

mitri Shostakovich and Pyotr Tchaikovsky may have been enemies in their time, but as Music Director Stefan Sanderling put it, "We have the right to love both."

Tonight's Chautauqua Symphony Orchestra concert, at 8:15 p.m. in the Amphitheater, will be a night of Russian music. The concert opens with Tchaikovsky's Symphony No. 3 in D Major, Op. 29 ("Polish"), followed by featured soloist Ilya Kaler playing Shostakovich's Violin Concerto No. 1 in A Minor, Op. 77 (99).

Kaler has been compared to legendary violinists like Itzhak Perlman and Jascha Heifetz. He was described as "probably the greatest living violinist" by Ongaku Records Inc., and holds the distinction of being the only violinist ever to win Gold Medals at the International Tchaikovsky Competition (1986), the Paganini (1981) and the Sibelius (1985).

Despite the respect he has garnered, Kaler doesn't strive to leave a particular legacy behind; making music is about making music.

"I don't try to compare myself with people

Kaler returns to Amphitheater for night of Shostakovich, Tchaikovsky

by Kathleen Chaykowski | Staff writer

of stature like Heifetz," he said, "and I don't think anyone should. I think for musicians, the best thing is to play honest music and to do your best every day."

Kaler has played solo recitals throughout East Asia, Europe, Scandinavia and the former Soviet Union, but he doesn't think of himself as "exclusively a soloist." He prefers to diversify his musical life.

Currently a professor of violin at DePaul University School of Music in Chicago, Ill., he has also taught violin at the Eastman School of Music in Rochester, N.Y., and Indiana University School of Music in Bloomington, Ind. He has also served as a concertmaster of the Rochester Philharmonic Orchestra and a guest concertmaster with

the Philadelphia Orchestra, Aspen Music Festival, Baltimore Symphony Orchestra and the San Francisco Symphony.

"I would be very miserable if I simply had to travel with recitals all the time," he said. "To sleep in hotels and be surrounded by strangers constantly — that's very stressful."

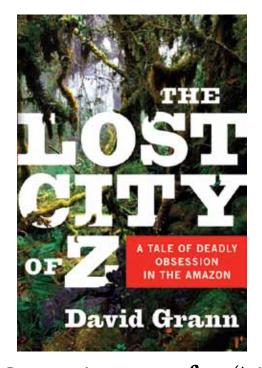
Kaler was born to a family of musicians in Moscow. He studied at the Central Music School for Especially Gifted Children in Moscow and the Moscow State Conservatory.

Although he had a "wonderful childhood," he said he isn't nostalgic about leaving his native country because he needed to live in the West to pursue the opportunities he wanted.

See **KALER**, Page 4



Kaler



Grann's quest for 'Z' brings him to CLSC

by Sara Toth Staff writer

David Grann's interest in explorer Percy Fawcett grew gradually; still, before he knew it, he was "doing something foolish" and trudging through the rainforest, trying to trace Fawcett's steps. Grann returned from his trek — 85 ago, Fawcett did not.

Today, Grann will take his audience into the heart of the Amazonian jungle with his book, The Lost City of Z: A Tale of Deadly Obsession in the Amazon, at the Chautauqua Literary & Scientific Circle Roundtable discussion at 3:30 p.m. in the Hall of Philosophy.

See **GRANN**, Page 4

Goldberger explores paradox of architecture as sacred space

by Matt Ewalt Editor

An engraving above the proscenium arch at the New York Society for Ethical Culture reads, "The Place Where People Meet to Seek the Highest is Holy Ground."

Citing the engraving, Paul Goldberger admits that many of the spaces we consider "holy ground" are due in great part to the associations we bring to them. He refers to Chautauqua's Amphitheater, for example, as having "sacred qualities" because of its history of great lectures.

Yet the renowned critic also argues that architecture — and the space created by the structure itself — has always been essential to the sacred experience.

The New Yorker columnist and Pulitzer Prize winner returns to Chautauqua today to speak on "Architecture, Sacred Space and the Challenge of the Modern" at 10:45 a.m. in the Amphitheater.

In his latest book, Why Architecture Matters, Goldberger writes that architecture is unique among art forms in its ability to instill a common experience within a community.

"Two people can experience a work of architecture as differently as they can experience a painting or a symphony," he writes, "but the way architecture enforces social interaction, imposing a common experience despite the possible differences in judgment that may result, is unique."



Goldberger

what we consider "sacred architecture" is a paradox, Goldberger said.

Inherent in

"Architecture is really the most rational things; it has to stand up and is built by the laws of engineer-

ing," he said. "Yet we're using it as a way of expressing the irrational, the spiritual."

This paradox, which Goldberger said he will explore in today's lecture, is made even more evident in works of modern architecture — based "on ideas of even more rationality and transparency and clarity."

"The sacred is something else altogether," he said.

There is also the challenge of figuring out what is sacred in such a secular age. In the days of the great cathedrals, Goldberger said, there was a commonality of feeling and purpose, which provided a shared spiritual experience. Some of the buildings we consider most sacred today are not designated "religious spaces."

See GOLDBERGER, Page 4

For Halevi, the interfaith journey is a personal one

by Laura McCrystal Staff writer

On Sept. 11, 2001, Yossi Klein Halevi released his second book. For Halevi, this coincidence is full of symbolic irony; an account of his personal journey, as a Jew, to feel comfortable with the other two Abrahamic faiths came out on what he calls "the single worst moment in interfaith

relations probably in the last five centuries."



Halevi will lecture at 2 p.m. today in the Hall of Philosophy as part of this week's Interfaith Lecture Series dedicated to the Abrahamic faiths and perspectives on Jerusalem as a sacred space.

His lecture, titled "Lessons from a Jewish Journey Into Christianity and Islam," is

based on the book he released on 9/11: At the Entrance to the Garden of Eden: A Jew's Search for God with Christians and Muslims in the Holy Land.

The idea behind his personal journey, his book and his lecture today stem from his motivation to simultaneously be a religious Jew and feel comfortable in the sacred spaces of Christianity and Islam. He said he wanted to find a common spiritual encounter in Jerusalem and other parts of the Holy Land.

See HALEVI, Page 4

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TODAY'S WEATHER



HIGH 84° LOW 69° **RAIN: 40%** T-storms

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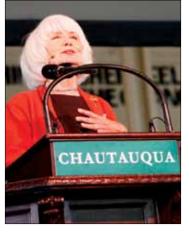






Room for the other in Jerusalem

Michael Melchior gives Tuesday's Interfaith Lecture. PAGE 6



Romanticism in landscape

Elizabeth Barlow Rogers delivers Wednesday's morning lecture PAGE 9



A modern look for 'Macbeth'

CTC costumers prepare garments for upcoming production PAGE **11**

NEWS



NEWS FROM AROUND THE GROUNDS

CLSC class news and Alumni Association events

- The CLSC Class of 1974 will meet at the home of Mary Lee Talbot and Joan Jacobs, 17 McClintock, at 9:30 a.m. today. Please bring a breakfast treat to share. Call Mary Lee at (716) 357-2035 with questions.
- There will be a meeting for the CLSC Class of 2010 at 9:15 a.m. today in the Kate Kimball Room at Alumni Hall.
- The Future Planning Committee of the CLSC Alumni Association will meet at 9:30 a.m. tomorrow at Alumni Hall. All interested alumni are invited.
- Professors Tony Bueschen and Leonard Katz will discuss major changes in the U.S. health care system and the need for further health care reform at 9 a.m. today at the Everett Jewish Life Center.

Scientific Circle hosts Brown Bag

The Scientific Circle of the Chautauqua Literary & Scientific Circle will sponsor a Brown Bag discussion on "Advances in Hip/Knee Surgery" with Dr. Bernie Stulberg at 12:15 p.m. today on the Alumni Hall porch.

CTC presents 'Macbeth' Brown Bag

Bring a lunch and join Chautauqua Theater Company for a discussion on "Macbeth" with the cast, designers and director. The Brown Bag is at 12:15 p.m. today in Bratton Theater.

Department of Religion holds Brown Bag

Come at 12:15 p.m. every Thursday and Friday in the Hall of Christ for a Brown Bag conversation on mutual respect: How can we pray with integrity at interfaith services while being respectful of everyone present? The discussion will include a presentation by Aaron Meyer, 2009 Jewish coordinator for the Abrahamic Program for Young Adults, and 2010 Christian Coordinator Alma Gast and Muslim Coordinator Nureen Gulamali.

Cinema hosts Meet the Filmmaker event

Award-winning documentary filmmaker Gary Glassman presents the first segment of the "NOVA" episode "The Bible's Buried Secrets," at 12:30 p.m. today at the Chautauqua Cinema. Joan R. Branham, scholar on sacred space and the Jerusalem Temple, will participate.

Voice Students present 'Sing Out' today

The Voice Program annual "Sing Out" will take place at 1 p.m. today in McKnight Hall. The event is free and open to the public.

Chautauqua Women's Club events

- The Chautauqua Women's Club sponsors **Artists at the** Market from 1 to 4 p.m. today at the Farmers Market, benefiting the CWC Scholarship Fund. The CWC is looking for new artists to join — call Hope at (412) 682-0621 to inquire.
- The CWC presents "Letting Go," a staged reading of Gail Sheehy's book, Passages in Caregiving, at 4 p.m. today at the Clubhouse. This CWC event features Gail Sheehy as narrator and Susan Laubach as Gail, with Steve Piper, Bijoux Clinger and Paul Burkhardt. All are invited to attend.
- The CWC announces its Annual Corporation Meeting to be held at 9:15 a.m. Monday at the Clubhouse. All members are urged to attend.
- Look for the new **Chautauqua tote bags** this summer the Clubhouse, 30 South Lake Drive, and at CWC ev The \$35 donation benefits CWC.

Stetzer spins stories in front of library

Jay Stetzer will be spinning stories for the whole family at 7 p.m. tonight on Bestor Plaza, in front of the library.

Symphony Partners present 'Meet the CSO Musicians'

Join Symphony Partners for the third "Meet the CSO Musicians" event at 12:15 p.m. Friday in Smith Wilkes Hall. All community members are invited to bring a brownbag lunch to learn about what it's like to be a couple in the Chautauqua Symphony Orchestra.

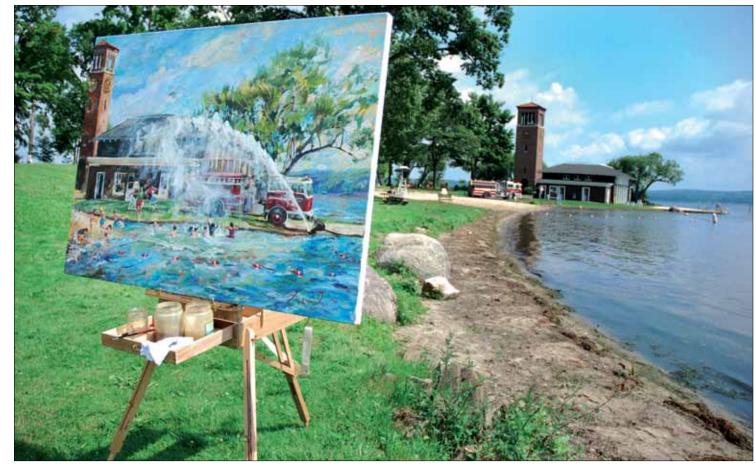
Gilmer presents choral workshop for all

Everyone is invited to participate in "A Van Gilmer Choral Workshop," sponsored by the Baha'is of the Olean and Chautauqua area. Participants will learn music from the African-American tradition in rehearsals from 9:30 a.m. to 12 p.m. and 2:30 to 5 p.m. Saturday, as well as a dress rehearsal at 1 p.m. Sunday. The group will present a concert at 3 p.m. Sunday. All rehearsals and the concert are in Smith Wilkes Hall.

Boys' and Girls' Club to host Water Olympics

At 2 p.m. today on the waterfront of the Boys' and Girls' Club, youth will compete in multiple water events. All are welcome to attend and enjoy the festivities.

DOUBLE-TAKE



A painting by Cecily Auvil Harness shows members of Chautauqua Fire Department spraying Children's School students with water at Children's Beach in 2009. Prints of the painting are currently available at Children's School with the proceeds benefiting the fire department.

Trustees' Fund supports CSO performance featuring Kaler

The Trustees' Fund for in 1991 by Thomas R. and the Chautauqua Symphony Orchestra provides funding for this evening's performance of the Chautauqua Symphony Orchestra featuring Music Director Stefan Sanderling and violinist Ilya Kaler.

The Trustees' Fund for the Chautauqua Symphony Orchestra was established Jean H. Bromeley, William F. and Dorothy S. Hill, and Richard H. Miller as donors. It began as a challenge to the Chautauqua Institution Board of Trustees, whose membership responded generously. The fund is used for the general support of the Chautauqua Symphony Orchestra.

Gartner Endowment funds Halevi Interfaith lecture

The Joseph and Anna Gartner Endowment Fund of the Chautauqua Foundation provides funding for today's 2 p.m. Interfaith Lecture featuring Yossi Klein Halevi, an author and journalist based in Jerusalem.

The Joseph and Anna Gartner Endowment Fund was established by the Gartners' grandchildren, current Chautauquans, to foster understanding, respect and tolerance among people of diverse cultural, religious, and ethnic national backgrounds.

The Gartners, longtime residents of Castle Shannon, Pa., were respected and honored for continuously striving for fairness and justice in all human relationships.

Audience Etiquette

At the heart of Chautauqua's performance life is the Amphitheater. This venerable structure, built in 1893, features superb acoustics and offers a unique listening experience, which requires the cooperation of all audience members.

- Seating is non-reserved for all Amphitheater events with the exception of orchestra concerts, when Symphony Patron seats are reserved until after the first selection or movement.
- Saving seats is discouraged and audience members are encouraged to arrive early, especially for the busy Friday night specials when attendance is heavy.
- For the safety of audience members, aisles must remain clear.
- Smoking, food and drink (with the exception of water bottles) are prohibited in all performance venues. Animals (with the exception of dogs assisting disabled people) are also prohibited in performance venues.
- Coming late and leaving early are discouraged. If this cannot be avoided, do so as quietly and discreetly as possible via the side aisles. Do not enter or exit through the tunnels on either side of the Amphitheater stage during a performance.
- Audience and performers alike are disturbed by unnecessary noise and commotion. Crying or vocal children, squeaky strollers and buggies and barking dogs should be taken out of audience hearing range during performances.
- Audience members who listen from the fence surrounding the Amphitheater should limit their noise or cigarette smoke so as not
- Audience members should be aware that many people are sensitive and/or allergic to perfumes and other fragrances.
- Computers, cell phones, pagers and laptops must be turned off in all performance facilities.

Dill Fund supports Grann's **CLSC** Roundtable lecture

The Louise Shaw Van Kirk Dill Fund of the Chautauqua Foundation funds this afternoon's Chautauqua Literary & Scientific Circle Roundtable presentation by David Grann, a staff writer at *The New York*er who will be presenting his best-selling book, The Lost City of Z: A Tale of Deadly Obsession in the Amazon.

The fund was created through a bequest of Mrs. Dill and by gifts made by her husband, Hugh Mack Dill, her daughter, Caroline Van Kirk Bissell, and her son, the late H. Spencer Van Kirk III.

The purpose of the fund is to support the lecture appearances at Chautauqua of authors through the CLSC program. Priority is given to topics dealing with animal rights and welfare, the environment, and ecological concerns.

Mrs. Dill died in her home in 1987 in McKeesport, Pa. She was the daughter of the late Walter C. Shaw, co-founder of the G.C. Murphy Company, and the late Una Virginia Carpenter Shaw. Her brother, Walter C. Shaw Jr., a former chairman of the Chautauqua Institution Board of Trustees, died in June 1989. Her son, Spencer, died in 1997. Her daughter, Caroline Van Kirk Bissell, continues her love and support of Chautauqua Institution through her involvement in various organizations.

At Chautauqua, Mrs. Dill served as vice president of the Bird, Tree & Garden Club, during which time she was involved in solicitations for the Chautauqua Fund, chair of district five garden competitions, the Arboretum, Bishop's Garden, Wensley House maintenance, bake sale chairperson and Smith Wilkes garden chairperson.

She was a member and president for 22 years of the CLSC Class of 1963. She and her husband opened Pioneer Hall each season and she was hostess every Thursday afternoon after CLSC Roundtable discussions. She worked toward the restoration of Pioneer Hall and served on the board of the CLSC Alumni Association.

A board member of Friends of the Library, Mrs. Dill provided flowers for Library Day and sponsored the library plantings in memory of her mother. She also was a supporter of the Chautauqua Symphony Orchestra.

Mrs. Dill's family continues her interest in and support of Chautauqua.

If you would be interested in discussing the possibility of establishing an endowment to support a CLSC Roundtable presentation or another aspect of Chautauqua's program, please contact Karen Blozie, director of gift planning, at (716) 357-6244, or e-mail her at kblozie@ciweb.org.

Thursday at the Movies

Cinema for Thu, Aug. 12

NOVA -The Bible's Buried Secrets (Part 1) (NR) 12:30 🖲 Meet the Filmmaker - Gary Glassman * "The telling of this story, with its implications for the future of all mankind, is one of the most dramatic tales you'll see." -Adam Buckman, New York Post **Dr. Joan R. Branham**, scholar on sacred space and the Jerusalem Temple, will participate in the discussions. Thursday and Friday screenings will charge separate admissions.

MICMACS (R) 3:40 & 8:30 105m From the imagination of Jean-Pierre Jeunet (Amelie, The City of Lost Children) comes "a whimsical whirligig of a movie filled with salvaged metal and salvaged lives." -Betsy Sharkey, Los Angeles Times "An audio-visual picnic of surprises that makes craziness contagious." -Rex Reed, NY Obs.

LETTERS TO JULIET (PG) 6:05 105m Amanda Seyfried and Vanessa Redgrave star in "an amusing, touching, reassuringly wholesome romantic travelogue of a film that flies by on its way to the inevitable happy ending." -Tom Long, Detroit News



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Pets

Register cats and dogs at the Chautauqua Police Department (located behind the Colonnade Building) 9 a.m. to 5 p.m. Monday through Saturday (357-6225). There is a \$1 fee. Leashing and cleaning up after your dog are mandatory and will be appreciated by walkers, joggers and barefoot sunbathers. Dogs should be restrained from frolicking in formal gardens, Bestor Plaza, the lake-front promenade, playgrounds, beaches, Miller Park and areas around public buildings.

A "dog park" has been created at the north end of the Turner Community Center. Dogs can run inside a fenced area and play with fellow canines. Hours are 6 a.m. to 8 p.m.

With the exception of dogs assisting disabled people, pets are not permitted in any Chautauqua Institution buildings or program facilities.



NEWS

In Chautauqua, Stricklers find time and place for family

by Anthony Holloway Staff writer

With eight to nine hours spent sleeping, at least eight hours at the office and a couple hours for eating, there doesn't seem to be enough time in the day for much of anything. For Al and Leslie Strickler, finding the time for family is exactly what Chautauqua offers every summer.

Leslie and Al, who live in Virginia, discovered Chautauqua through a friend in Austin, Texas. The friend told them they had to join her at Chautauqua the following summer. Even though Leslie was pregnant with her third child at the time, she said the trip was special for them. They knew Chautauqua was a place they would return to in the future.

"If you are a traveler, you are always looking for that place that is really special," she said. "We are so grateful because our children have been able to grow up here."

Both Al and Leslie own

companies, Strickler Medical Inc. and ETRE Communications respectively, so they said it can be difficult to find time while at home to spend together.

Something as simple as eating lunch as a family is special. Chautauqua provides that opportunity.

"The kids schedules (at Chautauqua) are very demanding, so we try to carve out some time when we can," she said.

Al and Leslie said their evenings at Chautauqua are designated as family time. During the evening entertainment programs, the kids stay until intermission and then have the chance to leave to get ice cream. In recent years, though, they've asked to return to the Amphitheater to enjoy the rest of the show.

Al and Leslie said the opportunities Chautauqua provides for them, including Boys' and Girls' Club for their kids and the chance to work out together, keeps them coming back every year. It also helped them decide to donate to the Chautauqua Fund; their donation designates them as Bestor Society members, in which members donate at least \$2,000 in a year.

"We thought Chautauqua is so much of what we need and crave," Leslie said, "so we want to give something back," she said.

While it could never match what Chautauqua has provided them, Al said, making a gift is something he and Leslie put a great deal of thought into, and is something they encourage others to consider.

"We finally had time to sit back and prioritize things, and we realized how much we needed Chautauqua," Al said. "It took us a number of vears to build to the decision, but we're excited about it."

Leslie said they are also excited about being able to spend longer than a couple weeks on the grounds.

"We joke about the day when the kids are out of the house, and we can spend all summer here," she said, laughing.



Al and Leslie Strickler pose with their children in Bestor Plaza for their yearly family photo. Al and Leslie are first-time Bestor Society members.

Odland discusses the dollar in CWC lecture

by Lori Humphreys Staff writer

Not only does Chautauquan Steve Odland talk the talk of global economics, he also walks the walk. As chief executive officer of Office Depot, Inc., he captains a company which does business in 52 countries. His discussion, "Global Economic Outlook," at 9:15 a.m. this morning during the Chautauqua Speaks series (formerly Thursday Morning Coffee) will describe the global economy from the windows of the executive offices of Office Depot.

Office Depot sales here and abroad may be considered a barometer of the United States' and the world's eco-nonprofit, nonpartisan renomic health. The company, which opened its first retail store in Fort Lauderdale, Fla., in 1986, had revenues of \$12.1 billion in fiscal year 2009. According to Odland, Office Depot Inc. is one of the largest retailers of personal computers, the largest office furniture retailer and the fourth largest e-commerce retailer.

Odland will discuss the effect of the dollar and the United States deficit on the global economy. He enjoys the opportunity to segue from the global to the national view. His comments on the United States deficit are deimpact on audience today.

"I am going to show them a PowerPoint presentation from the Peter G. Peter-



son Institute for International Economics that will scare the daylights out of people," Odland said.

"It is a nonpartisan approach. Just facts and figures, a purely economic statement," Odland said.

The Peter G. Peterson Institute for International Economics website describes the organization as "a private, search institution devoted to the study of international economic policy. It is one of the very few economics think tanks that are widely regarded as 'non-partisan' by the press and 'neutral' by the U.S. Congress."

Odland has been chairman and CEO of Office Depot Inc. since 2005. He is a former president and CEO of AutoZone and former president of the Foodservice Division of Sara Lee Bakery. He is a director of General Mills, a member of the Business Roundtable and appointee to the President's Council on signed to have a memorable Service and Participation.

Herod's Temple looms large in history and imagination, art history scholar says

by George Cooper Staff writer

It makes a certain amount of sense that the three Abrahamic religions would have a common land they call holy; it also makes a certain amount of conflict. Herod's Temple, in all its history, its destruction and reconstruction, its possession and occupation, its affiliation with Jews, Christians and Muslims, is such a holy place. To explore that place, the Archives Heritage Lecture Series will include professor Joan R. Branham, who will speak "Herod's Jerusalem Temple: The Archaeology of Sacred Space" at 3:30 p.m. Friday in the Hall of Christ.

"We will put on our firstcentury sandals and examine how the temple worked, how it was structured and who went there," Branham

said. In the course of the journey, she will introduce theories of sacred space and

what it means. "A lot of anthropological work has been done that examines sacred space," Branham said. One particular example is the notion of the threshold. "It is an important device, the distinction between secular space and sacred space." Interestingly, the point of separation is also the point where the sacred and secular meet, Branham said.

Herod's Temple looms large in our contemporary imagination. The Temple Mount compound covers an area of 35 acres. The site is holy to Jews, as it was the location of the First and Second Temple. For Christians, it is the site where Jesus walked and taught, and for Muslims, the area is known as the Noble Sanctuary.

"The place has a large role in the political landscape as well as religious landscape," Branham said.

Branham is interested in researching "theories of sacred space, the relationship of gender, blood, and sacrifice in ancient Judaism and Christianity, the iconography of late-antique synagogues and churches, Byzantine art and architecture, and textual and visual strategies - ancient and modern — to emulate the ancient Jerusalem Temple," according to her biography on the Providence College website.

She said that her research has been on the time period after 70 C.E. when the Romans destroyed the temple, leaving only four retaining walls, including the Western or Wailing Wall. "I am interested in what tradition did with that history," Branham

In addition to her faculty positions in the Department of Art and Art History at Providence College, Branham is vice president and chair of fellowships for the W.F. Albright Institute of Archaeological Research in Je-

Her book, Sacred Space Under Erasure: Gender, Sacrifice, and Architecture in Ancient Judaism and Early Christianity, is forthcoming from Cambridge University Press.

Foit-Albert Associates funds Goldberger lecture

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sponsors today's morning lecture featuring keynote speaker Paul Goldberger, Pulitzer Prize-winning architecture critic for *The New Yorker*.

Since 1995, Foit-Albert Associates has worked with Chautauqua Institution to preserve the Institution's historic structures, including numerous restorations and adaptive re-uses of existing buildings. The firm has also contributed to the growth of the grounds by way of design services for several new facilities. Foit-Albert Associates is a recipient of several American Institute of Architects design awards for its work at the Institution's Fletcher Music Hall and Rain Garden, McKnight Hall and the School of Art.

Founded in 1977, Foit-Albert Associates is a 105-person architecture, engineering and surveying firm with offices located in Albany, Buffalo, New York City, and Watertown, N.Y. More information about the company can be found at www.foit-albert.com.



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FROM PAGE ONE

GRANN

The Lost City of Z is the journalist's first book and is currently being developed into a movie by Paramount Pictures and Brad Pitt's production company, Plan B Entertainment; Grann's second book, The Devil and Sherlock Holmes: Tales of Murder, Madness and Obsession, was released in March. Currently a staff writer at The New Yorker, Grann has written for myriad publications and was formerly a senior editor at The New Republic.

In 1925, Fawcett, an explorer with the Royal Geographic Society, went off in search of El Dorado — a city he simply called "Z." Fawcett had spent years exploring the Amazon, helping fill in the blank spaces on the map. As each expedition passed, he grew more and more enraptured with the notion of El Dorado. More than searching for the city's physical reality, Fawcett began to view Z as a mystical, metaphorical ideal. When his party — Fawcett; his son, Jack; and Jack's best friend, Raleigh — finally went off in search of Z, they were never seen again. Over the decades, numerous people tried to find the missing men; it's estimated that

as many as 100 people, if not more, have lost their lives in the jungle trying to find Fawcett — and Z.

There were three inherent elements of the story that initially piqued Grann's interest — chief among those elements was Fawcett himself.

"There was this legendary explorer, who not only disappeared in the jungle, but gradually disappeared from history," Grann said. "Then, there's this mystery of all these people who had gone in search of him — many of them disappeared and died. I wanted to understand what happened to them, but also, like Fawcett, what compelled them to take such risks for their lives."

For Grann, the larger mystery — and the most intriguing one — is the question of what the Americas looked like before the arrival of Christopher Columbus. The Amazon holds the answers to those questions — native tribes still settle along the Amazon River, maintaining an unspoiled lifestyle that has not changed in thousands of years. The area is home to many tribes and cultures, but they are scattered and simple societies — nothing like the civilization of Z that Fawcett imagined.

When I was in school, I remember reading that the Americas held mostly scattered populations of small, tribal societies, and that the Amazon, in particular, was too inhospitable an environment to ever support a complex civilization," Grann said. The question of whether Z could have even existed, to me, was very intriguing. What was the intellectual theory behind it, how was it perceived, and was there any new evidence that might give credence to it?"

Like a trek into the jungle, the initial direction of Grann's research revealed numerous, tinier pathways. As a result, *The Lost City of Z* is both a linear, start-to-finish story of Fawcett's disappearance, and a larger, richer story of intrepid explorers and ictorian society.

"I think there's a story here that taps into myth – what lies beyond the horizon?" Grann said. "What happens to explorers when they disappear? That's a very straight, linear story. Within that story is a matter of trying to understand it, of trying to put it into context."

Such context is created through extensive research. To understand Fawcett's life, Grann said, one has to understand the jungle. To understand the jungle, one has to know the threats of that environment. To understand the nature of exploration, one has to learn about the Royal Geographic Society, and the great era of exploration. To understand motivation, one can look at the explorer's training. Yes, training.

"When I learned that Fawcett went to school to be an explorer, I was amazed," Grann said, referring to the training course Fawcett took at the RGS, under the tutelage of E.A. Reeves, the society's map curator and Fawcett's friend.

When Fawcett began exploring in the early 20th century, Grann said, much of the world was a huge blank area on the map — at least to outsiders. The earth and the map have changed, and the era of explorers like Fawcett has long passed. But while the map has changed, human nature has not.

"The kind of territorial explorers, that notion of venturing into blank spaces on the map with a machete and a divine sense of purpose, I do think that can no longer exist," Grann said. "But, I do think the elements, the character, that make up explorers still do exist. I certainly think human nature doesn't change.

"I think the nature of obsession still seizes us, and I think curiosity still seizes us and can lead to great discoveries."

GOLDBERGER

Goldberger referenced two well-known works of modern architecture in Los Angeles: the "unusual swirling" of Frank Gehry's Walt Disney Concert Hall and the "very elegant but very much a modern box" Cathedral of Our Lady of the Angels designed by José Rafael Moneo.

If you took somebody from Mars and asked them which one is a concert hall and which one is a cathedral, they'd say Gehry's building is the cathedral, Goldberger said.

Despite these "challenges of the modern," Goldberger said he has found "an intense sense of the spiritual" in several works of modern architecture, including Frank holds the Joseph Urban Chair Lloyd Wright's Fallingwater ın southwestern Pennsyivania and his Unity Temple in Oak Park, Ill.

In Why Architecture Matters, Goldberger writes that the Vietnam Veterans Memorial in Washington, D.C., designed by Maya Ying Lin, "employs

HALEVI

"As a citizen of Jerusalem, I

feel that to be fully of Jerusa-

lem means to not have the sa-

cred spaces of other faiths be

off-limits," he said. "Christian-

ity and Islam are part of me as

evi now lives in Israel. He is a

fellow at Jerusalem's Shalom

Hartman Institute, a center for

advanced Jewish studies and

interfaith encounters, as well

as a journalist and author. He

is a contributing editor of *The*

New Republic and a frequent

op-ed writer about Middle

East affairs for publications

such as The New York Times,

The Wall Street Journal and The

and his motivation to under-

stand the sacred spaces of the

Both Halevi's draw to Israel

A native New Yorker, Hal-

a Jerusalemite."

Washington Post.

the techniques of architecture to what can only be called the highest and most noble civic purpose, and does so more successfully than almost anything else built in our age."

"The memorial is public, people feel, because it is about them, and its physical form touches their souls," he writes.

Goldberger defines architecture "as any man-made intervention into the environment." A roof, doors and rooms aren't required. In fact, Goldberger once observed that the two greatest works of architecture in New York City were Central Park and the Brooklyn Bridge.

"They are two things after which the world was never the same," he said.

Goldberger has written the "Sky Line" column for The New Yorker since 1997. He in Design and Architecture at The New School in New York City. In 1984 he was awarded the Pulitzer Prize for Distinguished Criticism for his work at The New York Times, where his career began.

Goldberger said that "while it is rarely ever a 180-degree

are deeply personal experienc-

es. Because he comes from a

family of Holocaust survivors,

he said Israel always interest-

ed him as a place for the Jew-

ish population to defend itself

rael in June 1967, immediately

following the Six-Day War. At

that time, he was only 14, but

he fell in love with the coun-

try and decided he would

live there one day. When he

fulfilled his dream of moving

to Israel in 1982, he began to

work as a journalist to tell the

diverse and incredible stories

practicing his Jewish faith

are important to him, Hal-

evi said in the late 1990s he

began his personal spiri-

tual journey as a pluralist.

In a region where he thinks

religion is frequently "put

to devastatingly negative

While living in Israel and

of the people living there.

Halevi first traveled to Is-

and celebrate its culture.

turn," he has changed his opinion on occasion.

"I tend to be too forgiving of good effort," he admitted. "As time goes on, that means less. Ten years later, you forget about the architect and what the client wanted. It's just the thing itself."

Goldberger pointed to Philip Johnson's AT&T Building in New York City (now the Sony Building), completed in 1984 and most recognized for its Chippendale pediment.

"I was fascinated intellectually about the idea of trying to reintroduce historical form in a new way," Goldberger said of his early criticism of the building. "I felt that at that point a sort of standard orthodox architecture had run its course. This seemed to have a freshness to it, but in fact, now it really looks pompous and tired.

"I think I mistook the combination of serious intentions and visual novelty together," he added. "Those things didn't necessarily produce lasting quality."

Whether it be the masterpieces that challenge our assumptions or the buildings

the potential of Christians,

Muslims and Iews coexist-

ing and understanding one

another in shared religious

spaces. He is clear in stat-

ing that his goal was spiri-

tual rather than political and

personal rather than meant

journey I didn't see it as a

model, but as an experiment,"

he said. "What happens when

a religious Jew shows up in a

mosque and says, 'I would like

sonal success in these goals,

as he learned to feel com-

fortable in — and even to

love - mosques, monaster-

ies and other Christian and

Muslim sacred spaces. For

example, he said he took his

children to the Church of the

Holy Sepulchre in Jerusalem,

which stands over the areas

believed to be the sites of

Christ's crucifixion and buri-

al. He said he told them that

they do not have to be Chris-

tian to love the place as one

Halevi said, inherit baggage,

fears and discomfort toward

Members of all three faiths,

of prayer and pilgrimage.

Halevi said he found per-

to learn how you pray'?"

"Even when I went on that

as an example for others.

that provide comfort in their clinging to tradition, Goldberger argues that architecture matters because "it is all around us, and what is all around us has to have an affect on us."

Using architectural historian Vincent Scully's analogy of architecture as "a conversation between the generations, carried out across time," Goldberger writes that while this may be the case for all forms of art and culture, in architecture the conversation is "the most conspicuous, the most obvious, the most impossible to tune out."

"We may not all participate in the conversation, but we all have to listen to it," he writes.

Goldberger said he looks forward to returning to Chautauqua and participating in the weeklong conversation on sacred spaces. In 1997, he gave morning lecture on "Who Needs Cities? Urban Life and the Promise of Community."

"This is really one of the most consistent serious audiences one can find anywhere." he said. "That's always been why people treasure it."

KALER

However, moving to the U.S. was a difficult transition. Although he had won international competitions, those awards were merely looked upon as "business cards"; he had to prove his ability to a new audience.

Kaler has been coming to Chautuauqua since 1991, and he considers his second home to be his summer home in Mayville. He met his wife, Olga, on the grounds when he was performing a Niccolò Paganini concerto with the CSO. His wife is also Russian, and they speak the language at home. Although he strives to share his love of music with his three sons, ages 23, 15, and 10, he tries to give them an honest picture of what life as a musician is really like.

Despite his experience, Kaler still gets butterflies, a certain exhilaration, when he takes the stage.

"Performance is always a risk," he said. "You're in flight ... you have to let things go."

Kaler described the Shostakovich violin concerto as one of the greatest violin concertos of all time. Shostakovich wrote some of his music in such a slapdash manner that it is rarely performed; however, this concerto is something Shostakovich put careful work into, and the result is "fantastic," Sanderling said.

The concerto is bitter and conveys Shostakovich's personal feeling that "there is no hope for change," Sanderling said.

The concerto is organized in four movements: Nocturne, Scherzo, Passacaglia and Burlesque. It also contains one of the longest and most important cadenzas ever written, which Kaler said clings to the third movement before going "absolutely mad."

The Passacaglia's structure conveys hopelessness and repetition, with eight bars repeated throughout the piece, Sanderling said.

Sanderling said the concerto contains some of the most "honest and humble" music Shostakovich has ever written, and makes reference to Jewish folk poetry.

Before delving into tragedy with Shostakovich, the concert opens on a brighter note. Tchaikovsky's third "is the Tchaikovsky before the crisis in his life," Sanderling said. The piece is sunny and is clearly influenced by Russian and Ukranian folklore.

The first movement opens with a funeral march, while the second opens with a waltz. The third movement is the most Romantic of the five, and features the wind section and a flute solo. The piece derives its nickname, "Polish," from the fourth movement, which contains prominent Polish dance rhythms.

"It's not at all dramatic life-threatening music, like the fourth or fifth (symphony)," Sanderling said, "just beautiful music.'



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the other two faiths. Due to these fears, separation of sacred space exists on a political level. On a spiritual level, however, he thinks the opposite should be true; while three religions have coexisted in Jerusalem by ignoring one another, he would like to express today that this model is not true coexistence.

"So those of us who are religious people ... but are also pluralistic in our love of other faiths, we have a special responsibility to try to prepare the ground for religious coexistence in Jerusalem," he said.

After Chautauquans hear his lecture today, Halevi hopes that they will understand the difficulty of the interfaith experience. In today's post-9/11 world, he said it would not be physically safe for him as an İsraeli Jew to wander Gaza or to enter mosques on the West Bank. Yet today, the interfaith experience is more important than ever.

"I would hope that people might be inspired to take up the interfaith adventure, which is one of the great spiritual adventures of our time," he said.



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NEWS

'WOLF!'



Doug Berky performs "The Boy Who Cried Wolf" on Tuesday evening in Smith Wilkes Hall as part of the Family Entertainment Series.

Trio to give its final performance of season

by Beth Ann Downey Staff writer

Toward the end of a twoweek period of intense chamber music work for all students of the Music School Festival Orchestra, they and the Chautauqua community will have a chance to hear from the trio that started chamber music here.

The New Arts Trio, whose current lineup includes Piano Program Chair Rebecca Penneys, Chamber Music Chair Arie Lipsky and Strings Chair Jacques Israelievitch, will give its final performance of the season at 4 p.m. today in Elizabeth S. Lenna Hall.

The trio was started in 1974 by Penneys and two other musicians and has been the trio-in-residence at Chautauqua since 1978. She said the trio helped start chamber music at Chautauqua, which has become an important part of the curriculum for students of all disciplines.

"One of my personal goals has been to have a School of Music where chamber music is prominent," Penneys said, adding that chamber music is also a good way to bridge the gap between programs and ake connections outside of

the school.

Lipsky, who joined the trio in 1996, said because the three seasoned musicians play together regularly, it takes them very little rehearsal time to put a concert program together.

"Since we have been so long together, it is like a couple," he said. "Sometimes we don't even need to talk, we just understand each other."

The program for today includes Piano Trio in C Minor, Op. 1, No. 3, by Ludwig van Beethoven and Piano Trio No. 1 in D Minor, Op. 63, by Robert Schumann. Lipsky said the trio by Beethoven, which is one in a series of three, was one of the first pieces ever published by the composer when he was just 25 years old. He added that it is nice to relay this early work and show how Beethoven matured as he wrote the series.

Penneys said the program also emphasizes Schumann in accordance with the composer's bicentennial celebration. She added that his Piano Trio No. 1 in D Minor, Op. 63, is one of his most successful chamber works, and something an audience will appreciate.

"If they've never heard it, ey really need to get famil-



iar with it," she said.

described Lipsky Schumann trio as "gorgeous" and "fun from the first note to the last." He added that because Schumann is a direct exponent of Beethoven, it is nice that even the two composers on today's program

As the trio musicians celebrate the bicentennial celebration and the connection between the two prolific composers, the audience will also witness the connection among the three instrumentalists and Chautauqua mainstays.

"We all three try to sing on r instruments," Lipsky

Annual Corporation Meeting **Voter Designation**

In order to adhere to the Chautauqua Institution By-Laws and the original Charter of the Chautauqua Institution, qualified members (property owners) of Chautauqua are eligible to vote at the Annual Corporation meeting in August. If a property is owned by more than one member, then the members who own the property must designate who shall have the voting rights to that property. The voter designation below must be signed by a majority of the owners of a lot or house and filed with the Secretary of the Corporation, Rindy Barmore. If the home is owned by a trust or a corporation, officers of the corporation or trust must designate a voter. If the property is owned by one owner, no voter designation is required. If you have completed a voter designation form in the past and the ownership has not changed, you do not need to fill out a new voter designation form.

The Corporation Meeting will be held at 10 a.m. Saturday, Aug. 14, 2010, in the Hall of Philosophy. At which time, the corporation will review the Institution's financial statements and elect class B members to the Board of Trustees.

Please file your voter designation by Thursday, Aug. 12. Additional voter designations may be found at the information desk in the Colonnade building.

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> **Rindy Barmore** Secretary, Chautauqua Institution P.O. Box 28 Chautauqua, NY 14722

Holocaust survivor to speak in Lazarus Series

Betty Gold, Holocaust survivor, is scheduled to speak at 8 p.m. Sunday in the sanctuary of Hurlbut Memorial Community United Methodist Church as part of the Shirley Lazarus Sunday Speaker Series sponsored by the Hebrew

A former Cleveland nursery school teacher and business owner, Betty has dedicated her life to educating students on the Holocaust. As a Holocaust survivor, she bears witness to the prejudice and genocide that took place in her native Poland. She tells her own story of her family's riveting experiences of escaping and hiding for two years from the Nazi slaughter of almost every Jew in her small hometown of Trochenbrod. Betty speaks in schools, colleges and is a docent and speaker for the Maltz Museum of Jewish Heritage in Beachwood, Ohio.

"We must educate, learn and never ever forget the atrocities of the Holocaust. It is the only way to prevent it from happening again," Gold said.

Men's Club to play shuffleboard

The Men's Club will change its meeting location to the Sports Club at 9:15 a.m. Friday in order to hold a friendly shuffleboard match. All adults on the grounds are invited, and no prior experience is needed. Thanks to the generosity of Bob Cahn, there is no fee for this event.

Seldon Campen will run the match. He has been a Chautauquan since 1981. Seldon has been active in many capacities while on the grounds and currently conducts safe boating classes. His business career has been primarily with Bank of New York Mellon.

Next week the Men's Club will return to its regular location at the Women's Club and Ron Periard will speak on structuring estate plans to minimize taxes.



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Daum presents 'Hiding and Seeking' at EJLCC

Distinguished documentary filmmaker Menachem Daum will discuss his film "Hiding and Seeking: Faith and Tolerance After the Holocaust" at 3:30 p.m. today at the Everett Jewish Life Center at Chautauqua. Daum will also be available for an informal discussion at 2 p.m. Saturday at the EJLCC.

PBS, which has featured the film as part of its Point of View series, describes it in the following way: "Is it possible to heal wounds and bitterness passed down through generations? An Orthodox Jewish father tries to alert his adult sons to the dangers of creating impenetrable barriers between themselves and those outside their faith. He takes them on an emotional journey to Poland to track down the family who risked their lives to hide their grandfather for more than two years during World War II. Like many children of survivors, the sons feel that Poland is a country that is incurably anti-Semitic, but it is precisely here that they meet people who personify the highest levels of compassion. 'Hiding and Seeking' explores the Holocaust's effect on faith in God as well as faith in our fel-

low human beings." Daum has created and produced Emmy-nominated films. He has been working on an oral history project involving elderly Holocaust survivors and, for over 12 years, has been research director of the Brookdale Center on Aging at Hunter College.

After completing Talmudic studies in Jerusalem, Daum earned a master's degree from Fairfield University in Connecticut and a doctoral degree from Fordham University in New York.

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RELIGION

Melchior: 'There is room for the other in Jerusalem'

by Elizabeth Lundblad Staff writer

Jerusalem, as it stands today, is not complete. Though many say the conflict in Israel-Palestine will never be solved, Tuesday's 2 p.m. Interfaith Lecturer said it is not an unattainable dream and that there are people working toward a solution.

Rabbi Michael Melchior, who grew up in Denmark. said as a child he was tied to Jerusalem through his Jewish faith and to Hans Christian Andersen's fairytales by his Danish birth.

During his first visit to Jerusalem when he was 15, Melchior said he loved the city, but he did not understand why. At 18 he moved to Israel, to Jerusalem, to study and become a rabbi.

A statement made by the head rabbi of Melchior's yeshiva, a Jewish institute of learning, during his first lecture in Jerusalem has stayed with Melchior to this day.

"He said, 'They will be able to solve everything, all the conflicts of the world. But this square kilometer they will never be able to solve,"" Melchior said. "For me, that was a depressing start ... to my studies. I then decided to devote my life to prove him wrong."

This need to prove the head rabbi wrong was not simply because Melchior likes to be right, but because he said that it could not be true. The conflicts in the holiest place, certainly for the Jewish religion, should not be unsolvable.

"It cannot be that that sanctification of that place should only result in people fearing each other, despising each other, hating each other and crushing the image of each other," Melchior said. "That cannot be so. I started to learn already then, and have since been learning the



Rabbi Michael Melchior lectures on the sacred space of Jerusalem during Tuesday's Interfaith Lecture in the Hall of Philosophy.

whole time, about Jerusalem. I learned the first real crisis in humankind was the crisis of the two brothers."

The story of Cain and Abel, and the entire book of Genesis, is a tragedy of brothers, he said. Abel's murder was the first in human history, Melchior said, and the story teaches people that when they kill, it is their brother or sister they are killing.

"I believe that what humankind has been doing, and should be doing, since then — and more intensively in our period of history — is to repair what Cain did to his brother," he said. "The truth is there are stories built around Jerusalem, which are stories about the relationship between brothers."

Melchior then recounted the story of Judah and Benjamin in the book of Genesis. Their brother Joseph, who had been sold into slavery by his brothers in Egypt but had risen to a place in the Pharaoh's court, asked to see his voungest brother, Benjamin.

Jacob, the father of the brothers, did not want to let Benjamin leave because he was afraid of losing a second son like he lost Joseph, Melchior said. Judah took responsibility for Benjamin and said he would look out for him while they traveled to Egypt.

"The relationship between these two brothers, Judah and Benjamin, that is the source of the city of Jerusalem," he said. "If you know the old geography of the land of Israel, you will know that the two tribes who bordered Jerusalem are the tribes of Benjamin and Judah. ... Taking responsibility for your brother brings you to Jerusalem."

Melchior, who was an Interfaith Lecturer last year, said the name Jerusalem is a combined brotherly name, not of two familial brothers, but of two very good friends,

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Abraham and Melchizedek, the king of Salem.

"Jerusalem is mentioned 656 times in the Bible," he said. "If you check in the Hebrew Bible, you will see that Jerusalem is written without one of its letters in 653 out of the 656 times. Why? Because Jerusalem is not complete."

The part that is missing from Jerusalem is the letter that represents God's name, Melchior said. Jerusalem lacks God's name, he said, if people cannot work it out together.

In 2000, the late Pope John Paul II visited Jerusalem in a historic trip that mended some relations between the Vatican and Jerusalem, he said. Melchior was chosen to show the Pope around and take him to the Wailing Wall and recite a psalm together. They two settled on Psalm 122.

Psalm 122:2-4 reads, "Our feet shall stand within they gates, O Jerusalem. Jerusalem is builded as a city that is compact together: Whiter the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

"(Jerusalem is) built like a city that has to be compacted and completed by the togetherness of the city. Therefore, this for me has become the ideal," Melchior said. "(Jerusalem) will be only complete if there will be a togetherness; togetherness both from the Jewish perspective, which is all the different tribes of the Jewish people, but also a togetherness in the belief of one God."

People have to be knowledgeable and know their story and their history, he said. The future cannot be built on a lie. The problem can be solved by compromise and innovative solutions, but it cannot be built on a lie.

"The holiness of Jerusalem does not necessarily mean that one part has to have the total sovereignty over the city," Melchior said. "Sovereignty and holiness are two totally different concepts. Sovereignty is a modern political science concept."

Jerusalem's innate holiness demands a decency of behavior and respect for all, he said. People need to see the holy in every human being since all mankind is created in the image of God.

"Jerusalem today is the ultimate bridge between all societies, in many ways the center of the universe," Melchior said. "It's the bridge between East and West ... but it can also be the bridge between the democratic liberal traditions of the West, together with the devotions, and the traditions and the beliefs of the East."

The city is the global point of transformation, Melchior said. For the past several years he has been working with religious groups and leaders in Jerusalem to try and foster that togetherness.

"Can we, as believers in the one God, with all the traditions of having to bring Jerusalem together, can we turn it around?" Melchior said. "I want to tell you the good news, although nobody really believes it outside those who believe in fairytales and legend, the truth is it's happening today."

People in Jerusalem are working together, and these are not people on the periphery, he said. It is possible not to divide, but to share, he added.

There is room for the other in Jerusalem. There are serious people living there who are committed to and devoted to that aim," Melchior said. "Jerusalem will not be completed before we find that way of how to reconcile, how to heal, how to build a Jerusalem with a direct connection to the Jerusalem in heaven."

Psalm 122:6-8 also reads, "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee."

It is up to the people who live in Jerusalem and those who love Jerusalem to reconcile the city, Melchior said.

"It is up to us ... who care for humankind, who care for brotherhood ... (to help) build relations between brothers and sisters, and are we not all brothers and sisters; do not all come from the same couple?" he said. "It is up to us to create that kind of path to heaven."

Today's citizens of Jerusalem, and of the world, can repair what went wrong at the time of creation, Melchior said.

"We can build a new balance and new love of humankind," he said. "We can do it in romance, in loving each other, and if we can work it out in Jerusalem, there is no reason whatsoever why we will not be able to work it out all over the globe."

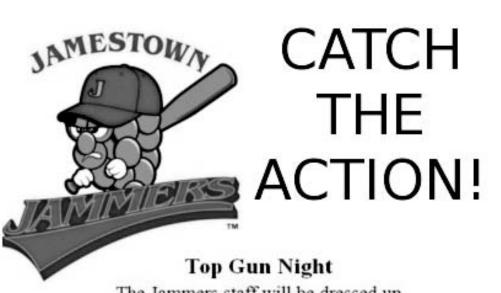
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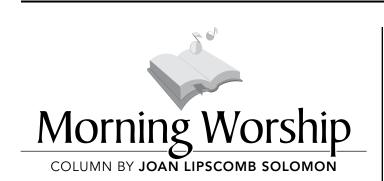


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RELIGION



'Do unto others as ye would have them do unto you'

fter Jesus' demonstration of the virtues of love and humility by washing his disciples' feet just prior to the Last Supper, he instructed them: "If ye know these things, blessed are ye if ye do them." Chaplain Calvin Otis Butts III, in Wednesday's sermon, "Savoir Faire," focused on these two words: "knowing" and "doing."

Butts began by praising the family who, last night, showed that they knew how to offer hospitality by inviting him into their home for dinner and then, afterward, giving him such an exciting tour of the Chautauqua grounds that he returned to his room elated, but "utterly exhausted."

"They took the initiative in reaching out to me," he said. "Don't be afraid to take the initiative. Don't be scared, for example, to have a Negro in your home for the first time," he chuckled. "I'm not hinting for more invitations, but don't ever be afraid to take the initiative." He declared, "I'd rather see a sermon than hear one anytime." He recalled Jesus' words to those who'd merely talked good religion: "Depart from me. I never knew you."

Butts told the parable of three individuals and their test by the angels. The heavenly beings wanted to determine which of the trio had the greatest love of God by assigning them each the same task. The one known for eloquence asked, "Why?" The one known for wisdom asked "How?" The one known for love asked "When?" "We, too," the chaplain said, "should act immediately when the power of the gospel is leading. The Master would never send us on a task without preparing the way before us."

Butts expressed his admiration for the classic blackand-white movies where stars such as Cary Grant, by their graceful moves, taught viewers how to take off a top hat, stand, sit, open the door and, in general, showed their savior faire. By looking to Jesus, "the author and finisher of our faith," he said, we can learn how to better practice his reminder, "Do unto others as ye would have them do unto you."

"That's how," Butts said, "by our savoir faire, we can attract others to follow the One who promised, 'I, if I be lifted up from the world, will draw all men unto me.' Lift him up," Butts invited, "by letting the world see Christ in you. Preach the gospel full and free by the way you live. May we walk out of this Amphitheater this morning with greater savoir faire."

He left the audience to ponder the words of Psalm 27 he recited as benediction: "The Lord is my light and my salvation: whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple. ... I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

Butts is pastor, Abyssinian Baptist Church, New York City, and president of the State University of New York's College at Old Westbury. Deacon Ed McCarthy who, with his wife, Jane, coordinates the Blessing and Healing Service, was liturgist. New Clergy Fellow, the Rev. Clemette L. Haskins, read John 13:1-17.

Worship coordinator Jared Jacobsen led the Motet Choir in Z. Randall Stroope's setting of George Herbert's "The Call."

Baptist House

The Rev. Patti Lawrence speaks on "Whatever Happened to the Sabbath?" at p.m. today at the Baptist House. She discusses ways in which people find time to rest, pray and experience "holy time." All are welcome.

Blessing and Healing Daily Service

The Blessing and Healing Service takes place at 10:15 a.m. every weekday in the Randell Chapel of the United Church of Christ headquarters. This service is one opportunity that provides a time for quiet prayer in the midst of a busy Chautauqua schedule. It is sponsored by the Department of Religion.

Catholic Community
Daily Masses are at 8:45 a.m. and 12:10 p.m. Monday through Friday in the Chapel of the Good Shepherd.

"A Salesian Approach to Social Justice" is the title of the Rev. Joseph Brennan's talk at 12:45 p.m. today in the Methodist House Chapel.

The Rev. James Diluzio speaks on "Travels with St. Luke — What I'm Learning Proclaiming Luke's Gospel across the USA" at 12:45 p.m. Friday in the Methodist House Chapel. All are welcome to attend these free lectures.

Chabad Lubavitch

Rabbi Zalman Vilenkin leads a class titled "Maimonides — a Guide to the Perplexed" at 9:15 a.m. today in the library of Alumni Hall.

Rabbi Vilenkin leads a class titled "Bible Decoded" at 9:15 a.m. Friday in the library of Alumni Hall.

Challah baking takes place at 12:15 p.m. Friday on the porch of the Everett Jewish Life Center at Chautauqua.

Chapel of the Good Shepherd

The Rev. Evelyn Manzella celebrates the Episcopal ser-

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vice of the Holy Eucharist at 7:45 a.m. weekdays in the chapel. The chapel is wheelchair-accessible via an elevator on the Park Avenue side of the church. More information about the chapel can be found at www.chautauquaepiscopalchapel.org.

Christian Science House

All are welcome to use the study room 24 hours a day.

Ecumenical Community of Chautauqua

"Mutual Respect" is the topic of the 12:15 p.m. Brown Bag presentation today at the Hall of Christ. Lunch is offered when ordered in advance. This event is co-sponsored by ECOC with the Department of Religion.

Hebrew Congregation

The Hebrew Congregation will hold a Kabbalat Shabbat service, a service to welcome the Sabbath, from 5 to 5:45 p.m. Friday at Miller Bell Tower. Rabbi Susan Stone, Hudson, Ohio, will conduct the service. Julie Newman will be soloist. For information about the memorial or healing portion of the service, call (716) 357-5042. The rain venue is the Pier Building.

The Hebrew Congregation will hold a Sabbath morning service at 9:30 a.m. Sunday in the sanctuary of Hurlbut Memorial Community United Methodist Church. Rabbi Stone will conduct the service. Julie Newman will be soloist. A light Kiddush lunch will be served, sponsored by Paul and Judy Farber and Arthur and Betty Salz in honor of their 50th anniversaries following the services.

Hurlbut Church Meal Ministry

The weekday lunches offer a choice of homemade soup and sandwich, turkey salad plate, fresh fruit plate, or a special-of-the-week quiche, taco salad or crab salad. One special is offered throughout an entire week, with a new special replacing it the following week. All lunches are served with a beverage and a freshly baked cookie for \$6.

Thursday evening turkey dinner offers roast turkey breast, stuffing, mashed potatoes, gravy, cranberry, vegetable, a delicious homemade dessert and a beverage. The cost is \$10 for adults and \$5 for children.

Lutheran House

The Rev. Laura A. Csellak leads a service of evening prayer at 7 p.m. today in the Lutheran House. Serena Moore of Columbia, Md., provides music.

Metropolitan Community Church

The vesper service at 7 p.m. today is held in the Hall

Presbyterian House

All Chautauquans are invited to the Presbyterian House porch following morning worship, during the period preceding the morning lecture. Coffee, hot chocolate and lemonade will be available. This coffee time is a great opportunity to meet new friends and greet old acquaintances.

The Rev. Andrew Kort and the Rev. Mihee Kim-Kort lead a multimedia vesper service with guitar music from 7 to 7:45 p.m. today in the house chapel. All are invited to attend.

United Church of Christ

The Rev. Shaun Whitehead leads a 7 p.m. vesper service in Randell Chapel. Please come out and join us.

United Methodist

Come for coffee on the porch each day between the morning worship and the morning lecture.

The Rev. Larry Lundgren leads our worship program at 7 p.m. today. His topic is "Praying with Icons." All are welcome.

Unity of Chautauqua

The Rev. Barbara Williams lectures on "Compassionate Conversations" at 6:30 p.m. today in the Hall of Missions.

Fishing

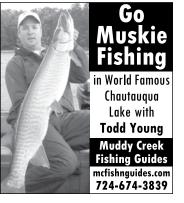
The waters of Chautaugua Lake provide an abundance of game and food fish. Muskellunge create the greatest excitement, and the muskie season, from late June to October, draws fishermen from all over the United States and Canada. Large and smallmouth bass, calico and rock bass, walleyes and perch are among other fish in good supply. Bait is available at the Sports Club.

A fishing license may be purchased at Hogan's Hut on Route 394 near the entrance to Route 17/1-86 in Stow or at the town clerk's office in Mayville.















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SYMPHONY

Pyotr Ilyich Tchaikovsky (1840-1893)

Symphony No. 3 in D Major, Op. 29, "Polish" (1875)

Russian winters were hard on Tchaikovsky. He suffered from low spirits in the dark, cold months. Today his complaint might be diagnosed as Seasonal Affective Disorder. Late in March 1875, he wrote his brother Anatolii what could be a textbook description of the condition. He concludes by saying, "With the arrival of Spring, my attacks of melancholia are now ceased, but I know that every year — I mean every winter — they will be back, stronger."

So, when the Moscow Conservatory's summer break finally came at the end of May, he made haste to get out of town and put all memories of the winter blues behind him. He headed for the estate of Vladimir Shilovskii, a 23-year old former student of his at the Conservatory, whose family had welcomed him into their home every summer since 1871. It was in a rural village called Usovo, located about 275 miles southeast of Moscow.

After a couple weeks there, he wrote home to his servant, Mikhail Sofronov, reporting, "I am now composing a new symphony, but I am taking it steadily, not spending all my time on it, and taking long walks."

Despite his protestation that he was not spending all his time on work, Tchaikovsky had already completed drafting the entire symphony in just 15 days. At that point, however, he started to relax. He left the Shilovskii estate and began making the rounds of family and friends. Still, at each stop he continued work on the symphony, marking on the manuscript the date and place that he completed orchestrating each movement.

He got all the final touches in place on August 1, while he was staying at his brother-in-law's summer place in the Ukraine. He had completed the symphony, even allowing for all his

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days of travel and the time spent with his friends, in just eight weeks.

Rather than luxuriating in his accomplishment, Tchaikovsky immediately launched a new project — Swan Lake. He sketched out two acts of the ballet in the few days remaining before heading back to Usovo, to finish out the final weeks of his vacation with his former student, Shilovskii.

Listeners' Aid:

1. Introduction and Allegro Despite labeling it "Symphony in D Major" - the only one of his symphonies set in a major key — Tchaikovsky opens in D minor, with an introduction marked "Tempo di marcia funebre" — a funeral march. Four variations (or, perhaps they might be called "verses") establish the noble character of this march, before a gradual acceleration and crescendo lightens the mood. A new, snappy melodic motif leads into a whirlwind of sound one of Tchaikovsky's signature devices — that swallows all memory of the funereal introduction and prepares the release into the main theme, which Tchaikovsky marks "Allegro brillante," in the sunlit key of D Major.

For contrast, oboe solo presents a sultry second theme with a Spanish dance character. Then a small third theme arrives in the guise of an ecstatic Slavonic Dance. In the development, Tchaikovsky experiments with a new melody based on a Russian folk song, which will show up again in the finale of his next symphony.

2. Alla tedesca (Like a German dance) — In talking about his symphony, Tchaikovsky referred to this movement as a scherzo, though he does not give it that title in the score. Its manner is much more waltzlike. His idea of inserting a waltz in the place traditionally taken by a scherzo seemed extreme in 1875, but by his Fifth Symphony, 13 years later, Tchaikovsky was ready to do so.

3. *Andante elegiaco* — The slow movement is the lyri-

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cal and romantic heart of the symphony. It is filled with melodic fragments and motifs — notably a forlorn bassoon solo, echoed by solo horn, which counts as the primary theme (and which, like the folk song in the first movement, serves as a seed saved for further elaboration in a later symphony). All through the opening section, Tchaikovsky keeps the strings in the background, reserving them for the second theme, his big romantic melody. He concludes the movement by returning to the forlorn solo, adding a

4. Scherzo — The "real" scherzo (tempo is Allegro prise of the opening.

5. Allegro con fuoco (tempo vith the primary theme, tional anthem.

Symphonic Trivia: Calling Tchaikovsky's Third the "Polish Symphony" dates from its first performance in England, at London's Crystal Palace on March 4, 1899. The director of music at the Crystal Palace, Sir August Manns, gave the work that title. The program notes for that concert assert that the music represents "Poland mourning in her oppression and rejoicing in her regeneration." Subsequent authors have pointed out that "the composer did not raise any objection." Perhaps the fact that at that time he had been dead for five years would ex-

Dmitry Shostakovich (1906-1975)

plain his silence.

Violin Concerto No. 1 in A minor, Op. 99 (a.k.a. Op. 77) (1947 - 48)

This concerto has two opus numbers. The reason is

political, not musical. In the summer of 1947, Shostakovich began work on the violin concerto. He had recently been collaborating with the violinist David Oistrakh on a series of concerts and recordings — it bears recalling that Shostakovich was an excellent pianist, as a youth he was a contestant at the first international Chopin competition in Warsaw — and he wished to compose a concerto for the great violinist.

By the beginning of 1948, he had completed the first two movements — the first one cast in the form of a long meditation and titled "Nocturne," the second a boisterous Scherzo — and he was in the midst of work on a third.

At this moment, the political climate became poisonous for composers. Authors and filmmakers had already been purged by the Soviet Central Committee in the previous months. Andrei Zhdanov, Stalin's personal hatchet-man, was in charge of overseeing the "cultural policy" of the Soviet Union.

One in the long line of politicos who claim to know what "the people" want, Zhdanov turned his fire on Soviet composers. He was directed to "decisively reject the pernicious 'theory' according to which complex instrumental-symphonic

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music ought to occupy the leading and defining position in Soviet music."

Zhdanov's official pronouncement was specific:

"The situation in the realm of the symphony and opera is especially bad. The problem is one of composers who are adherents of a formalistic, anti-people direction. This direction has found its fullest expression in the works of such composers as comrades D. Shostakovich, S. Prokofiev, A. Khachaturian ... and others, whose works show particularly clear manifestations of formalistic distortions and anti-democratic tendencies in music that are alien to the Soviet people and its artistic tastes."

This was Shostakovich's second offense. He had been similarly hauled up for public humiliation in 1936, over his "formalist" tendencies in the opera "Lady Macbeth of Mtsensk." Having learned from the previous experience, he quickly responded with a public act of contrition. "When through the Central Committee resolution, the Party and all of our country condemn this direction in my creative work, I know that the Party is right. I know that the Party is showing concern for Soviet art and for me, a Soviet composer."

In spite of his widely publicized apology and promises to reform, Shostakovich was fired from his teaching positions at the conservatories in Moscow and Leningrad. He was formally demoted and stripped of his leadership positions in the Composers' Union. His Sixth, Eighth, and Ninth Symphonies were banned, as were his Piano Concerto and a variety of other works.

Meanwhile, he continued to work on the concerto. He wrote to his long-time friend, Isaak Glikman, saying, "Twelve years ago I was younger and better able to cope with all sorts of rebukes. I'm getting old. I'm giving out." He was 42.

When he finished the concerto that summer, he gave it the opus number 77. He played through it with Oistrakh, but then wrapped it up and put it into storage, ere it stayed for seven years, until well after Stalin's death, when the climate had finally thawed enough to present the concerto to the public. When it was performed the first time, October 25, 1955, the public response was "a rapturous ovation." When published, it was given the opus number 99, placing it alongside Shostakovich's other works composed in 1955. The composer, however, wished that it could retain its original

number, which would make the point that it had been composed in 1948 and then suppressed due to the "Zhdanov Affair."

Listeners' Aid: Instead of conforming to the traditional concerto design of three movements — fast, slow, fast - Shostakovich and Oistrakh agreed on a more symphonic, four-movement plan for this work. In addition, the soloist's big cadenza comes not within a movement, but between the end of the third movement and the start of the finale. The cadenza itself, which is not improvised but fully composed by Shostakovich, is long enough to be a movement of its own. This extra length shifts the balance of the work so that the third movement becomes the central pivot point, with two major sections on either side of it. Shostakovich capitalized on that, by making the third movement the concerto's center of strength, and the peak of an arch form that begins and ends in quiet contemplation, and features a flash of brilliance in the second and fourth slots, surrounding a magnificent philosophical centerpiece.

"Symphony Notes" are by Lee Spear, retired music professor at the University of Pittsburgh-Bradford. For more specific musical detail on these works, readers are invited to tonight's pre-concert lecture, where Spear will provide musical examples and strategies for listening. Hurlbut Church sanctuary, 6:45 p.m. Admission is free.

Swimming

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during hours when lifeguards are on duty at any of Chautauqua's four public beaches. They are: Heinz Beach (at the foot of South Avenue), Children's Beach, Pier Beach (both at the Pier Building, Miller Park) and University Beach (North Lake Drive near Prospect). Daily hours of operation are posted at each beach. Swimmers and sunbathers are requested to wear street clothes or a robe en route to and from beaches. Staff qualifications, water quality and safety equipment comply with all Chautaugua County Health Department regulations. An indoor swimming pool is open to the public daily for a fee at the Turner Community Center. For more information and hours, call 357-6430.









twist at the very end.

vivo), is a delicate tissue of sound, filled with "Mendelssonic" wraiths. Tchaikovsky's friendly adversary, Cesar Cui, reviewed the work and called the scherzo "nearly devoid of musical content." He meant it as an insult, but he is correct. Tchaikovsky was creating sound effects, not music. For the Trio section, Tchaikovsky borrowed music he had written three years earlier, when it was commissioned for a performance to commemorate the 200th anniversary of Peter the Great. You will recognize the section, because the horns hold a single note the entire time, regardless of whether it harmonizes with the rest of the orchestra. Then the spirits of Mendelssohn return for a re-

di Polacca) — The finale really is a smorgasbord of ideas. It is a rondo, with its first theme marked, rather confusingly, to be played (simultaneously) 'with fire" and in the stately tempo of a polonaise. Second and third themes alternate expected, and then Tchaikovsky stretches the form by inserting a substantial fugue on the first theme. The timpani begins a long pedal (32 measures) that drives a stupendous crescendo, leading to fireworks (a la his 1812 Overture) and a mystery na-

Karen Goodell

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Rogers shows how Romanticism shaped modern landscape

For Elizabeth Barlow Rogers, Central Park is a culmination of the Romantic movement that swept through Europe and manifested itself in America in the 18th and 19th centuries.

Rogers, the first person to serve as the park's administrator, reviewed for the crowd at Wednesday's morning lecture crowd the ongoing exhibit at The Morgan Library & Museum based on her book, Romantic Gardens: Nature, Art, and Landscape Design.

Classicism, Rogers began, is "typically associated with rationality ... rules," while Romanticism "gives primacy to emotion and the senses, prizing intuition and inspiration and putting a premium on the dramatic, spectacular, fantastic and mysterious."

Of 18th- and 19th-century Romanticism, said Rogers, who is a teacher, lecturer and writer on the subject of place, "Consciousness of the self is its hallmark. The theater of the mind is its sphere of action, and there imagination has free reign."

Rogers stated that Romanticism emphasizes the importance of the individual, "championing original genius, personal sentiment and individual liberty."

Continuing to define the term, Rogers said Romanticism's roots lie in democracy, as it was born in "a period of revolutions marking the end of absolute monarchy." She added that "aristocratic privilege" gave way to "nationalism" and patriotism.

Rogers pointed out the era saw industrialization, urbanization and the rise of the middle class in both Europe and the U.S.

defined "Romanticism a profoundly new attitude toward nature," said Rogers. The age is characterized "first and foremost by a new sense of the meaning of the individual, society and nature as well as their relationship to one another."

Rogers then spoke of Romanticism in art, literature and landscape design as it took shape in England, France, Germany and America.

She began with Alexander Pope, who, she pointed out, is not typically considered a Romanticist. "You cannot understand the great revolution in landscape design that took place in the 18th century without reading Pope's epistle to Richard Boyle, Lord Burlington."

Projecting a photograph of the original letter, Rog-ers read, "Consult the genius of the place in all;/That tells the waters or to rise, or

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fall;/ Or helps th' ambitious hill the heav'ns to scale,/Or scoops in circling theatres the vale;/Calls in the country, catches opening glades,/ Joins willing woods, and varies shades from shades,/ Now breaks, or now directs, th' intending lines;/Paints as you plant, and, as you work, designs."

Roger summarized, "What Pope is proposing is to put an end to the princely garden designed along geometrical principles." Pope's call to "consult the genius of the place" serves as encouragement to examine the "landscape lying all around the great English country houses" and employ "nature as their best artistic muse and partner," Rogers said.

Referring to the paintings of French artist Hubert Robert, Rogers said, "The scenery of Roman antiquity is one of the founts of Romanticism, and many artists and travelers on the Grand Tour drank deeply from this source." She continued, "Ruins were one of the primary images of Romantic painters and — whether real or artificial — a prevalent feature in Romantic gardens."

The work of 17th-century French painter Claude Lorrain as projected overhead featured "Arcadian overtones" as well. Lorrain's work, which was typically purchased by young nobles on the Grand Tour, "fed the Romantic imagination," Rogers said.

Showing a painting by 17th-century Dutch Baroque painter Meindert Hobbema, Rogers said, "the taste for rustic and rural landscape," such as those rendered by Dutch masters, "provided another ingredient of the Romantic sensibility."

Rogers said, "Landscape designers made rustic and rural scenery the basis of a style known as 'picturesque.'"

With the emergence of aesthetics as a branch of philosophy in the 18th century, Rogers referred to definitions by Edmund Burke, whose Philosophical Enquiry into the Origin of Our Ideas of The Sublime and Beautiful was published in 1757.

Rogers said of Burke, "He equates the sublime with those scenes that, because of their awesome size, sharp colors, startling sounds, associations with the unknown and abrupt irregularities, cause a sensation

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best described as admiring terror or fearful wonder."

On the other hand, beauty, said Rogers, quoting Burke, excites "the passion of love, or some correspondent affection." Beauty is found in Burke's world in "such qualities as smallness, smoothness, delicacy, soft hues, melodious music, gently undulating surfaces and curving lines," Rogers reported.

Belonging to a category that lies between the sublime and the beautiful, Rogers said, is picturesque. "Just as its name implies," Rogers said, it means "a natural or designed landscape that resembles a painted picture." The picturesque must have a foreground, middle ground and background, she added.

Showing two engravings from Richard Payne Knight's 1794 treatise The Landscape, Rogers alternated between the beautiful, which Knight "deplores as insipid and boring," and picturesque, "which he claims to be much more visually satisfying."

"For travelers, naturally picturesque scenery provided a highly desirable tourist experience," Rogers said, showing slides of the watercolors of the 17th-century artist, teacher and author Rev. William Gilpin and calling Gilpin "picturesque proponent par excellence."

Gilpin, Rogers said, "firmly implanted (the picturesque theory's) criteria in the minds of educated Englishmen, especially those who were willing to venture into the wilder reaches of the western and northern parts of their country."

Rogers explained, "Craggy cliffs, distant mountains, monasteries, moldering wind-tossed trees, raging torrents and crashing waves these are the principle features of the picturesque as it verges on the sublime."

Moving on to landscape design of the period, Rogers said Humphry Repton, considered the last great English landscape designer of the 18th century, "provided a sensible and middleground approach toward improving English country places according to the new taste for the picturesque."

Repton's "Red Books" illustrated, through the landscaper's own watercolor paintings, "before" and "af-

ter" pictures of the wouldbe clients' homes, Rogers said, showing examples.

But, Rogers said, "to enter the realm of true Romanticism, landscapes must become something personal and experientially unique." Referring to William Wordsworth's "Lines Composed a Few Miles above Tintern Abbev," she observed, "Wordsworth makes no critical observations, for his focus is inward, not outward, and, instead of analyzing scenery, he analyzes his emotions."

As Wordsworth's persona observes nature around the abbey, Rogers quoted the poem, "I have felt/ A presence that disturbs me with the joy/ Of elevated thoughts; a sense sublime/ Of something far more deeply interfused,/ Whose dwelling is the light of setting suns ..."

Turning from England to France, Rogers told of Jean-Jacques Rousseau, saying that the philosopher believed that "reverie amidst scenes of nature inevitably produced rapturous sentiment."

Although many associated Rousseau with the concept of the "noble savage," Rogers called the Genevois philosopher and writer whose work influenced the American and French revolutions "a reformer who sought to undermine the artificiality of contemporary society."

She went on to say, "The educational curriculum he prescribed was based not on a belief in the superiority of the primitive, but on his reformer's conviction that complete immersion in nature's simple lessons at an early age would immunize a child from the vices and artificiality of society."

She read from Rousseau's La nouvelle Héloïse, in which Rousseau romanticizes the heroine's garden with elaborate description.

Rousseau, Rogers said, also personally supervised the creation of the landscape garden at Ermenonville by the René Louis de Girardin, the marquis de Vauvray. Rousseau, in fact, died there, Rogers reported, explaining that the philosopher's remains on an island near the garden proved a popular pilgrimage site, even after Rousseau's body was taken to Paris.

"The alliance of melancholy emotion with death is one of the great components of landscape Romanticism, and the 'Rousseau islands' became popular tropes in several gardens throughout Europe, including that of Wörlitz in Germany," Rogers said.

Rogers pointed to Petit Trianon, Marie Antoinette's "faux farm" at Versailles, as a symptom of "the taste for things rustic and rural" in late 18th-century France. "The Rococo playfulness of this type of garden had its origins in the genre pittoresque," a style perfected by French painters, such as

Turning toward Germany, Rogers explained, "For Germans, Romanticism is introspective and all-encompassing, with a mystical dimension that is rooted in profound attachment to folk, fatherland and forest." Showing "Oak Wood Ab-

François Boucher, she said.

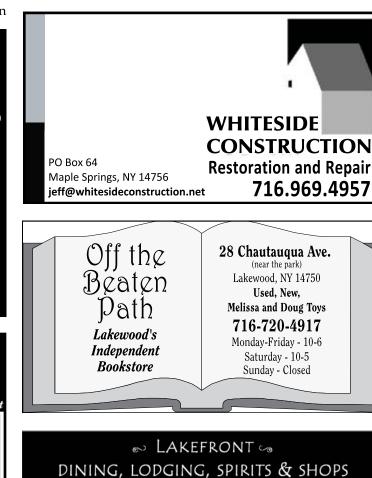
bey," a work by 19th-century German landscape painter Caspar David Friedrich, Rogers explained, "The German Zeitgeist of the Romantic era was rooted in Nordic myth and the hoary trees of the witch-inhabited forest found in German fairy tales."

See **ROGERS**, Page 10













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ROGERS

Calling Johann Wolfgang von Goethe a "polymath," Rogers said that the novelist dabbled in botany and color theory. Goethe "ignited the Romantic fuse in German literature" with the 1774 publication of The Sorrows of Young Werther, which, Rogers said, proved an embarrassment to the author in the wake of the many youthful suicides it precipitated.

Rogers showed beforeand-after lithograph plates of Park Muskau, the creation of Hermann Ludwig Heinrich, prince of Pückler-Muskau in Germany. The prince transformed, she said, his 1,350-acre ancestral estate near the Neisse River "into an idyllic landscape that unified castle, town and park."

"Pückler's particular genius — one anticipating that of Central Park's creators — is to make local scenery speak the language of Romanticism by means of the landscape designer's art," Rogers said.

Moving to America, Rogers referred to Central Park when she said, "In order to see the fullest expression of the purpose-built people's park as a lasting municipal institution, we must now turn to the nation in which democracy was the founding form of government."

American pioneers facdance" of the wilderness, she said, were ambivalent toward nature. Puritans, Rogers added, exercised a 'biblical injunction to take dominion over the earth."

Eighteenth-century Calvinist theologian Jonathan Edwards stressed in his work the "concept of God's revelation and grace in nature," having had many religious epiphanies while on nature walks, Rogers said.

In addition, Constitutional framer Thomas Jefferson, Rogers said, wrote in the Romantic mode of the beauty of Monticello, with the president asking, "Where ĥas nature spread so rich a mantle under the eye?"

"Both Edwards and Jefferson, each in his own way, appear to be foreshadowing the degree to which American Romanticism is firmly rooted in Transcendentalism, the belief in nature's inherent divinity, a belief in the all-pervading spirit of the universe," Rogers observed.

Rogers then quoted poet and philosopher Ralph Waldo Emerson, saying, "Nature always wears the colors of the spirit." Rogers also quoted the nature poetry of Emerson's contemporary, New York Evening Post editor William Cullen Bryant, who, she said, became an influential advocate for the creation of a large park in New York City.

Hudson River Valley ing the "dangers and abun- nurseryman and landscape designer Andrew Jackson Downing advocated the park on the pages of his magazine, The Horticulturalist, Rogers stated.

Showing the audience James Smillie's 1847 engravings of Mount Auburn and Green-Wood cemeteries, Rogers said America's rural cemetery movement proved another factor contributing to the eventual fruition of Central Park.

An 1857 competition for designing Central Park culminated in the adoption of a design called "Greensward" by 36-year-old gentlemanfarmer-turned-journalist Frederick Law Olmsted and 34-year-old architect Calvert Vaux. Their plan involved creation of a "pastoral and picturesque landscape," Rogers said.

Again, Rogers showed the pair's before-and-after images of the area and the park they envisioned. "They communicated their concept for transforming bare earth and brambles into grass and (for transforming) swampy ground into placid waters with lush shorelines," Rogers said. She added that the buildings they proposed were small structures with "rustic ornament."

Showing Friedrich's "The Wanderer" and contemporary scenes of Central Park, Rogers quoted Wordsworth's "The Ascent of Snowdon" in The Prelude. While meditating on a mountaintop, Wordsworth's persona, Roger recited, is "exalted by the underpresence,/ The sense of God ..."

Rogers concluded, "Romanticism is, above all, a transaction between mind and nature ... which elicits a range of personal responses." Those responses to works of art like Central Park that stem from Romanticism, Rogers said, include "rapture, delight, pleasurable fear, sweet melancholy and philosophical contemplation."

She went on, saying that, although the concept may seem "quaint" today, "the perception of nature as a sublime miracle is a residue of Romanticism."

Boating

Boat owners must register their boats at the Central Dock Office, located on the lake in front of the Athenaeum Hotel. You may moor your boat at a private or Institution dock, ramp or buoy, but not on shore. Use of Institution operated moorage may be reserved on a space-available basis at the Central Dock Office. If you are arriving at Chautauqua by boat, please utilize the Central Dock (357-6288).

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31 Squirrel's

country

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36 Twisty

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21 Biz bigwig 34 Scads

30 Unimpor- 38 Genesis

22 Different 35 Bit of

19 Peepers

cry

25 Blueprint

number

26 Baby-food

choice

28 Distorts

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AXYDLBAAXR

is LONGFELLOW

for the three L's, X for the two O's, etc. Single letters,

apostrophes, the length and formation of the words are all

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ZBYZ ZBID YAI YJJ FKCOF ZK

RKR XDJYQ

Yesterday's Cryptoquote: ALL THE PEOPLE

LIKE US ARE WE, AND EVERYONE ELSE IS THEY.

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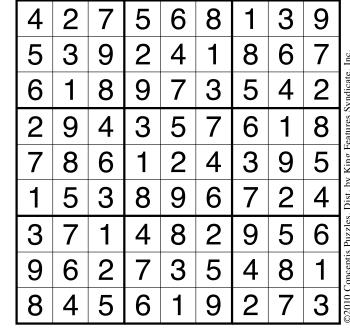
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RUDYARD KIPLING

Conceptis SudoKu By Dave Green 3 3 9 5 8 6 2 6 3 6 7 2 9 1 8 6

Difficulty Level ★★★



THE ARTS

The costume shop creates a modern look for 'Macbeth'

by Kelly Petryszyn Staff writer

When Wade Laboissonniere was 14, he walked into the costume shop of the summer stock theater where he danced, and a passion was found.

"It's always seemed like (the costumers) could create a piece of gold out of nothing," said Chautauqua Theater Company's guest costume designer.

While Laboissonniere spent many years dancing on Broadway, his mind was never far from costumes.

"As a performer, I always felt the magic was in the costume shop," he said.

After he stopped dancing, he drifted backstage to the costume shop. Since he made the switch, he has designed costumes for many shows. His costume design credits include the Broadway show "The Story of My Life," the national tour of Disney's "High School Musical" and many off-Broadway shows such as "The Asphalt Kiss" and "The Pagans." This is his third season designing for Chautauqua Theater Com-

When he began designing costumes for "Macbeth," Laboissonierre wanted his pieces to look modern, but still have a period feel. To



Jenny Saxton, left, assisant costume shop manager, and Lyndsi Sager, costume intern, prepare garments for Chautauqua Theater Company's production of "Macbeth."

create his designs, he looked at fashion magazines, made a "look book" and did plenty of shopping. Some of his designs were inspired by Alexander McQueen's menswear line, which he characterized as "quirky." He described the designs in the show as "a fashion take on military."

Laboissonierre designed more than a dozen original pieces for "Macbeth." Among his favorites are the

costumes he designed for Lady Macbeth. All of the pieces she will be wearing are originals.

"I think those are going to be lovely," he said.

The CTC costume shop is using a mix of Laboissonniere's original designs, borrowed costumes and costumes from their storage for "Macbeth."

To construct costumes for "Macbeth," Assistant Costume Shop Manager Jenny Saxton draped the garments, made her own patterns and used commercial patterns.

"Draping is like wrapping a soccer ball," she said. She explained that the garments are complex to construct this way because she has to accommodate for the curves of the people who will wear them. Making one-of-kind garments is Saxton's favorite part of the job. She said it is



enjoyable to be a "henchman" for the summer. This is her second season with CTC. She will be teaching costume design at The University of Texas-Pan American in the fall.

Marisa Wade is running wardrobe for "Macbeth" during the show and occasionally helps in the costume shop throughout the season. She has been sewing a buttons, hems and labels for the costumes in "Macbeth," and has been given the task of designing makeup for the witches to wear that appears under black light. The makeup is invisible in regular light, so she has been applying it and shining a black light on herself to see how it looks.

Wade enjoys this part the most because she hopes to be a makeup artist one day. She attended the Complections International Academy of Make-up Artistry. She wants to specialize in prosthetics, because she likes how prosthetics affect the appearance of the face.

Costume Assistant Jordan Rickenbacher has been altering and stitching together costumes for "Macbeth." As she spoke with The Chautauquan Daily, she stitched a sleeve on a suit for one of the witches in the play. Rickenbacher has been sewing since she was 4 years old. She began college majoring in pharmacy. When she found out she could major in costume technology, she quickly switched her major.

prefers Rickenbacher working in the costume shop

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because the environment is not as stressful as it could be in other jobs. When the Daily visited, it was apparent the costume shop at CTC has the laid-back culture she desires. Costume Shop Manager Tirza Fogle's basset hound, Winston, circulates as the workers sew. A table in the corner is piled high with snack foods and other goodies. A purple Hannah Montana piñata hangs from the ceiling. The calendar on the wall is marked with "cookie night" and "pie day." Rickenbacher said cookie night is when the costume department gets together and makes cookies for CTC management. She added that pie day is a tradition in which CTC's costume shop and the Chautauqua Opera Company's costume shop get together and eat pie.

She simply sums up the culture of the costume shop: "Basically, we love animals and we're obsessed with food."



CELEBRATING LYON'S SERVICE



Photo by Brittany Ankrom Partygoers applaud as Chautauqua Dance Wardrobe Mistress Arlene Lyon (left) is recognized for 21 years of service to Chautauqua Institution with the Arlene Lyon Stitcher Internship, presented by donor Kay Logan (right). The internship will provide Lyon a four-week intern for the next three seasons.

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Burn, Smith Memorial

3:00 Dance Lecture. "A Critic's

Library classroom

(Programmed by

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Service. "Kabbalat Shabbat:

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6:00 (6-7:45) Chautauqua Choir

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PROGRAM

The Chautauquan Daily

Thursday, August 12

- 7:00 (7:00–11:00) **Farmers** Market.
- 7:15 (7:15-8) **Mystic Heart Meditation.** Leaders: Sharifa Norton and Muinuddin Smith (Sufism). Main Gate Welcome Center (Bring gate pass)
- 7:45 Episcopal Holy Eucharist. The Rev. Evelyn Manzella, St. James', Wooster, Ohio. Chapel of the Good Shepherd
- 8:00 Morning Meditation. (Sponsored by Unity of Chautauqua.) Hall of Missions
- 8:45 Catholic Mass. Chapel of the Good Shepherd
- (8:55-9) Chautauqua Prays **for Peace.** Hall of Missions Grove
- 9:00 Lecture. (Programmed by the CLSC Alumni Association and Unitarian Universalist Church). Health Care Reform discussion. Tony Bueschen and Leonard Katz. Everett Jewish Life Center
- 9:15 Chautauqua Speaks. (Programmed by the Chautauqua Women's Club) "Global Economic Outlook and the Effect on the U.S. Deficit." Steve Odland, chairman and CEO, Office Depot, Inc.. Women's Clubhouse
- 9:15 Class. Maimonides-"A Guide to the Perplexed." Rabbi Zalman Vilenkin, Chabad Lubavitch of Chautauqua. Alumni Hall Library Room
- 9:15 DEVOTIONAL HOUR. The Rev. Calvin O. Butts III, pastor, Abyssinian Baptist Church, NYC. Amphitheater
- 10:15 Service of Blessing and **Healing.** UCC Chapel
- 10:45 LECTURE. "Architecture, Sacred Space and the Challenge of the Modern." Paul Goldberger, Pulitzer Prize-winning architecture critic, The New Yorker. Amphitheater
- 12:10 Catholic Mass. Chapel of the Good Shepherd
- 12:15 (12:15-1:00) **Brown Bag:** Theater. An inside look at Macbeth with director Andrew Borba, designers and cast. Bratton Theater
- 12:15 (12:15-1:15) **Knitting.** 'Women4Women-Knitting4Peace." UCC Reformed House Porch
- (Programmed by the CLSC Alumni Association). "Advances in Hip/Knee Surgery." Dr. Bernie Stulberg. Alumni Hall Porch
- 12:15 (12:15-1:45) Communities in Conversation Brown Bag Lunch. (Co-sponsored by Dept. of Religion, the Ecumenical Community of Chautauqua and the Interfaith Alliance). Jewish,

Week Seven: Mutual Respect

- Christian and Muslim presenters. Hall of Christ
- 12:30 (12:30-2) **Mystic Heart** Meditation Seminar. "An Emerald Earth: Sufi Mediations." Sharifa Norton and Muinuddin Smith (Sufism). Hall of Missions. Donation
- 12:30 Meet the Filmmaker. "NOVA: The Bible's Buried Secrets." Gary Glassman. Chautauqua Cinema. Regular cinema fees apply
- 12:45 Chautauqua Catholic Community Seminar. "A Salesian Approach to Social Justice." Rev. Joseph Brennan, OSFS, pastor, Holy Infant Church, Durham, N.C. Methodist House Chapel
- (1-5) "Sing-Out." (School of Music). Voice Program students. McKnight Hall
- 1:15 **Duplicate Bridge. Herb** Leopold, director. Sports Club. Fee
- 2:00 INTERFAITH LECTURE **SERIES.** "Lessons from a Jewish Journey Into Christianity and Islam." Yossi Klein Halevi, author, journalist; senior fellow, Shalem Center, Jerusalem. Hall of Philosophy
- 2:00 Public Shuttle Tours of **Grounds.** Leave from Main Gate Welcome Center. Fee.
- (2-4) Boys' and Girls' Club Water Olympics. Club campus
- 3:30 CLSC ROUNDTABLE/ LECTURE. David Grann, *The Lost City of Z.* Hall of Philosophy
- 3:30 (3:30–5:) **Film/Discussion.** "Hiding and Seeking." Menachum Daum, discussion leader. Everett Jewish Life Center
- 4:00 Play. Dramatic reading of "Letting Go" by Gail Sheehy. Chautauqua Women's Clubhouse
- 4:00 Public Shuttle Tours of Grounds. Leave from Main Gate Welcome Center. Fee.
- 4:00 Faculty Chamber Concert. New Arts Trio. (Benefits the Chautauqua Women's Club Scholarship Fund) Elizabeth S. Lenna Hall
- (6:00-7:45) Chautauqua Choir Rehearsal. All singers welcome. (Two rehearsals required to sing at Sunday worship services.) Smith Wilkes Hall
- 6:30 Unity Class/Workshop. (Programmed by Unity of Chautauqua) "Compassionate Conversations." The Rev. Barbara Williams, Unity Truth Center, Port Richey, Fla. Hall of Missions
- 6:45 Pre-Chautauqua **Symphony Orchestra** Concert Lecture. Lee Spear. **Hurlbut Church Sanctuary**
- **Devotional Services.** Denominational Houses

(7-7:45) Metropolitan

Community Church

Communities

in

Conversation

2010

Brown Bag Lunch Thursday and Friday at 12:15 Hall of Christ



Members of the School of Music's Voice Program will give the second performance of The Marriage of Figaro at 7:30 p.m. tonight at Fletcher Music Hall.

- Vespers Service. Hall of
- 7:30 Voice Program Opera **Performance.** The Marriage of Figaro. (Benefits the Women's Club Scholarship Fund) Fletcher Music Hall
- 8:15 CHAUTAUQUA **SYMPHONY** ORCHESTRA. Stefan Sanderling, conductor; Ilya Kaler, violin. Amphitheater • Symphony No. 3 in D Major, Op. 29 (Polish)
 - Piotr Ilyich Tchaikovsky • Violin Concerto No. 1 in A Minor, Op. 77 (99) Dmitri Shostakovich

Friday, August 13

- 7:00 (7:00–11:00) **Farmers Market**
- 7:15 (7:15-8) **Mystic Heart** Meditation. Leaders: Sharifa Norton and Muinuddin Smith (Sufism). Main Gate Welcome Center (Bring gate pass)
- 7:45 Episcopal Holy Eucharist. The Rev. Evelyn Manzella, St. James', Wooster, Ohio. Chapel of the Good Shepherd
- Morning Meditation. (Sponsored by Unity of Chautauqua.) Hall of Missions
- 8:45 Catholic Mass. Chapel of the Good Shepherd
- (8:55-9) Chautaugua Prays **for Peace.** Hall of Missions
- 9:00 Nature Walk. (Programmed by the Chautauqua Bird, Tree & Garden Club) Jack Gulvin, BTG naturalist.

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- Meet under green awning at back Smith Wilkes Hall
- 9:15 (9:15-10:15) **Men's Club.** Women's Clubhouse
- 9:15 DEVOTIONAL HOUR. The Rev. Calvin O. Butts III, pastor, Abyssinian Baptist Church, NYC. Amphitheater
- 9:15 Class. "The Bible Decoded." Rabbi Zalman Vilenkin. Chabad Lubavitch of Chautauqua. Alumni Hall Library Room
- 10:00 (10-5:30) Chautauqua Crafts Alliance Festival. (Sponsored by the Chautauqua Crafts Alliance). Bestor Plaza
- 10:15 Service of Blessing and Healing. UCC Chapel
- 10:45 LECTURE. "Saving the World's Sacred Spaces." Bonnie Burnham, president and CEO, World Monuments Fund. Amphitheater
- 11:00 MSFO Bassoon Section Recital. McKnight Hall
- 12:00 (noon-2) Flea Boutique. (sponsored by Chautauqua Women's Club) Behind Colonnade
- 12:10 Catholic Mass. Chapel of the Good Shepherd
- 12:15 Meet CSO Musicians. Come talk with musicians from the Chautauqua Symphony Orchestra. Smith Wilkes Hall
- 12:15 (12:15-12:55) Communities in Conversation Brown Bag **Lunch**. (Co-sponsored by the Dept. of Religion, Ecumenical Community of

If I rise on the wings of

far side of the sea, even there

Your right hand will hold

– Psalm 139: 9-10

the dawn, if I settle on the

Your hand will guide me,

- Chautauqua and the Interfaith Alliance). Jewish, Christian and Muslim presenters. Hall of Christ
- 12:15 (12:15-1:15) **Brown Bag** Lunch/Lecture. (Programmed by the Writers' Center) "The Celts and the Appalachians: A Cultural Guide." Sharyn McCrumb, prose writer-inresidence. Alumni Hall porch.
- 12:15 (12:15-1:30) PFLAG Brown Bag Lunch/Support Meeting. (Sponsored by Chautauqua Chapter of Parents, Families and Friends of Lesbians and Gays and the Metropolitan Community Church). "Being Gay, a Path to Acceptance," video by David Gross. All are welcome. Chautaugua Women's Club
- 12:30 Meet the Filmmaker. "NOVA: The Bible's Buried Secrets." Gary Glassman. Chautauqua Cinema. Regular cinema fees apply
- 12:45 Chautauqua Catholic Community Seminar. "Travels with St. Luke–What I'm Learning Proclaiming Luke's Gospel Across the USA." Rev. James Diluzio, CSP, Paulist Fathers Missionary, New York, NY. Methodist House Chapel
- 1:00 Jum'a/Muslim Prayer. Hall of Christ
- 2:00 INTERFAITH LECTURE **SERIES.** "Jerusalem, Holy City in Crisis: A Christian Perspective." The Right Rev. John Bryson Chane, bishop of Washington, D.C. Hall of Philosophy

Colonnade lobby and Turner Community Center ticket offices, and 45 minutes before curtain at the Bratton kiosk.)

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6:00 THEATER. William

8:15 SPECIAL. ABBA, The Concert. Amphitheater

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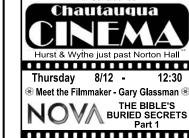
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LNITY of Chautauqua 'Compassionate Rev. Barbara Williams August 12, Thursday



3:40 8:30

8/12 -Thursday LETTERS ™ JULIE7

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Daily (1:55, 4:15) 6:30, 9:00 The Expendables (R) Digital Presentation
Daily (1:30, 4:00) 6:45, 9:15

Eat, Pray, Love (PG-13) **
No Pass Daily (1:00, 3:50) 6:40, 9:20

Scott Pilgrim vs. The World (PG-13) Daily (1:15, 3:45) 6:50, 9:25

The Other Guys (PG-13) * No Pass Daily (1:20, 3:45) 6:45, 9:10

Dinner for Schmucks (PG-13) Daily (1:50, 4:10) 6:40, 9:05

Charlie St. Cloud (PG-13)
Daily 6:50, 9:00 Despicable Me (PG) Standard

Daily (1:45, 4:00) ** **INCEPTION** (R) ** Daily (12:30, 3:30) 6:30, 9:30

CINEMAS I & II Chautauqua Mall 318 Fairmount Ave. Movie Information 763-1888

** **Salt** (PG-13) ** No Pass Daily (4:15) 6:45, 9:10

The Sorcerer's Apprentice (PG) Daily 6:45, 9:00

Cats & Dogs: Revenge of Kitty Galore (PG) Daily (4:15)

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How can one pray with integrity while being respectful of everyone present? Aaron Meyer, 2009 APYA Jewish Coordinator; Alma Gast, 2010 APYA Christian

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