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Article Summary: Like the summer Chautauqua assemblies, the Chautauqua Literary and Scientific Circles created learning opportunities. Participation in a four-year home reading course was the basis for membership in a local circle. At circle meetings ceremonies and traditions built a sense of community in an era of rapid change.

See also Eckman's more recent article on Nebraska Chautauqua activities, "Culture as Entertainment: The Circuit Chautauqua in Nebraska, 1904-1924": <http://www.nebraskahistory.org/publish/publicat/history/full-text/NH1994Chautauqua.pdf>

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PROMOTING AN IDEOLOGY OF CULTURE: THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLES IN NEBRASKA, 1878-1900

By James P. Eckman

Having read James Richard Joy's *An Outline History of England* and Henry A. Beers's *From Chaucer to Tennyson*, a Lincoln, Nebraska, housewife, Mrs. Isaac Johnson, in the winter of 1891, began answering the written questions in her CLSC membership book as one of the requirements to complete the reading course for the 1890-91 year of the Chautauqua Literary and Scientific Circle (CLSC). The thirty-seven questions included:

Mention the chief geographical features of the British Isles. What were the leading incidents of the Roman invasions of Britain after the conquests of Caesar? Sketch briefly the development of the Christian Church in England up to the time of Egbert.

Other books in the program for 1890-91 included Adams Sherman Hill's *Our English*, John F. Hurst's *Short History of the Church in the United States*, and William Wilkinson's *Classic French Course in English*. At the end of her reading and the answering of the questions, the *CLSC Membership Book* instructed her to mail her written responses to John H. Vincent. The written assignments would be "examined and your general standing in each paper

reported to you at the end of the four year's course."¹

From 1878 to the present, thousands of Americans have strived to complete the CLSC requirements. Upon completion of the four-year course, the CLSC has awarded each a diploma. Although most have not been college graduates, the CLSC's established goal has been that its graduates have the "college outlook."

In fashioning the CLSC as a home reading course between 1874 and 1878, John Heyl Vincent, the founder of Chautauqua, wanted some means to carry on the developing habits of study and thought begun in the summer Chautauqua assemblies.² He sought the support of leaders in theology, education, the arts, and the sciences.³ On August 10, 1878, in a lengthy address delivered at the mother Chautauqua Assembly in Chautauqua, New York, Vincent revealed his blueprint for self-culture at home that would develop higher and nobler tastes; increase mental power; exalt homelife, giving authority and home-help in public-school studies, and organizing home into reading circles. . . . It will bring the more cultivated people into contact with the less scholarly, promote a true appreciation of science, and tend to increase the spiritual life and power of the Church.⁴

Hence, the themes of a broad view of truth and self-improvement that so dominated Vincent's thinking also

informed his vision of the CLSC. The power of his accommodational Christianity is unmistakable in the call:

Away with the heresy that a man is stepping aside from his legitimate work as a Christian minister when he is trying to turn all secular nature into an altar for the glory of God. . . . Away with this dividing-up of things! All things that are legitimate are of God. The human intellect belongs to God, and is to be cultivated for him.⁵

Two of the three mottoes of the CLSC further reflected this accommodationalism. In the 1878 speech Vincent stated the motto for the new organization: "We Study the Words and the Works of God." With equal confidence, one could study the Bible and the sciences. The second motto for the circle came from Methodist pastor and Hebrew scholar, the Reverend A. D. Vail: "Let us keep our heavenly father in the midst."⁶ To Vincent, being one of God's children did not require the study of the Bible only; the study of all disciplines of human knowledge was permissible. For Vincent the consciousness of God's presence in all of culture made CLSC work a sacred pursuit.⁷

To complete this challenge required self-discipline. In Vincent's estimation, to complete the required reading for each year demanded a commitment of forty minutes per weekday over the nine-month period scheduled. Through

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CLSC in Nebraska

the CLSC the regenerating benefits that could be gained by the respectable leisure of the summer assemblies could now be extended over the remaining nine months of the year. The influence of Chautauqua in people's lives would be assured.

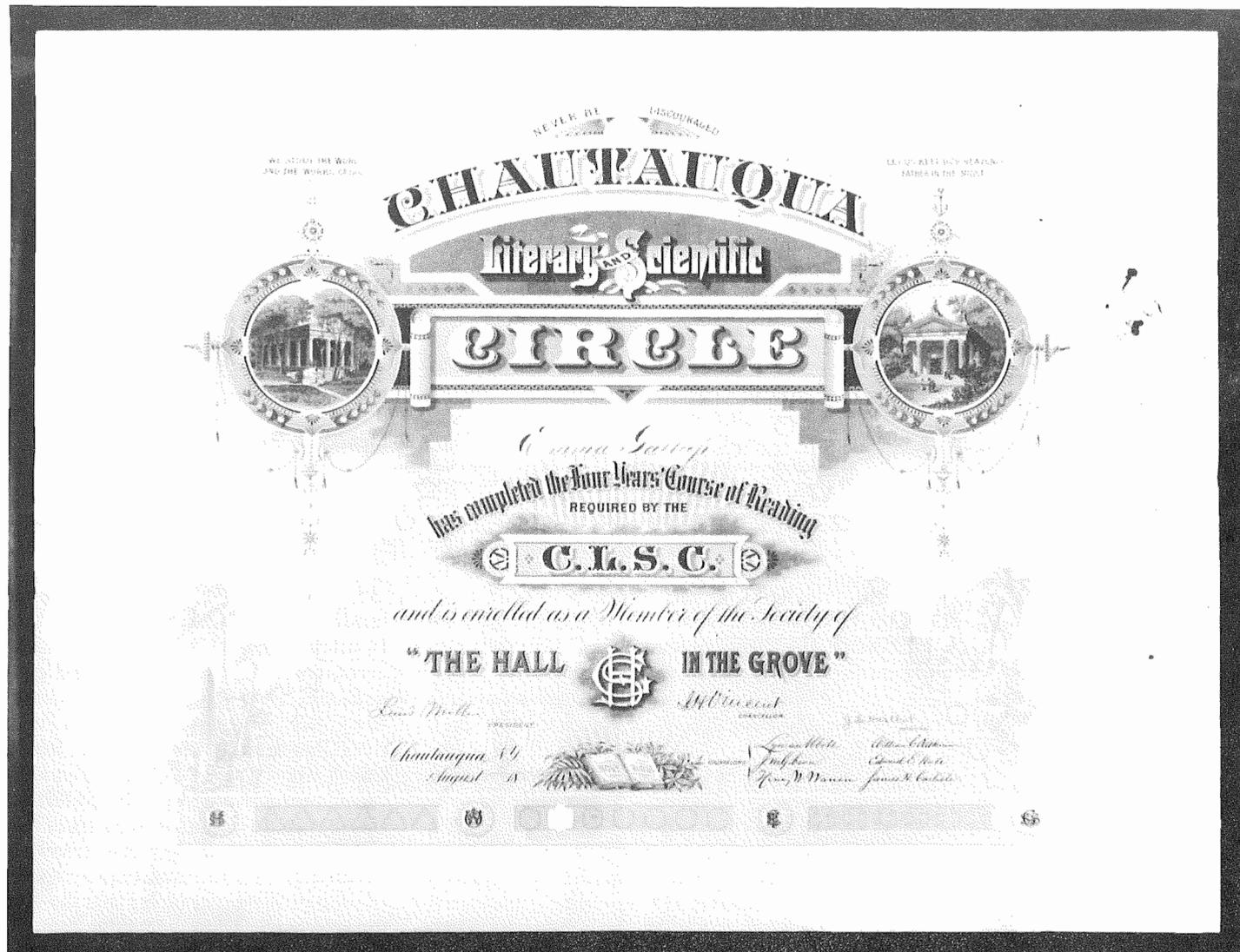
Partially because he had never attended college himself, Vincent worked to create a college atmosphere ("the esprit de corps of the college") for all involved with the CLSC. With its own rituals, ceremonies, and esoteric traditions, the result would be the crea-

tion of a subcommunity with shared aspirations and values.

The organization of this college plan centered on a four-year cycle of readings. By 1880 CLSC students were to read the same books at the same time; any four consecutive years of reading constituted a complete course. Each year reflected a particular theme, usually cultural, that determined the book choices for that year. Within each cultural theme, Vincent felt four general subject areas should be covered: history, literature, science,

and religion. Thus, the focus of the 1878-79 year was English culture; of 1879-80, Rome; of 1880-81, Greece; and of 1881-82, Europe.⁸ Although the number of required books varied from as many as eighteen books per year (1893-94) to as few as four, by 1900 four became the standard number. Vincent, and sometimes Jesse L. Hurlbut, Vincent's administrative assistant, chose the books.⁹ After 1885 trade publishers began publishing them especially for Chautauqua, or one of the printing enterprises under Chautauqua's con-

(NSHS-MS257)



trol was the publisher.¹⁰

Chautauquans following the CLSC reading program after 1880 had an added tool to aid them in their quest for self-culture — *The Chautauquan*. Vincent designated the magazine as the “organ of the Chautauqua Literary and Scientific Circle,” with the instructive subtitle, “A Monthly Magazine Devoted to the Promotion of True Culture.” Containing supplementary articles that focused on CLSC themes, along with questions and bibliographies, *The Chautauquan* was to aid the CLSC member progress through the study year. Cosmopolitan in outlook, *The Chautauquan* embodied Vincent’s idealism of a nation of well-rounded and informed citizens, all with the ‘college outlook.’¹¹

As the Chautauqua Literary and Scientific Circle expanded in both complexity and size, executive leadership was necessary. In 1878 Vincent hired Kate Kimball, who had just graduated from high school in Plainfield, New Jersey. Initially her duties were mainly clerical, but as the executive secretary of the CLSC in 1879, Kimball became one of the most powerful female executives in the United States. She presided over answering correspondence that reached 50,000 letters a year, an office staff of twenty, and the registering of all new CLSC students. In addition, as her experience and Vincent’s trust and dependence on her increased, she started selecting the required books for the CLSC. As she outlined style and subject matter, Kimball controlled the communication with potential authors for the CLSC books. She insisted that the books reflect the kind of Protestant morality and didactic purposes that had characterized every other facet of Chautauqua.¹²

The rapid growth of the CLSC that Kimball managed was due in part to the fact that it had no competitors. University extension courses did not begin until the 1890s, and free textbooks were not available in most states. Relatively cheap books that major university pro-

CHAUTAUQUA BOOKS

A SPECIALTY AT

CLASON, FLETCHER & CO.

140 South 11th Street.

Also Subscriptions taken for the Chautauquan.

Now is the Time to Secure Them.

Daily Nebraska State Journal (*Lincoln*), October 6, 1889.

fessors had written increased the appeal of the CLSC. With Johns Hopkins and the University of Chicago dominating the field by 1894, circle selections came primarily from university or college professors.¹³

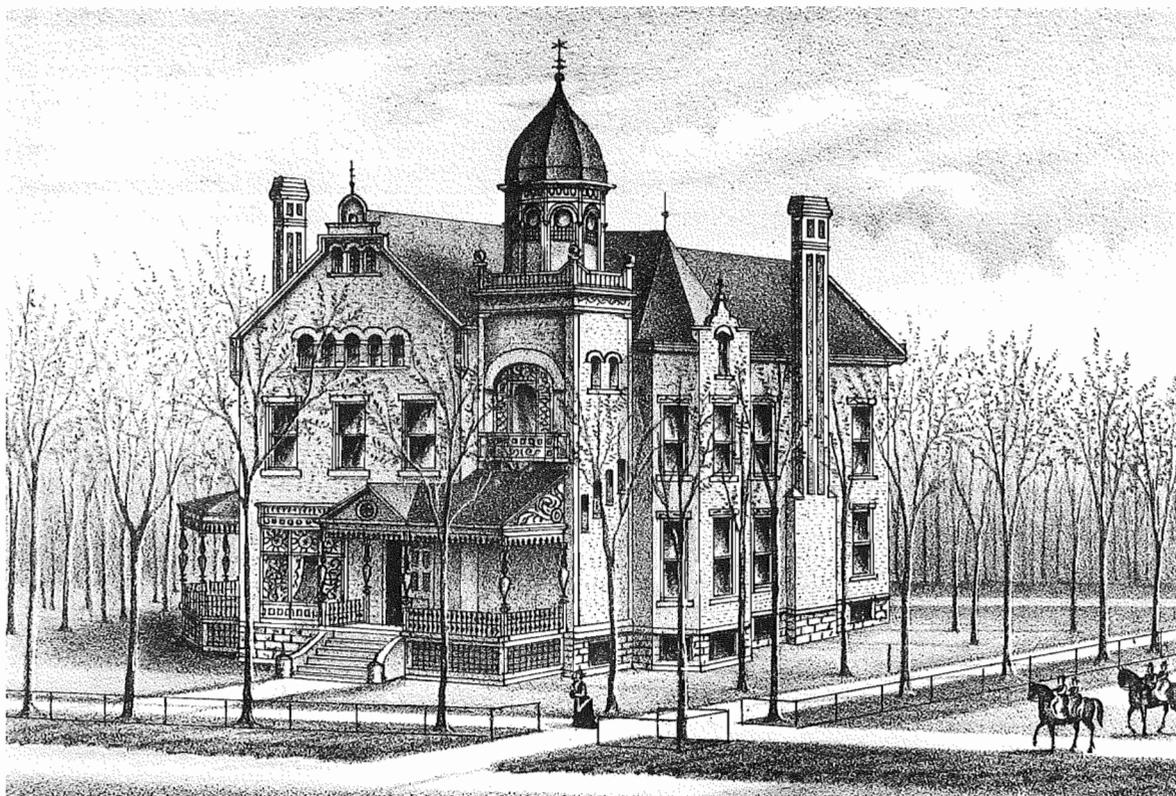
To cultivate the pursuit of self-culture at home, Vincent hoped that every Chautauquan would be able to study alone. Anyone could join by applying to the Chautauqua office in Plainfield, New Jersey, and by paying the fee of fifty cents. Applicants had to pledge “to resolve to prosecute the four years’ course of study” and “promise to give an average of four hours a week from October 1 to July 1, to the [required] reading and study.”¹⁴ But, recognizing the need for mutual encouragement and support, Vincent allowed for the formation of local CLSC circles. In 1903 Kate Kimball wrote that more than 11,000 circles existed around the world. Although twenty-five percent of the circles were in villages of less than 500 persons and fifty percent in communities of 500 to 3,500 in population, larger cities like Philadelphia, Chicago, and New York City recorded 100 or more circles. Twelve large cities hosted almost 900 circles. Hence, it is only partially accurate to say that the CLSC was a rural phenomenon. Other evidence indicates that most circle members represented the mainline denominations (Methodist, Presbyterians, Baptists, and Episcopalians); were

between the ages of twenty and thirty; and were female. In fact, of the 25,000 enrolled by 1901, 17,750 were women; 7,250 were men. Most came from the middle class.¹⁵ In many communities the CLSC circles constituted a cultured elite.¹⁶ There were very few farmers or laborers in the CLSCs of America.

To form a local circle Vincent required only that the national CLSC headquarters in Plainfield be informed of the circle’s existence. In terms of organization, procedures of study, places of meeting, and format, the local circles were completely autonomous. Although churches, schools, and YMCAs or YWCAs often sponsored local CLSC circles, most circles met in private homes.¹⁷

Along with the desire for self-improvement, uplift, and personal order, the quest for subcommunity explained why many Nebraskans gave one night a week for the discipline and rigor of a local CLSC. In an age before civic and country clubs became prestigious, being a member of a CLSC was to be part of an elite corps of people with shared slogans, mottoes, values, and agendas. These little subcommunities strove for the balance, on the one hand, of accommodating to the changing culture of fin de siècle America, while on the other hand, finding in the CLSC the security and purpose so necessary for a well-ordered life.

The constitutions and bylaws of the local circles of Nebraska, as subcommunities, are instructive, for they institutionalized the rituals and ceremonies that legitimized and gave authority to those privileged to enter the CLSC. Formed in 1894, the Beatrice Chautauqua Literary and Scientific Circle was open to persons of “good moral character” who could sign the constitution and who received majority approval of those members present. In 1897 the members amended the constitution, requiring that the vote for approval be three-fourths. In addition, the new constitution restricted



Mr. and Mrs. Joseph J. Imhoff were early Hall in the Grove members. National Chautauqua president John H. Vincent visited at the Imhoff residence in Lincoln in 1889. From Portrait and Biographical Album of Lancaster County, Nebraska (Chicago 1888).

membership to about thirty, called for annual meetings in September, and for weekly meetings to be held each Monday from 7:30 to 9:30 P.M. When the weekly meetings opened with a roll call, members responded with memorized quotations on subjects chosen by the program committee of the circle.¹⁸

The weekly meetings reflected a desire for precision and order. A sample time schedule specified that roll call and invocation not exceed five minutes; business, ten minutes; text book lessons, sixty minutes; *Chautauquan* magazine, twenty minutes; "special programme," twenty minutes; and critics' report and announcements, five minutes. The presiding officer selected a person to conduct the devotional and the evening's critic, who was to assess the accuracy and grammatical precision of the lessons by CLSC members.

"Special programmes" usually involved a vocal or piano solo, a poetry reading, or a special tribute to some great historical or literary figure.¹⁹

Respectability and order likewise characterized the annual banquet of the local CLSCs of Nebraska. Printed programs announced each banquet, usually hosted by businessmen or lawyers in their homes. For the 1898 banquet, the Fultons' home in Beatrice displayed beautiful decorations, flags, and pictures of prominent figures like William Gladstone and Admiral George Dewey. The banquet began with music and an invocation by a Beatrice minister.²⁰

The "banquet" was really a light dessert, often consisting of strawberries, cream, cake, nuts, and coffee. To reinforce the ritual and ceremony of the CLSC, Chautauquans in atten-

dance recited the motto for the year. The Beatrice CLSC motto for 1896, for example, was "plain living, high thinking." Various members then made toasts, after which others responded. At the 1896 banquet, to the toast "work and win," businessman J. G. Miller responded, "Every one should have a goal and then by hard and persistent work he or she can reach it." The banquet normally ended with an address from one of the members. In 1896 Mrs. W. S. Bourne, wife of a prominent judge, spoke on the "Pleasures and Profits of the C.L.S.C."²¹ The mottoes, weekly meetings, and yearly banquets reinforced the attraction and power of the CLSC subcommunities.

CLSC membership in Nebraska's circles came largely from old stock Protestants with middle-class, urban occupations. As lawyers, doctors,

teachers, bankers, and businessmen, the membership consisted mostly of the professional people of the community. Although a few came from New York and New England, most of the CLSC members or their parents had come from states directly east — Illinois, Indiana, Ohio, Pennsylvania — with the intent of building a new more prosperous life in the small communities of Nebraska.²²

To pursue further study in an atmosphere of collegiality and support, CLSC graduates throughout America in the 1880s began gathering together in “Hall in the Grove” societies, named for a society Vincent had formed in the early 1880s that honored all CLSC graduates. On September 21, 1888, graduates of the four CLSCs in Lincoln formed a “Hall in the Grove” society. At least five Lincoln residents were part of the original CLSC class of 1,800 members that began their studies in 1878, the year Vincent started the CLSC: Mrs. D. L. Anderson, Mrs. Mina F. Metcalf, Mrs. A. L. Metcalf, Mrs. Ellen R. Rollins, and Miss Phoebe Elliott. The new group drew from several existing CLSCs in Lincoln that included the Capital City CLSC, the Lincoln CLSC, the Plymouth CLSC, and the East Lincoln CLSC.²³

The organizing genius of this new Lincoln society was Phoebe Elliott, a Lincoln school teacher who also served as a member of the board of education and on several of its standing committees. She was one of the original CLSC graduates in 1882. Having contributed to the writing of the constitution and bylaws and to the planning of the study course, she was chairman of the first meeting of the Hall in the Grove society on September 21, 1888.²⁴

The new organization exhibited the same desire for structure, order, and exactness evident in the regular CLSCs. Beginning in October 1888, the new circle met in private homes once every two weeks. Each gathering opened with the Lord’s prayer, followed by the roll call to which members responded with quotations from



Thomas E. Calvert, chief engineer for the Burlington system at the time of his death in 1916, was an early Hall in the Grove member in Lincoln. Courtesy of Burlington Northern Railroad.

Homer. Common to each program was a map exercise in which the leader, T. C. Stevens, local educator, led the group in a world geography lesson. By a unanimous vote at the September 21, 1888, meeting, the circle agreed to pursue studies in the special CLSC review course in Greek history and literature. The schedule for the evening of October 12, 1888, included such topics as “Dorian migrations and its effects upon Greece,” “History of the Messenian Wars,” and “Mythological Characters of Greece.” Each member had a part in the program, and the leaders for the program were all women. The minutes of the organization indicate that this structure was typical through the 1890s, and that although men were present, women dominated the circle.²⁵

In their pursuit of self-culture, the CLSC organizations often took field trips. For example, on March 1, 1889, the Society of the Hall in the Grove postponed its regular meeting to

accept the invitation of Professor Rachel Lloyd to visit the chemical laboratory at the University of Nebraska. Preceded by a violin and coronet duet by musicians Elton H. Fulmer and Jacob Frankforter, Professor Lloyd then introduced Professor Hudson H. Nicholson, who lectured on the constituents and characteristics of water, and performed numerous laboratory experiments.²⁶ Even CLSC field trips reflected the desire for a respectable evening of leisure that edified and was didactic in purpose. Science modeled the discipline and order that the CLSC so exalted.

Among the growing concerns of the CLSCs was the general lack of interest of young adults in the Chautauqua cause. In 1889 A. R. Edmiston, bookkeeper and solicitor of the Union Life Insurance Company and secretary of the Capital City CLSC, wrote to the Society of the Hall in the Grove inviting them to send a representative to a committee to devise ways to attract younger people to the Chautauqua effort. Convinced that persuasion would be sufficient to produce increased involvement, Edmiston called for a form of “missionary work” to win converts to the gospel of Chautauqua.²⁷ There is little evidence that the effort produced any large swell in membership, but the venture demonstrated the devotion CLSC members had for their gospel of self-improvement and respectability. The missionary spirit was also evident in the Lincoln Society of the Hall in the Grove’s planting of a CLSC chapter in the Nebraska State Penitentiary. This was not mere altruism; it was a serious attempt to bring personal redemption from the CLSC to society’s outcasts.²⁸

In addition to the pursuit of self-culture, the CLSCs were also centers of social significance. Social gatherings at the Lincoln Hall in the Grove society included picnics at the farmhouse of Mr. and Mrs. Isaac Johnson, and the annual banquets held at various members’ homes. Bishop John H. Vincent’s visit to the Lincoln Society of the Hall

in the Grove on October 5, 1889, was perhaps the most significant social event hosted by the early CLSCs of Lincoln. Vincent had come to Lincoln to survey the establishment of a CLSC in the state penitentiary and was feted at a reception at the home of local real estate businessman Joseph J. Imhoff.²⁹

Bishop Vincent also made regular visits to the summer assemblies of Nebraska to speak at the CLSC Round Tables, designed to foster discussion and study of the upcoming reading year topics as well as to serve as an important recruitment tool. Assembly organizers scheduled the Round Table, often at 5:00 P.M., so that it would not interfere with other meetings. To maximize their effectiveness, some of the most important CLSC officials such as Vincent, Jesse Hurlbut, and even Kate Kimball, led the Round Tables.³⁰

As the assemblies grew, the CLSC Round Table became more sophisticated. In 1907, for example, the Round Table at the Beatrice assembly involved daily meetings that featured piano, violin, and trombone solos, as well as the normal lectures and discussions.

The highlight of the Chautauqua assembly was Recognition Day. It suggested significance and legitimacy to those who had finished the four-year CLSC program of reading and study. As the graduates walked across the assembly grounds, they moved through arches of grapevine, evergreen, and elderberry, and up to the pavilion stage where they received their CLSC certificates. At some of the assemblies, prospective graduates had to pass through a "golden gate" in which the arches represented faith, science, literature, and art. After the conferring of the certificates, it was common in the Nebraska assemblies for a prominent person to deliver the Recognition Day address. Receiving the CLSC certificate, amidst all the trappings of pageantry and seriousness, constituted the symbolic equivalent of a college graduation and a degree.³¹



William Jennings Bryan was an early Hall in the Grove member in Lincoln. (NSHS-B115-15)

The Chautauqua Literary and Scientific Circle represented the fulfillment of a desire for belonging and purpose in a society of enormous change. Through the ceremony, ritual, and privilege of membership in a local circle, many of its members in Nebraska, who were professionals by occupation, experienced a sense of legitimacy and resolve. They represented a cultured elite that found their self-reliance, independence, and ambitions for self-improvement enhanced in their local CLSC.

NOTES

¹The questions and requirements are part of the forty-two-page *Chautauqua Literary and Scientific Circle Membership Book* for 1890-91, a copy of which is in the Chautauqua files of the Nebraska State Historical Society (NSHS) in

Lincoln, Nebraska. On the early efforts at correspondence school education, see John S. Noffsinger, *Correspondence Schools, Lyceums, Chautauquas* (New York: Macmillan, 1926), especially pp. 3-86.

²On the founding of Chautauqua and its early history, see Theodore Morrison, *Chautauqua: A Center for Education, Religion, and the Arts in America* (Chicago: University of Chicago Press, 1974) and James P. Eckman, "Regeneration Through Culture: Chautauqua in Nebraska, 1882-1925" (Ph.D. dissertation, University of Nebraska-Lincoln, 1989). On the summer assemblies, see James P. Eckman, "Respectable Leisure: The Crete Chautauqua, 1882-1897," *Nebraska History* 69(1988):19-20.

³In Vincent's book, *The Chautauqua Movement* (97-101), he reproduces letters from prominent leaders supporting his idea for the CLSC. There exist no articles of any import on the CLSC except Barry D. Cytron, "The Chautauqua Literary and Scientific Circle in Iowa, 1880-1900," *Palimpsest* 59(1978):168-75 and Charles Kniker, "CLSC: A Century of Self-Improvement," *Lifelong Learning: The Adult Years* 3(Sept.-Dec. 1979-80):20-24. See also Charles Kniker's "The Chautauqua Literary and Scien-

tific Circle, 1878-1914: An Historical Interpretation of an Educational Piety in Industrial America" (Ed.D. dissertation, Columbia University, 1969).

⁴Vincent, *The Chautauqua Movement*, 87.

⁵*Ibid.*, 89. For a complete analysis of Vincent's view of truth, his ideology of culture, and his accommodational Protestantism, see Eckman, "Regeneration Through Culture."

⁶Vincent, *The Chautauqua Movement*, 90.

⁷*Ibid.*, 91-92. The third CLSC motto: "Never be discouraged."

⁸*CLSC History and Book List, 1878-1985* (New York: Chautauqua Institution, 1985), 14-15; Arthur Eugene Bestor, Jr., *Chautauqua Publications: An Historical and Bibliographical Guide* (Chautauqua, New York: Chautauqua Press, 1934), 11; Kniker, "CLSC: A Century of Self-Improvement," 22.

⁹Kniker, "CLSC: A Century of Self-Improvement," 22. As he served as a CLSC trustee and wrote some of the CLSC books, Hurlbut's role expanded. He also traveled to the independent assemblies, helping them to organize the CLSC Round Tables and Recognition Day ceremonies.

¹⁰Roland M. Mueller, "Tents and Tabernacles: The Chautauqua Movement in Kansas" (Ph.D. dissertation, Univ. of Kansas, 1978), 73-74. Theodore Flood, editor of *The Chautauquan*, ran the printing operations for Chautauqua. Due to Flood's poor management, the Chautauqua trustees took over the press operations in 1899; by Sept. 1904 the printing facilities were in Chautauqua, New York. *CLSC History and Book List, 1878-1985* (Chautauqua, New York: Chautauqua, [1985], 8. In this short booklet the essay on the CLSC's history is by Chas. Kniker. Also see Alfreda L. Irwin, *Three Taps of the Gavel: Pledge to the Future, The Chautauqua Story* (Chautauqua, New York: Chautauqua Institution, 1987), 42.

¹¹Such conclusions can come from a mere perusal of *The Chautauquan* during its life from 1880 to 1914. Also see James Steel Smith, "America's Magazine Missionaries of Culture," *Journalism Quarterly* 43 (1966):449-58, and Mueller, "Tents and Tabernacles," 78.

¹²Kniker, "CLSC," 57-60; Morrison, *Chautauqua*, 64-65; Frank C. Bray, "Chautauqua's Mother Superior," *The Independent*, July 7, 1917, 22. So extensive was her control that she brokered enough power to force the resignation of Theodore Flood as editor of *The Chautauquan* in 1899.

¹³Kniker, "CLSC," 79-80. The fact that Kate Kimball's brother was associated with Johns Hopkins, and that William Rainey Harper was Chicago's president might explain why these two schools dominated the writing for the CLSC. Vincent's son, George, was also Chicago's dean.

¹⁴*The Chautauquan* 1(1880-81), 45.

¹⁵Kate F. Kimball, "Twenty-Five Years of Chautauqua Circle Work," *The Chautauquan*

37(1903), 386; Kniker, "CLSC," 88-94; Vincent, *The Chautauqua Movement*, 156-57; *The Chautauquan*, 1(1880-81), 45; Harrison John Thornton, "Chautauqua - Adventure in Popular Education" [1948], 414-16; "Chautauqua: The Largest Institution for Higher Education in the World," *The Chautauquan* 35(1901), 355; and *CLSC History and Book List*, 12. See also Noffsinger, *Correspondence Schools*, 57.

¹⁶Further evidence of the elite nature of the CLSCs is found in the increasing number of articles after 1900 in *The Chautauquan* on European travel, art trends, fashion, and royalty. See undated newspaper article, presumably published in Iowa, by Charles Kniker in the "CLSC" general file at Smith Memorial Library, Chautauqua, New York.

¹⁷Kimball, "Twenty-Five Years of Chautauqua Circle Work," 388-91; Morrison, *Chautauqua*, 66-67. The Doane College YMCA sponsored a CLSC local that had as many as sixty members.

¹⁸The 1894 and revised 1897 edition of the constitution and bylaws of the Beatrice CLSC are found in the NSHS archives under "Beatrice CLSC." The Lincoln "Hall in the Grove" constitution and bylaws are also in NSHS archives under "Hall in the Grove." The weekly meeting of the Beatrice CLSC changed to Tuesday, instead of Monday on Dec. 12, 1898. On the quest for subcommunity, see Benj. G. Rader, "The Quest for Subcommunity and the Rise of American Sport," *American Quarterly* 29(1977):355-69.

¹⁹See the 1897 Beatrice constitution and the minutes of the Beatrice CLSC, which are also in the NSHS archives. The minutes contain records of the CLSC meetings from 1894 to 1899.

²⁰The material for this paragraph and the one that follows comes from the Beatrice CLSC file in the NSHS archives. In the minutes are several newspaper articles on the annual banquets, as well as handwritten and printed programs for the banquets of the circle.

²¹Other mottoes chosen by the Beatrice CLSC: "The humblest life that lives may be divine" (1898), "Fidelity, fraternity" (1899), "Faith in the God of truth; hope for the unfolding centuries; charity toward all endeavor" (1900), "Light, love, life" (1901), and "Not for self, but for all" (1902). See the programs in the NSHS file on the Beatrice CLSC.

²²On the ethnic and religious origin of CLSC members see membership lists in the appendix to chapter five, 167-70 of Eckman, "Regeneration Through Culture." The geographical origin of many of those listed can be determined by consulting Andreas's *History of the State of Nebraska*. Under the communities of Lincoln, Crete, and Beatrice, biographical sketches of prominent people of the town, as well as woodcuts of prestigious homes, are provided. Cf. Frederick C. Luebke, "Nebraska: Time, Place, and Culture," in James H. Madison, *Heartland: Comparative Histories of the Midwestern States*

(Bloomington: Indiana University Press, 1988), 231-32.

²³Kimball, "Twenty-Five Years of Chautauqua Circle Work," 389; Minutes of the "Society of the Hall in the Grove," found in the NSHS archives in the "Hall in the Grove" file. Mrs. Chas. I. Anderson on Oct. 4, 1974, recorded some of the names of the CLSCs of Lincoln. There were as many as ten, but it was impossible to determine when they each began. Found in the "Hall in the Grove" file. Mr. and Mrs. William Jennings Bryan were members of the Capital City CLSC and of the Society of the Hall in the Grove.

²⁴*Hoyt's City Directory of Lincoln* (Lincoln: State Journal Company, 1892), 172, 612; *Sunday Journal and Star*, Oct. 3, 1937.

²⁵"Minutes of the Society of the Hall in the Grove," Sept. 21 and Oct. 12, 1888. The minutes are found in the NSHS archives under "Society of the Hall in the Grove."

²⁶"Minutes of the Society of the Hall in the Grove," Mar. 1, 1889. The circle planned future trips to the University that would include the botany and physics laboratories.

²⁷The letter is found among the minutes of the Society of the Hall in the Grove in the NSHS.

²⁸On the CLSC in the Nebraska State Penitentiary, see Jas. P. Eckman, "Missionaries of Culture: Chautauqua in Nebraska's State Penitentiary, 1889-1894," *Nebraska History* 71:3 (1990):142-50.

²⁹The Vincent visit is recorded in the minutes of the society for 1889. See also *Sunday Journal and Star*, Oct. 3, 1937.

³⁰Mueller, "Tents and Tabernacles," 110-11, and "The Chautauqua in Winfield, Kansas," *Kansas Quarterly* 15:3 (1983):21; *The Chautauquan*, 63 (June 1911), 60; 26 (Oct. 1897), 122; 5(1884-85), 604; 6(1885-86), 38; *State Vidette*, July 5, 1888. Also see the Long Pine *Republican Journal*, July 23, 29, 1896, for the CLSC work at that assembly. On the summer Chautauqua assemblies in Nebraska, see Eckman, "Regeneration Through Culture," 75-134, and Jas. P. Eckman, "Respectable Leisure: The Crete Chautauqua, 1881-1897," *Nebraska History* 69(1988):19-29.

³¹*State Vidette*, July 12, 1888; July 20, 1893; July 4, 11, 1889; *The Crete Chautauquan*, July 9, 1897. A copy of the entire Recognition Day procedure is in the "Society of the Hall in the Grove" file in the NSHS. For a charming account of the 1887 Recognition Day ceremonies at the Crete Chautauqua, see Anna Hahn, *Summer Assembly Days* (Boston: Congregational Sunday-School and Publishing Society, 1888), 197-221. The Chautauqua Institution in New York still practices the Recognition Day ceremony during the first week of August each summer. Having nearly tripled in membership since 1974, the CLSC today has around 3500 members. Dues are fifty-four dollars per year. Interview with Nately Ronsheim, Director Chautauqua Literary and Scientific Circles, June 29, 1988.