhaps, they imagined it would take a few days or even a few weeks. Many assumed that the city leadership would quickly cave in when they realize how much money they will lose to uphold segregation as practices on city buses,” Blain said. “Yet the hold of racism and white supremacy kept the practices firmly in place.”

The boycott lasted 382 days.

“The fact that it managed to go on for so long is a testament to the community's resilience in the face of resistance,” Blain said. “It is a testament to what can happen when people are determined and unified in the effort to dismantle systems of oppression.”

The grassroots organizers created 40 carpool stations around the city, while leaders of the movement met stiff resistance from city officials, who downplayed Black people's concerns, even when bus drivers were laid off due to lack of business. Thousands of Black residents went to churches to support each other.

Black women were a key part of the community's resilience, from fundraising around \$3,000 a week to fund the carpools, helping organize 15,000 to 20,000 rides a day, walking miles to

work and facing harassment from bus drivers and police officers, who gave carpool drivers a significant number of tickets to pressure them to end the boycott.

Authorities also arrested and indicted 89 leaders of the boycott, including Parks, Robinson and King. White supremacists targeted Parks and her husband, and they later lost their jobs. King's house was also bombed during this time.

And after 382 days, the boycotters were victorious. On June 5, 1956, the U.S. District Court in Montgomery ruled that the bus practices violated the 14th Amendment, and that ruling was later supported by the Supreme Court. So on Dec. 20, 1956, the boycott ended successfully.

“More than 60 years later, we still have much to learn from the Montgomery Bus Boycott,” Blain said. “It's imperative that we remain open to learning, especially considering the state of affairs in the United States. Today, Black Americans continue to face many of the same challenges and mistreatment.”

Blain said this ranges from low access to health care to Black students lagging behind their white peers, “not for lack of talent or ability, but because of decades-long structural inequalities that have impeded their success.”

Black families today have one-tenth of the wealth of white families, and a study in 2018 concluded there is no progress being made on that front.

“These realities are not coincidental. They are by design,” Blain said.

She said also change can seem out of reach and overwhelming to accomplish. People can fight injustices, she said, by working together. Blain said the test of someone's commitment is not only their willingness to push back against society, but also to wait for change.

“The story of the Montgomery Bus Boycott reminds us that if we remain resilient in the fight for social justice, change can and will happen,”

Blain said. “I hope that we will never lose sight of this powerful lesson.”

As part of the Q-and-A session, Shannon Rozner, senior vice president of community relations and general counsel, asked Blain what drove the people within the Montgomery Bus Boycott to commit to everyday actions for a long period, and how they did not lose energy.

Blain said her students often tell her how hopeless they feel, and that there seems to be nothing they can do to help the world.

“I always say to them, ‘You are never the only person who sees a particular injustice,’” Blain said. “And so you think you're the only person until you start speaking about it, and then realize other people see it, too.”

She said the key is to find like-minded and equally passionate people who want to collaborate on change.

“I think those are opportunities where you're able to have the most impactful work – not only because it keeps you connected to other people, which is always important, but then you have others who, at the moment where you begin to doubt, at the moment where you grow discouraged, someone else is able to offer a lending hand,” Blain said.

Some of the most powerful meetings in the churches during the boycotts, Blain said, were when the community discussed their struggles.

“They sang songs together after someone experienced an act of violence and there was so much pain felt by that person, by their family, by the community,” Blain said. “Coming together for several hours and just encouraging others in the struggle made a difference. It gave you a sense of clarity. It gave you a sense that you could keep on fighting the next day.”



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# Georgescu, Earley lectureships provide for Osnos

The Barbara A. Georgescu Lectureship Endowment and the Edith B. and Arthur E. Earley Lectureship sponsor today's 10:30 lecture by Evan Osnos.

Barbara Anne Georgescu was born in New Brunswick, New Jersey. She attended Rutgers Elementary and Preparatory Schools and graduated from Douglass College/Rutgers University in 1962 where she received a bachelor's degree in psychology. Following graduation, Barbara worked as a research analyst for Young & Rubicam, where she met her husband, Peter. They married in 1965. She continued her career as a marketing research analyst at Monroe Mendelsohn Research.

During the '60s and early '70s, Barbara joined the board of the Young Women's Christian Association (YWCA), became a community advisory board member of WNET/Channel 13 and a member of the New York Junior League. She was an active member of the Brick Presbyterian Church, where she taught Sunday school for several years.

In the mid-'70s, she moved to Amsterdam with her husband and son for three years. Upon her return to the U.S., she worked at the Wicker Garden, a unique retail format for antique wicker furniture and children's clothing. In 1979, the family moved again – this time to Chicago for four years. There Barbara joined the Chicago Junior League, became a Women's Board member of the Rush Presbyterian St. Luke's Hospital and the Rehabilitation Institute of Chicago.

Upon returning to New York in 1984, Barbara joined the Lincoln Center Theater board and worked actively with Tony Randall on his National Theater. She, with her husband, joined the board of A Better Chance, whose mission was to find scholarships for inner city youngsters to attend both private and public high schools. Ninety-three percent of their students go on to graduate from college. From 1984 to 1999, Barbara worked closely with her husband Peter, who at the time was CEO of Young & Rubicam, developing new business and organizing professional and social events both nationally and internationally. They traveled to over 25 countries during those years, frequently being away from home for over six months of the year.

Barbara has served on the board of directors and was vice-chairman of the executive committee of the International Tennis Hall of Fame in Newport. She received the Chairman's Award for outstanding board contributions in 2003. She has been honored by the Episcopal Charities of New York at St. John the Divine for her outreach work in the city of New York. As well, Barbara received the President's Medal of Honor for her 20 years of service on the John Jay Foundation Board at the City University of New York.

Barbara is currently on the board of the Intercollegiate Tennis Association, which supports 1,700 varsity tennis teams and their coaches. Barbara is also a new director of the Four Freedoms Park Conservancy located on the southern tip of Roosevelt Island in New York City.

Barbara has fun in her role as a member of the National Board of Review, the oldest film review institution in the world involved in assaying movies both domestic and foreign. She frequently screens over 100 movies a year.

A Chautauqua, New York, summer resident since 1998, Barbara was a trustee of the Institution from 2005 until 2013. She served on the Program Policy Committee, Asset Policy Committee and Executive Committee.

Peter and Barbara split their time between New York City, Chautauqua and North Palm Beach, Florida.

The Earleys started coming to Chautauqua in 1959 because "it's a unique place in the world." Art graduated from Wake Forest University, was a member of the Board of Visitors for many years and has received the University's Distinguished Alumni Award. He earned his master's degree from the University of North Carolina. He was chairman and chief executive officer of Meldrum & Fewsmith Advertising, an international advertising agency headquartered in Cleveland.

Edith graduated from Duquesne University and earned her master's degree at the University of Pittsburgh. She taught in the McKeesport (Pennsylvania) schools before she married in 1955 and then taught in Cleveland for two years afterward. She was active as a volunteer in many Cleveland charitable organizations and was a great supporter of Chautauqua. Edith passed away in 1995.

Art was a trustee of the Cleveland Playhouse, the Cleveland Institute of Music and the Cleveland Theater Festival. He was a director and officer of the Cleveland Arts Council and was President of the Cleveland Hearing and Speech Center. He devoted a great deal of his time to his profession of communications, serving on several regional and national boards. He was involved in community organizations and received many honors throughout his career.

CROSSWORD

By THOMAS JOSEPH

ACROSS

1 Part of A.D.

5 Not live

10 Spring

11 Phone feature

12 Move slowly

13 Voiced a view

14 Resist change

16 Softie

20 Pixie

23 Vein yield

24 Clergy's counterpart

25 Stares stupidly

27 Trickery

28 Most adorable

29 Military bigwig

32 Table protector

36 Lowly despot

39 Niger neighbor

40 Looks forward to

41 Scheme

42 Come together

43 Circus setting

DOWN

1 Pub quaffs

2 Dapper

3 Curiosity org.

4 Mine, of a sort

5 Spanish snacks

6 Friendship

7 Stock holder

8 Before, to bards

9 Pop

11 Small grove

15 Obligation

17 Get by casually

18 God of war

19 Final, for one

21 Katherine VIII's last wife)

22 Poet Dove

25 Avocado dip,

26 Try

28 Cowboy wear

20 Thick slice

21 Katherine unit

31 Roofing material

33 Like bulls

34 Arkin of "Argo"

35 Shade

36 Texas's Houston

37 Really impress

38 Pitch's kin

Yesterday's answer

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.

8-26 CRYPTOQUOTE

UMZUKWLK PMR OYA UK AFK

ZYMV AY GYZNV JKMWK, ULA

TA 'C M CAMZA. — MOAFYOR

UYLZVMTO

Yesterday's Cryptoquote: NO MATTER WHO YOU MEET IN LIFE, YOU TAKE SOMETHING FROM THEM, POSITIVE OR NEGATIVE. — GARY ALLAN

# Barnum Fund sponsors Goldbach's CLSC talk

The Caroline Roberts Barnum and Julianne Barnum Follansbee Fund provides funding for today's Chautauqua Literary and Scientific Circle Roundtable presented by Eliese Colette Goldbach, author of *Rust: A Memoir of Steel and Grit*.

Julianne Barnum Follansbee established the fund in the Foundation in memory of her mother, a lifelong Chautauquan and an active member of the CLSC Class of 1937.

Upon Julie's death in 2012, the fund's name was changed to honor both of these women. Barnum was intensely interested in current affairs and world events and the fund supports CLSC authors who address topics that would have been of interest to her. Caroline Barnum's great-great-grandchildren, Madeleine Julianne Leenders and Jason Leenders, are the eighth generation of the family to attend Chautauqua.

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SUDOKU

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

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

Difficulty Level ★★★

8/26

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

Difficulty Level ★★★

8/25



MUSIC

AMPED UP



The Roots take center stage for their double-bill performance with Trombone Shorty & Orleans Avenue Saturday in the Amphitheater.

KRISTEN TRIPLETT / STAFF PHOTOGRAPHER



The Roots

KRISTEN TRIPLETT / STAFF PHOTOGRAPHER  
At left, Questlove and Black Thought of The Roots perform onstage during their double-bill performance with Trombone Shorty & Orleans Avenue. Below, guitarist Kirk Douglas and tuba player Tuba Gooding Jr. perform with The Roots.



KRISTEN TRIPLETT / STAFF PHOTOGRAPHER  
Trombone Shorty & Orleans Avenue perform in the Amp.

Trombone Shorty





# PROGRAM

# Th

THURSDAY  
AUGUST 26

- \*\*\* **Culinary Week Day 3.** Vendors open from 12 p.m. to 2 p.m and 4 p.m. to 8 p.m. Miller Park, near Miller Bell Tower
  - \*\*\* **Last day for "Improvising: New Photographs by Julie Blackmon" exhibition.**
  - \*\*\* **Last day for "CVA School of Art Participant Exhibition."**
- 7:00 (7-11) **Farmers Market**
- 7:00 (7-9) **"Dawn Patrol" Round Robin Doubles.** (Programmed by the Chautauqua Tennis Center.) Chautauqua Tennis Center

- 7:30** **Mystic Heart Meditation: Spiritual Practices of World Religions.** Leader: **David Gluck** (Hindu-Based Meditation). Donation. Marion Lawrence Room, Hurlbut Church
- 8:00** **Daily Word Meditation.** (Programmed by Unity of Chautauqua.) Hurlbut Church
- 8:00** **(8-8) 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. Main Gate Welcome Center
- 8:00** **Catholic Mass.** Episcopal Chapel of the Good Shepherd
- 8:30** **(8:30-8:35) Chautauqua Prays For Peace Through Compassion.** Hall of Missions Grove
- 9:00** **ECUMENICAL REV. JOHN C.** "Enough Is Enough." **The Worship.** **Dorhauer**, general minister and president, United Church of Christ. Amphitheater

- 9:00 (9–3) **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 Visitors Center
- 9:00 (9–11) **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. Amphitheater Screen House
- 9:00 (9–10) **Morning Clinic.**  
(Programmed by the Chautauqua Tennis Center.) Chautauqua Tennis Center
- 10:00 **Service of Blessing and Healing.**  
UCC Randell Chapel
- 10:30 CHAUTAUQUA LECTURE SERIES.**  
**Evan Osnos**, staff writer, *The New Yorker*. Amphitheater
- 10:30 (10:30–12) **Morning Doubles.**  
(Programmed by the Chautauqua Tennis Center.) Email tennis@chq.org the day before to secure your spot. Chautauqua Tennis Center
- 12:00 **Catholic Mass.** Episcopal Chapel of the Good Shepherd
- 12:00 (12–5) **Gallery Exhibitions Open.**  
Fowler-Kellogg Art Center and Strohl Art Center

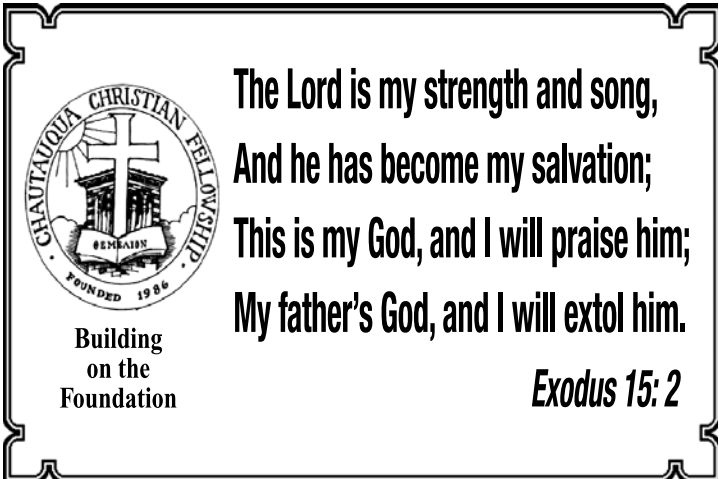
- 12:00 **(12–2) Play CHQ.** (Programmed by Youth and Family Programs.) DIY Ice Cream with Cornell Cooperative Extension. Bestor Plaza
- 12:15 **Authors' Hour.** (Programmed by the Friends of the Chautauqua Writers' Center.) **Robin Stevens,** author, *The Edge of Yesterday.* **Fred Zirm** author, *Object Lessons.* For more information, visit [chq.org/fcwc](http://chq.org/fcwc). Zoom
- 1:00 **(1–4) CWC Artists at the Market.** Farmers Market
- 1:00 **Duplicate Bridge.** Fee. Sports Club
- 1:00 **Meet the Filmmaker Event.** "Marshall." **Jonathan Sanger,** producer. Chautauqua Cinema.
- 1:30 **English Lawn Bowling.** Bowling green
- 1:30 **Nature Walk.** (Programmed by the Bird, Tree & Garden Club.) **Jack Gulvin,** naturalist. This Walk may go off-trail to discover seasonal flora. Meet at the lakeside patio of Smith Wilkes Hall
- 2:00 **(2–3:30) Community Relations Drop-In.** **Shannon Rozner,** senior vice president, community relations and general counsel. Blue tent on Bestor Plaza
- 2:30 **(2:30–4:30) Afternoon Doubles.** (Programmed by the Chautauqua Tennis Center.) Email [tennis@chq.org](mailto:tennis@chq.org) the day before to secure your spot. Chautauqua Tennis Center
- 4:00 **Reading to Lola.** Children 5 and up invited to read to Lola the library dog. (Weather permitting.) Smith Memorial Library
- 4:00 **(4–6) Play CHQ.** (Programmed by Youth and Family Programs.) The Lemonade War and other CLSC Young Readers Books: Making Lemonade. All ages. Timothy's Playground, Miller Park
- 4:30 **Culinary Week Musical Performance.** **Osborn Nash Duo.** Miller Park, near Miller Bell Tower
- 5:00 **Worship Sharing.** Quaker House
- 5:00 **(5–6) Kids Clinic.** (Programmed by the Chautauqua Tennis Center.) Chautauqua Tennis Center
- 8:15 SPECIAL. Old Crow Medicine Show.** (Reserved seating; purchase tickets at [tickets.chq.org](http://tickets.chq.org), or by visiting Ticket Office, Visitors Center or Amphitheater screen house during ticketing hours.) Amphitheater

# F

FRIDAY  
**AUGUST 27**

- \*\*\* **Culinary Week Day 4.** Vendors open from 12 p.m. to 2 p.m. and 4 p.m. to 8 p.m. Miller Park, near Miller Bell Tower
- \*\*\* **Last day for "Pour Spill Drip Stain" exhibition.**
- 6:15 **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.** (Programmed by the Chautauqua Tennis Center.) Chautauqua Tennis Center
- 7:30 **Mystic Heart Meditation: Spiritual Practices of World Religions.** Leader: **David Gluck** (Hindu-Based Meditation). Donation. Marion Lawrence Room, Hurlburt Church
- 8:00 **Daily Word Meditation.** (Programmed by Unity of Chautauqua.) Hurlburt Church
- 8:00 **Catholic Mass.** Episcopal Chapel of the Good Shepherd
- 8:00 (8-8) **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. Main Gate Welcome Center
- 8:30 (8:30-8:35) **Chautauqua Prays For Peace Through Compassion.** Hall of Missions Grove
- 9:00 (9-3) **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 Visitors Center
- 9:00 ECUMENICAL WORSHIP.** "That They May All Be One." **The Rev. John C. Dorhauser**, general minister and president, United Church of Christ. Amphitheater
- 9:00 (9-11) **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. Amphitheater Screen House
- 10:00 **Service of Blessing and Healing.** UCC Randall Chapel
- 10:30 (10:30-12) **Morning Doubles.** (Programmed by the Chautauqua Tennis Center.) Email tennis@chq.org the day before to secure your spot. Chautauqua Tennis Center

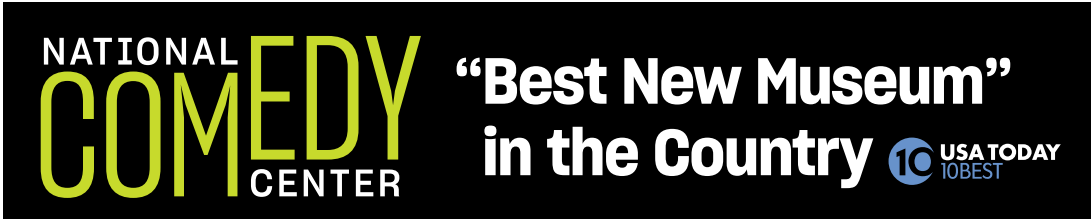
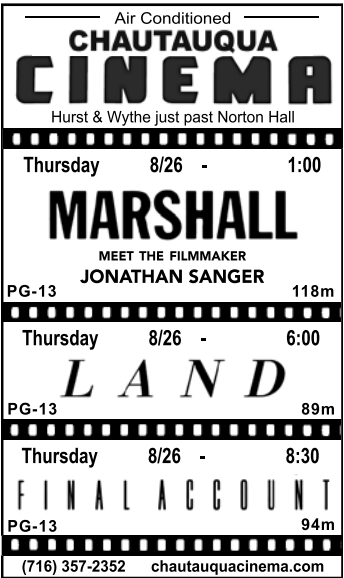
- 10:30–11:30 Master Class/ Middle East Update. Amb.** **Dennis Ross**, William Davidson Distinguished Fellow, Washington Institute for Near East Policy. **Geoffrey Kemp**, senior director of Regional Security Programs, Center for the National Interest. Fee. Register at [learn.chq.org](http://learn.chq.org). Smith Wilkes Hall
- 10:30 Moving Meditation.** (Weather permitting.) Quaker House. 28 Ames
- 10:30 Garden Walk.** (Programmed by the Bird, Tree & Garden Club.) **Betsy Burgeson**, supervisor of grounds and landscapes, Chautauqua Institution. Meet at the Arboretum Arch at the intersection of Wythe & Emerson
- 12:00 (12–5) Gallery Exhibitions Open.** Fowler-Kellogg Art Center and Strohl Art Center
- 12:00 Catholic Mass.** Episcopal Chapel of the Good Shepherd
- 12:00 Twelve Step Meeting.** Marion Lawrance Room, Hurbit Church
- 12:00 (12–2) Play CHQ.** (Programmed by Youth and Family Programs.) Painting with Produce. Timothy's Playground, Miller Park
- 12:15 Prose Writer-In-Residence Brown Bag Lecture.** (Programmed by the Chautauqua Writers' Center.) **Martha Cooley.** CHQ Assembly Virtual Porch ([porch.chq.org](http://porch.chq.org))
- 1:00 African American Heritage House Lecture Series. The Rev. Shantell Hinton Hill,** equity officer, Winthrop Rockefeller Foundation. CHQ Assembly ([assembly.chq.org](http://assembly.chq.org))
- 1:30 English Lawn Bowling.** Bowling green
- 2:00 Guided Group Kayak Tour.** Learn about Chautauqua Lake and Institution grounds while kayaking along the shore. Fee. Sports Club
- 2:00 Stories for People Who Love Stories.** Quaker House, 28 Ames
- 2:30 (2:30–5) Mah Jongg.** (Programmed by the Chautauqua Women's Club.) Memberships available at the door. CWC House
- 2:30 (2:30–4:30) Afternoon Doubles.** (Programmed by the Chautauqua Tennis Center.) Email [tennis@chq.org](mailto:tennis@chq.org) the day before to secure your spot. Chautauqua Tennis Center
- 4:30 Culinary Week Musical Performance.** **Bill Ward and John Cross.** Miller Park, near Miller Bell Tower
- 5:00 Hebrew Congregation Evening Service.** "Kabbalat Shabbat: Welcoming the Sabbath." Smith Wilkes Hall
- 5:00 (5–6) Kids Clinic.** (Programmed by the Chautauqua Tennis Center.) Chautauqua Tennis Center
- 8:15 SPECIAL. Jason Isbell and The 400 Unit.** (Reserved seating; purchase tickets at [tickets.chq.org](http://tickets.chq.org), or by visiting Ticket Office, Visitors Center or Amphitheater screen house during ticketing hours.) Amphitheater



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