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“Sociology at Nebraska: 1884-1929,” together with
“A History of Sociology at the University of
Nebraska,” by J.O. Hertzler

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SOCIOLOGY AT NEBRASKA: 1884-1929*

At the turn of the century the University of Nebraska was one of the four leading centers of sociology in the United States.¹ Despite this auspicious start, Nebraska has remained relatively obscure in the accounts of the history of Sociology. This is partially a result of its size: until 1959 the faculty consisted of only five members and was oriented to a small but quality graduate program.

The document which follows is an original manuscript recording the early history of the department. It was written by Joyce O. Hertzler in the Winter of 1929. This rough draft, now yellowing and crumbling with age, has previously been unavailable to scholars. Minutely detailing the development of the department through its faculty and coursework, it contains many little-known facts about the careers of the men and women who worked at Nebraska. For example, E.A. Ross, an early leader in sociology, and often associated with the establishment of the University of Wisconsin's department of sociology, served at Nebraska from 1900 until 1906. This tenure is not even mentioned in Hertzler's memorial article for Ross, published by the American Sociological Review in October, 1951.² Perhaps this was due to Hertzler's sensitivity regarding Ross' forced exit from Leland and Stanford because of political activities (see. p.45 in the manuscript).

Joyce Hertzler had a distinguished career including ten books, 38 articles and 59 book reviews.³ He served as President of the Midwest Sociological Society and as Chair of the Department of Sociology and Anthropology at the University of Nebraska from 1928 to 1950. He continued as an active professional for many years after his retirement in 1961 and published the Sociology of Language in 1965. In a memorial service for Professor Hertzler on October 3, 1975, Professor Alan Bates said: "For decades Joyce Hertzler both defined this department's emphasis on creative scholarship and gave substance to the definition in his own scholarly work."⁴ No one, then, was in a better position to be familiar with the early years of the department and to research its development in a scholarly manner.

The following document is a shortened and edited version of the original; I believe it was intended as a rough draft since there are several changes in grammar and style. Redundant adjectives and phrases are the cause of most deletions. Most of Hertzler's style is retained in order to allow the manuscript to convey information about the department's development as well as

*I wish to thank Alan Bates and Nicholas Babchuk for their information and advice. Thanks are also given to Mrs. Joyce (Florence) Hertzler who supports the continuation of her husband's interests and work.

Hertzler's interpretation of that process. If any scholars would like a copy of the entire manuscript it is available upon request.

Mary Jo Deegan, Editor
University of Nebraska-Lincoln

A HISTORY OF SOCIOLOGY AT THE UNIVERSITY OF NEBRASKA

J. O. Hertzler

THE PERIOD OF EARLY DEVELOPMENT

The impulse of the vague, though vital, new social science, sociology, was felt at the University of Nebraska at an early date. Curiously, instead of having its primitive tenets and principles appear first in a course in the philosophy of history, the history of civilization, or moral philosophy, as was commonly the case, there was a direct attack upon the problem of social analysis. During the years 1884 to 1887, Chancellor I. J. Manatt, who was also professor of political science, offered an elective course for seniors entitled, "Social Science: A Short Study of the Chief Data of Sociology, laying special stress upon Living Questions." The sociological point of view, approach, and method were also felt in the history department, manned by a young man recently returned from his studies of Roman Law in Germany, George Elliott Howard. Two decades later, he assumed the headship of the Department of Political Science and Sociology. Several of his early courses were in "institutional history," courses that in their treatment of the data and content were sociology rather than history. For Professor Howard the function of the historian was not merely to establish isolated events but to discover the causes and consequences of social decision, of social action; especially to trace the evolution of institutions.¹ In fact, the first use of the term "institutional history" must be attributed to him. As early as 1883-1884 he offered a course in "Ancient Law" which was "A study of the genesis of Aryan institutions in the works of Maine, Hearn, Coulanges, Laveleye, Morgan, McLennan, Spencer, etc." and one called specifically "Institutional History" in which he examined

(a) Ancestor Worship; (b) the Family; (c) Gens, Mark, Town-

ship, Tithing, and Parish; (d) Survivals of Early Social Institutions in America." In 1885-6 he offered "The Growth of the English Constitution: A Comparative Study of the Development of English Institutions from Tacitus to the Present Time, in the works of Stubbs, Waitz, Roth, Hallam, Kemble, May, Bagehot, Cox, the Collections of Schmidt and Thorpe, the Rolls Series, etc.

His interest in the sociological point of view of history is evident in his On the Development of the King's Peace and the English Local Peace Magistracies, which first appeared in the University Studies for 1888-9, and was later published commercially in expanded form. In these early courses and the book a search was made for the causes, processes of development, and social function of the institutions treated. Workable scientific generalizations were also attempted. To this period also belongs his Local Constitutional History of the United States (1889).

Professor Howard's originality and genius as a teacher in the field of social science is demonstrated in an instructional technique which he inaugurated. In his report as department head to the Chancellor in 1884 he mentions the means he used to get his students to do "laboratory" work in history, by assigning topics and then, with bibliographical suggestions, turning the students loose in the library to work them up either in the form of a "lecture" ("with outline on the blackboard") or "theme." In commenting on his method, Professor Howard states,

The results of the experiment, even in the lower grades, are most satisfactory. This method intensifies the interest, develops the analytical and reasoning powers, broadens the view, creates a spirit of inquiry, and produces a healthy tendency to specialization. It is the natural and legitimate preparation for the future productive work in the Seminary and the Association.

In 1888-9 Dr. Amos G. Warner, then associate professor of Political and Economic Science, offered the course "Social Science: A Short study of the chief data of Sociology," apparently taken over from the Chancellor. This course, however was soon abandoned. But from 1889-91 until Drs. Warner and Howard left to become members of the faculty of the newly organized Leland Stanford, Jr., University, Warner offered "Charities and Corrections: Lectures, study of reports of the State Boards and of the National Conference of Charities and Corrections, and visits to the charitable and penal institutions of the vicinity." In his report to the Chancellor in 1890, Dr. Warner states,

The work is made as practical as possible by personal study of the problems as they exist in society. In the study of charities and correlations the class visited, in company with

the instructor, the county jail, county alms house, the Tabitha Home, the home for the friendless, and the state penitentiary.

This course is of outstanding significance because in 1894 it ripened into Warner's American Charities, the standard text used in American colleges and universities for several decades.

With the departure of Professors Howard and Warner there was no semblance of a sociology course until 1895 when Professor W.G. Langworthy Taylor, head of the Department of Political and Economic Science, offered a course which he continued until 1899, entitled "Sociology," with the explanatory statement, "Giddings, Small and Vincent, Patten, Spencer. The course will trace the objects and nature of the science and lay the foundation for investigation." Another index of the social ferment in the University is the course offered during 1895-6, by Miss Mary M. Tremain, instructor in History, entitled, "The Status of Women. History of the development of her legal and social position." Indicative also of a considerable interest in the general field was the fact that from 1895-1897, Professor Harry Kirk Wolf offered the following course in the Department of Philosophy: "Anthropology. A popular course in primitive man and his evolution, including a brief study of the anthropological investigations and measurements, customs, religion, laws, morals, language." The subject of social psychology first received attention in 1897-8 when Dr. A. Ross Hill, professor of psychology, offered a course with the following writeup:

Social Psychology. A study of the social mind. The greater portion of the time is devoted to a critical study of Baldwin's Ethical and Social interpretations of Mental Development, but reference is also made to other recent works. It is hoped that this course will meet the needs of students of Sociology, Ethics, and Education.

The next year his explanatory statement simply reads, "A study of the social mind. Lectures and assigned readings from Tarde, LeBon, Baldwin and other." In the catalog for 1899-1900 he adds the name of Royce, to those given above.

In July of 1899, Dr. Charles A. Ellwood came to Lincoln as Secretary of the Charity Organization Society. Friends of sociology immediately sought to obtain at least the part-time services of the first specially trained sociologist in Lincoln. Dr. Ellwood was persuaded to accept the title of Lecturer in Sociology in the Department of Political and Economic Science. In March, 1900 this was changed to Instructor. In the first semester Dr. Ellwood gave the courses in "Sociology," turned over to him by Professor Taylor, and a course in "Modern Charities." For the second semester he

inherited "Social Psychology" (was turned over to him) by Professor A. Ross Hill, and a course in "Criminology" was added. What seemed to be such an auspicious beginning was interrupted in April, 1900, when Dr. Ellwood left to accept a professorship in Sociology at the University of Missouri.³

When Dr. Ellwood resigned, Mr. Comadore E. Prevey, who had recently received his Master's degree from Columbia University, came to Lincoln first as lecturer and later as instructor in sociology, in the Department of Political Economy and Sociology, as it was then called. He left the University when he became the general secretary of the Charity Organization Society of Lincoln. Mr. Prevey, during the first part of his incumbency, taught a course in "Advanced Sociology," reflecting the thought of Professor Giddings, his master, and a course in "Social Psychology," similar to the one given previously by Hill and Ellwood. During his entire term in the department Mr. Prevey taught courses in "Socialism," "Charities," "Criminology," and especially significant in view of later trends, "Statistics."

The year 1900 brings to a close the period of sociology's germination at Nebraska. The courses of this early period reflect practically all of the developments in the new subject, showing that the University was quite sensitive to the most refined currents in the social sciences. But up to this time they had been either the side-issues or hobbies of full-time faculty in somewhat different, though allied, fields, or they were given by part-time instructors. Consequently the status of sociology in the University and as a subject of special attention was still anomalous and unsubstantial.

II. THE ROSS EPOCH

Because of Mrs. Stanford's opposition to the expressed opinions of Edward Alsworth Ross on questions of public policy, especially the free coinage of silver, coolie immigration, and the municipal ownership of public service corporations, he was dismissed from Leland Stanford Junior University in November 1900, where for four years he had been professor of economics and for three years professor of Sociology. Very soon he was asked by Chancellor E. Benjamin Andrews to become Lecturer in Sociology in the University of Nebraska, a position which he held from February to June 1901. This was then converted into the first full professorship in sociology in this university. Not only did Professor Ross' coming to Nebraska elevate sociology to a subject of major importance in the university, but it brought back to the Middle West a most forceful personality and a brilliant and original thinker and scientist who has probably done as much to "put sociology on the map" as any other American sociologist. The first year (1901) saw the appearance of his epoch-making monograph, Social Control, which after nearly thirty years of stupendous change and advancement in sociology is still the

leading book in the field and bids fair to take its place among the classics of the science. In 1905 the Foundations of Sociology appeared, a volume of essays whose keen criticism was a bold challenge to contemporary thought and whose constructive theory is still referred to for the tenets of sociology.

While Professor Ross taught courses in "Economic Problems," "Public Finance," and "Railroads" throughout his tenure at Nebraska, his main interest was sociology. An important course "General Sociology" in which he dealt with the "composition and constitution of the social body," sought to "distinguish the parts, organs, and forces of society;" and presented "the historical evolution of the leading social institutions." Complementary to this was his course entitled "The Psychology of Society," the description of which reads as follows:

The nature and laws of mob mind, "collective hysteria," "craze," "fad," fashion, conventionality, custom and tradition, "standards of comfort," "spirit of the age," public opinion, party spirit, etc. Different races compared in point of aptitude for social ascendancy. These studies in imitation were balanced by studies in non-conformism, invention, innovation, leadership, the influence of great men. Illustrations chiefly from contemporary American life.

Anyone familiar with his Social Psychology will see here in 1901 many of the subjects emphasized in the book published in 1908. It may be mentioned parenthetically that when Professor Ross was offering this course, the Department of Philosophy was offering courses in "Social Psychology," emphasizing Baldwin and Tarde, and in "Race Psychology" based on the writings of Topinard, Tylor and others. In 1903-4 Professor Ross also gave a course in "Elementary Sociology" for beginners, copiously illustrated by lantern slides. The purpose was "to show the actual evolution of each of the great departments in social life."

During this period Professor Ross gave several seminars, indicative of his interests at the time. One, "Colonies and Colonization," was a "synthetic course treating of the special problems of economics, sociology, finance, and government presented by the oversea colony," with "special attention to tropical colonization and to the colonial problems of the United States." It reflected the interest aroused by our undertaking in the Phillipines. Another was an ecological and demographic study of "Cities." Its description follows:

The city as to the laws of its location, its structure, its economic basis, and the causes of its growth. The population of the city is compared with that of the country in respect to race, sex and age composition, birth rate, marriage rate, divorce, longevity, paupicism, education, moral character,

political traits.

"Dynamics of Population" was the title of another which discussed "the factors which influence the quantity and quality of the population."⁴ These latter subjects intrigued Professor Ross, and fifteen years later the present writer as a candidate for the doctorate took seminars having these titles and very similar content. Professor Ross also gave a seminar* on "Bad Government" one year. This seminar has significance because at this time he was writing the brilliant articles on social evils appearing in the Atlantic Monthly and that in 1907 were reprinted in Sin and Society. One other fact of importance needs to be mentioned here. One evening, according to Professor Howard, a group of colleagues were invited to his study to listen to the reading of the prospectus of a proposed book on the "Principles of Sociology." Fifteen years later (1920), those who had been present at that memorable meeting, recognized in the magnum opus with the early title many a heading, point, and epigram reminiscent of the early outline. In the spring of 1906 Professor Ross accepted a professorship of sociology in the department of economics at the University of Wisconsin headed by his old John Hopkins University instructor, Richard T. Ely.

Throughout the period of Professor Ross' sojourn at Nebraska, Mr. Prevey was giving courses in "Charities," "Criminology," "Statistics," "Socialism," and several economics courses. His interest and activities are reflected in the catalog of 1902-3.

The college Settlement and Charity Organization are voluntary institutions supported by the citizens and students of Lincoln. Students who desire to help in these works may apply to Mr. Prevey, who has them in charge. The opportunity is afforded for the cultivation of a true social spirit as well as for sociological investigation.

Here is evidenced the influence of the social settlement movement on the department.

During this Ross epoch a new American sociological influence was germinating at this university. While not occurring within the department, it was nevertheless closely bound up with the general development of sociology under Professor Ross. We refer here to the sociological conception of jurisprudence being worked out by Dr. Roscoe Pound, a native son, who was first lecturer and then professor of Jurisprudence, and later (1903) dean of the College of Law. In a short monograph entitled A New School of Jurists published in the "University Studies" for 1904, he emphasized the

*The words "seminar" and "seminary" are used interchangeably in the manuscript. The word "seminar" has been consistently used in the edited version. M.J.D.

sterility of other schools of jurisprudence, and arrived at the thoroughly sociological conclusion that "law is a social institution," a "matter of evolution," "living and growing, and therefore subject to change," "law is not an end but a means," a social mechanism," and only through such a view of it can we "preserve or restore the juristic ideals of reason and justice, which, for a time, we seem fated to lose or to forget." These fertile ideas, sustained by extensive anthropological and sociological study, expanded into the school of Sociological Jurisprudence.

III. THE HOWARD EPOCH

It is perhaps unfair to Professor Howard to refer to any particular period of sociology at Nebraska as "The Howard Epoch" for his professional connection with the university begins in 1879, and his spirit and ideals and works have affected its life from that time. Although he retired from teaching in 1924 and died in 1928, he still lives on in the department.

After being away from Nebraska from 1891, Professor Howard returned in 1904 as professor of institutional history. Professor Ross' resignation was really responsible for Professor Howard's active career as a sociologist. To his surprise (he had taught history for twenty-eight years at this time) the authorities asked him to take the professorship of political science and sociology, and develop a new department with that name. After due consideration he accepted. Barring a professorial lecturship in sociology at the University of Chicago in 1903-4, it was the first title he held that included the term "sociology." He entered into his work in sociology and his duties in organizing the new department with characteristic vigor and application.

Professor Howard's sociology was compounded of two elements: the one, the evolutionary-historical-institutional emphasis that grew out of his career as a teacher and scholar in the field of institutional history; the other, his psychological or rather social-psychological viewpoint growing out of his reading of Ward, and the conviction that social life was predominantly psychological rather than biological. These elements are perceptible in his courses and writings.

Upon his return to the University in 1904-5, Professor Howard gave a seminar extending through the year on "The Family and Related Institutions." This he called "a study in sociological history," and its description indicates that it dealt very largely with the materials included in his magnum opus, The History of Matrimonial Institutions, published in three volumes by the University of Chicago Press this same year.⁵ He also frequently gave seminars on "Bad Government"⁶ and on "Colonies and Colonization," which, like Ross' seminar by this name, dealt with the sociological, economic and political problems presented by the oversea colony.

His opinion of the importance of social psychology in sociology was indicated by the attention he devoted to the subject in his first announced list of courses. A first semester course called "Problems in Social Psychology and Ethics" carried this description:

A study of the chief manifestations of the psychic factors of social evolution. Laws of mob-mind; role of repetition, resemblance, imitation; of custom, fashion, convention; of invention, innovation, instinct, intuition; of leadership, genius, hero-worship; place of great men in social progress; social sins, social conscience, standards of private and social ethics; social conflicts, free speech, free press, role of discussion. Special attention to the theories of LeBon, Ward, Tarde, and Ross.

The complementary course given the second semester was called "Psychology of Society" carries this lengthy writeup:

An attempt is made to study the phenomena of psychology peculiar to social living. The main subjects treated in the course are social environment as an illustration of the evolution process; differences between physical and social environments, the individual as a product of social as well as of biological selection; mental life as a process of social adaptation; influences of society upon the individual and of the individual upon society; emotions, instincts, and intelligence of individuals and of social groups; imitation and suggestion as modes of social adaptation, institutions for inducting the individual into society.

The influence of Cooley's Human Nature and the Social Order is noticeable here; even more important is the dependence upon Ross' Social Psychology. This is due to the fact that Professor Ross left a copy of his lecture notes--which later developed into the book--with Professor Howard when he left for Wisconsin. After this first year Professor Howard combined these two courses into a one semester course which was henceforth known as "Problems of Social Psychology and Ethics," a famous course at Nebraska given by him as long as health permitted.

Another standard course was "General Sociology," in which Ward's influence dominated, though the materials and ideas of Ross are discernible throughout. In fact, Professor Howard was also assisted in this course by Professor Ross who left a copy of his notes and bibliography. The first part dealt with the characteristics of sociological science treating the place and function of sociology, the relation of sociology to other social sciences, the methodology of sociology, and the unit of investigation; the second part was on social population, and treated the size, density, concentration, composition, and movement of population; the third part

was on factors or causes of social phenomena, and dealt with the nature and evolution of desires, and the influence of environment; the last part on social processes concerned preliminary socialization, social genesis, association, domination, exploitation, assimilation, opposition and stratification. In this, one sees the influence of Ross' Foundations of Sociology and many of the materials that later were to constitute his Principles of Sociology.

It must not be thought, however, that Professor Howard's sociology or his courses were merely Ross being uttered by a different person. Professor Howard was never a dependent or even a follower, but always a vigorous, independent and original thinker. Ross, after all, only gave him a point of departure in working out his ideas and certain skeletal materials on which and around which Howard built a sociology,--a sociology which had been pretty well formed before he assumed the chair of sociology.

Professor Howard's courses were always well organized. In fact, for most of his course he had printed syllabi containing a complete and detailed outline of the subjects, all necessary definitions, all important statements and quotations, and well-selected reading references on each individual point, as well as general references at the end of each chapter. Some of these, especially his syllabi on "Social Psychology" and "General Sociology" are still, after more than twenty years, so notable as to be mentioned in the best bibliographies. His seminars for graduate students were always famous, and included a variety of people, not only the regular graduate students, but teachers from the high schools and nearby colleges, social workers, and members of other professions, especially ministers. These were drawn not only by the attractive and timely subjects discussed and the high scholarship and research which dignified the proceedings, but also by the scientific humility and tolerance, the fearlessness of the great leader, and the unprejudiced guidance in analysis and interpretation of social questions which he gave them.

His true greatness as a sociologist was nationally and internationally recognized. In 1917 he was elected president of the American Sociological Society, and in 1924 he was made an honorary vice-president of the Institut International de Sociologie of Paris.

Failing health, especially failing eyesight, required that he reduce his teaching load and after a leave of absence in 1917-18, he taught only half time. During these years he usually taught the first semester, at least up to the time of the Christmas holidays and then Mrs. Howard and he would spend the rest of the year in California. At first he alternated his year's work in sociology over a two-year period, giving his first semester courses one year, and the second semester the next, but in later years he

found it necessary to confine himself entirely to his seminar. He retired from all teaching in 1924.

In 1907 Dr. Hutton Webster, then assistant professor of economics at Williams College, was brought to the department by Professor Howard to occupy the newly created chair of social anthropology. Professor Webster was well equipped for his position. He has taken his A.B. and A.M. degrees under Ross and Howard at Stanford, and in 1904 took his Ph.D. at Harvard after two years of study and service as teaching fellow, chiefly under Carver and Ripley. Webster published Primitive Secret Societies in 1908; a monograph that created a decided interest at home and abroad, and won considerable distinction for himself and his department. This was followed by Rest Days: A Sociological Study, which first appeared in the "University Studies" of 1911, and then in more extended form was published commercially in 1916.

Professor Webster's courses emphasized three general fields: general anthropology or social origins; comparative and primitive religion; and folklore. Eventually these fields of interest resolved into three standard year courses, namely, "Social Origins," "Primitive Religion," and "Folklore."

In connection with the first field of interest, Professor Webster offered during the first semester of his first year a course called "Elementary Anthropology" in which the principal subjects included

The origin and development of the human species, the body and the mind of man, races of men, prehistoric archeology, and the history of culture," as well as detailed studies of "the genesis and evolution of language, writing, the arts of life, religions, mythology, and of such social institutions as the family, clan and tribe.

The companion course the second semester was called "Elementary Ethnology" and included

A study of the classification of races and subraces, the favious peoples of Asia, Africa, Oceania, and America, the ethnic relations of the inhabitants of Ancient and modern Europe, and a treatment of such topics as racial contact through geographical discovery, the racial endowments of different peoples, and the race problems of modern countries, particularly the United States.

During the next five years the title of the year's course changed successively from "General Anthropology" to "Introduction to Anthropology," though the general subject matter was only slightly changed. In 1913 the title was again changed to "Social Origins" and the course material revised and reorganized. The course was

now a study of the early life of mankind as revealed in material remains, customs, institutions, and beliefs. The description states:

A detailed treatment will be made of such subjects as the origin and growth of language beginnings of writing, history of the alphabet, genesis and development of the arts of life, domestication of animals and plants, primitive science, including the calendar; the condition of children, matrimonial institutions and the condition of women, origins of government and the state, secret and non-secret associations, rise of property and monetary systems, primitive trade, slavery, early law and morality.

This is essentially the content of the course until his successor took over in 1929.

In the religious field of interest, Professor Webster offered an array of courses. During the early years he gave a course called "Religious and Ecclesiastical Institutions," in which he investigated the origin and growth of religious beliefs, ceremonies, priesthood, and distinguished ecclesiastical from other institutions. He also gave a course in "Ethnic Religions" in which he made a comparative sociological study of the ancient and modern religious systems, their relation to race, environment, and each other, and their place in the history of civilization. The next year he changed the name and made this a year's course called "Religious Systems," and added that the course would consist specifically of an examination of the religious systems of primitive peoples, of isolated national religions, Semitic national religions, Aryan national religions, and universal religions.

Professor Webster finally reduced these various courses on religion to a one year's course which from 1913 on was known as "Primitive Religion," the description of which follows:

An anthropological and sociological investigation, from the comparative standpoint, of the evolution of religious beliefs and rites. The subjects naturally treated in such a course include animism or notions of the soul, the future life, and the other world, important systems of religious belief, including fetishism, idolatry, worship of natural objects, animals and plants, totemism, ancestor worship, the cult of the dead and demonism, genesis and development of the idea of God, including polytheism, dualism and monotheism, magic, together with divination and exorcism, taboo and the ritual of purification, origin and diffusion of myths, sacrifice and prayer, sacred days and festivals, religious mysteries, priesthoods. Such topics as classification of religions, connections between religion and morality, factors in the development of the idea of God, including polytheism,

dualism, and monotheism, magic, together with divination and exorcism, taboo and the ritual of purification, origin and diffusion of myths, sacrifice and prayer, sacred days and festivals, religious mysteries, priesthoods. Such topics as classification of religions, connections between religion and morality, factors in the development of religion, etc., receive attention.

The other special field in social anthropology that he developed was folklore. This started as a Roundtable in 1910, but was thereafter given as a regular course. It consisted of an examination of those systems of belief and conduct, which, inherited from prehistoric and primitive culture, have survived into modern civilization. He presented the material under four general heads:

- 1) Folk-faith: animism; magic; myth. 2) Folk-literature: folktales, their origin, diffusion, and interpretation: fables, folksongs, including ballads and children's rhymes; folk-epics, notably those of Celtic and Teutonic peoples; folk-plays, including mimes, mummers; plays, and miracles and moralities; folk-sayings, including proverbs and riddles.
- 3) Folk-custom: ceremonial forms and observances; rules of politeness and salutations; birth, puberty, marriage, and death rites; popular festivals, especially the festivals of the Christian year; children's games; games of chance.
- 4) Folk-superstition; folk-medicine; sacred numbers; symbols; lucky and unlucky days; animal lore and plant lore. These several topics are treated with special reference to the beginnings of religion, law, and morality.

Professor Webster until 1914 also offered a seminar on "Primitive Society" in which methods of anthropological research were emphasized, and in which such works as Tylor's Primitive Culture, Westermarck's Origin and Development of the Moral Ideas, Spencer's Principles of Sociology, and Frazer's Golden Bough were studied. After 1914, "Research Course in Anthropology," provided graduate students guidance in selecting their subjects for special investigation in social anthropology, in using the appropriate literature, and in preparing their researches for publication.

During the last fourteen or fifteen years most of Professor Webster's free time has been devoted to writing a series of fifteen most unusual history textbooks for high school. In these, social life for the first time is pictured as of primary value; while statecraft, the pomp of kings, and the splendor of military deeds are put in the background. He has been laying a genuine historical foundation for future sociological study in them and has vitalized and enriched history. That this service is an immensely useful and necessary one is indicated by the fact that approximately a million and a half copies of these histories have been sold. In 1929 Pro-

fessor Webster asked for a two year leave of absence devoted to research and writing.

In 1908 Professor Howard expanded the scope of the work of the department by bringing in as Associate Professor of Practical Sociology Dr. Lucile Eaves. Prior to coming to Nebraska she was for several years head of the South Park Settlement in San Francisco. In this capacity she made the Settlement the radiant point of social betterment thought and work in the community. During these years she also was collecting the data that was to constitute her History of California Labor Legislation (1910), researches that gave her knowledge and experience which were utilized in her academic treatment of labor questions. Not only did Dr. Eaves administer her division of the department with vigor and efficiency, but also was active on the platform and as advisor and expert in social matters.

The courses which she gave entirely justified her title as practical sociologist. Their titles with brief descriptions follow:

1. "Modern Social Betterment Movements" dealing with "social settlements, welfare work of large employers, efforts to protect the health of the public, housing problems, public parks, playgrounds, recreation centers, and other forms of modern social betterment service."
2. "Biography of Social Service." This was a study of the character, aims, methods of work, and social value of a group of great leaders of reform movements.
3. Two courses in statistics; one entitled "Theory of Statistics" dealing with the principles and methods of statistical science, and the other "Sociology and Statistics," described thus: "Social, vital and demographic statistics. Birth, death, marriage, and divorce rates; suicides, pauperism, and crimes; urban and rural sanitary conditions; war, disease, malnutrition, and child."
4. "Labor Legislation." This was a year course during the first part of which was studied European and American legislation protecting women and children wage-earners, promoting industrial hygiene, and regulating wages, hours of work and the relations of individual workingmen to their employers. The second semester's work considered social insurance and labor organization in Great Britain and the United States. Dr. Eaves' vigorous demand for modern accident compensation laws in this course aided in a marked way the work for such legislation in Nebraska.
5. "Socialization of Education" in which she examined European and American plans for the social and ethical training of the individual, and the modern movements, such as vacation schools, public

recreation centers, university extension, library work, and industrial education, making the public schools a more effective agent of social progress.

6. "Poverty and Dependence." This was a discussion of causes and principles of prevention and relief, state institutions for the care of dependents, methods of charitable and religious societies, and emergency relief in times of great calamities.

7. "Criminal Sociology," discussed the elements of criminology and penology, and methods of reform in the juvenile court, reform school, and prison management.

8. A course in "Social Service." This course gave not only social work theory, but also practical experience to those preparing themselves for positions in charitable or correctional institutions, or taking part in the betterment work of churches, settlements, courts, or industrial establishments. It consisted of special investigations in Lincoln and Omaha, and personal consultations.

In 1915, after seven years of successful service, Dr. Eaves left the University to become director of the Research Department of the Women's Educational and Industrial Union in Boston, and later became a Professor of Economic Research at Simmons College.

Dr. Eaves' place in the department was taken by Dr. Hattie Plum Williams, a Nebraska product with her A.B. (1902) and A.M. (1909) in American History, and her Ph.D. (1915) under Professor Howard in Sociology. She had previously (1908) served the University for one year as lecturer in philosophy.

A marked interest in immigration led Dr. Williams to give a full year's course in the subject during the first years of her incumbency. This interest grew out of the research connected with her doctoral dissertation, mainly on the Russian Germans of Lincoln, entitled A Social Study of the Russian German, which is part of a still more extensive study of The Volga Russians, still uncompleted.* Since 1919 the second semester's work has, however, been "American Race Problems." The first semester deals with the factors controlling the movement of population; migrating peoples of modern times; immigration policies of various countries

*An unfinished manuscript on the Russian Germans, including the Volga Russians, was left by Dr. Williams after her death. This has been edited by Emma S. Haynes, Phillip B. Segler and Gerda S. Walker, The Czars Germans: With Particular Reference to the Volga Germans. Denver, Colorado: World Press, Inc., 1975. M.J.D.

compared with American policy; and the history of immigration to the United States and the effects upon national life. The second semester course treats of the principles and methods of culture assimilation (school, industry, politics, church and social life); checks through stratification and segregation; and foreign elements in Nebraska.

She also continued most of Dr. Eaves' courses offering "Modern Social Betterment Movements," "Socialization of Education" (Later called "Educational Sociology," and discontinued in 1920), "Poverty and Dependence," "Training Course for Social Service" and (since 1924) "Criminology." During her first four years on the staff of the department she gave a course on "Socialization of Religion," which dealt with the nature and function of religion as a social process, a comparison of the leading religions as to social content, and the social demands upon the modern church.

Dr. Williams added two new courses that have become very popular. In 1918-19 she offered a course in "Child Welfare," still given, which deals with the home as the basic social institution, and its relation to other agencies for child welfare; and also devotes special attention to the problems of infant mortality, child labor, child idleness, and delinquency. Since 1920-21 she has also given a course in "Community Problems," recently renamed "The Community." This course is a study of primary group relations: the structure and function of village-community; the evolution of modern population groups; case studies of American communities; the breakdown of community in the city and efforts to restore it, such as garden-cities and social settlements.

More recently she has started a course called "Undergraduate Research." In this course a carefully selected group of sociology majors discuss with Dr. Williams the essentials and technique of research, and then, under her supervision, carry on a piece of original investigation either using secondary sources, or making a first hand study of some Lincoln or Nebraskan social problems. During 1929-30, Dr. Williams revived, for undergraduates, Professor Howard's course in "The Family."

Dr. Williams is a strong and zealous teacher, a sympathetic confidant and advisor of students, and renders invaluable service as a promoter and inspirer of social work and as an expert consultant on social problems. She has been the creator and the dynamic factor behind most of the social work movements in the state during the last decade or more.

IV. THE RECENT PERIOD

The recent period in the history of sociology at this University began when Professor Howard left the university for his year's leave of absence in 1917. While nominally head of the department

until 1920, he was absent four of the six semesters during this period, with the result that acting chairmen were in charge. In 1920-21 a member of the political science side of the department served as chairman.

In 1921 Dr. Williams was made chairman, and while she was committed by training and inclination to Professor Howard's standards and methods, it was after all a different administration. In 1925, upon the separation of political science and sociology into separate departments, Dr. Williams assumed the chairmanship of the sociology department, a position which she held until she asked to be relieved of these administrative duties in 1928. Her entire administration was a most efficient one during which the department's influence in social work in the state was most pronounced. Upon Dr. Williams' resignation as chairman, the present writer was asked by the administration to assume the position.

In 1923 the writer was brought to Nebraska from the University of Wisconsin where he had been successively student, assistant, and colleague of Edward Alsworth Ross. Thus, some of the Rossian sociology of an earlier epoch was revived.

The writer's main undergraduate courses have been "Social Psychology" and "Social Processes" both given in two sections. While the former course was largely the social psychology of Ross, it has in recent years, come to be a behavioristic approach to the subject. It is at this writing (November 1929) again undergoing marked modification. The "Social Processes" course is based largely on the work of Ross, though Cooley, Small, Case and others are also used. These two courses are the basic courses in sociological theory and are required of all majors.

Since coming to Nebraska the writer has also given a course "Social Economics" that is at least partially in the tradition established by Dr. Eaves. In this course a study is made of the human and social effects of the Industrial Revolution and contemporary economic and industrial conditions; notably class alignments, self-help agencies of the working classes, industrial unrest and conflict, the working day and the problems of fatigue, child labor, women labor, standards of living, the wage problem, the distribution of wealth and income and the social and social-psychological aspects of the business cycle. The course covers that area that lies midway between sociology and economics applying the sociological point of view of some outstanding economic problems.

An advanced course for undergraduates is "Social Progress," concerned with the ends of sociological, or any other social or scientific, efforts. An attempt is made to analyze our present status with respect to the attainment of these ends. Study is made of the development of idea of the progress, the essentials of its

present concept, progress in the past, the possibilities of changing human nature, the agents of progress, and the environmental, biological, political, economic, domestic and sexual, racial, ethical, aesthetic and religious aspects and requisites of progress. The book, Social Progress (1928), has grown out of this course. Another advanced course is "Social Institutions and Social Control" -- an analysis of the nature and function of the more important means, manipulated either by communities in the interest of social order or by special groups for selfish purposes, whereby individuals and groups are controlled. The course includes a sociological analysis of the major groups of social institutions.

The writer is also offering at this time (1929-30) three graduate courses. "The History of Social Thought" was first given at the University of Wisconsin in 1922-34 and was in part inspired by my researches in preparation for my "History of Utopian Thought" (1923). This course extends over an entire year, begins with the recorded social thought of the fourth millenium B.C. and continues through the sources of ancient, medieval, and modern thought to Comte, Spencer, and Ward, emphasizing the manner in which the advance of science affected social thinking and eventually sociological thinking. The second part of the course consists of a brief examination of contemporary sociological thought of the United States, England, Germany, France, Austria, Belgium, Russia and Italy. Throughout the course the historical, economic, environmental, and general cultural setting of each era is emphasized as a background for the thought itself.

A second basic year's course for all graduate students is "Sociological Theory and Method," which consists of lectures by the instructor, supervised research on the part of the students, and round-table discussion. In the first part of the course the following subjects are considered:

- (1) The nature, function and significance of social theory;
- (2) The essentials of science and the scientific method; and their relationship to research;
- (3) The stages and mechanics of the research process;
- (4) Certain aspects of research;
- (5) The place and task of sociology;
- (6) Some of the difficulties and obstacles that inhere in social phenomena and social science that social research must contend with; and
- (7) sociological methods.

The second part of the course consists of an intensive examination of 24 major subjects of contemporary social theory, such as the culture concept, social conditions, social inability and differentiation, social distance, human ecology, theory of social institutions, etc. The writer's book, Social Institutions (1929), grew out of a series of lectures on the subject which were given in this course several years ago. A research course is also offered in which graduate students carry on independent research under

supervision or engage in a comprehensive course of reading accompanied by critical discussion with the instructor. This course is especially devised to enable graduate students in their preparation for a higher degree.

As has been noted above, efforts have been made at different times to give instruction and training in social case work. Dr. Eaves, during her incumbency, gave a course in cooperation with certain social agencies in the city and this part of the state. For two years after her departure this work was continued by Dr. Williams, but "due to lack of adequate laboratory facilities for case work training in the city" it had to be dropped. After the war, the Red Cross for four years (1919-1923) subsidized the department and placed at its disposal Red Cross cases for student use, the hope being that the University would then take over the work. This did not occur, however, and the training course was dropped "though a major looking toward social work was established."

A new development took place this same year (1923), however, when the Dean of the University Medical College at Omaha requested Dr. Williams to establish medical social work under the joint control of the Medical College and the Sociology Department. Miss Grace Buckley took up the work temporarily in the fall of 1923, and was associated in a survey of the Omaha and Lincoln field by Miss Ida Cannon, Chief of Social Service in the Massachusetts General Hospital. In 1924 Miss Merle Draper took active charge of the work, a position which she held in Omaha until 1926, at which time there was a change of administration in the Medical College and the work was dropped. Miss Draper then came to Lincoln and taught the courses in "Social Case Work" and "Survey of Social Work" in the Sociology Department. In 1927-28, Miss Ada Barker came to Lincoln as General Secretary of the Social Welfare Society, and also taught the two courses in this department. Since 1928 these courses, along with several others, have been in charge of Miss Agnes E. Herrick, who holds a Master of Science degree from the Western Reserve School for Social Work, and who was also for several years connected with the Cleveland Associated Charities. The students in the comprehensive training course get their laboratory experience in actual family case problems through the Social Welfare Society of Lincoln. Cases are handled for this organization under the supervision of the instructor of the course and the regular case workers. By means of this instruction students are prepared for apprenticeship with the better social agencies of the country.

In 1929-30 Dr. William Duncan Strong, assistant curator in charge of American Ethnology and Archeology at the Field Museum, came to the department as professor of anthropology to take the place of Professor Webster. Dr. Strong's notable anthropological investigations among the Indians of the Southwest and in northern

Labrador are an indication of what he will do in scientifically developing the rich and practically undeveloped materials of Nebraska. Dr. Willard W. Waller, formerly instructor at the University of Pennsylvania, was also added to the department as assistant professor of sociology. His recent articles and his forthcoming book, The Divorce, stamp him as a valued member of the staff.

Such has been the history of sociology at the University of Nebraska down to this moment. It has been an account of men and women, and their courses and their other scholarly works - the objectifications of their conceptions of the science of their choice. It could be nothing else. The history of a science or of a department in a given university is after all the history of a succession of scientists and teacher-scholars.

NOTES - Editor's Introduction

¹G.A. Lundberg, R. Bain and N. Anderson (Eds.), Trends in American Sociology (New York: Harpers, 1929), Pp. 77-78.

²J.O. Hertzler, "Edward Alsworth Ross: Sociological Pioneer and Interpreter," American Sociological Review, 16 (October, 1951), Pp. 597-613.

³J.O. Hertzler, "An Accounting of My Stewardship," Unpublished paper, May 1, 1961.

⁴A. Bates, memorial service for Joyce O. Hertzler, October 3, 1975.

NOTES - Hertzler Paper

¹A view expressed by Professor Howard in an unpublished manuscript.

²In another report in this "eminently scientific" method of instruction to the Chancellor in 1889, which Professor Howard contends "rightly deserves to be named the laboratory method" he states "Instead of following the textbook and memorizing its pages, the student is assigned topics which he works out in the library by consulting all the sources of information at his command. The library is thus a laboratory in which the student's work is done, and the books, reports, papers, and manuscripts are the apparatus to be used."

³It may be remarked parenthetically that since Dr. Ellwood came after the budget for the year had been made up, and since the university was very poor in those days, he received no monetary compensation, his only official reward being the praise and gratitude of the Board of Regents. Thus he literally gave six hours of instruction a week for the year.

⁴In a letter to the writer Professor Ross makes a very interesting comment regarding this latter seminar. He states: "I think it was in the Spring of 1903 that I sent an announcement to down town professional men whom I knew in Lincoln to the effect that I would observe the hundredth anniversary of the appearance of Malthus' Essay on Population in its expanded form (1803) by offering a seminar in "Dynamics of Population." I did not dare open this seminar to the graduate students at the university for fear that

the subject would present difficulties in the way of discussing delicate points which might give my political enemies a chance to insinuate that I was corrupting the youth of the university. Twelve downtown gentlemen registered for the course including three judges, two clergymen, an editor and certain lawyers and doctors. The course was a brilliant success, the members reading some of the best papers I ever heard. It became apparent that the topics involved could be handled without giving offense to anyone so from that time on the course was thrown open to the graduate students at the university. The fact that I felt it hazardous to teach the course until I had tried it with prominent downtown men indicates the fury of eagerness on the part of the reactionaries to "get" us professors of liberal tendency."

⁵Incidentally, the renown of this book was such that Professor Howard was invited as an expert on the history of domestic relations to testify before a British Parliamentary Commission. To this period also belongs his Preliminaries of the Revolution (1763-1775), published in 1905 in the American Nation series of Albert Bushnell Hart.

⁶"The varieties, causes, and effects of institutional perversion."

⁷For a good biographical account see A. J. Todd, "George Elliott Howard, 1849-1928" American Journal of Sociology, 34 (January 1929): 693-69.

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