



Country music star Isbell, 400 Unit headline last Friday of season

SARA TOTH

Jason Isbell and The 400 Unit's latest album, Reunions, was released on streaming services May 15, 2020 – but that wasn't the album's debut to the world.

No, Isbell and his band opted to release the album a week early, exclusively to independent record stores, to support those small businesses during the first weeks of the COVID-19 shutdown.

"I thought about independent record stores and the fact that they're suffering like all small businesses right now," Isbell told NPR's Mary

Louise Kelly on "All Things Considered." "But even more so, when somebody puts an album out early via streaming platforms, it takes away an opportunity for them to sell the record, in a lot of cases. So instead of putting it out early I thought, well, we'll stick to the same timeline, but maybe it would be helpful to those folks if we put it out just through independent record stores a week early. I think it was."

Isbell and The 400 Unit were set to tour last summer following the release of Reunions, but like countless other acts, pushed the tour to 2021, with a stop at Chautauqua at 8:15 p.m. to-

night in the Amphitheater.

Isbell is known for his work as both a solo singer-songwriter and guitarist, and his work with The 400 Unit and Drive-By Truckers. He's been nominated for 16 Americana Music Honors & Awards (he's won nine of those nominations) and has won four Grammy Awards. Of his seven studio albums, three have reached the top of the U.S. country, folk and rock charts, and Reunions is the fourth album he's released with The 400 Unit – a band that includes Isbell's wife, Amanda Shires, who's also part of the country music group The Highwomen.

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Winthrop Rockefeller's Hill describes push for equitable **Arkansas in final AAHH talk**

MAX ZAMBRANO

The Rev. Shantell Hinton Hill won't stop until her mission for equity is complete.

Born a half-hour north of Little Rock in Conway, Arkansas, Hill is an equity officer for the Winthrop Rockefeller Foundation in Little Rock, where she pushes for a narrative change and community voice in her community.

Hill is the final speaker for the 2021 African American House Lecture Series. Her lecture today is based on Week Nine's theme "Resilience." It will be broadcast at 1 p.m. today on the CHQ Assembly Video Platform.

"I really think that the question of equity is about meeting people where they are with exactly what they need so they can thrive and prosper," Hill said. "For far too long in Arkansas, and really across our nation, there have been groups of people that have been left out of the conversation about what their thriving would look like."

At the foundation, she and others develop grants and partnerships with innovative and community driven organizations, she



HILL

said. The foundation's mission is to pursue economic, educational, social, ethnic and racial equity for all Arkansans, according to its website.

Since taking on this role in July 2019, Hill's learned the power of trust in communities that are forgotten by funders and community leaders, she said.

Critically listening for impactful changes in people's lives goes beyond monetary investments, but also includes relationships that help people see models of innovation in other places, she said.

See **HILL**, Page 4

To close season, 'New Yorker' staff writer Osnos shares stories of renewing American principles

NICK DANLAG

his career as a foreign correspondent, reporting in places like Cairo, China and Baghdad. Once, in Myanmar, he was smuggled into the country by the rebel army in the middle of the night.

"I will tell you it would have made me very nervous, except that the soldier who was driving me spent most of the time asking me how he might get a date with Taylor Swift," said Osnos, a staff writer at The New Yorker specializing in politics and foreign affairs.

In his many, more serious conversations abroad, Osnos found himself defending America's virtues, saying that despite the country's flaws and grave mistakes, U.S. citizens had a fundamental commitment to truth, law and morality. But, after he returned home in 2013, he said, quoting John Gunther, an American journalist and author, he felt like a man from Mars.

Some of the changes were subtle. When he passed by Brooks Brothers, a men's clothing store, he noticed some of the suits in the window had an American flag pin pre-implanted in the laout and asked the company, who said they started doing it in 2007.

"I did notice that 2007 was the year in which Barack Obama was getting lambasted for not wearing a flag pin in his lapel," Osnos said.

Other changes were more wide-reaching. He noticed 9/11 altered American's perceptions, such as a poll in 2016 finding that on average, people thought the U.S. population is onesixth Muslim, while it is, in fact, one-one hundreth. He was also shocked at how the country viewed

gun control. "As a country, somehow we had come to live with the phenomenon of public shootings in our most vulnerable places, in schools, in public areas," Osnos said. "Even though they were happening on average nearly three times as often as they had been the year I went abroad."

But Osnos' biggest surprise was how much less faith people had in law and politics.

"Of course, the notion of a shared truth - mental commons we might call - had

such a pin on one of their and we were seeing it play ning author of Age of Am-Evan Osnos spent part of suits before, so he reached out in our politics in 2016, bition: Chasing Fortune, and eventually, in 2020," Osnos said. "But the signs of what we were seeing were very visible to us long before the COVID pandemic, before the murder of George Floyd."

Osnos asked himself if he had been wrong all those years when he told people in other countries about American values. So, Osnos went on the road back to places he lived before, to find out what Americans thought, and what was being done to reverse these trends toward mistrust.

Those travels informed his latest book: Wildland: The Making of America's Fury, which will hit shelves on Sept. 9. At 10:30 a.m. on Thursday in the Amphitheater, Osnos presented his lecture, titled "American Bedrock: Renewing the Ties that Bind Us," concluding the 2021 Chautauqua Lecture Series and Week Nine's theme of "Resilience."

Osnos discussed the work of three people across the U.S. who are trying, and sometimes succeeding, to better America's commitments to morality and truth. As well as working at The New Yorker, Osnos is a

pel. Osnos had never seen fractured before our eyes, National Book Award-win-Truth, and Faith in the New China; this was the first talk he's given about his forthcoming Wildland. For Wildland, Osnos chose to explore places he already lived because he knew their past. The first place he went was Chicago, where a lot of his family is from.

"Chicago is the great American city. It is at once real and flawed, and in a constant permanent state of becoming," Osnos said. "Chicago is the place, as Frederick Jackson Turner put it a century ago, where all the forces of the nation intersect. And, in many respects, I think that description stays true today, both for better and for worse."

Chicago, Osnos said, is also one of the most segregated cities in America, with most of the white population living in the downtown area.

Enter Jamal Cole, a community organizer from the south side of Chicago. As a child, Cole was struck by how people spoke in church, how preachers could make their messages strike deeper and how he, himself, could use these same techniques.

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IN TODAY'S DAILY

'TRY AGAIN. FAIL AGAIN. FAIL BETTER.'

Cooley, Chautauqua Writers' Center final prose writer-in-residence of 2021 season, to give virtual Brown Bag on revisions, importance of 'failing better.' 'We're so terrified of failure in our culture,' Cooley says, ' ... which is ludicrous when you think of it, because one can only learn through failure.'



EVERYONE'S OWN VINE & FIG TREE

Guest preacher Dorhauer draws on Micah to illustrate God's vision of

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'GET UP & GO ON -TOGETHER'

Author, pastor Bass closes Interfaith Lecture Series with reminder: 'Resilience involves loving others.'

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Sunrise: **6:40 a.m.** Sunset: **7:56 p.m.** www.chqdaily.com

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LITERARY ARTS



BRIEFLY

NEWS FROM THE GROUNDS

Middle East Update canceled

The Institution learned Thursday morning that Ambassador Dennis Ross was unable to travel to Chautauqua to participate in the Middle East Update Master Class scheduled for 10:30 a.m. today in Smith Wilkes Hall.

Based on feedback from Chautauquans and the desire to still provide a robust conversation between Ross and Senior Director of Regional Security Programs at the Center for the National Interest Geoffrey Kemp, the Special Studies office has canceled the MEU Master Class, and will be rescheduling the program for late September, date TBD, to be broadcast on CHQ Assembly.

Bus tours canceled during Week Nine

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

Nonperishable Food Drive

Chautauquans can dispose of sealed, nonperishable foods, such as boxed and canned items, in the gold-papered cartons on the floor inside the north entrance of the Post Office Building. Mayville Food Pantry makes the food available to needy families in Chautauqua Lake Central School District. Contact James Kullberg at 716-753-5201.

Chautauqua Women's Club news

Mah Jongg is at 2:30 p.m. today on the CWC Porch.

Bird, Tree & Garden Club news

Chautaugua Institution Supervisor of Gardens and Landscape Betsy Burgeson leads a BTG Garden Walk at 10:30 a.m. today. Meet at the Arboretum Arch at the intersection of Wythe and Emerson to hear Burgeson share her knowledge of managing and rejuvenating this cherished space.

Stories for People Who Like Stories

In this gathering, you'll hear stories (true life stories, history stories, folktales and fiction) that are fun in themselves but also prompt conversations within the group. You'll have the chance to talk about the characters, events and themes, sharing your perspective and learning from others' at 2 p.m. today at the Quaker House, 28 Ames.

'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 as they help us laugh and think at the same time. "Funny Things Happened on the Way to the Pandemic" is a reworking of what had been planned for last year – 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.

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CHAUTAUQUA INSTITUTION

Week Nine Ticketing & Gate **Hours of Operation**

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Ticket Windows 8 a.m. to 8 p.m. Daily

(Until 8:30 p.m. on popular entertainment evenings) 8 a.m. to 8 p.m. Daily

Bestor Plaza Visitors Center

Information Windows

Information Desk 9 a.m. to 3 p.m. Daily Closed for Week Nine Ticketing Desk

Amphitheater Screen House

Ticketing Mornings 9 a.m. to 11 a.m. Sunday-Friday Ticketing Evenings One hour prior to curtain until

30 minutes in

Performance Pavilion on Pratt

Ticketing One hour prior to curtain until 30 minutes in

Institution Gates

The Institution expects to be able to maintain regular hours for all entry gates (24/7 daily for Main Gate auto; 6:30 a.m. to 11 p.m. daily for Turner Gate; 7 a.m. to 4 p.m. weekdays and 7 a.m. to 1 p.m. Sunday for Market Gate; 7 a.m. to 11 p.m. daily for all other gates). If a gate is unexpectedly closed due to staffing issues, please remember that the Main Gate Auto Hut is open 24/7 during the season to enter and exit the grounds.

In virtual Brown Bag, prose writer-in-residence Cooley to cover the importance of 'failing better'

SARAH VEST STAFF WRITER

Samuel Beckett once said, "Ever tried. Ever failed. No matter. Try again. Fail again. Fail better." It is this idea of "failing better" that Martha Cooley - Week Nine's prose writer-in-residence for the Chautaugua Writers' Center - tries to embrace in her own writing process.

Cooley is the author of three novels: Buy Me Love, The Archivist and Thirty Three Swoons, and a memoir: Guesswork: Reckoning With Loss. Her essays, short fiction and co-translations have appeared in the Los Angeles Review of Books, LitHub, A Public Space, AGNI, The Common, The Southampton Review and Consequence. She is a professor emerita at Adelphi University, where she has taught in the English

Friday 8/27 at the CINEMA

TOGETHER TOGETHER-5:45 (R, 90m) When young loner Anna (Patti Harrison) is hired as the gestational surrogate for Matt (Ed Helms), a single man in his 40s who wants a child, the two strangers come to realize unexpected relationship will quickly challenge their perceptions of connection, boundaries and the particulars of love. "A big warm hug of a movie." -Brian Truitt, USA Today

RESPECT - 8:15 (PG-13, 145m) Following the rise of Aretha Franklin's career, from a child singing in her father's church choir to her international superstardom, director Liesl Tommy's biopic stars Jennifer Hudson as Aretha, and Forest Whitaker as her father the Rev. C.L. Franklin, in this remarkable true story of the music icon's journey to find her voice. "An intimate gift of love, rich in complexity, spirituality, Black pride and feminist grit rooted not in didactic speeches but in authentic experience." -David Rooney, Hollywood Reporter "Absorbing and entertaining." -Nell Minow, Movie Mom"Hudson as Aretha is the whole deal." -Rex



department for 15 years.

She will be giving a Brown Bag lecture called "Look Again: Some Thoughts on Revision" at 12:15 p.m. EDT today on the CHQ Assembly Virtual Porch. She views this discussion as a way to sum up all of her thoughts and discuss the main points of the workshop that she has given over the course of Week Nine. She has structured the lecture as a short story in order to "present it as a meeting between two friends who are both writing."



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We're so terrified of failure in our culture; we've had it beaten into us that you mustn't ever fail. Which is pretty ludicrous when you think of it, because one can only learn through failure."

-MARTHA COOLEY

Prose writer-in-residence, Chautauqua Writers' Center

According to Cooley, revision can be as simple as copy editing and proofreading - or as complex as looking at character design and point of view. All of these elements need to be looked at whether or not a writer is working on a nonfiction or fiction piece.

Cooley herself has written both fiction and memoir books in her career, and she prefers to see them as different "impulses." Both forms require imagination and skill, but Cooley has found that different stories demand different formats and that over time, writers can develop an instinct for the right form for the material that is urging itself to the surface.

"With nonfiction, you may have more of a thought through-line to be pursued – a question or a notion that is brought up and being investigated," Cooley said. "That requires a certain kind of mental activity that's a little different from what

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goes on when you're inventing human beings in settings with problems that you're dramatizing, with challenges that you're dramatizing, with hopes and fears that you're dramatizing."

Despite the different thought processes needed, Cooley said writers are still looking for "the most vivid and economical and powerful means of presenting what it is (they) want the reader to respond to," no matter what style they're writing in. She hopes that people walk away from her Brown Bag unafraid to "fail better" and knowing that having to revise a draft or overhaul a book does not mean they have failed.

"We're so terrified of failure in our culture; we've had it beaten into us that you mustn't ever fail," Cooley said. "Which is pretty ludicrous when you think of it, because one can only learn through failure. ... Trial and error isn't failure - it's investigation."

ASSEMBLY.CHQ.ORG

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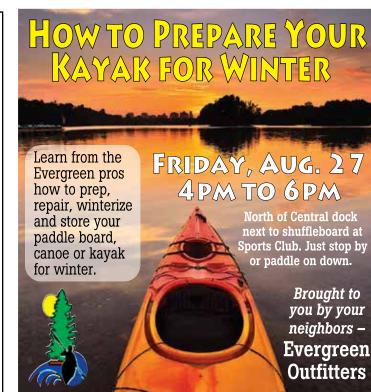
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RELIGION



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

God's vision: Everyone sits under their own vine and fig tree unafraid, says Dorhauer

T am a pacifist. Some crowds would not appreciate that statement and others would," said the Rev. John C. Dorhauer. "Today that is irrelevant. This is a sermon about lifestyle and the choices that make peace possible."

Dorhauer preached at the 9 a.m. Thursday morning worship service in the Amphitheater. His sermon title was "Enough is Enough," and the Scripture reading was Micah 4:1-4.

Dorhauer spent his sermon series looking at who God is; who Jesus, God incarnate is; who the Holy Spirit who emboldens is' and how humans see discipleship in the light of the Trinity. Dorhauer looked at lifestyle in the context of the first verses of Micah 4 and how Micah differs from a similar passage in Isaiah 2:2-4.

"The Scripture is a dream, a hope, a vision of God's. If God had wanted to make this happen, there is no doubt that God had the power," Dorhauer said to the congregation. "But God depends on us to enact God's vision, and we should feel some obligation to shape our lives so that God's vision of Shalom is possible."

In this vision, all nations would come to the mountain where the Lord's house is established and see each other through God's eyes.

"They would see the absurdity of taking up weapons and unlearn the ways of war and power over others," Dorhauer said. "In Micah, the laying down of swords and beating them into plowshares and turning spears into pruning hooks is either a consequence of the vision or a prerequisite for the vision to happen."

He continued, "What Isaiah does not have is the final verse in Micah 4:1-4. 'They shall all sit under their own vines and under their own fig trees, and no one shall make them afraid.' ... To have our own vine and fig tree is how God intended us to live. If we can't sit under our own fig tree, we will be at war. Why can't we see that God created abundance.'

Dorhauer cited a Brookings study of the wealth gap. He said that 20% of the population of the United States had more wealth than the entire middle class; the top 1% had more wealth than the entire middle class. The United States has 4% of the world's population and controls 30% of the resources in the world.



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COLUMN BY MARY LEE TALBOT

God's vision is enough. Only when everyone can sit under their own vine and fig tree unafraid will the vision be possible of no more war. It will be an honor to play in this world with God's vision of Shalom."

-THE REV. JOHN C. DORHAUER

"How did we get to such a place?" he asked the congregation. "New Testament scholar Luke P. Johnson said, 'Anything you possess that someone else needs belongs to them.' Everyone sitting under their own vine and fig tree is God's vision of how to live in the world without war. There is sufficiency for all, but the 1% need their sword and spear because it is the only way to preserve wealth. The United States has the largest military budget and the link between the military-industrial complex and the 1% is not a coincidence."

In his first call out of seminary, Dohauer served a congregation that was dependent on agriculture. He had a church member, Sylvan Smoots, who had a bumper sticker on his

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truck which read, "Live simply so others can simply live."

Dorhauer said, "There are 70 million refugees in the world who want food, water, a job and to sit unafraid under their own vine and fig tree. They cross many borders and get told, 'You are not welcome here.' The country of Jordan, one of the poorest in the world, with a population of 6 million, houses 2.5 million Syrian refugees. In 2020, the United States limit for refugees was set at 35,000. We have to struggle with this and the choices we have made in our lifestyle. To live simply is the pathway to God's vision."

Dorhauer said that 30 years ago the United States had 4% of the world's population but controlled 40% of the resources; today it is 30%. "That is good news but now the middle class is struggling," he said. "We don't have time this morning to look at what a simple lifestyle might look like. We have to examine the decisions we would make."

He continued, "God's vision is enough. Only when everyone can sit under their own vine and fig tree unafraid will the vision be possible of no more war. It will be an honor to play in this world with God's vision of Shalom."

Ťhe Rev. David Shirey presided. Linda Bennett, a Chautauqua and Motet Choir member and a lay reader in her Episcopal church, read the Scripture. The Motet Consort played the first movement of Sonata No. 3 in D Major by Wolfgang Amadeus Mozart, arranged by Willie La Favor. The Consort featured Barbara Hois on flute, Debbie Grohman on clarinet, Willie La Favor and Joseph Musser on piano. Members of the Motet Choir sang "Ubi Caritas," with music by Zachary Wadworth and words by Paulinus of Aquileia. The postlude, "Gigue Fugue" BWV 577, by Johann Sebastian Bach, was played by Joshua Stafford, Jared Jacobsen Chair for the Organist and director of sacred music. The Daney-Holden Chaplaincy fund provides support for this week's services and chaplain.







can be

highly

addictive.

FROM PAGE ONE

In our American conscience, we love to talk about resilience. We love a good bootstrap story. We love to talk about the underdog coming back from defeat to win the championship and how resilient those folks normally are. But there's this other side of resilience that means a person has had to develop a set of skills to cope when there's an unnecessary system of fairness and harsh treatment ... to go up against."

-THE REV. SHANTELL HINTON HILL

Equity Officer, Winthrop Rockefeller Foundation

HILL

"These are things that really just invigorate me to continue being in grant-

making," she said. Narrative change is a big part of the foundation's strategy, particularly stories that influence what people believe about themselves, culture and the economy that impact how people vote and ultimately policies that are enacted, she said.

One of the foundation's newest projects is called Reimagine Arkansas.

"(It) seeks to tell the stories of underheard people in Arkansas," she said, "and share them in accessible ways so that narrative change can become an integral piece in what's happening in local communities."

For today's lecture, Hill will discuss revolutionary truth telling and radical futures with a focus on resilience, she said.

"In our American conscience, we love to talk about resilience," she said. "We love a good bootstrap story. We love to talk about the underdog coming back from defeat to win the championship and how resilient

those folks normally are. But there's this other side of resilience that means a person has had to develop a set of skills to cope when there's an unnecessary system of fairness and harsh treatment ... to go up against."

These stories may cause people to reevaluate other stories about American values, which Hill said might actually be troublesome and harmful if not examined more closely.

Furthermore, hopes people will walk away questioning things that were never questioned before. Most stories are told by people in places of power, and if people aren't careful, they can influence and determine what the listeners believe, she said.

"My hope is that people will begin to ask different questions about the stories we've all been told, and ask who is implicated in those stories, and ask if those people have been able to tell those stories on behalf of themselves," she said. "A lot of times, when people who have been the most resilient begin telling their stories, they might tell the story differently than someone would tell it who is in a seat of power."



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ALL IN THE FAMILY



KRISTEN TRIPLETT / STAFF PHOTOGRAPHER

Father and daughter duo Clarice Assad and Sérgio Assad bring an evening of Brazilian jazz to Chautauqua Wednesday in the Amphitheater.

ISBELL

FROM PAGE 1

The Dave Cobb-produced Reunions is a collection of 10 "expertly crafted tunes," Andrew Barker wrote for

"Isbell's brilliance has become so commonplace that one risks taking it for granted," Barker wrote.

Initially, Isbell told Kelly, when he was starting work on Reunions, he was "just trying to write a bunch of good songs, and I think that's always how it starts for me."

"I don't go in with much of a concept because I feel like that sometimes can distract me from doing the real work at hand, which is just writing the best songs I can and documenting where I am at that point in my life," he said.

After writing a few songs, he told Kelly, he started noticing patterns.

"I started seeing the fact that I was going back in time and reconnecting, at least on a psychological level, with a lot of the people, a lot of the relationships that I had growing up and when

I was younger and before I got sober," he said in May 2020. "I got sober eightand-a-half years ago. For a long spell, between the time when I got sober and just the last couple years, it was really difficult for me to revisit those times in a way that was anything less than judgmental. Because I had to look back at myself with disdain and not risk turning back into the person I used to be."

But, Isbell told Kelly, he realized that after years of sobriety and working with a therapist, he was feeling "not necessarily nostalgia, but more of a connection with the person I was a decade or two decades ago. I felt more comfortable and safer going back into that relationship and not judging myself, but coming to terms with the fact that I had good things to offer as well as bad things in those days."

Isbell has been vocal in recent weeks about new COVID-19 protocols for his upcoming shows; he announced on Aug. 9 that all attendees at live shows would need to provide proof

of vaccination, or a negative COVID-19 test prior to entry, and he's backed out of performances where the venues wouldn't comply. That decision has drawn strong reactions both in support and in opposition.

Still, he told Joseph Hudak of Rolling Stone that when he and The 400 Unit took the stage in Austin, Texas, hours after he'd announced the protocols, he knew he'd made the right call.

"As soon as we walked onstage, we could tell that the audience was full-on excited," he said. "They felt more comfortable and they had a better time. It was one of the best shows that I've played, because the energy in the room was so good. That, to me, was evidence that we had made the right decision."

That decision extends to Chautaugua, where the Institution – at Isbell's request – is strongly encouraging wearing face masks at the concert. Anyone not fully vaccinated for COVID-19 will be required to show proof of a negative COVID-19 test taken within 72 hours of the start of the

show. Third-party reports of negative results within the previous three days, if a PCR test, and six hours, if a rapid test, will be accepted. Athome test results won't be accepted. Since this is a requirement of the band, there are no exceptions.

"I don't feel right onstage

while I think people might be getting deathly ill in the crowd. I don't think it's fair to the audience or to the crews at the venues or to my crew to put people in a situation where they're possibly risking their lives or taking the virus home to their kids, or they go to school and give it to other kids," Isbell told Hudak. "It just didn't feel right. ... I think if we hadn't put these kinds of restrictions in place and we didn't hold the line on it, I would feel like I was taking advantage of people while I'm doing my job. I don't ever want to do that, because that little thing that I love the most about the job that I have is the fact that it spreads something positive. I want to protect that. I don't want to spread posi-

tive tests - I want to spread

positive vibes.'

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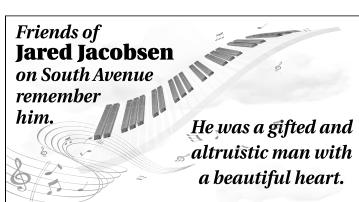
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LECTURE



KRISTEN TRIPLETT/ STAFF PHOTOGRAPHER

Diana Butler Bass closes the 2021 Interfaith Lecture Series with her talk, "Get Up and Go On — Together," Wednesday in the Amphitheater

Preacher, author Bass closes interfaith season with stories of resilience

MAX ZAMBRANO

Sifan Hassan began her first heat in the 1,500-meter race at the Tokyo Olympics with a tumble. The Ethiopian-born Dutch runner was expected to win the gold medal for the entire event, and within a moment of her first race was on the ground.

She got up, and she ran for her life. Breezing past racer after racer, she overtook the lead, and won the race. That night, she earned gold in the 5,000 meter final. She eventually won gold in the 10,000 meter, too, and bronze in the 1,500.

'For a woman who fell in her first race," said Diana Butler Bass, who told this story to open the final Interfaith Lecture Series of the 2021 season.

Bass, an author, speaker and preacher, presented her lecture, titled "Get Up and Go On – Together," at 1 p.m. Wednesday in the Amphitheater, bringing more heat to an end-of-summer heat wave. It was also the final Interfaith Lecture for Week Nine, themed "Resilience."

Bass' most recent book is Freeing Jesus: Rediscovering Jesus as Friend, Teacher, Savior, Lord, Way, and Presence, and she's won awards for several of her other 10 books, including Grateful: The Transformative Power of Giving Thanks and Grounded: Finding God in the World.

She often thinks of stories like Hassan's when she thinks of the word resilience unbelievable stories of achievement, stories against the odds. But, she admitted, there are other versions of

resilience, too. "Resilience isn't just grit and athletic superiority and making the best of a terrible situation, of bouncing back to win the gold med-

al," she said. One different image comes from "The Trough," a poem by Judy Brown. In it, a person is caught in ocean waves. They know if they fight against the current, they will strain themselves and certainly drown. But, if they conserve

energy and let the flow take them, it will take them to another place on land. "That is resilience, as well," she said. "It's a different kind than pulling yourself up and running on and

displaying grit. In this poem,

you're employing knowledge, you understand the situation you are in and you know that if you fight you're not going to make it. So, getting out of this situation means going with the flow until everything changes."

In another image, Bass revisited one of her favorite stories, from Luke Chapter 4 in the New Testament. Jesus is at the beginning of his ministry and is invited to read a scroll to a synagogue on the sabbath.

"He gets up, and he reads the wonderful words about how the captives are being set free, that liberation is coming to the oppressed, and then as he finishes it he sits down and says, 'Today, the scripture has been fulfilled in your hearing," Bass said.

Jesus' neighbors didn't appreciate this, she said. A violent mob threatened to throw him off a cliff at the edge of town. Anyone who doesn't know the story might wonder how Jesus will survive this situation, she said.

"The text simply says, 'Jesus passed through the midst of them and went on his way," she said. "He left!"

Some people might argue that he is Jesus and worked a miracle to part the crowd, like Moses parting the Red Sea, she said. But Bass believes he simply walked away.

"It shows this idea of leaving when you're rejected or when there is a threat," she

A few chapters later, in Luke Chapter 9, Jesus commissioned his disciples to go out and spread the same news he shared in the synagogue. If people were not receptive, Jesus told them to "shake the dust off of your feet as you leave town," Bass said.

Knowing you can't win, are in an unchangeable situation, are not welcome and that you could be hurt, and opting to leave is a form of resilience, she said.

Bass' March 2021 book, Freeing Jesus, is a memoir of her own experience with Jesus and of spiritual resilience, she said. Chapter 5 of the book is one she never wanted to write. Bass was in her ear-

ly 30s and said she had taken the wrong path in life. "As a young woman, I was afraid of chaos and disorder, and I so wanted to be accepted, and I so wanted

to please all the male au-

thorities around me that

I embraced an incredibly rigid, conservative form of neo-Calvinism," she said.

She described herself as judgmental, certain she was always right and righteous, and easily condemned others.

coming the sort of person you wouldn't want to be around," she said. Eventually, she realized

"I found myself be-

what she was doing, but she had no idea how to stop walking down that path.

"I didn't know what to do," she said. "Except, it became increasingly clear that I needed to turn around and go the other way."

Turning around is an incredibly difficult experience, she said, full of admitting her wrongs over and over again. At 32 years old, she was newly divorced and unemployed – released from her first academic job at an evangelical college. It was Thanksgiving, and Bass was alone, as she was also distant from her parents. She sat down on the concrete floor of her garage-turned-apart-

ment, and she cried. "I had no company," she said. "No feast. No table to share. No one who would care if I died."

Then, she heard a voice, from John 14:31.

"I will not leave you orphaned," she read. "I am coming to you. Do not let your heart be troubled, and do not be afraid. Rise up. Let us be on our way."

Bass' resilience speaks to reaching an end, admitting mistakes, and starting over from scratch, she said. She presented these examples because she thinks people have too narrow a definition for the word "resilience."

"I hope they've invited you into thinking about your own stories of resilience, because there isn't really a single definition of resilience," she said. "There is not only one way of resilience."

Bass is more concerned with answering the question: Which path of resilience is called for at any given time? Two spiritual practices can help answer it, she said.

The first practice is discernment, or the capacity to understand the moment one is in, she said.

Quakers, she said, have group practices where they try to answer where they

"Discernment gives us

are right now.

that ability to be able to read the moments of our lives, and if we read the moments of our lives then perhaps we can figure out which path of resilience is best," she said. "You might need others to help you there."

The second practice is wisdom, something that people may not see as a practice but something that people acquire through age and experience, she said.

"Wisdom emerges from bringing other moments to bear on the current moment," she said. "Wisdom entails knowing the answer to this question: Where have I been?"

Wisdom can also answer which moments of life contributed to understanding one's self and one's community, she said.

Referencing Colum Mc-Cann's Interfaith Lecture on Tuesday, Bass said these questions are about knowing one's story.

"Our lives are resilience," she said. "Our capacity to know which path of recovery to take is dependent upon the stories we have already written."

She then shared a few stories

First was a personal story of an 18-year-old she met at the Wild Goose Festival in Hot Springs, North Carolina. one of Bass' favorite places to visit in the summer along with Chautauqua.

The woman ran into Bass outside of the green room. She was shaking, holding a copy of Bass' book A People's History of Christianity, and she asked Bass to sign it.

Bass happily agreed, and asked her where was from.

"She was from a town of 300 people in the very buckle of the Bible belt," Bass said.

The woman saved every cent she made from her after-school job so she could take a bus halfway across the country to this festival. It was the first time she ever left her town, a place where everyone believes the exact same way - questions are forbidden, Bass said.

"She said, 'I had to see if you were real," Bass said. "I assured her I was very real. I asked her what she was go-

ing to do, and she said, 'Well, I guess I'll just go back home. But it won't be the same." Bass remembers this story every time she thinks of com-

plaining about her church.

She remembers that woman

Resilience involves loving others. To be able to reach out and pull others up when they can't get up for themselves, to be there to listen and hopefully have someone who will listen when we need those ears, when we need that community to say, 'Keep going. Keep going. Keep going."

-DIANA BUTLER BASS

Freeing Jesus: Rediscovering Jesus as Friend, Teacher, Savior, Lord, Way, and

who sacrificed her savings to ask about her own faith.

"That is heroism of the everyday," she said. "That is resilience that doesn't make it on the evening news."

Everyone has a personal story of resilience, ranging from illness to surviving genuine threats, she said. Each one creates a life of resilience and the capacity for one to practice wisdom, she said, and when one faces a tough task again, they can call on that wisdom.

Bass then turned to history, specifically the Spanish influenza pandemic a century ago. Her husband's grandparents were young with two children when they all were infected. Both of their children died, Bass said.

When the flu receded in the early 1920s, they grieved over the loss of half their family. They agreed, however, to try again, not knowing if the same disease might return and steal from them once more.

Among the new family was her husband's mother. If her parents never tried again, Bass' husband would have never been born, she said, nor Bass' own daughter.

"That's what history does for us - it gives a sense of wisdom and resilience where we can look back and say, 'Yes, that was horrible, and look at what happened as a result of it," she said. Both well-known history

and personal history show humans' resilience, she said.

Faith stories, too, demonstrate resilience, she said. She referenced Hagar going into the desert with her son, trusting God would help

them find something; Israel

wandering in the wilderness;

and several stories of people

in exile fearing everything

was at an end, for examples.

"Muslim, Jewish and Christian traditions are stories about resilience, except we usually don't call them that. We usually call them faith," she said. "We can talk about resilience in medical terms and in terms of spiritual practice, in terms of storytelling and all kinds of terms that make sense in our secular world. But ultimately, it leads us back to the simplest and most pro-

found thing: resilience." Resilience makes Bass think of two words: hope and love. She said her husband's grandparents are a

story of hope. "Hope separates itself from resilience just a little bit by saying, 'You're not going to get back what you had, but there's still a possibility of joy, of life, of true change, of overcoming what brought you to this place in the very beginning.'

Resilience also teaches people to love themselves in the same way God loves people, she said.

"Resilience involves loving others," she said. "To be able to reach out and pull others up when they can't get up for themselves, to be there to listen and hopefully have someone who will listen when we need those ears, when we need that community to say, 'Keep going. Keep going. Keep going." It also can allow people to

spread enough compassion so nobody has to suffer the same thing again, she said.

"That's the best I can help you with this week," she said. "As Chautaugua comes to an end for this year – this terribly, truly awful year - the end of it is faith, hope and love abide. And the greatest of these is love."

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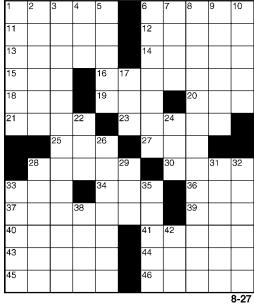
WATER TOY RENTALS

CROSSWORD By THOMAS JOSEPH

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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

8-27

NJ OC DV GJAC DE NJ NJQHS

MJQTECGK MJQ ENTCNHS, MJQ

OTJJWE

Yesterday's Cryptoquote: BARBECUE MAY NOT BE THE ROAD TO WORLD PEACE, BUT IT'S A

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

Difficulty Level ★★★★

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

Difficulty Level ★★★

M E R G E Yesterday's answer 26 Check the addition 28 Concealed 29 Block up 31 Nasty guy

sections 33 "Under-

are all hints. Each day the code letters are different. **CRYPTOQUOTE**

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START. — ANTHONY BOURDAIN

SUDOKU

6

LECTURE





DAVE MUNCH / PHOTO EDITOR

Evan Osnos, staff writer at The New Yorker, delivers his lecture "American Bedrock: Renewing the Ties that Bind Us" Thursday in the Amphitheater, closing the 2021 Chautauqua Lecture Series.

OSNOS

ROM PAGE

Cole's father, Osnos said, was addicted to drugs, and the family moved constantly.

"Statistically speaking, Jamal Cole was not set up to succeed. He was coming of age in a country in which one-third of Black men become involved in the criminal justice system. He entered the 21st century in a country that has more prisoners than farmers," Osnos said. "But, Jamal was also allergic to the assumptions people had about him and what was possible."

In high school, a guidance counselor told Cole to give up on going to college and to join a trade school or the military. Cole, instead, stole pages out of the counselor's books about different colleges, and applied, Osnos said, "almost at random." He was accepted to Wayne State College in Wayne Nebraska

Wayne, Nebraska. After graduating and eventually landing a job in information technology, and then as a network administrator at a trading firm at the Chicago Mercantile Exchange, Cole volunteered on the side at the Cook County Jail and mentored juvenile offenders. He noticed that few of these young men, despite being born and raised in Chicago, had ever spent more than a few hours in the downtown area, even though they lived close by. When he asked the mentees where they were from, they would say the names of their neighborhood, and never Chicago. Cole asked why, and they said it was because there were no Black people in downtown Chicago. and they identified more with their own neighborhoods. To help each neighborhood connect with different areas of the city, Cole helped create My Block, My Hood, My City, also called M3. The organization began by taking young people to explore areas of the city they had never been before - waste treatment plants, homeless shelters and a chiropractor's office. They even went scuba diving together. As the organization expanded, they took on more ambitious projects, such as a program where new police officers go on tours of neighborhoods guided by the

young people who live there.

"A lot of the cops really don't know the neighborhoods until they get there in a moment of crisis. This was giving both of them an opportunity to have a conversation, for some shared experience outside the confines of those moments," Osnos said. "As he put it to me, 'It's a skill that neither side really has."

COVID-19 brought a whole host of new programs for Cole, who had to figure out how to do his work in safe ways. So Cole had the young people make wellness packages for the elderly, filled with items like hand sanitizer. M3 also partnered with a call center for seniors to train the young community members to work the phone, and if they did well, they could earn an internship.

when protests rose from

all parts of Chicago after George Floyd's murder, Cole turned to the relationships, with police and the community, he had built.

"It was no panacea, let's be blunt," Osnos said, "but it was, at least, a basis for some mutual understanding."

His work even received attention from Oprah Winfrey, who gave Cole \$500,000. Cole hoped to raise \$1 million for M3, and ended up raising \$10 million.

"To Jamal Cole, I realized, resilience is really not just fortitude, though he has that in spades," Osnos said. "It is a strength derived from some other attributes, other muscles to use his words, like empathy and creativity, and the clarity to say with total conviction that his life deserves a greater share of what this country has to offer than he has so far received."

The second person he discussed with was Jeffrey D. Grant, a former lawyer.

"It's not a story that's easy to like, necessarily," Osnos said. "The lessons in his life force us, however, to talk pretty honestly about some of the moral questions facing this country and what it will take to solve them."

In the 1990s, Grant owned a law firm in Westchester County.

"As a lawyer, he specialized in real estate work, in corporate work, and he regarded himself, to use his words, as an assassin," Osnos said. "His philosophy, as he put it to me bluntly, was 'Win. Win. Win."

In his 40s, Grant's life began unraveling. He was becoming erratic and was addicted to Demerol, a pain-killer. He stole money from his clients, and after 9/11, he falsely claimed his office was destroyed in the attacks to receive aid. When the IRS discovered his lies, he served 14 months in prison.

"Grant had been disbarred, largely cut off from his old world – and that, he will tell you, saved his life," Osnos said. "He had undergone an awakening of a kind that Bryan Stevenson, civil rights lawyer, describes as the power of getting proximate, getting close to people who are vulnerable, people who are suffering, people who are living a life outside of your own."

After prison, he volunteered at the same rehab organization that helped him, and eventually became an executive of Family Reentry, an organization that helps people coming out of prison and their families, and later

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earned a degree in divinity at Union Theological Seminary in Manhattan.

"Jeff Grant, in one form or another, had come to recognize that the problems in his life were not about Demerol; they were not about the events of 9/11. They were born of deeper fault lines in himself and in the culture that he represented and he inhabited," Osnos said. "And frankly, one that is common in many of the most powerful corners of American life: The instinct to win, win, win."

The third person Osnos discussed was Katey Lauer in West Virginia. The political makeup of the state changed drastically while Osnos was abroad, from three generations of Democratic control, to the state voting mostly for President Donald Trump in 2016.

"It forces people to ask: What would it take to restore confidence in government in rural parts of this country in places where people feel as if they have become, to use Jamal Cole's word, disconnected?" Osnos said.

Lauer was an environmental activist who had become demoralized after she was routinely outmatched and outspent. In one instance, the mining industry sponsored a program called "Coal in the Classroom." In this program, they had a workbook on economics for children decorated with "a smiling lump of coal with arms and legs opening the door to a bank."

"It was a wake-up call for her. She said, 'We're done knocking on the door of the Capitol. We need to win positions of power ourselves,'" Osnos said.

Although her state went for Trump in the presidential election, Lauer noticed that all the counties had chosen Sen. Bernie Sanders in the Democratic primaries. She also noticed how Democrats in Washington were mischaracterizing West Virginian voters, simply writing them off as ignorant. These points showed Lauer that West Virginia was turning against mainstream politics.

Lauer was reassured this was the case in February 2018 during statewide teacher strikes. West Virginia paid teachers some of the lowest wages in the country, and the striking teachers demanded a 5% raise. When they succeeded, the strike spread to other Republican states and even other industries. Osnos said 2018 saw the most strikes since President Ron-

ald Reagan was elected. So Lauer created the organization West Virginia Can't Wait, whose goal is to go against mainstream politics all the way down the ballot.

"They avoided the term progressive," Osnos said, "because they knew that in West Virginia, that would hold them back. There were people who just recoiled from the language of progressive politics. They said, 'Let's focus instead on the matter on the page. Let's focus on the details of the issues, not on the labels we give ourselves or give others."

The organization found 93 candidates, half of whom were under 40, for races across the state and broke the state's record of most small donors with 2,449. In contrast, the incumbent governor had 13.

"It will not shock you to discover that they eventually ran up against the limits of what might be possible at this moment in West Virginia politics in the 2020 election," Osnos said. "The incumbent Gov. Jim Justice prevailed, and Donald

Trump expanded his lead."

Lauer was surprised that despite the organization's losses, 18 more people committed to run for office within the state.

"She said one of the dimensions of the culture war that we're fighting in this country is urban versus rural, and the idea that we should and can write people off; that there are 'our' kinds of people and 'their' kinds of people," Osnos said. "And as long as we believe that, she said, we are putting ourselves into warring tribes, and we will never be able to reconcile."

So, was Osnos wrong, or lying, when told people in other countries about American values?

"By the end of this process, I realized I was writing this for my kids, actually – because I needed them to see and to know of a period in which I do think we lost sight of our moral aspirations, our moral ambitions," Osnos said. "We were drifting broadside to the judgments of history. And I think we have set out, in fact, to find our way back. And that gives me confidence."

As part of the Q-and-A session, Chautauqua Institution President Michael E. Hill asked Osnos how people should go about looking at different countries and cultures through a different lens, especially with the recent Taliban takeover of Afghanistan.

"There is a natural temptation to want to organize our world into convenient assignments of guilt and innocence," Osnos said.

He also said the war in Afghanistan had an impact on American soil, especially small towns, which had more than twice the deaths of soldiers per capita than big cities.

"This is the result of a project that has been limping along longer than it should have," Osnos said. "And we allowed it to in this country, partly because this was not a war fought by all Americans. It was a war fought by a tiny sliver – less than one-half of 1% of Americans – and the rest of us didn't have to bring the usual political pressure to bear."



PROGRAM

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
- (7-11) Farmers Market

Building

on the

Foundation

7:00 (7-9) "Dawn Patrol" Round Robin Doubles. (Programmed by the Chautauqua Tennis Center.)

- **Mystic Heart Meditation: Spiritual Practices of World Religions.** Leader: David Gluck (Hindu-Based Meditation). Donation. Marion Lawrance Room, Hurlbut Church
- 8:00 Daily Word Meditation. (Programmed by Unity of Chautauqua.) Hurlbut Church
- Catholic Mass. Episcopal Chapel of the Good Shepherd
- (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

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9:00 ECUMENICAL WORSHIP. "That They May All Be One." The Rev. John C. Dorhauer, general minister and president, United Church of Christ. Amphitheater

8:30 (8:30-8:35) Chautauqua Prays

Hall of Missions Grove

For Peace Through Compassion.

- 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
- 10:00 Service of Blessing and Healing. **UCC Randell Chapel**
- 10:30 Garden Walk. (Programmed by the Bird, Tree & Garden Club.) Betsy Burgeson, supervisor of grounds and landscapes. Chautaugua Institution. Meet at the Arboretum Arch at the intersection of Wythe &

NATIONAL

- 10:30 (10:30-11:30) Master Class/Middle East Update. Amb. Dennio Ross, William Davido ELED ed CANCELED ed ast Policy. Geoffrey Kemp, senior director of Regional Security Programs, Center for the National Interest. Fee. Register at learn.chg. org. Smith Wilkes Hall
- 10:30 (10:30-12) Morning Doubles. (Programmed by the Chautaugua Tennis Center.) Email tennis@chq. org the day before to secure your spot. Chautaugua Tennis Center
- 10:30 Moving Meditation. (Weather permitting.) Quaker House. 28 Ames
- 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, Hurlbut 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)

1:00 African American Heritage House Lecture Series. The Rev. Shantell Hinton Hill, equity officer, Winthrop Rockefeller Foundation. CHQ Assembly (assembly.chq.org)

- 1:30 English Lawn Bowling. Bowling
- 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
- (2:30-5) Mah Jongg. (Programmed by the Chautaugua 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 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 Wikes Hall

5:00 (5-6) Kids Clinic. (Programmed by the Chautaugua Tennis Center.) Chautauqua Tennis

8:15 SPECIAL. Jason Isbell and The 400 Unit. (Reserved seating; purchase tickets at tickets.chq. org, or by visiting Ticket Office, Visitors Center or Amphitheater screen house during ticketing hours.) Amphitheater



- 7:00 (7-11) Farmers Market
 - (7:30-8:00) Centering Prayer. **Mystic Heart Community** Meditation. Leader: Carol McKiernan. Donation. Marion Lawrance Room, 2nd floor, **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
- 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 Cente
- Hebrew Congregation Sabbath Service. Rabbi A and Succession CANCELLED O n to follow. Hurlbut Sanctuary
- 10:00 Play Reading. "Funny Things Happened on the Way to the Pandemic." (Programmed by Friends of Chautauqua Theater.) Mark Russell and CHQ PLAY RDRS. Smith Wilkes Hall
- 5:00 Catholic Mass. Hurlbut Church
- 8:15 SPECIAL. Smokey Robinson. (Reserved seating; purchase tickets at tickets.chq.org, or by visiting Ticket Office, Visitors Center or Amphitheater screen house during ticketing hours.) **Amphitheater**









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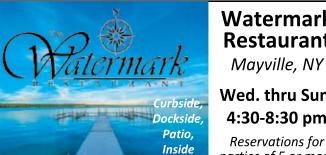
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