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DEPARTMENT OF EDUCATION
FOR THE
UNITED STATES COMMISSION TO THE PARIS EXPOSITION OF 1900

MONOGRAPHS ON EDUCATION
IN THE
UNITED STATES

EDITED BY
NICHOLAS MURRAY BUTLER
Professor of Philosophy and Education in Columbia University, New York

16

SUMMER SCHOOLS
AND UNIVERSITY EXTENSION

BY
HERBERT B. ADAMS
*Professor of American and Institutional History in the Johns Hopkins
University, Baltimore, Maryland*

THIS MONOGRAPH IS CONTRIBUTED TO THE UNITED STATES EDUCATIONAL EXHIBIT BY THE
STATE OF NEW YORK

DEPARTMENT OF EDUCATION
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Director
HOWARD J. ROGERS, Albany, N. Y.

MONOGRAPHS
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Professor of Philosophy and Education in Columbia University, New York

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- 16 SUMMER SCHOOLS AND UNIVERSITY EXTENSION — HERBERT H. ADAMS, *Professor of American and Institutional History in the Johns Hopkins University, Baltimore, Maryland*
- 17 SCIENTIFIC SOCIETIES AND ASSOCIATIONS — JAMES MCKEEN CATTELL, *Professor of Psychology in Columbia University, New York*
- 18 EDUCATION OF THE NEGRO — BOOKER T. WASHINGTON, *Principal of the Tuskegee Institute, Tuskegee, Alabama*
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SUMMER SCHOOLS AND UNIVERSITY EXTENSION

CHAUTAUQUA SYSTEM OF POPULAR EDUCATION

The place— In America the name “Chautauqua” stands for a place, an institution, and an idea. The place is a summer town on Lake Chautauqua, in southwestern New York. It is a popular educational resort, during the months of July and August, for several thousand people, who go there from all parts of the country to hear lectures and music, to attend class courses of instruction, to enjoy college life and open air. Chautauqua is a well-nigh deserted village during nine months in the year, but in the summer season it has a cottage and hotel population ranging from 3,000 to 10,000 people.

It is a kind of educational Bayreuth for the people; indeed it has become a center of musical and social-economic training of no mean order. It is a vast summer encampment or *cantonnement*, 165 acres in territorial extent, on the upland terraces of a beautiful lake 18 miles long and from 1 to 3 miles wide, the highest navigable water on the continent, 730 feet higher than Lake Erie and 1,400 feet above the sea level. Chautauqua was the Indian name for this lake, the shores of which are a natural “divide” between waters which flow northeastward with the St. Lawrence from the great lake district and waters which flow southwestward to the Mississippi river and the Gulf of Mexico. Chautauqua is one of the highlands of New York, although it lies in the lowly southwest corner of the state, 70 miles south of Buffalo, 200 miles north of Pittsburg, and 450 miles west from New York city. Chautauqua is connected with the Lake Shore route to Chicago and easily reached by railroads from the east.

Von Holst on Chautauqua— When Von Holst, the German historian of the United States, was asked what are the

most characteristic American sights, he replied: "Go to Niagara Falls and then around the corner [of New York state] to see Chautauqua." It is certainly a better thing to see than the stock yards and pig-sticking of Chicago. Chautauqua is beautiful for education but not remarkable architecturally. The academic village has some useful school buildings; a few hundred decent cottages in the woods; a fair hotel called "The Athenæum;" a few shops or "stores;" a plain college building on a hilltop, with a beautiful lake-environment; a so-called "hall of philosophy," which is a wooden temple with supporting pillars, open to the summer breeze and seating three or four hundred people; and a vast amphitheatre, like a Greek theatre dug out of a hill-side, but well roofed, well lighted by electricity, and capable of seating five or six thousand people. It is an inspiring sight to see a large Chautauqua audience in the afternoon or evening.

The Chautauqua salute—When the presiding officer wishes to show special honor to some foreign visitor or distinguished lecturer, the audience is requested to give the so-called "Chautauqua salute." Immediately thousands of white handkerchiefs are waved in the air and suddenly the vast amphitheatre seems full of life and motion. The effect is picturesque in the extreme. It appeals only to the eye, but it surpasses any noisy applause. The custom had a natural origin, which is thus explained by Chancellor Vincent: In the early days of the Chautauqua lake assembly, Professor Green, a deaf-mute from Canada, was giving a lecture in pantomime, illustrating certain incidents in the life of Christ. The performance was so good that the audience applauded vigorously by clapping their hands. Chancellor Vincent, realizing that the professor could not hear the applause, suggested that the people wave their handkerchiefs, which was done amid great enthusiasm. This "Chautauqua salute" is now given at many Chautauqua gatherings in various local assemblies, but the honor is reserved at the central Chautauqua for very rare occasions.

Governor Roosevelt at Chautauqua—At a recent visit (August 19, 1899) of the warrior, statesman and historian, Governor Roosevelt, of New York, to Chautauqua, where he has long been known as a public historical lecturer, he was welcomed by the Chautauqua salute in the presence of 10,000 people assembled in the vast amphitheatre. In response he said from the platform that he came to preach the gospel of intelligent work. It is good for everybody, for parent and child. He appealed to the presiding genius of Chautauqua: "Bishop Vincent, nothing has interested me more in reading the history of the growth of the west than to read what Peter Cartwright and other Methodist clergymen did to tame the shaggy wilderness and instill a love of the higher spiritual life into the minds and heads of the tamers of that wilderness. They worked hard. They had no easy life. We should emulate them. Look back at your own career. Do you not take the greatest pride in that portion of your life when you manfully labored with all your might? This Chautauqua did not come by chance. It is the result, obviously, of years of work. * * * You here have had to work long and hard, and now there is no institution more fraught with good to the nation than this one at Chautauqua. * * * I am going to speak soon at the Catholic Chautauqua [at Plattsburg] and hope next year to speak at the Jewish Chautauqua. Recognize the good qualities of any man, south or north, Jew or Gentile, provided he is a good American."—*New York Tribune*, August 20, 1899.

This is certainly the spirit of Chautauqua, which is something more than a New York local institution. It is national and even international in its influence. Governor Roosevelt emphasized at Chautauqua the gospel of work, which is as old as the motto of the Benedictine monk who said "*ora et labore*." Andrew Carnegie once told the students of Union college "An honest day's work well performed is not a bad sort of prayer."¹

¹Andrew Carnegie's college lectures: "Wealth and its uses;" "Business;" "How I served my apprenticeship." New York: F. Tennyson Neely, publisher, 114 Fifth avenue.

The institution — Chautauqua should be viewed primarily as an unconscious educational adaptation of the old Frankish idea of the folkmote or public open-air assembly. The historic survival of this ancient institution is seen in the American mass meeting, popular convention, or New England town meeting. A religious outgrowth of the folkmote in the southern states was the camp meeting. The Chautauqua lake assembly, established in 1874 at Fairpoint, on the site of an earlier Methodist camp meeting, still retains many religious and some political characteristics of the older assemblies. Amid the multiform developments of modern Chautauqua, the observer should hold closely to the original and central idea of a summer meeting for popular educational and religious purposes. The institution is a camp meeting for culture and religion. Bible study and the biblical training of Sunday school teachers were originally and still are dominant educational features. When General Grant visited Chautauqua the chancellor publicly presented him with a Bible. Grant took it but characteristically said nothing. The control of the institution is in the hands of a legal corporation representing religious as well as secular interests. The work is not carried on for pecuniary profit to the stockholders, but primarily for philanthropic purposes and for Christian popular education.

The highest exponent of the institution is its present chancellor, Dr. John H. Vincent, one of the two original founders. He best represents the broad religious, and patriotic spirit of Chautauqua. He infused into it the idea that all sound learning is sacred, and that the secular life may be pervaded by a religious spirit. Accordingly he has added to biblical study and higher training for Sunday school teachers the greatest variety of allied subjects; for example, history, literature, languages (ancient and modern), art, science, music, elocution, physical culture; in short, education in general.

The following tabular view of the Chautauqua system of

summer study and rational recreation at Chautauqua lake and of home reading and study was published in bulletin No. 29 of the University of the State of New York:

TABULAR VIEW

CHAUTAQUA SYSTEM	HOME READING AND STUDY	<ol style="list-style-type: none"> 1. <i>The Chautauqua Literary and Scientific Circle.</i> A four years' course of general reading. [Certificate granted. Does not count for degree.] 2. <i>Specialized Courses</i> for continued reading and study. [Certificate does not count for degree.] <table border="0" style="display: inline-table; vertical-align: middle;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td>History. Literature. Science. Art. Pedagogy. Teachers' Reading Union.</td> </tr> </table> 3. <i>School of Theology.</i> Correspondence instruction. [Degree B.D.] Rigid examinations personally supervised. [No honorary degrees.] <table border="0" style="display: inline-table; vertical-align: middle;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td>Hebrew and Old Testament. Greek and New Testament. Biblical and doctrinal theology. Ecclesiastical history. Homiletics and pastoral theology. Christian science, life and literature.</td> </tr> </table> 4. <i>College of Liberal Arts.</i> Correspondence instruction in preparatory and college studies. [Degrees of B.A., etc.] <table border="0" style="display: inline-table; vertical-align: middle;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td>Latin, Greek, French, German, English, mathematics, psychology, political economy, history, physical science, geology and biology.</td> </tr> </table> 	}	History. Literature. Science. Art. Pedagogy. Teachers' Reading Union.	}	Hebrew and Old Testament. Greek and New Testament. Biblical and doctrinal theology. Ecclesiastical history. Homiletics and pastoral theology. Christian science, life and literature.	}	Latin, Greek, French, German, English, mathematics, psychology, political economy, history, physical science, geology and biology.	<p>Correspondence and residence combined complete a system of a academic study looking toward the degrees of B.A. and B.S.</p>
	}	History. Literature. Science. Art. Pedagogy. Teachers' Reading Union.							
}	Hebrew and Old Testament. Greek and New Testament. Biblical and doctrinal theology. Ecclesiastical history. Homiletics and pastoral theology. Christian science, life and literature.								
}	Latin, Greek, French, German, English, mathematics, psychology, political economy, history, physical science, geology and biology.								
SUMMER STUDY AND RATIONAL RECREATION AT CHAUTAUQUA	<ol style="list-style-type: none"> 1. <i>College of Liberal Arts.</i> [No degrees except through Correspondence Department.] <table border="0" style="display: inline-table; vertical-align: middle;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td>Personal instruction by well-known men in all departments mentioned under (4) above.</td> </tr> </table> 2. <i>School of Methods in Teaching.</i> <table border="0" style="display: inline-table; vertical-align: middle;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td>Psychology. Pedagogic principles. Applications and methods.</td> </tr> </table> 3. <i>Schools of Sacred Literature.</i> <table border="0" style="display: inline-table; vertical-align: middle;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td>Study of the Bible as a great classic and inspired book.</td> </tr> </table> 4. <i>Classes in art, music, physical culture, elocution, kindergarten, etc.</i> 5. <i>Lecture Courses</i> on the University-Extension model. <table border="0" style="display: inline-table; vertical-align: middle;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td>Progressive courses by one lecturer. No extra fee is charged. The attendance is large.</td> </tr> </table> 6. <i>Public Lectures and Addresses</i> by men and women prominent in various departments of life. 7. <i>Recreative and aesthetic elements,</i> concerts, dramatic recitals, stereopticon entertainments, etc. 	}	Personal instruction by well-known men in all departments mentioned under (4) above.	}	Psychology. Pedagogic principles. Applications and methods.	}	Study of the Bible as a great classic and inspired book.	}	Progressive courses by one lecturer. No extra fee is charged. The attendance is large.
}	Personal instruction by well-known men in all departments mentioned under (4) above.								
}	Psychology. Pedagogic principles. Applications and methods.								
}	Study of the Bible as a great classic and inspired book.								
}	Progressive courses by one lecturer. No extra fee is charged. The attendance is large.								

The passing visitor will, perhaps, form his opinion of Chautauqua from the popular and recreative sides, but he should know that, as in an American or English college,

which sometimes seems to exist exclusively for athletics and student amusement, there is a good deal of serious academic work. The bulletin above mentioned, says: "For the many there are popular lectures, concerts, entertainments; for a somewhat less number there are philosophical, scientific and literary lectures in progressive courses; for the comparatively few are provided means for careful study under able and well-known instructors. The Chautauqua assembly should be judged, not by its recreative exercises, but by its educational classes. The former attract the crowds from which the latter are recruited, and the revenue from the many supports the higher departments. All these elements combine to form a community life which, as a whole, makes for intelligence and arouses interest in higher education."

The Chautauqua literary and scientific circle (called, for short, the "C. L. S. C.,") was founded in 1878, and represents the first great popular differentiation from the original Chautauqua which was, and is still, a summer educational meeting on the Chautauqua lake shore. The C. L. S. C. is a well-directed system of home reading in literature and science carried on in connection with local reading circles, and practically aided by many good suggestions in a monthly magazine called *The Chautauquan*. The course of reading occupies four years, which are called respectively the Greek year, the Roman, the English and the American, from the relative prominence given to the history and literature of those four countries. An interesting feature of the course for 1899-1900 will be a so-called "Reading journey through France," published in *The Chautauquan*, and taking the reader on an imaginary journey through France, introducing him to the historical associations of the places visited, and thus forming an admirable preparation for a visit to the Paris exposition in 1900, or for a more extended study of France which the C. L. S. C. will take up two years hence.

The text books on England and the United States, Greece and Rome, and other subjects, social and economic, are pre-

pared by good writers representing American colleges and universities. With all of the four regular courses in history are combined corresponding literary and cultural studies in art and religion. Natural science also forms a feature of every course. In the American year, the special subjects are, besides religion, American history, literature, government, diplomacy, social institutions and physiology. The entire expense for the required books and for the illustrated magazine is now about five dollars per annum. In former years the text books were purchased at reduced rates from regular publishers, but in recent years Chautauqua has maintained its own press and employed its own writers, who understand the special needs of a Chautauqua constituency. All readers are now registered at the central office of the C. L. S. C., in Cleveland.

The course of reading is carried on in leisure hours by Chautauquans at home, but once a week they come together in local circles in neighborhoods and villages all over the country and, under the best local guidance they can find devote an evening to the discussion of topics suggested by *The Chautauquan* and other private reading. The number of these local reading circles during the past twenty years has been about 10,000. The total enrollment of Chautauqua readers has been about a quarter of a million. Of course, by far the larger number fail to complete the four years' course, but it is estimated that about one-half have done consecutive reading for two years. A saving remnant of perhaps 40,000 continue to the end and win a simple certificate testifying to the fact that they have completed the four years' course of Chautauqua reading. There is no degree awarded to the holders of these certificates, but the graduates of the C. L. S. C. are encouraged to form local educational clubs and to continue along lines of special historical and literary study. For example, this very year (1899) the writer, who is a member of the "educational council" of Chautauqua, was asked to recommend a course of reading in Russian history. There are literally scores of specialized

courses for continued reading and study in history, literature, science, art, and education.

Schools—Next in importance to the C. L. S. C. are the summer classes or so-called “schools,” wherein definite class instruction is carried on at Chautauqua by well-known college professors during the summer season. A great variety of regular and advanced work is offered. Work begun under competent direction at Chautauqua may be continued by correspondence with the professor or representative of the “school” throughout the year. This combined work done in residence and by correspondence may, in a few rare cases, lead to the degree of bachelor of arts or bachelor of science, conferred, however, only after searching tests. The degree giving power is vested in the regents of the University of the State of New York whose academic honors are better guarded by state examinations than by some academic corporations in America.

The various “schools” at the central Chautauqua are the following :

(1) School of English language and literature ; (2) school of modern languages ; (3) school of classical languages ; (4) school of mathematics and science ; (5) school of social sciences ; (6) school of pedagogy ; (7) school of religious teaching ; (8) school of music ; (9) school of fine arts ; (10) school of expression ; (11) school of physical education ; (12) school of domestic science ; (13) school of practical arts.

The Chautauqua idea—Much has been said and written concerning the “Chautauqua idea.” Bishop Vincent is the best exponent of the original conception of the institution and he has attempted to define it in various publications. In a book entitled “The Chautauqua movement” and published by the Chautauqua press in 1886, Bishop Vincent said : “The full-orbed ‘Chautauqua idea’ must awaken in all souls a fresh enthusiasm in true living, and bring rich and poor, learned and unlearned in neighborship and comradeship, helpful and honorable to both. Education, once the

peculiar privilege of the few, must in our best earthly estate become the valued possession of the many. * * * The theory of Chautauqua is that life is one and that religion belongs everywhere. Our people, young and old, should consider educational advantages as so many religious opportunities. Every day should be sacred. * * * Chautauqua pleads for universal education; for plans of reading and study; for all legitimate enticements and incitements to ambition, for all necessary adaptations as to time and topics; for ideal associations, which shall at once excite the imagination and set the heart aglow. * * * Show people no longer young that the mind reaches its maturity long after the high school days end, and that some of the best intellectual and literary labor is performed in and beyond middle life. College halls are not the only places for prosecuting courses of study. College facilities are not the only opportunities for securing an education. A college is possible in everyday life if one choose to use it; a college in house, shop, street, farm, market, for rich and poor, the curriculum of which runs through all of life, a college which trains men and women everywhere to read and think and talk and do; * * * this is the 'Chautauqua idea.'"

Professor Albert S. Cook, of Yale university and a well-known Chautauqua lecturer, in an article on "Chautauqua: its aims and influence," published in *The Forum*, August, 1895, says of the "Chautauqua idea": "As nearly as I can formulate it, it is something like this: A fraternal, enthusiastic, methodical, and sustained attempt to elevate, enrich, and inspire the individual life in its entirety, by an appeal to the curiosity, hopefulness, and ambition of those who would otherwise be debarred from the greatest opportunities of culture and spiritual advancement. To this end, all uplifting and stimulating forces, whether secular or religious, are made to conspire in their impact upon the person whose weal is sought. * * * Can we wonder that Chautauqua is a sacred and blessed name to multitudes of Americans?"

Dr. Merrill E. Gates once said: "The true significance of

the Chautauqua movement seems to me not to lie chiefly in the great summer gatherings, in the crowded lectures, the enthusiastic conferences, and the inspiring commencement address at Chautauqua itself, nor in the diplomas awarded there. But the Chautauqua circles throughout the land mean useful, wisely-directed home reading and intelligent general conversation in the home circle wherever their influence extends. Not only is it true that neighborhoods which have been stagnant for the lack of any common themes for conversation higher than the local gossip have been stirred to new intellectual life when the circles met to consider the facts of science or history and the noble thoughts and perfect forms of the best literature of all time, but in the home circle as well, in the family life of thousands of homes, children and parents have new themes brought into their horizon and talked about with a common interest at the table and in the evening."

Principal A. M. Fairbairn, of Mansfield college, Oxford, England, says: "The C. L. S. C. movement seems to me the most admirable and efficient organization for the direction of reading, and in the best sense for popular instruction. To direct the reading during a period of years for so many thousands is to affect not only their present culture, but to increase their intellectual activity for the period of their natural lives, and thus among other things, greatly to add to the range of their enjoyment. It appears to me that a system which can create such excellent results merits the most cordial praise from all lovers of men."

Sir Joshua G. Fitch, for a long time her majesty's chief inspector of the training colleges of England, said to an audience of 5,000 people at Chautauqua: "It seems to me that you have hit upon one of the most admirable and fruitful devices ever yet adopted when, by means of reading circles and correspondence helps, the solitary student has opened to him what he shall read and what use he shall make of his reading when he has it. This is a great work on which you have often invoked the divine blessing.

* * * I earnestly trust that it may continue to go on and prosper, that this great assembly may be one of the most notable agencies by which you may encourage the love of truth, the devotion to knowledge, and the help and guidance of the people of America."

Religion realized—It would be a fatal mistake for any observer to imagine that religion had been neglected amid the multiplication of departments, for in point of fact religion, in its spiritual ethical sense, is the very heart of Chautauqua. In these days of growing secularization and materialism, Chautauqua is a good object lesson in what might be called a religious survival or revival in concrete, wholesome, visible ways. Chautauqua, like Judaism in its best estate, is an institution for the promotion of the higher life, social and intellectual. "Holiness to the Lord" is an historic synonym for righteousness in all human relations, peace on earth, to men of good will. The Chautauqua idea, comprehensively stated, is religion realized in life and culture in practical, not merely in theoretical ways or barren creeds. Chautauqua cultivates faith and works.

The American library association held its annual conference at Lakewood-on-Chautauqua in July, 1898, where the president, Herbert Putnam, then librarian of the Boston public, now of the library of congress, paid the following deserved tribute to Chautauqua: "The Chautauqua system has a most intimate interest to us, as a system of practical and economic education, inaugurated by a sincere humanitarianism sustained by an enthusiastic missionary spirit, successful in reaching a vast body of individuals not reached by more formal processes of education, and successful also in bringing these—at least for a time, and even if but superficially—into touch with the highest in literature and achievement."

Local Chautauquas—There are now scattered throughout the United States and Canada more than 300 so-called "Chautauquas." They are federated with the parent "Chautauqua" only in filial ways like Greek colonies to their

metropolis. The daughter educational societies follow the same methods and courses of reading as their *alma mater*, and gladly report to her their progress. Bishop Vincent every summer "swings around" at least part of the grand Chautauqua circle to encourage these local assemblies.

SELECT TYPES OF SUMMER SCHOOLS

Catholic summer school of America¹— For nearly ten years the friends of higher education have maintained a Catholic summer school for the benefit of teachers and students. After meeting in various places, the school finally settled down at Plattsburg, New York, on Lake Champlain. In 1893, the regents of the University of the State of New York granted a charter by which this school became a legal corporation, and was classified in the system of public instruction devoted to university extension. By this charter certain advantages are acquired by summer school students who wish to prepare for the regents' or state's examinations.

The objects of the school, officially stated, are to increase the facilities for busy people as well as for those of leisure to pursue lines of study in various departments of knowledge. Opportunities for instruction are provided by lectures from eminent specialists. Courses are given in anthropology, history, literature, ethics, science, and religion.

The school itself is beautiful for situation and not far from the principal summer hotel on Lake Champlain. The Catholic Chautauqua has, however, its own cottage accommodations, a club or casino for social reunions, its lecture halls and local book store. The place, like the central Chautauqua, is an ideal summer resort and attracts many friends of education, both Catholic and Protestant.

It is pleasant to see the pictures of buildings on the lake shore and some of these summer gatherings of the clergy who are leading spirits in this popular movement. Dr.

¹ A special account of the origin of this new and remarkable movement may be found in the author's paper on "Chautauqua." See report of U. S. commissioner of education, 1894-95, pp. 1065, 1077.

Conaty who was long its faithful director is now the eloquent and progressive rector of the Catholic university of America.

Catholic winter school¹ — Three or four sessions of the Catholic winter school of America have been held at New Orleans, one of the most catholic centers of American education, secondary, higher and popular. With Tulane university, the Howard memorial library and a fine system of public schools, New Orleans, for its educational background, has a noble record of French Catholic spiritual and intellectual activity extending through nearly two centuries, from the time of the grand monarch under whose sovereignty Louisiana was first colonized and named. The early Catholic movement in American education is well described by Professor Fay in his *History of education in Louisiana* (contributions to American educational history, published by the U. S. bureau of education).

At the Catholic winter school of America popular education is naturally connected with religion. The school is opened with pontifical high mass in St. Louis cathedral. A bishop from Mexico officiated at the formal opening in February, 1898. It is noteworthy that the rector of the Catholic university of America, Rev. Dr. Conaty, gave five lectures on the relations of the church to the educational movement of to-day. This former and well-beloved director of the Catholic summer school of America at Cliff Haven, Plattsburg on Lake Champlain, has thus served as an educational link between the north and the south, between the historic shores of Lake Champlain and of the Gulf of Mexico. Prof. Alcée Fortier, of Tulane university (one of the best romance scholars in America), introduced the educational

¹ Dr. Weeks says (*Education report, 1894-95, p. 1484*): "As the summer was originally chosen because of its comparative freedom and the greater suitability of climate in the middle and northern states, so the idea has been reversed in the extreme south and we have the Florida Chautauqua held in February and March, and the Catholic winter school of America, which held its first session in New Orleans, February 16 to March 14, 1896, and was a financial success." Winter schools for adults would be expedient in Baltimore and Washington or some other cities which are prevented by climatic reasons from attempting summer schools.

program. The distinguished novelist, F. Marion Crawford, also gave a course of literary lectures. In the public instruction given at summer schools by these traveled men and cosmopolitan spirits there is and must be a peculiar extension of the best international and catholic influences. What the *Congrès international de l'enseignement des sciences sociales* will probably represent at Paris in July, 1900 (the idea, namely, of an interchange of *personnel* between the universities and schools of different countries), is already realized in some measure by various American institutions, Harvard, Johns Hopkins, the Catholic university of America and by well-known American summer schools like Chautauqua and Philadelphia, some of which institutions every summer call over to this country celebrated European educationists and public lecturers, *e. g.*, Brunetière, Doumic, George Adam Smith, Principal Fairbairn, Professor Mahaffy, Michael Sadler, Professor Moulton, F. Marion Crawford and many others.

Columbian Catholic summer school—At Madison, Wis., one of the best centers of academic and popular education in the great northwest, there assembled in July, 1898, the Columbian Catholic summer school with lecturers from Washington, D. C., and other seats of educational extension. Noteworthy among these public teachers were the Rt. Rev. Thomas Gorman, Bishop Spalding, the Catholic historian from Peoria, Henry Austin Adams, from the Brooklyn institute, who lectures now on Lake Champlain, now in New Orleans and now in the lake district of Wisconsin.

Jewish Chautauqua—The third summer assembly of the Jewish Chautauqua at Atlantic City, from July 14 to July 30, offered the following general program of work, which continues throughout the year: (1) Popular lectures; (2) Chautauqua circles for bible studies; (3) Chautauqua circles for post-biblical studies; (4) teachers' institute; (5) general conferences; (6) religious services; (7) social entertainment; (8) preparatory work; (9) reunion of Chautauquans.

The Jewish Chautauqua now enrolls over 2,000 members in its various local circles in the United States and Canada. For summer assembly work it employs the most eminent American Hebrew scholars, *e. g.*, Professor Richard Gottheil, of Columbia university; Rev. Dr. Jastrow, of Philadelphia; Rev. Dr. Guttmacher, of Baltimore (a graduate student of the Johns Hopkins university); Rev. Dr. F. De Sola Mendes, of New York; Rev. Dr. Kohler, of New York; and D. W. Amram, of Philadelphia. The Jewish Chautauqua also employs various Christian scholars of eminence, for example, Rev. Dr. Charles Cuthbert Hall, president of the Union theological seminary, New York; Professor Leon H. Vincent, the well-known Chautauqua lecturer on literary subjects, whose themes in 1899 were partially Jewish—"Heine" and "Zangwill." This combination of lecturers and subjects well illustrates the truly catholic influence of the Chautauqua idea. Much attention was paid to education, for example, Professor Bamberger, principal of the Jewish training school in Chicago, lectured on "Religious education from the view-point of pedagogy." The chancellor of the Jewish Chautauqua is the Rev. Dr. Henry Berkowitz, whose wholesome and liberalizing influence upon American education cannot be too highly praised.¹

The original Chautauqua is undoubtedly the most popular and best-known type of American summer schools. Its example influenced the development of very many others, and, perhaps, suggested certain English summer meetings, *e. g.*, those of the National home-reading union, at Chester, London and other well-known places. The summer meetings of university extension and their friends at Oxford, Cambridge and Edinburgh are truly international in spirit. They are the most delightful summer schools in the English-speaking world, but Chautauqua remains after more than twenty-five years' experience the most democratic and largely-attended summer school. It is the earliest continu-

¹ A more elaborate account of "National Jewish educational work," by Charles S. Bernheimer, was published in the *American monthly review of reviews*, New York, April, 1897.

ous school of the kind in the world. Chautauqua was founded in 1874 as an educational assembly, with the primary idea of promoting higher and better Sunday-school work. While this idea is wisely retained, educational effort had been extended over many other fields. We may best characterize all Chautauquas as religious summer schools.

Summer schools of science — In July, 1873, Louis Agassiz, the Swiss naturalist, professor in Harvard university, opened a scientific summer school on Penikese island, about twenty-five miles from Newport. This experiment served to develop several young zoologists and gave rise to a succession of similar schools of natural science, for example, the Chesapeake zoological laboratory, the Marine stations at Newport, Wood's Hole and others. The Marine biological laboratory at Wood's Hole, Massachusetts, has completed its twelfth year, and is known as the clearing house of American scientists. Sooner or later the prominent workers appear at this interesting summer school and pay tribute by giving public lectures on the trend of their work. There are three main departments: (1) Zoology, in charge of Professor Whitman, of the University of Chicago; (2) physiology, Dr. Loeb; and botany, Dr. Davis. See letter from Wood's Hole, dated August 12, 1899, in *Sunday Tribune*, following:

Types of summer schools — Dr. Stephen B. Weeks who prepared for the U. S. bureau of education (report of commissioner, 1894-95, pp. 1483-1503) a check list of American summer schools, says they "may be roughly divided into the following classes according to the phases of education, which they emphasize particularly: (1) Schools that teach special branches of knowledge as ancient and modern languages, literature, psychology, natural sciences, law, medicine; (2) schools of the arts, as drawing, industrial art, music, oratory, etc.; (3) professional, normal or schools of methods where the training of teachers is the main idea — summer schools of pedagogy; (4) general, where all, or nearly all, the subjects in the general curriculum of educa-

tion are treated; (5) Chautauqua, where the idea of study is united with that of rest and recreation, and where the Chautauqua course of reading (C. L. S. C.) is made the basis of the educational work.

“Again, from the standpoint of control, they may be divided into several classes: (1) Private, which range in scope from a school devoting itself to preparing students for college or to making up the deficiencies of common school teachers, to a private school of chemistry, law or Bible study; (2) college or university, which are usually more general in character; (3) state, which are generally devoted to the training of teachers, are more or less local and even migratory in character. In the matter of fees they range all the way from the private with fees sufficient to support the school to the public state schools which are free.”

In the same report Dr. Weeks says: “The length of term varies in different schools from a few days to three months. The tendency to increase the length of time and make as much use of the vacation as possible is increasing, and there has been a material change in the character of the courses offered. At first it was the custom to give many short courses or single lectures. It is now the custom to make the courses of lectures as continuous and connected as possible.”

University of Chicago—The most remarkable and most recent development of the summer school idea in America is that of the fourth quarter or summer term at the University of Chicago, where academic work goes straight on throughout the year (48 weeks) like any other business. President Harper, for many years principal of Chautauqua, was probably influenced by its example in devising his plan for a summer university course. The result of his excellent policy is that, while most American colleges and universities rest or go to sleep in summer time, Chicago is drawing students and professors from nearly all of them. Many Chicago professors arrange to take their long vacation in the winter or spring. Outside seekers after academic knowl-

edge can, therefore, find good men at their Chicago post in the mid-summer term. Thus, the summer school idea has been fully incorporated by a vigorous and progressive American university.

“Continuous sessions for colleges and universities” was a subject presented to the Southern association of colleges and preparatory schools, in November, 1898, by Jerome H. Raymond, president of West Virginia university, where the Chicago system of the summer quarter was introduced that very year. President Raymond’s favorable account of his West Virginia experiment and of its educational advantages is printed in the *School review*, University of Chicago press, February, 1899. Among the advantages enumerated are:

(1) The new system of four continuous sessions (with a week’s recess between successive terms) enables a college or university to meet the needs of young men and women who are obliged to work their way by teaching during the winter months, and can recover lost academic ground by returning to college for the summer quarter.

(2) Professional teachers and others can get some advantage by a summer sojourn at a university of the West Virginia or Chicago type.

(3) Professors in such a university can take a vacation when other academic institutions are in full session and can profit by these outside courses.

(4) The Chicago system enables the student to complete his academic work more quickly.

(5) What business man would equip an extensive plant and allow it to lie idle for three months out of every twelve? “Shall we, then, be less zealous to make the greatest possible use of the great educational plants?”

Harvard summer school—By special request the following account of Harvard summer school in the July season of 1899, was contributed by Miss Elizabeth T. King, president of the Arundell club of Baltimore:

Cambridge possesses nearly every qualification for a summer school. The class rooms, laboratories and college

library of 400,000 volumes are at hand. The zoological and mineralogical museums, the Fogg art museum, and the Peabody museum, with its unrivalled Central American, Semitic and other collections, are open to the student. The boarding houses and some halls are ready; the majestic and varied series of buildings in their beautiful setting of court and turf and trees; the historic and literary associations, not only of Cambridge but of all the neighboring region, stimulate the imagination and arouse enthusiasm.

The beginnings of the school were university lectures given on Saturdays to teachers as far back as 1863. Course after course has been added and developed, until now the university offers forty-seven different courses ranging from Greek through modern languages to history, psychology and science. There are this year over 700 students, mostly college graduates, teachers and special students. The work is arranged so that each student is expected to specialize in one or at the most two courses, and much outside work is required in addition to daily recitations.

The six weeks' work is equivalent to a half-year's course of three lectures a week, and it so counts for Harvard students. A certificate is given at the close which is useful to teachers in many states, especially in New York, where a summer school certificate is required.

The fee for each course varies from \$15 to \$25 and does not admit the student to any other advantages beside those included in his own work. There is none of the pleasant interchange of thought common to most summer schools. Even in more elementary work, the university spirit and seminary methods of a great center of learning are evident. There are, however, admirable general lectures given in the evening upon educational and literary topics, such as German secondary education, the drama of to-day, Dürer, the abbey of Cluny, the evolution of the conscience, etc.

At the close of the school an educational conference is held to which two students from each class are appointed and who prepare a program of conference and discussion.

The historic pilgrimages are by far the most interesting general feature. They are preceded by a lecture showing how the civic conscience can thus be cultivated, and encouraging students from distant states to go home and find their own Mayflowers and Bunker Hills. The connection between the literature and history of this rich region is pointed out, and twice a week most interesting and significant pilgrimages are made to surrounding places where the local historical societies and the antiquarians welcome the students.

This year a new feature has been added in a three weeks' course in the divinity school. It is intended for the "intellectual quickening of the clergy;" and that this purpose was realizable, was at once shown by the enrollment of more than 100 clergymen, although at first a very small attendance had been expected. Eight women have availed themselves of these advantages. Lectures are given on ethics and the ideal elements of religion; on Old Testament history including institutions, Babylonian parallels and methods of historical investigation; on church history and its development from primitive to Catholic christianity. The most distinguished scholars and theologians from Harvard and other divinity schools have in turn lectured to an enthusiastic body of workers and thinkers, and the course has been a conspicuous success.

In general it is remarkable to see what an admirable body of special students have been assembled at the school, especially from the south and west, and to hear from their teachers how good the quality of their work is. The result of disseminating the methods and influences of Harvard throughout the states and institutions thus brought into contact with it cannot fail to benefit both the university and the country. Much praise is due the earnest and disinterested men who give their time to it.

It is amusing to see how frankly co-educational Harvard becomes in summer, and the question naturally arises, if for six weeks in summer, why not for six months in winter?

The men and women students board at the same houses, work in the same laboratories, study in the same library without the slightest supervision—but human nature is so inconsistent that it will doubtless be some time before this logic is convincing. Summer schools are, however, quickly and gradually solving many educational problems, and their directness of methods, adaptation to practical needs of workers, absence of hampering conditions, and quickness of response to popular wants make them interesting laboratories for discovering solutions for the educational problems of democracy.

An equally significant feature is the eagerness for knowledge and desire for enlightened methods in education shown by representatives from every part of this great country which cannot fail to affect the life of the nation.

Melvil Dewey on summer schools—"Thousands testify after trial that the change of surroundings and occupation, the stimulus of cheerful companions interested in the same subjects, and the many provisions of our best summer schools for healthful recreation, are better preparation for hard work the next year than a vacation spent in idleness. In brief, it is evident that the tendency is growing among teachers to congregate for a few weeks during the long vacation."

UNIVERSITY EXTENSION

This subject was first publicly presented in the United States at a meeting of the American library association in their session upon one of the Thousand Islands in September, 1887. The well-known English system, as adapted to American local needs, was promptly taken up by public spirited American librarians in Buffalo,¹ N. Y., in Chicago and St. Louis. In all three cities and in many others, west and south, the idea was gradually developed and extended by the co-operation of university graduates with libraries, churches and other local institutions. The subject was first

¹ "An experiment in university extension," by J. N. Larned, *Library journal*, March-April, 1888.

publicly presented in Philadelphia, March 11, 1891, at the galleries of the Art club, Dr. James MacAlister presiding.

New York beginnings—In January, 1888, Melvil Dewey, then chief librarian of Columbia university, laid the plan before the regents of the University of the State of New York, and at the University convocation in Albany, July, 1888, advocated university extension in connection with public libraries. A year later he again brought the matter before convocation. In February, 1890, a committee of New York colleges and universities urged the regents to establish, under state supervision, a system of extension teaching. It was further urged that the state should work through existing colleges and institutions.

First state appropriation—In the spring of the following year, May 1, 1891, a bill was signed by the governor appropriating \$10,000 for the state organization of university extension. This was on "university day," the historic anniversary of the granting of the original charter of the University of the State of New York, May 1, 1784. Fit augury of a new era of public control of the higher education of the people! This grant of \$10,000 is absolutely the first case on record of a state appropriation for university extension.

It was stipulated by the bill of 1891 that no part of the grant should be used for the payment of lecturers, but only for purposes of organization, supervision and printing. The expense of local lectures was very properly to be defrayed by the local constituency. From this auspicious beginning there rapidly developed in the state of New York the double system of public instruction: (1) University extension from the Albany center or popular education by lecturers, accredited or controlled by university authority, and reporting results to the regents; (2) library extension from Albany or popular education by means of well-selected, classified libraries suiting definite local needs in connection with local lectures or home-study clubs.

It is possible to follow out both of these lines of educa-

tional extension through the valuable and interesting extension and library bulletins issued by the University of the State of New York and exhibited by the same in illustration of this subject.

The University of the State of New York at first, in 1891, made "extension" one of five great departments: (1) Regents' office, executive, administrative and supervisory, through which educational charters are granted; (2) extension for lecture courses, study clubs, reading circles, for extending educational opportunities outside regular teaching institutions; (3) examinations; (4) state library; (5) state museum. The extension department included all agencies for higher education outside the regular teaching institutions. These agencies were at first distributed in four sections: (1) Public libraries and traveling libraries; (2) extension teaching, outside regular schools and colleges, or "university extension;" (3) study clubs, for associate study and discussion of a common series of topics; (4) summer schools.

Experience showed the necessity of some modification of the above organization.

The university has now (1899) six main departments: (1) Administrative; (2) college; (3) high school; (4) home education in distinction from schools and colleges; (5) state library; (6) state museum. These are all well illustrated in the bulletins and circulars of the University of the State of New York.

"**Home education**" includes the following six divisions: (1) Extension teaching; (2) study clubs; (3) exchanges; (4) traveling libraries; (5) public libraries; (6) library school. The term home education, as employed in the state of New York, comprehends that entire group of agencies which promote the higher education of adults at home and through life, in distinction from the work done by the regular teaching institutions such as the university, the college and the school. Mr. Melvil Dewey, in his director's report of the New York state library for 1897, p. 61, practically identifies "home

education" with what the present writer prefers to call simply popular education or "educational extension," *e. g.*, from an institutional center like a university, a college, a state board of public instruction, a church, a public library or a people's institute. The published bulletins of the regents of the University of the State of New York, by their long use of the phrase "extension" have given sanction to the idea of established agencies proceeding from some central source, *e. g.*, Albany, towards the town, the village, the home and the individual.

Mr. Dewey on home education says: "Our extension or home education department has from the first been conducted in the rooms of the state librarian and under the supervision of its director. In the nature of the case this was necessary, and we should without hesitation have carried it on always under the library name had it not been thought desirable to use a distinctive name because of the initial appropriation of \$10,000 for a fuller organization of this new work.¹ Both in print and in addresses I have from the first impressed extension societies and conferences and those interested in other phases of home education that it was in itself naturally so closely allied to the public library that it would be folly to dissociate them in administration. The library has won its place as an essential part of our educational system, and every community of 500 inhabitants is coming to feel that it is discredited unless it has a free library as well as provision for instruction of its children in something more than the three R's. In our own state we are quietly studying the distribution of institutions and look-

¹"University extension" act was passed May 1, 1891. Home education as a descriptive term originated in Albany, 1897, and it was first publicly emphasized by Mr. Dewey at the Chautauqua meeting of the American library association, in 1898. Among the best known types and agencies of "home education" of an earlier date were, (1) the "home culture clubs," founded and promoted in Northampton, Mass., by George W. Cable, and by him extended throughout the country; and (2) the still earlier "Society for the encouragement of study at home," founded by Miss Ticknor of Boston, and long sustained by her circle of friends; (3) Catholic home reading circles; (4) the National home reading union of England. The more recent is the Chicago Record's "Home study circle."

ing forward to a not distant day when there shall be no village of 500 inhabitants in the state which does not have a regents school and a public library. The most enthusiastic believer in the work of the study clubs, summer schools, extension lectures, correspondence teaching and other forms of home education will admit the folly of undertaking to organize a third educational center in the smaller communities. The work will be done best and cheapest by associating it either with the high school or the library, and there is no question that the library as in itself the most important of the agencies for home education is the proper center around which the others should be grouped. It has long been our habit to think and speak of the work of the state library and the extension department as being substantially one, and we couple it under the phrase of 'state library and home education.' The reasons that led to giving this work an independent name in 1891 no longer hold good, and it would doubtless be better hereafter for us to make in form what we have in fact, a single department for the rapidly growing interests of home education. Other states are sure to follow New York's leadership, and we shall set a more practical and convenient example if the administration is understood to belong with that of the library.

"While we are so much gratified with what has recently been accomplished in this great field, those who best understand its possibilities realize that this work is now only well begun. The public are demanding more and more because they are learning that it is possible through the state library and home education department to secure more help educationally than has ever before been afforded by an equal expenditure of time and money."

Popular education—Undoubtedly a better name than "university extension" must be found to describe that class of extramural educational activities which Mr. Dewey includes under the domestic roof-tree of "home education." The objections to this latter term are: (1) The home idea does not comprehend the larger social and institutional ideas

conveyed by extension teaching, study clubs, public libraries, library schools, and educational extension in general; home education is only a part of a larger public education. (2) Attention should not be diverted from the varied and universal sources of educational power, activity, or supply whether in nature, society, university, college, public library or peoples' institutes and monopolized by one of the local objects of popular education, the *home*. (3) Popular education, like freedom, health or salvation is living water springing up from many fountains, which cannot be grouped under two or three heads like "home," "school," "library," or even "university" although all of these terms and others are needed for purposes of educational extension. (4) Home education is a term not easily translated into a cosmopolitan language. Imagine a Frenchman resolving his lucid "*education populaire*" or "*education des adultes*" into "*education chez lui!*" (5) No descriptive term for the education of the people is worth considering if it requires debate and exposition; whatever term is finally chosen it must be perfectly clear, self-explanatory, and go straight to the mark as does the phrase "popular government." If "educational extension" is not sufficiently lucid, what is the objection to "popular education?" Dignify this familiar term by association and ennoble it as men are trying to ennoble democracy. *Noblesse oblige.*

"'Tis in the advance of individual minds
That the slow crowd should ground their expectation
Eventually to follow; as the sea
Waits ages in its bed till some one wave
Out of the multitudinous mass, extends
The empire of the whole, some feet perhaps,
Over the strip of sand which could confine
Its fellows so long time: thenceforth the rest,
Even to the meanest, hurry in at once."

BROWNING'S "*Paracelsus*"

Results in the United States—Limitations of time and space, in this connection, forbid more than a passing notice of the results of university extension in the United States. It has been tried and found wanting in many parts of this

country and Canada. The state universities of the west and south, for public reasons, early entered their state fields and some still hold their own with varying degrees of honor and success; but as an educational movement, university extension in America cannot be said to have accomplished all that its friends at first hoped. It will probably not die, but causes of its diminished zeal are not far to seek: (1) Lack of suitable extension lecturers; (2) lack of financial support; (3) the vast distances to be traversed by university men, already overworked; (4) the necessity and greater importance of academic service on college and university premises; and (5) the recognition of better and less expensive instrumentalities for popular education.

Among these better and cheaper agencies, which are to be elsewhere considered by the present writer, are (1) free illustrated lectures for the people in town and county at city or state expense; (2) education at institutes; (3) public libraries; (4) traveling libraries and traveling pictures; (5) educational clubs; (6) vacation schools. All of these popular educational movements are growing in America more rapidly than is university extension and have already surpassed it in practical efficiency.

Results in New York—Leaving for a more convenient form of publication the history of the educational extension movement in America, let us notice its three best surviving phases, which may be associated with (1) the University of the State of New York; (2) the American society for the extension of university teaching (Philadelphia); and (3) the University of Chicago.

These three original head centers, Albany, Philadelphia and Chicago, still remain the most active and influential points of departure for American university extension. All three strategic centers have permanently advanced the cause in America and have given rise to other and better popular educational agencies. The University of the State of New York has organized "home education" and "study clubs," with the combined aid of traveling libraries, traveling pic-

tures, extension lecturers and state examiners. All work harmoniously and efficiently together under one central guidance at Albany.

The latest report of the extension teaching division of the University of the State of New York, June, 1899, shows that this organization now includes under the head of "extension teaching" whatever is under the immediate supervision of a teacher; *i. e.*, extension lecture courses, free lectures to the people, institutes both social and general, correspondence instruction in its various forms, summer schools, vacation and evening schools.

During the year 1898-99 there were maintained under Albany auspices 36 extension lecture courses at 12 different centers, as compared with 21 courses at 13 centers the year before. Extension methods were adopted to some extent by Dr. H. M. Leipziger in certain of the free lecture courses of the people of New York state; they are growing elsewhere in public favor. These extension features are of great pedagogical value: (1) Continuity of course on one great theme; (2) a printed outline of topics; (3) a class conference with the lecturer; (4) occasional written exercises; (5) final written examination; (6) certificate.

The greatest practical difficulties in New York, as elsewhere, are: (1) The local financial problem; (2) the discovery and engagement of satisfactory lecturers; (3) the absorption of university and college men in their own academic duties; (4) the extent of travel and extra work required from busy professors.

Result in Philadelphia—This city and the whole region round about have been quickened to new intellectual life and social activity by university extension since its organization in 1890. Noteworthy is the union of energy, enthusiasm, self-sacrifice and devotion to duty, quick insight and skillful direction on the part of the leaders of the American society for the extension of university teaching. Many experienced lecturers have been invited from England to lend expert service in the American popular educational cause. Pro-

gressive and public-spirited institutions have co-operated with well-trained, earnest lecturers and their classes of eager students. Generous and whole-souled citizens, men and women, have hitherto sustained the American society by voluntary subscriptions. Its various series of useful and readable publications, especially *The Citizen* and *The University extension magazine*, have united to promote the extension movement, which has accomplished noble, patriotic and helpful service in Philadelphia and throughout the middle and eastern states, where it will doubtless endure in many grateful and permanent ways.

Representatives of the American society justly maintain that there is a decided advantage in the contact of the speaker with the people whom he is teaching. "The living teacher is the center of inspiration. He gives them the best fruit of wide reading and systematic study; he not only can tell them what to read, but he can rouse an interest by his personal conviction and enthusiasm, and he gives an opportunity after each lecture for the discussion of any questions that arise; he examines the essays that are written, and guides the class study of those who do work between the lectures. Compared with fixed plants for doing the same sort of thing, university extension is more flexible, and has the advantage of mobility. It carries the teacher as well as the teaching to the people. The lecturer goes where he is needed, and uses any hall or room which will accommodate an audience."

According to the report published in the extension bulletin of the University of the State of New York, June, 1899, the American society last season gave lecture courses in 14 different places in Philadelphia, and in 29 different towns throughout Pennsylvania and adjoining states.

The University of Chicago was opened in October, 1892, and early made the university extension¹ division one of the

¹Dr. William F. Poole was one of the fathers of the original Chicago society for university extension, and the Newberry library was one of its first centers. See article by Dr. Poole in *The Dial*, September 1, 1892.

main branches of educational effort. Like Philadelphia, Chicago enjoyed the hearty co-operation of all friends and promoters of the extension movement. The writer was present in Washington, D. C., when one of the most experienced English extension lecturers, Prof. R. G. Moulton, was engaged by President Harper for pioneer work in the west. In the personality of President Harper Chicago has been singularly fortunate. He inherited the administrative training of a professor, schooled at Yale university, Chau-tauqua and other summer schools, also in the American institute of sacred literature. All of these institutions are democratic in their work and methods, national in their scope. Dr. William R. Harper, a man from out of the west, educated in the east, patriotic in sentiment, fervent in spirit, serving in his generation "the god of things as they are," and expressing the higher criticism with prudent reservation and helpful suggestions, has been the maker of the University of Chicago, which was founded and is upheld by the lavish gifts of John D. Rockefeller. The University of Chicago is liberal in spirit and municipal in name. Its founder and trustees were wise enough not to burden an institution of learning with one man's name. Cities and states are now lending themselves anew to municipal and state universities for baptismal and other public purposes, as cities and states have done for the local and national identification of the church in all ages of the world.

President Harper and his trustees early attracted to Chicago eminent professors from other institutions east and west, together with many home-wandering scholars from Europe. At least two experienced directors of university extension work were called to Chicago from Philadelphia. The present head of the extension movement, which may be truthfully and tersely characterized as academic expansion, is the eminent economist, Professor E. J. James, founder of the American academy of political and social science.

Results of Chicago extension — In no small degree, by the aid of university extension, with its superior pedagogical

methods and its marked adaptations to local needs, has Dr. Harper, of Chicago, built up his academic resources and a great federal university. Educational extension, lecture studies, correspondence courses, affiliation and coeducation, have made John D. Rockefeller's institution well known to Chicago people, and also to the towns, schools, colleges, libraries and churches round about. Under Dr. Harper's extension policy the University of Chicago is now surely developing a vast academic and national alliance, which will perhaps yet reach Washington, D. C., and include the Columbian university.

All non-resident work connected with the University of Chicago is conducted through the extension division, which provides for different methods: (1) Lecture study courses; (2) correspondence courses; (3) study clubs, and (4) evening and Saturday classes for Chicago and vicinity. In the lecture study courses the university co-operates with existing literary organizations. During the year closing June 30, 1898, 141 such courses, each of six lecture studies, were given in 92 different centers, with an aggregate attendance of 30,315. To these different organizations or communities the university sent out small traveling libraries containing in all 3,562 books, which have been kept in constant local use. Local librarians recognize the beneficial influence of these traveling libraries in connection with lecture studies, and co-operate with the university in every possible way.

Benefit to the city—The University of Chicago also co-operates with the board of education, and has given in the city itself 17 courses of lectures in 13 different public school buildings. Of the total number, 10 were systematic university extension lecture studies, and the rest were arranged, as far as possible, in educational sections. 55 lectures were illustrated by the stereopticon.

The extension staff of the University of Chicago has been utilized by Professor E. J. James for the purpose of teaching public school teachers. Representative branches of knowledge, history, economics, political and matured science, have

been taught as illustrating superior educational methods, and a teachers' college, at last accounts, had begun to develop in connection with the university.

Through university influences the board of education in Chicago lifted the famous Cook county normal school, with the experienced Col. F. W. Parker at its head, into the still more honorable position of the Chicago normal school. In order to raise the educational profession entirely above politics Mrs. Emmons Blaine endowed a school of pedagogy in Chicago and called to it from the Chicago normal school Col. Parker, who chose 17 well-trained teachers, who have been given a year's leave of absence for special study and preparation in Europe and elsewhere, for their new and responsible work. The avowed purpose of the new school of pedagogy is by institutional means to develop teachers who shall bring the public schools of Chicago to such excellence that private schools shall no longer be necessary.

Influence upon the country—The influence of the University of Chicago upon the whole country, east and west, is beyond present estimate. We are living in the era of federations. Colleges and universities in this country as well as in Canada and England, are coming into academic affiliation. In Chicago and New York great libraries are combining or associating together. Colleges and universities themselves in America must ultimately follow the federal trend of Anglo-American institutional development.

At the present time our American universities, particularly the state institutions and the church colleges, have their acknowledged spheres of influence. No one institution can swallow all its neighbors or establish a great academic trust. Historic colleges and universities will doubtless continue to live and let live in some capacity; but Chicago university has extended its power far beyond state lines, and the end is not yet.

Educational extension has a great future in the United States in connection with live colleges and state universities, people's institutes, public libraries, public schools, traveling

libraries, traveling museums and traveling pictures. Lately a specimen French *musée scolaire* was brought to Brooklyn, where it has attracted great public attention. Like the earlier Scotch and English traveling libraries, the school museum has also come to stay and it will doubtless soon appear in our public schools and town museums. Already for years the national museum in Washington, D. C., has been distributing to local institutions of science and learning its surplus geological and ethnological specimens. The various tendencies in educational extension, local, state and federal, will undoubtedly merge in a broader current than any one university can possibly represent. Nothing will suffice, short of a national university, coextensive with the nation, like the University of France or its historic prototype the University of the State of New York.

Smithsonian institution — Of all distributing centers of historical and scientific knowledge in America, there is nothing comparable to the Smithsonian institution, that Washington clearing house of the publications of the American historical association and of the literary and scientific work of all our productive colleges, universities and learned academies. Nor is there any institution in the United States which can begin to accomplish so much for the educational and social betterment of the entire American people than do already the various national agencies in the federal city at Washington, beginning with congress and continuing through the departments of labor and agriculture, and all the social and educational ramifications of the United States government in its relations with the country at large.

Authorities — The best account published on "the extension of university teaching in England and America" is by James E. Russell, Ph. D., published by the University of the State of New York in 1895, and shown herewith. Dr. Russell well says: "New York takes pride in the fact that the first five significant steps in extension history in America were all in the empire state, viz. : The library meeting at the Thousand Islands, the work at Buffalo, Chautauqua, Brook-

lyn and at the capital in connection with the regents. New York also claims the distinction of being the first state in the world to make university extension an integral part of its educational system." Consciously or unconsciously this policy is an historical expansion of that Hamiltonian idea of university control which the empire state shares with the University of France.

For a detailed study of university extension in America the following bibliographical references have been supplied at the state library at Albany by Miss Avery.

1 **University of the State of New York** — The extension bulletins devoted to that subject and published from year to year since the beginning of the movement in America are the most comprehensive sources of information. The university early reprinted articles by H. B. Adams on "university extension and its leaders," *Review of reviews*, July, 1891, and "university extension in America," *The Forum*, July, 1891. See also Miss Katharine L. Sharp's regents' prize essay on "public libraries in relation to university extension," published in 1892, as a regents' bulletin, and republished by *University extension world*.

2 **Philadelphia** — In Philadelphia a magazine called *University extension* was started in 1891. For three years it was a news magazine, but in November, 1893, a second monthly, *The University extension bulletin*, was started, which gave the news side and left the other magazine free for discussion of problems connected with the work. In March, 1895, the publication of both was stopped and they were replaced by *The Citizen*, devoted to university extension in its widest sense. Practically the magazine dealt with subjects of interest to the Civic league, and incidentally with extension subjects. *The Citizen* rendered very great service to the educational cause and to the promotion of good literature as well as of good government. The suspension of the journal in 1898 was widely regretted.

3 **The Chicago University extension society**, a city organization antedating the organized extension work of the

university, published very early a periodical called *The university extension magazine*, which changed its form and character four times within a year and a half, and suddenly vanished out of existence. The result was a small collection of numbers of various sizes, volumed four times, with usually two monthly numbers to a volume. When the University of Chicago organized its extension division the Chicago magazine was practically replaced by the *University extension world*, which was first published as a quarto, and contained a good deal of local material. A change in the editorial staff resulted favorably for the reading matter and the size was reduced. Finally in 1894 the issue was changed from a monthly to a quarterly and printed on heavy glazed paper with wide margins. Cuts were frequently inserted and the magazine was changed to a high grade quarterly. Unfortunately with the issue for April, 1895, the magazine stopped, but the occasional publications of the university afford sufficient information regarding the continuation of extension work down to the present time.

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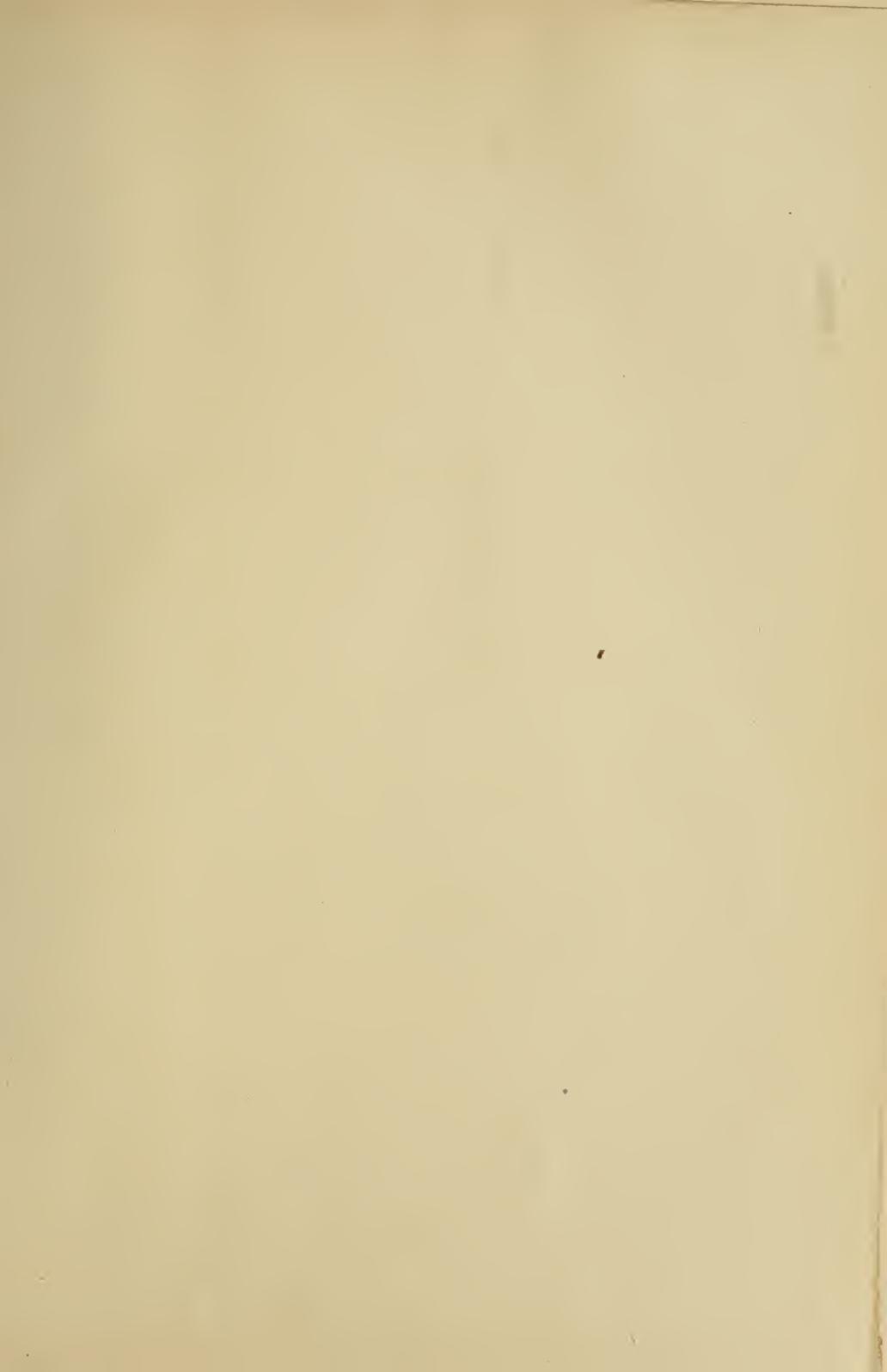
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