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# A study of the opportunities for adult education in the city of Columbus Indiana as an index to future plans to meet the needs of the local community

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### PREFACE

Probably no thesis was ever written by one person alone. The materials which are used and the interpretations which are given, inevitably depend in a large part upon the work of others. The present thesis is no exception and credit should be given to a number of people who in one way or another, helped in this attempt which has been made to study a community problem. Particular credit should be given to Dean Richardson, of Butler University. His kindly criticisms were most helpful. Dr. Mock, who has read the entire manuscript, has made many useful suggestions. The librarians, club women, church and school officials cooperated by providing information and making possible the use of valuable records and other materials which have been most helpful.

D. M. L.

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man wise by teaching their ignorance. The subjects of these studies were ethics, science, history, and other subjects.

A STUDY OF THE OPPORTUNITIES FOR ADULT EDUCATION IN  
THE CITY OF COLUMBUS INDIANA AS AN INDEX TO  
FUTURE PLANS TO MEET THE NEEDS  
OF THE LOCAL COMMUNITY

CHAPTER I  
INTRODUCTION

One of the pressing problems which confronts educators to-day is that of adult education. If we turn together the leaves of an un-  
abridged History of Adult Education, we find that it is not a new idea. The early Greeks had their academy, and other seats of learning. In those sunny places some notable persons taught. One was Socrates, another Plato, and still another, Aristotle. Socrates, in middle life, devoted himself to a career that made his name forever famous. He did not establish a school or call himself a teacher, but frequented the public walks, the gymnasia and the market places. Here he talked with any one that addressed him, and carried on his discussion in such a way that it created an interest in all bystanders.

He believed that he had a special religious mission which was to make  
Thomas Josiah Fickertson, "Retrospect", Journal of Adult Education  
October, 1935.

men wise by teaching their ignorance. The subjects of his conversation were human nature, human duties, human relations and human happiness.<sup>1</sup> Socrates left no writings. It is from his friends and listeners that we have accounts of his teachings.

One of these listeners was Plato, who began teaching after the death of Socrates. He was thirty-seven years old at this time. He taught in a grove in the western suburb of the city of Athens. This grove was known as the "Academy" - named for the hero, Arcademus. In this Academy, Plato gathered around him a band of disciples, teaching them mainly by questions and conversation after the manner of his master, Socrates. One of these disciples was Aristotle whom Plato referred to as "the intellect of his school."<sup>2</sup> Aristotle later became one of the great Greek philosophers. No other philosopher has exerted so large an influence on so many centuries and nations, as did he.<sup>3</sup> Some one has said of these Greek teachers, "Their hearers were men, education being for them a kind of living."<sup>4</sup>

Not far away from Greece was another center of learning. One instructor was Isaiah. He was one of the most famous of the older

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<sup>1</sup>The Condensed American Encyclopedia, Vol. IV. p. 447.

<sup>2</sup>Ibid. p. 107.

<sup>3</sup>Ibid. p. 107.

<sup>4</sup>Leon Josiah Richardson, "Retrospect", Journal Of Adult Education. October, 1935.

Hebrew prophets. According to some writers he began his prophecy at the age of sixty, the year of his death. His teachings centered around the doctrine of upright practices, fair dealings, honest government and just courts. It is because of the profound impression that his message made—not indeed, upon his own age, but later generations—that Isaiah became a type of the true prophet.<sup>1</sup> His work was for the mature. It resulted in writings now current under the name of the Bible.

Next come chapters devoted to the Greco-Roman times during which the advanced teachers continued to be mainly philosophers who spoke to men.

In the Middle Ages the only higher learning we can trace was carried on by men and women sheltered, like Abelard and Heloise in the religious cloister. Abelard who was celebrated for his learning and genius, opened a school in Paris, where he taught philosophy with great success.<sup>2</sup> Later his romantic love for one of his pupils, Heloise, and the misfortune which followed in consequence of his unhappy passion, lead to their retiring to a monastery and nunnery, but they continued to carry on their work for higher learning in these institutions. Toward the end of that period the modern university emerged, and was attended by mature persons.<sup>3</sup>

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<sup>1</sup>The New International Encyclopedia, Vol. XI. p. 411.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

In 1453 was the fall of Constantinople, and many Greeks fled to western Europe with their manuscripts which they treasured more than gold. Here they appealed to the adults to learn what poets, philosophers and prophets had written on parchment. This movement grew and developed into the Renaissance. Men went to the sources of literature for knowledge.<sup>1</sup> Here begins the age of Humanism, with its pages full of scholarly interests. We read of Erasmus, whom some writers called the first really popular author in Europe. The work of Erasmus led to a better understanding of the New Testament and made possible the translation of the Scriptures into the vernacular tongues. "I long that the husbandman should sing portions of them to himself as he follows the plough," wrote Erasmus, "that the weavers should hum them to the tune of their shuttles and the travelers should beguile with their stories the weariness of their journey."<sup>2</sup>

A good grasp of education was shown by the Spaniard, Ballasor Gracian, when he wrote in 1648, "Strive daily to develop yourself in your person, in your calling, — you will know it in the improvement of your taste, in the clarification of your thinking, in the maturity of your judgement, in the control of your will."<sup>3</sup> Some, he said, are late in coming to themselves.

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<sup>1</sup>Hutton Webster, Early European History, p. 338.

<sup>2</sup>Ibid.

<sup>3</sup>Leon Josiah Richardson, "Retrospect," Journal of Adult Education, October, 1933.

In 1800, ambitious men and women in England, enjoying the benefits of higher education, were forced to reside at some ancient seat of learning. In an attempt to correct this situation various experiments were made. It was believed that if the wisest men of the age should lecture to the people they would be educated. Huxley and other educators were called in to deliver discourses, some of which became a part of our literature. But this method did not prove to be an adequate system of adult education and other experiments were tried. Adult colleges arose; University Extension Courses were offered and finally in 1918, the Fisher Education Act was passed which completed the evolution of two centuries, by organizing the educational resources of England —elementary, secondary, evening, adult, technical and higher—into one national system.<sup>1</sup>

Then we come to America. Here, "adult education" is a newly popular phrase. John W. Herring, in speaking of adult education says, "It is as though our nation had rested on her seventh day to arise on the eighth and say, "Let there be education."<sup>2</sup> Even if the education she seeks be something felt for in the dark, he says, nevertheless the search is sincere. The popularity of the phrase itself is impressive. It is clear that the thousands of people and groups who are catching up these mystic words, are finding in them a tardy christening of an in-

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<sup>1</sup>Ellwood P. Cubberley, A Brief History Of Adult Education, p. 349.

<sup>2</sup>John W. Herring, "The City and Adult Education," School and Society, Nov. 1929.



terest and a need that they have had for a long time. And the curious importance that attaches to the christening of a child belongs to the present christening of a wide American movement. For the latter, like a child, takes on status, importance, personality, with the acquisition of a title.<sup>1</sup> The interesting circumstances about this christening, however, is that we are naming no infant, but a well-grown movement. The roots of it are far back in the New England town meeting, the lyceum, the literary societies, the library, and the agricultural societies of a century ago.<sup>2</sup> It is only self-consciousness that is new. For many reasons adult education has always been a pressing need in America. First, nothing less than a reasonable intelligence can be relied upon to keep democracy from running on the shoals.

A second reason for the early growth of adult education, Mr. Herring says, lies in the fact that we, as a nation, were born conscious. "Unlike the more ancient peoples we celebrated our own advent and watched our own development."<sup>3</sup> The United States have spent now, a century in an effort to make literate every single person in a large country. Such an attempt, even the idea of such an attempt, was new in the history of the world a hundred years ago. We have come to a place where we now see that "making the masses literate" does not at all mean "educating

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<sup>1</sup>Ibid.

<sup>2</sup>J. L. Kandel, Comparative Education, p. 2.

<sup>3</sup>John W. Herring, "The City And Adult Education," School And Society, Nov. 1929.

the people."<sup>1</sup> We have only succeeded in forcing upon most of the young of our race the tools by which modern education may be obtained. Dorothy Canfield Fischer, in "Why Stop Learning," says,

Schooling for children is of little value if the children, on growing up, do not use their schooling to get themselves an education. Adult education has been long on the way, but any one who considers for a moment the signs of the times, knows that the next battle in the campaign of democracy is going to rage around the question of the possibility and advisability of general education for the majority of grown-ups, just as the battle of the last century has been about the possibility and advisability of general schooling for all the young. Nobody needs be a prophet to see this.<sup>2</sup>

The many recent developments in adult education are evidences that in this, as in many other fields of educational effort, time-honored theories have been upset. Until recently it was generally believed that old people did not learn; but within the last few years the traditional assumption that one's years of learning pass with the years of adolescence has been scientifically tested by Professor Thorndike in extending experimental studies which he conducted in connection with the American Association for Adult Education. Thorndike's conclusions were that one may at least double the years of learning; "that persons under fifty should seldom be deterred from trying to learn anything which they really need to learn by the fear that they are too old;" and that lack of opportunity or desire, rather than lack of ability, is the chief reason

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<sup>1</sup>Dorothy Canfield Fischer, Why Stop Learning, Forward, IX.

<sup>2</sup>Ibid. p. 14.

"why adults so seldom learn a new language or a new trade."<sup>1</sup>

Thorndike also shows by experiments that "there can probably be sufficient modification of wants, interests and attitudes for the purposes of present-day adult education, if suitable forces are applied and suitable methods used."<sup>2</sup>

Then there is a new enthusiasm based upon the recognition of the fact that education is a life-long process, and that the university graduate, as well as the man of little schooling, is in need of further training, inspiration and mental growth; that the training secured in school and college is necessarily limited to fundamentals and that the real development of the individual lies in the independent effort of later years.<sup>3</sup> We are then in a movement which has gone on with varying force since the fifth century, B. C. Throughout more than two thousand years it has been an important activity of mature persons, and still is. Although adult education is not new, there is to-day a new appreciation of its importance. The press, the pulpit, the public schools, and our extensive system of community organizations, have caught the idea that learning is a continuous process and no longer is to be relegated to those years of childhood and adolescence encompassed

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<sup>1</sup>Edward L. Thorndike, Adult Interests, p. 84.

<sup>2</sup>Ibid.

<sup>3</sup>First Bulletin On Adult Education and The Library, p. 1.

by our scheme of schooling for youth.<sup>1</sup> The spread of this concept of adult learning is today showing most marked effect in the ranks of the heretofore unconverted.<sup>2</sup> The enthusiasm of one of these recent converts, together with the recent appearance of a mass of new information in books and periodicals, about attempts at education among grown-ups, inspired a study of adult education in the local community of Columbus, Indiana.

#### Problem

The problem then in this study is this: Are the opportunities for adult education in Columbus, Indiana, adequate to meet the needs of the local community? Some of the questions which arise out of a study of this nature are: (a) Does the local community present any important problem that remains unsolved? (b) If it does present such a problem, what is the nature of the problem? (c) Is there anything which the local community can do toward a solution of the problem?

American civilization has now reached a point where many people are unable either to take their part in the education of their children, or to earn their livelihood, or to enjoy wholesome, recreational activities, or to perform their duties as citizens, without additional

<sup>1</sup>Morse H. Cartwright, What American Leaders Say About Adult Education, p. 9.

<sup>2</sup>Ibid.

education.<sup>1</sup>

#### Purpose Of Study

This study, therefore, is made for a two-fold purpose. In the first place we hope to indicate some trends that are prevalent in the local community. In the second place, we trust that there may be some suggestions made as to how the community may supply the needs of the adult for further education. It is not expected that the result of this study will be final in its conclusions nor in its bearing on or application to other similar situations in Indiana or elsewhere.

#### Need Of Adult Education

The expansion of school responsibility into fields of adult education continues to develop and there appears to be at least six reasons why the function and scope of adult education will be even greater in this community in the future.

First, The community really needs leaders, now, and can't wait twenty years for children to grow into maturity and leadership.

Second, Children can't get past their parents, at least not in large numbers,<sup>2</sup> and so achieve an intelligent development in spite of their parents. Some one has said, we cannot educate all of the children of all of the people without educating all the people of all of the

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<sup>1</sup>Joy Elmer Morgan, What American Leaders Say About Adult Education, p. 10.

<sup>2</sup>J. K. Hart, A Social Interpretation of Education, p. 163.

children. Their parents have to be educated first.<sup>1</sup>

Third, Adults are gaining a new position of importance in relation to education. Birth rates are declining so that those over twenty-one years of age constitute a large proportion of the population. Scientific studies of learning abilities make more clear the logic of education that continues beyond the period of formal school training.<sup>2</sup>

Fourth, The depression and the machine have brought the community face to face with the fact that we are forcing more leisure on the people. "What is more logical than to open the schoolroom to all who seek knowledge?"<sup>3</sup>

Fifth, It is apparent that the only logical way in which society can maintain a balance and take advantage of technological improvements, is by having increased consumption of goods and services. The consuming capacity of a people is practically unlimited in the realm of the social goods. As machines provide more leisure it is doubly important that every possible effort be made to direct the use of this leisure toward the consumption of such goods. To the extent that leadership and facilities can be provided, society is almost compelled to use them in building such programs as adult education.

Sixth, "From the beginning, it has been said that our experiment

<sup>1</sup>Ibid.

<sup>2</sup>E. L. Thorndike, Adult Learning, p. 10.

<sup>3</sup>School and Society, October 28, 1933, "The World Telegram."

with democracy could succeed only as our people were educated."<sup>1</sup> The very fact that adult education is expanding and conditions favor further growth, brings the local problem more clearly into view.

#### Definition

"The general term, 'adult education' is used to designate many agencies and activities that provide for voluntary study during the leisure time of those people who are beyond the compulsory school age."<sup>2</sup>

John W. Herring, who is connected with the American Association for Adult Education, defined adult education as, "the voluntary and democratic effort of multitudes of normal groups and individuals to establish a happier and richer social living in the strenuous American scene."<sup>3</sup> American adult education, he says, is primarily "social". He urges this in spite of the fact that millions are paying fees to correspondence schools and to schools which are primarily individualistic. He urges this in spite of the fact that there is too little of the element of retreat, meditation and self-enrichment. Many of the night schools, he says, make respectable contributions to education, but the:

Vitality, the creativeness, the uniqueness of American Education is not there. It is in the groups of socially motivated people, organized with social objectives, that we find life, the molding of minds and the creation of social types. <sup>4</sup>

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<sup>1</sup>Owen D. Young, What American Leaders Say About Adult Education, p. 4.

<sup>2</sup>Edgar W. Knight, Education In The United States, p. 30.

<sup>3</sup>John W. Herring, School And Society, Nov. 30, 1929.

<sup>4</sup>Ibid.

He says further that, the Rotary Club, woman's club, labor groups, are to be found either the hope or the despair of modern American adult education.<sup>1</sup>

Adult education, throughout this study, is limited to those educational activities in which adults participate of their own volition while engaged in some major interest or vocation. It stresses the importance of voluntary interests on the part of the participant. Adult education helps to study problems with which the mature are associated, and to explore areas that offer avocational attractions,<sup>2</sup> and enrich life.

The ambition of adult education is to set men free— from governmental oppression, from materialism, from bad taste in living, in music, in drama, in recreation, and most of all— from the utter drabness of unfilled lives.<sup>3</sup>

This study is further delimited to a consideration of intellectual and cultural leisure time pursuits such as literary clubs, art, music, drama and other interests of similar nature in this community. The data have been gathered from special studies and from community workers, many of whom have had the advantage of certain responsibilities and opportunities of working with progressive and socially minded people. The questionnaire method was used in a special survey. Satisfactory statistical data showing the growth and present status of association are difficult

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<sup>1</sup>Ibid.

<sup>2</sup>E. C. Lindeman, The Meaning of Adult Education, p. 7.

<sup>3</sup>Morris E. Cartwright, "Ten Years of Adult Education!" Forward.



to obtain and in many cases do not exist. For this reason no attempt will be made to discuss in detail all the organizations which would come within the scope of this study.

Conclusions concerning trends will be based on such general facts as are available, together with a more detailed study of certain types of associations, that seem to be fairly representative of the whole field under consideration in this study.

In the preceding analysis the social conditions have been noted which are essential to the development of a democratic society and that the school should make provisions for providing facilities for social welfare through the development of a program which will promote the following factors:

1. Intelligent parenthood
2. Leadership
3. Enlightened participation in a democratic government
4. Purposeful use of leisure time
5. Open-mindedness that will enable the individual to make adjustments to new changing conditions in the modern age

A Consideration of Literary Clubs as a Means

to Opportunity **CHAPTER II**

**HISTORICAL STUDY OF THE COMMUNITY IN TERMS OF**

**THE NEEDS OF ADULT EDUCATION**

In the preceding analysis the assertion has been made that adult education is an essential part of the community responsibility and that the school should make provisions for advancing individual and social welfare through the development of programs which will prepare adults for:

1. Intelligent parenthood
2. Leadership
3. Enlightened participation in a democratic government
4. Wholesome use of leisure time
5. Openmindedness that will enable one to make adjustments to meet changing conditions in this machine age

If this general assumption holds true, the specific programs in adult education may be interpreted in accordance with the ways they are advancing one or more of the needs of the community.

## A Consideration of Literary Clubs in Respect

### To Opportunity for Adult Education

The value which Columbus places upon adult education is reflected in its literary clubs. The club yearbooks at the county library reveal many varied and interesting facts. Two of the thirteen clubs in this community were organized as early as 1896. Another was organized in 1899, and nine of the remaining clubs were organized after 1914. This shows a rapid increase in organization in the last two decades. The roll of membership of all clubs is about two hundred and sixty but there is much over-lapping in club membership. One club has a membership of twenty, nine of whom belong to another literary organization. Similar cases may be found in the other literary groups of this kind. Altogether only a very small per cent of the women in the community engage in this type of adult education.

The printed constitutions of these literary clubs indicate that members are selected in various ways. Usually, however, names of candidates are presented at one meeting and voted upon at the next. In some clubs a simple majority of the club members is necessary to elect a new member. In other clubs a unanimous vote of all present on the day of election is required. In discussing the method of electing members to a certain club, one lady made the statement that her club used great care in selecting new members. She said, "In groups of socially

motivated people we see the meeting of honest conviction as well as the flaunting of ignorance and prejudice." She continued by saying, "Thank goodness! my club does not base membership upon the service which some ancestor rendered to his country in the time of George Washington." This statement probably voiced the feeling of many club women in the community who realize that clubs are really more useful and more enjoyable when they are in the best sense, horizontal movements, exchanges between equals.

The club membership in the community is made up of the more leisured women of the business and professional class. Almost every club has some members who live in the country. It was learned by talking with a number of women who have declined membership in the clubs, as well as a number of other non-members of clubs, that lack of interest and timidity about preparing papers, account largely for the small number of adults who spend their time in club work.

Each club has a constitution which states the purpose of the organization and provides for the annual election of officers. One club states as its aim: "General education in literature, history and social life." Each club has some symbol of its work. In two of the annual programs was found at the outset: "Attempt the end and never stand to doubt — Nothing so hard but search will find it out." Bound up with the symbol of progress are strong religious as well as educational traditions. One club opens its meetings with responses from the Bible, another with "Current Events" and still another with "Music."

The yearbooks indicate that there has been a shift from "literature" to a study of present-day problems, including community problems as well as national and international questions. One club studied "Personalities of American Cities" one year. Another year this same club studied "Problems of Democracy" which included topics on the different nationalities which make up our nation; at another time a study was made of the ten executive departments of our government. These programs had also a line of fiction, biography, music and responses from various sources. Another club studied "The League of Nations as a part of its yearly program. The responses were on international relations. Still another club had as its study topic, "Industrializing American Life." A history of the Industrial Revolution and its influence upon social, economic and political life was developed through a two years study of the life of the inventors, the influence of the inventions, and the industrial organizations which came as a part of this movement.

Each year the clubs respond to calls for community, as well as national movements. The minutes of one club showed that five dollars were donated to the "Boys' Club" and five dollars to the "Girls' Club;" a ten dollar health bond was purchased; two dollars were voted to the Red Cross; a twenty-five cent assessment was voted to buy a Christmas treat for the inmates at the "Poor Asylum" and five dollars was given to help defray the expense of a memorial which was erected in memory of a beloved primary teacher of the community.

Ten of the thirteen clubs belong to the National Federation of

Clubs. This is generally regarded as increasing their prestige and usefulness. The Federation has some small part in shaping club programs in this community but for the most part each club depends upon local initiative. A program committee of three is usually selected three months before the last meeting of the year to prepare a course of study for the following year. The yearbooks are then handed out at the last meeting of the year. In discussing preparation for club papers, with eight ladies, all of whom belong to different clubs, it was learned that most all of the papers are well prepared. One lady told how members of her club had made extensive charts to use in discussing the various papers given on the ten executive departments of our government. Another club which made a study of the insular possessions of the United States, started the year's work with a Hawaiian breakfast. Hawaiian music and customs were characteristic of this program. The problem of "peace" was a subject which another club enjoyed. Among the members of this club is one who collects pictures. Her collection included eighty vividly colored World War posters which were mounted and used in the meeting on Armistice Day.

The guest days are the most outstanding events of the year, especially the guest day for friends. At this time the best program of the year is given. Sometimes a popular reader, or lecturer, or perhaps musicians from out of town are procured for the program. At other times the club members give their own program. These programs are usually

held at the "Chamber of Commerce" rooms, the "Girls' Club," "Elk's Hall" or in some other public place which accomodates at least one hundred people. It is interesting to notice that most of the guests on these occasions are members of another literary club. These programs have in them the spark of spontaneous interest and intellectual curiosity. One lady said, "I like club work — it gives me something new to think about, and it makes you feel that you amount to something."

These home talent programs are creative and educational. We see in them elements of adventure and emotional reward. They provide "life and joys" which William H. Stacy says are,

The finest contributions that the group can pass on to the individual and the most valuable that a citizen can give to society. New meaning is added from new experiences. As experiences and points of views accumulate and are critically examined, they mold character and help build up a philosophy of life. Human satisfaction can be expended through acquaintanceship, experience and training.<sup>1</sup>

One club member who thoroughly enjoys "people" said, "I enjoy the music and literature but more than all that, I enjoy the loveliness of the personality, that inspires me more than all the rest." Another lady, who is one of the popular "readers" among club women, told how she disliked speaking before the high school group when she was a student, but now, she said, "I get a great deal of enjoyment out of helping with this kind of work."

In spite of the traditional feminine love for social life and the

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<sup>1</sup>William H. Stacy, The Integration Of Adult Education, p. 74.

early and determined attempt on the part of socially ambitious women among club members to use their clubs as tools for social exclusiveness as a means to assert class superiority, the clubs have remained on the whole, democratic organizations interested in intellectual pursuits.

At the outset of this chapter the assertion was made that "adult education" is an essential part of the community responsibility and that the school should make provisions for advancing individual and social welfare. Upon the basis of the information gathered concerning the work of literary clubs, the following conclusions are drawn regarding opportunities for adult education:

(1) These organizations have had a rapid increase in number in the last two decades.

(2) Club programs have shifted from an exclusive study of "literature" to a study of almost every imaginable topic. Fiction, biography, "movie stars", radio, music, art, current problems, national and international subjects, political, economic and social problems, —all are found in the yearbooks of the various clubs.

(3) It appears that club women have gained a genuine appreciation of education and are proceeding on their serious-minded, self-educating way, faster and more energetically than ever.

(4) It seems that clubs have become more and more democratic.

(5) Literary clubs try to serve as an instrument for community cooperation.



(6) It appears that the mass of women in the community are not interested in adult education as it is now offered by literary clubs.

The facts revealed in this chapter indicate that adult education does present an important problem in this community that remains unsolved. It has been shown that almost any subject may be studied in literary clubs. Programs are given which will develop an intelligent parenthood, leadership, enlightened participation in government, wholesome use of leisure time and openmindedness that will enable one to make adjustments to meet changing conditions of this machine age, and yet, the mass of the women of this community are apparently not interested in this democratic movement.

It would be necessary to make a more extended study over a period of years before any definite conclusion could be drawn with respect to the lack of interest, or how to present a club program whereby a larger percentage of the women of the community may experience the benefits which are derived from study that is related to their daily affairs in the home, community and nation. These facts and others less evident, would indicate that adult education in Columbus, Indiana, does present an important unsolved problem. In the next chapter we shall consider the orchestras in respect to opportunities for adult education.

<sup>1</sup> [Faint text]

<sup>2</sup> [Faint text]

### CHAPTER III

#### A CONSIDERATION OF THE COLUMBUS SYMPHONY ORCHESTRA ASSOCIATION IN RESPECT TO ADULT EDUCATION

From a bulletin issued by the Symphony Orchestra Association, it was learned that this organization was founded September, 1922, by G. Chester Kitzinger. The institution was dedicated to the "musical progress" of the City of Columbus and is called, "A Civic Institution," according to this bulletin. A member of this organization declares that Columbus is the first city of its size in the state with such an unusual symphony orchestra record. "It represents the greatest of symphonies and symphonic music."<sup>1</sup> Artist soloists are presented as well as concerts, which are, as nearly as possible, patterned after the larger orchestras in the music centers.<sup>2</sup>

The personnel of the Symphony Orchestra, as indicated by six of the concert programs are: Violins, forty-two; cellos, four; bass, six; flute, two; oboe, one; clarinet, six; trumpet, five; trombone, five;

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<sup>1</sup>Symphony Orchestra Association Bulletin.

<sup>2</sup>Ibid.

horns, three; bassoon parts, one; tympan and drums, three; pianist, one, and conductor, one. This group is made up of the private pupils of G. Chester Kitzinger and the City Band. Most of the members of the organization are adults, many of whom have reached their "three score years" and yet they derive a great deal of pleasure out of this kind of service. The following program which was given in 1935, indicates the type of music the public enjoys at the semi-annual concerts given by this organization:

#### Programme

Die Fledermaus (The Bat) . . . . .	Johann Strauss
One Who Has Yearned Alone . . . . .	Tschaikowsky
Solo —	
Ich Liebe Dich (I Love Thee) . . . . .	Grieg
Cradle Song . . . . .	Brahms
Spirit Flower . . . . .	Campbell-Tipton
Lee Wolf Kroot	
Symphony in D. Minor . . . . .	Caesar Franck

#### 1. Lento-Allegro non troppo.

Caesar Franck born 1822—held post as organist at Ste. Clothilde' church from 1858 until his death 1890. Franck's symphony is a continual ascent to pure gladness and life-giving light. He incarnated the type of the true artist. He seemed to have gone through this sorry world in which we swarm, as one thinking of something else, without suspicion of its meannesses, or its rivalries, ignorant of its vanities—his only goal was an ideal—his uprightness, his profound goodness, gained the esteem of all. Franck created some perfect masterpieces toward the evening of his life—the D Minor Symphony was produced at the Paris Conservatoire, Feb. 7, 1889. What Franck did was to rid himself of many of the

bonds of earth and attain a spiritual height and freedom of which it is possible that those close about him could be dimly aware. As William Blake saw hosts of angels in the sunset praising God, so Franck, with the inward ear of vision, must have heard them. His music is nothing less than the story of his spiritual experiences, told with simplicity and directness.

Solo —

Concerto in E Minor . . . . . Mendelssohn

1. Allegro molto appassionato

2. Allegro molto vivace

Charlotte Reeves

(Edra Meads, accompanist)

Emperor Jones . . . . . Schroeder

An American Negro, in a game of dice, shoots a companion, escapes to Africa, rules an independent kingdom under the name of Emperor Jones. Although a coward, he impresses the natives that his life is charmed and only a silver bullet will end it. After months of oppression a revolt occurs; he flees; he is lost in the forests. Through fear and hunger he falls to the ground, tortured by incessant beat of drums—visions of slavery in a Roman Galley, of Southern Plantations, of being sold as a slave—come to him. Finally he is surrounded and shot by the natives, using silver bullets.

Solo —

Aria—Pace, Pace, Mio Dio —

(From opera La Forza Del Destino) . . . Verdi

Lee Wolf Kroot

Overture "Egmont" Op. 84 . . . . . Beethoven

Beethoven's incidental music to Goethe's tragedy "Egmont" was composed in 1809-10. It was written at the request of Hartel, manager of the Court Theatre in Vienna, who desired to produce plays by Goethe and Schiller, with music written by famous composers.

The Symphony Orchestra — "the father of instrumental and orchestra music in Columbus" — is responsible for awakening the community to her musical activities during the last fourteen years. In the first years of its existence it acted as a federation for various groups, supplying experienced violin players for them. The organization has provided a place for local talent to receive orchestra training, similar to that provided at music colleges in large cities.<sup>1</sup> It has brought good music within the reach of every one by giving public concerts with admission prices so small that the lovers of good music, no matter how meager his means, may gratify his love for the "concord of sweet sound."<sup>2</sup>

What does this organization mean to Columbus? The first honorary member of this association in response to this question said, "No one can say. You just as well try to place a financial value on a sunrise or a dollar mark on the song of a bird." This institution has established itself as a cultural force in the community and its contribution to the community can only be appreciated by a visit to the various church orchestras on Sunday morning. One of these musical groups will be found in the Christian Tabernacle Church. Thirty-four persons take part in the programs which are given at the opening of the Sunday School. Four of the most able musicians of this group receive remuneration for their service, and can be counted on to be present every Sunday to inspire and

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

lead the younger members. The director of the Symphony Orchestra is the leader of this musical group. The Methodist Church also boasts of an orchestra of thirty members, which gives a fifteen-minute musical program before the opening of the regular Sunday School. The director of this orchestra has served the school for twelve years in this capacity. He is also a member of the Symphony Orchestra. The Presbyterian Church has had an orchestra for a number of years. It was made up largely of members drawn from the Symphony Orchestra, but at present it has discontinued its service because of the lack of musical leadership able to hold the group together, according to reports from members of the church. A smaller group of musicians will be found each Sunday morning in the English Lutheran Church. This group is made up of fifteen members, most of whom have had training in the Symphony Orchestra. The United Brethren and Baptist Churches at one time had orchestras but these organizations have disbanded for lack of leadership.

The founder of this organization stated that the "Symphony" had the honor of having been personally presented to Walter Damrosch, Conductor of the New York Symphony Orchestra. The local orchestra has appeared in Indianapolis before the Federation of Music Clubs at three conventions. It has played at the Cadle Tabernacle in concerts and educational trips have been made to Indianapolis and Chicago to hear the New York and Cincinnati Symphonies.

The institution has a musical library worth several thousand dollars, according to a member of the organization. It donates all its

profits to Columbus and its civic organizations. On one of its annual programs the following report was published in 1926.

The Columbus Symphony Orchestra has donated \$1,418.89 to the following worthy causes:

Methodist Brotherhood - - - - -	\$ 70.31
Veach Memorial - - - - -	15.00
American Legion - - - - -	206.50
Kiwanis Club - - - - -	90.32
High School Log - - - - -	25.00
Wertz Memorial - - - - -	70.31
Psi Iota Xi School Milk Fund - - - - -	65.00
Orchestra Music - - - - -	189.58
Educational Trip for Orchestra - - - - -	181.15
Central Christian Church - - - - -	87.24
Central Christian Church - - - - -	59.06
Educational Trip - - - - -	190.87
Educational Trip - - - - -	168.55

Upon the basis of information tabulated in this chapter the following conclusions are drawn.

- (1) About one hundred persons in the local community are finding joy in active participation in orchestral music.
- (2) The lack of leadership is evident.
- (3) The urge for good orchestral music is apparently strong enough that its future in adult education should not be underestimated in this community.

The next chapter presents the results of a study of the Columbus Matinee Musicale in relation to adult education.

Federation of Music Clubs.

In the yearbook of 1926-1927 the February program is headed with the quotation, "We must ever strive after the highest and never weary

## CHAPTER IV

## A CONSIDERATION OF THE COLUMBUS MATINEE MUSICALE

## IN RESPECT TO ADULT EDUCATION

One of the adult educational groups from which scores of people in this community have derived much pleasure is the Ladies Matinee Musicale. The yearbook of 1924-1925 states that this institution was organized in 1893 by a group of "music lovers" in Columbus who felt a need for "the permanent establishment of an organization for the musical culture of its members and the furthering of the musical interests of our city." The club provided for active and associate members.

According to the constitution the active members "shall take part in the meetings when called upon by the program committee." The associate members "shall take no part in the programs and shall attend no business meetings." The officers of the club were, a president, vice-president, secretary, treasurer and librarian. Soon after its birth this club affiliated with the National and State Federation of Music Clubs.

In the yearbook of 1924-1925 the February program is headed with the quotation, "We must ever strive after the highest and never weary



because others have earlier obtained the good to which we aspire."

In other yearbooks there are such quotations as:

Music washes away from the soul the dust of every-day life. Melody, both vocal and instrumental, is for the raising up of men's hearts and the sweetening of their affection toward God. . . . Music is fundamental — one of the great sources of health, strength and happiness.

These brief lines reflect the spirit of beauty and charm which music has for the members of this organization.

Many of the foremost local, as well as state musicians, were invited to help in the ten monthly recitals or programs which were sponsored by the Musicale each year. From written reports of the secretary it was learned that from two hundred and fifty to three hundred people usually attended these gatherings. This group, like other organizations, was more fruitful some years than in others. Enthusiasm waned and in 1902, for lack of leadership, the group disbanded. In 1911, however, it was revived and for the next eighteen years it furnished a monthly program for its membership, which by 1924, had grown to three hundred and seventy-four. This included fifty-nine active adult members, one hundred and forty-two adult associate members and one hundred seventy-three student members.

In the yearbook of 1926-1927 there is a clipping from the local paper which says:

The Ladies Matinee Musicale was opened Saturday afternoon with an observance of past presidents day. The feature of this meeting was an appropriate and most pleasing recital given by two of the city's most talented and popular

artists. The recital tea was the first of several similar events planned for the whole winter, all of which promise to be among the most brilliant social happenings of the season. . . . The Musicale is a progressive and educational organization as well as a promoter of good music and it has a steadily growing membership.

In the Evening Republican of April 22, 1924, is found an article with the following heading: "Allen M'Quhae Delights With True Artistry. Charming Voice Aids Interpretive Genius of Irish Tenor." This article states that the above mentioned artist appeared in the high school gymnasium under the auspices of The Ladies Matinee Musicale and he was probably the "most charming and complete of any singer the Musicale has yet presented to the city. . . . In his Irish songs and the lyric English pieces with which he closed his program, he found the true heart of his audience." This was the first concert to be given in the new gymnasium and the acoustics of that structure were found to be perfect for such an event. The secretary's book states in the minutes that Allen M'Quhae, tenor of New York, and Ralph E. Douglas, pianist, came to Columbus under the management of the Wolfsohn Musical Bureau of New York. The minutes further state that:

Although he can hardly be compared with some of the other artists who have appeared before the Musicale in the past few years, nevertheless he gave a very pleasing concert which was appreciated by all who heard it.

Records indicate that this society observed "music week", held annual guest days, gave reciprocity programs in neighboring cities, gave public Christmas and Easter programs and organized a Three Arts Club. This club was made up of members interested in art, music and

drama. The Musicale also sponsored a students' musical. In the year-book of 1926 is found the following:

The Ladies Matinee Musicale tendered its annual Yule-tide gift to the Columbus public on Monday, December 13, 1926, in the form of a recital program given at the Tabernacle Church. It proved to be a most delightful feature and it was heard by a large and responsive audience. One of the outstanding features of this recital was a baritone solo, given by DeWit S. Talbert, of Indianapolis.

Another Christmas program of the Musicale was given December 8, 1928, with an invitation extended to the general public. The decorations were suitable for the season, consisting of masses of ferns and poinsetti, white chrysanthemums and two large, many-branched candelabra, holding tall cathedral candles. An especially beautiful and appropriate lighting effect was achieved during the playing of "The Song to the Evening Star" when the auditorium was darkened and a large illuminated star appeared in the background, increasing in brilliancy as the number was played and diminishing toward the end. On a printed program in the secretary's book appears:

Three Arts Club  
of the  
Ladies Matinee Musicale  
presents  
Golden Days  
(Assisted by Crump's Orchestra)

In this same printed program is this note of appreciation:

The committee in charge, representing the Three Arts Club of the Ladies Matinee Musicale, wish to express their sincere thanks to all those who in any way contributed to the success of "Golden Days." To Mr. DuShane, whose room we have used, the merchants, who have made this program something of value, the talent, who have faithfully and willingly donated their

to the adults in this community:

PROGRAMME

- Life . . . . . Curran
- Birds of the Wilderness . . . . . Horseman
- Trees . . . . . Rasbach

Mrs. Louise Becovitz

- Nocturne
- Two Preludes . . . . . Chopin
- Impromptu

Mrs. Axel Skjerne

- Night . . . . . Rachmaninoff
- The Nightingale and the Rose . . . . . Rimsky-Korsakoff

Mrs. Louise Becovitz

- The Children's Corner . . . . . Debussy
  - (a) Gradus and Parnossum
  - (b) The Little Shepherd
  - (c) Galliwog's Cakewalk

- Lotus Land . . . . . Cyril Scott
- The Sea . . . . . Palmgren

Mrs. Axel Skjerne

In 1929 this organization again discontinued its meetings due to many causes: (1) Lack of leadership. Two of the best musicians moved from Columbus; (2) the panic made it necessary for many members to curtail expenses; and (3) it appeared that no one wanted to be responsible for an organization during trying times. There seems to be a movement on to reorganize the Musicale in the near future.

Upon the basis of information gathered concerning the Ladies

Matinee Musicale the following conclusions are drawn:

(1) Because of a lack of leadership and the panic, this type of adult education was discontinued at different times even though the groundwork had been laid.

(2) This organization had a rapid growth in the last years of its existence.

(3) It seems that those who took part in this type of adult education felt that they were helped to a higher plane of living and a richer life.

(4) There is an active effort to find proper leadership to sponsor this type of work at the present time.

The facts revealed in this chapter indicate that there is a pressing need in this community for that type of adult education which was formerly furnished by the Ladies Matinee Musicale.

## CHAPTER V

A CONSIDERATION OF THE COLUMBUS ART LEAGUE  
IN REGARD TO OPPORTUNITIES FOR ADULT EDUCATION

One of the recent organizations for adult education in this community that has stimulated appreciation for beauty and loveliness, as well as given direction to idle hours which the machine age has brought, is that of the Columbus Art League. A love for the beautiful, however, is not new in this community. Long before the machine had emancipated women from the household drudgery, they found time, in the long busy day, to make beautiful quilts and coverlets. Patterns of all kinds and colors which are displayed annually in one of the local stores, testify to the art and the skill of the early grandmothers in this locality. Judging from the beautiful walnut, four-poster, Jenny Lind and canopy beds in this community, it seems that the forefathers also had an eye for beauty. Then there are chests of drawers with graceful lines skillfully carved and fashioned with dovetailed corners which made for durability as well as beauty. And the gate-legged table, the little four-cornered stands with drop-leaf and convex drawers, all were beautifully designed and attractive and indicate how the leisure hours were formerly spent.

Love for the beautiful did not, then, begin with the Columbus Art League; it only took on a new life and perhaps a new form as it reached out into an ever widening sphere of influence in the home, the church, the school and the business world, with the new radio and automobile, and the recently established museum of this locality. This institution of adult learning was first organized in 1926 by twelve public spirited men and women who were interested in "furthering the art interest of this locality." The written constitution of this organization states that art includes appreciation of pictures as well as all manual and civic arts. In a printed application for membership into the Art League, there is a statement which says,

The art training of a growing city like ours should be practical as well as aesthetical, and touch closely the needs of our community. . . . Art is not for the few. It is for the many — for the many who have to use it.

Judging from the yearbooks this group also seemed imbued with the fact that art had a civic value, a spiritual value and an economic reward for every community. In the book of annual programs there are such expressions as:

We cannot raise standards of taste without raising standards of appreciation. The man or woman who strives to make home and business better, takes pride in having his town better.

Every civic 'booster' knows that there is nothing which stimulates the interest and pride of citizens more than a consciousness of the growing beauty of the town in which they live.

Art is not a fad; it is an economic question with an economic reward to every community that realizes this and forwards the art interests.

In order to meet this need artists were often invited to the monthly meetings of the league and a number of adults began to study picture appreciation. This helped stimulate a demand for a class in art in the night school, which was at that time maintained by the city school for adults. Classes were formed in china painting, basket weaving, dress designing and landscape painting. One of the adults who attended the night school class recently presented a picture of her own production to the newly-organized Girls' Club of this vicinity. A business man who had in his early years, devoted some time to art, but had given it up as business pressed him for time, brought out his brushes and is now producing pictures which have been placed in the bank window and in the library for exhibition. Another young artist who has taught art classes in Indiana University and Indiana Central College, is now teaching art at Crown Point. She has won some recognition at the Hoosier Salon in Chicago, and another art lover in this community has also won prizes in the Hoosier Salon in Chicago for his landscape paintings.

The local Art League grew rather rapidly and in 1932 it boasted of a membership of one hundred and six. In this year, however, because of the panic and lack of leadership, the organization disbanded. It is interesting to know, however, that many of the members continued their work in painting, two of whom have recently received first prize on a picture at the Hoosier Salon in Chicago. It is also of interest to art lovers to know that at this time plans are being formulated by which another organization will take the place of an art league. It will



## CHAPTER VI

## HISTORICAL STUDY OF THE COMMUNITY IN TERMS

## OF ADULT EDUCATION AS PROMOTED BY

## THE EARLY CHURCH ORGANIZATION

In the first chapter of this study the assertion has been made that adult education is an essential part of the community's responsibility and that the educational institutions should make provisions for advancing individual and social welfare. On this assumption the early church organization will be interpreted in accordance with the ways they advanced one or more needs of the community in the early period.

For many years the churches of this community have been engaged in the religious education of adults. Those who delight in the moral and religious advancement of this locality will find, in chapter ten, of Bartholomew County History, a fascinating story of the early pastors, of every creed, who found their way into the town, prosecuted their work with commendable zeal and vigor and although they used methods which might not be successful today, it appears that they suited the times and educational needs of that period.<sup>1</sup>

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<sup>1</sup>Bartholomew County History, p. 320.

It is impossible for obvious reasons to list here the churches of all denominations and creeds and all the religious organizations of the community which have in some measure contributed to the education of the adult citizen. A detailed study of certain types of religious organizations will be presented together with such general facts as are available. One of the most interesting records of an early religious organization in this vicinity is an old "Quarterly Conference Record of the M. E. Church." This book which covers the period from 1823 to 1844, is made up of reports showing, in addition to many other things, the yearly attempts at religious education for adults. In this record is found:

The First M. E. Church consisted of thirty-five members in 1828. . . . In 1829 a building was erected opposite the Linton homestead. . . . Columbus had no Sunday School at this stage of our history; prayer meetings were held at the homes. . . . A Sunday School was organized in 1834.

In referring to the organization of the Sunday School the minutes in this old record state that, "This association shall be called the Bible Sunday School, Track and Missionary Society of Columbus Circuit Auxillary." This organization drew up a constitution and elected officers annually. It was stated that,

The Presiding Elder of the district shall always be president and the preacher in charge, vice-president of the society. A recording and corresponding secretary and treasurer, and such other officers as may be found necessary for the dispatch of business.

Article IV of this constitution shows the effort which was made by the early leaders to secure Bible and Sunday School literature for members of the society. It is stated that,

Any male contributing twenty-five cents or upwards annually in advance, to the funds of the society, shall be a member and the contribution of three dollars and upwards by a male, and a dollar and fifty cents and upwards by a female at any one time, shall constitute a member for life and each subscriber shall have liberty to direct to which of the societies his or her contribution shall be applied and if to more than one, in what proportion to each. . . . That which is subscribed for the Bible Society shall be expended in the purchase of Bibles and Testaments for gratuitous distribution or to sell at the cheapest rate according to the judgment of the board of officers. That for the Sunday School shall be applied to the purchase of Sunday School books for the use of Sunday School scholars. That for the tract shall be expended for distribution as the board may direct. That for the missionary Society shall be transmitted to the treasury of the Missionary Society of the Indiana annual conference to be disposed of according to the constitution of said society.

Another contribution which the early church made to adult education was the provision for traveling preachers. "In 1829 a supply preacher came to Columbus whose education was limited but his natural eloquence was truly great." The conference report continues with, "He frequently held his audience in breathless attention and such was the magnetic influence of his personality that he moved the living mass as if he were its soul."<sup>1</sup> It is stated that he was more given to driving men into the Kingdom through the terror of a literal hell, vividly and terrifically portrayed, than to coaxing them into it through a pleasing description of the joys that attend a Christian life. It seems that this

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<sup>1</sup>Quarterly Conference Report, 1823-1844.

traveling minister was considered the "greatest exhorter of his time in this locality, and many now living can testify to his power."<sup>1</sup>

The church not only provided traveling preachers, Bibles and other religious literature for its members, but inquired into the lives of the members. The conference record shows that the following questions were raised at every session: (1) Are there any complaints? (2) Are there any appeals? (3) Is there any unfinished business? The first question was usually answered by the word "none". The answer to the second question was almost always - "yes" and an appeal would then be read by some member who had been tried by a church committee for misconduct. The quarterly conference evidently acted as a high court of appeal, to which a case could be taken after it had been tried by a local committee, before a member could be expelled from church or otherwise punished. One case brought before a church committee charged a member of the church of telling an untruth; another was charged with drunkenness; still another person was charged with cutting and wounding an ox. In 1825 a preacher was brought before the church committee for going to law with his brother. The case was appealed to the conference and the preacher was dismissed. On page 39 of this report is found: "Thomas Andrews appeals from the decision of a committee which was called to try him for telling a falsehood. Secondly, for cutting and wounding of an ox, and an appeal was laid over until the

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<sup>1</sup>Bartholomew County History, p. 322.

next quarterly meeting conference." The minutes of the next conference state that "The appeal of Thomas Andrews that was laid over at the last quarterly meeting conference, and the said Andrews was restored to society again." <sup>1</sup>

On page 61 the minutes of the conference state that:

Thomas Needham brought up an appeal from the decision of a committee appointed by the preacher in charge to investigate certain charges preferred against him. But the conference, by reason of not having the necessary evidence present, laid the case over until the next quarterly meeting conference.

In another case,

Dr. H. B. Roland appeals from the decision of a committee . . . who had found him guilty of some charges . . . and after hearing the proofs and statements the conference refused the decision of the committee in regard to the charge of lying and also in regard to taking up goods without a probability of paying for them, but in regard to using unchristian language, the decision of the committee was confirmed and that Doctor Roland make suitable acknowledgement and the president administer suitable reproof which was demanded and his acknowledgement must be accepted by the church and he continue in fellowship.

The third question as to unfinished business was usually answered by "yes" and the conference then proceeded, probably to the general examination of the character of those applying for a license to exhort or to preach or to become an elder. These licenses were granted for a short period of time and sometimes when ministers asked for a renewal of their privilege to preach they were refused for various reasons. One man's

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<sup>1</sup>Quarterly Conference Records, 1823-1844.

license was discontinued "in consequence of his non-belief in the doctrine and discipline of the M. E. Church."<sup>1</sup>

Another man's license was revoked because he was found guilty of "retailing spirituous liquors." Often the business period of the conference was taken up by an examination of those who had been expelled from the church and had asked to be restored to "society." "Camp Meetings" was another business matter of much concern in these religious business meetings. The camp meetings were very prevalent in this community and they are referred to as powerful for promoting the Kingdom and defeating "Satan". In chapter one of this study under the caption 'Definition', adult education was defined as the voluntary and democratic effort of multitudes of normal groups and individuals to establish a happier and richer social living. Mr. Stacy has said that the purpose of adult education is to increase human happiness; to serve as an important aid to morals and to allay social friction and help to produce social harmony. If this philosophy is to be accepted the early church must be considered a most valuable institution in the education of the adult in this community. The "Camp Meeting" according to the quarterly reports, "brought great joy into the hearts of all who attend them." That an endeavor was made to look after the morals and make harmony in the religious groups is evident as:

Much care and unremitting attention have been exercised in examining the administration of discipline . . . to

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<sup>1</sup>Quarterly Conference Report, 1823-1844.

ascertain if possible, whether there were practices in said conference, not compatible with the rules and regulations of our excellent discipline.

The church insisted on life service in religious education. If one once started in the ministry, according to a report of 1836, he was brought to trial for "turning their attention to politics, becoming a candidate for the legislature or congress." This same year a complaint was made because "individuals are superannuated who are neither worn out in the work nor incapable of effective services, but who are allowed it by way of personal accomodation. A case now exists of a superannuated man's being employed in the editorship of an abolition paper." It is also found that a resolution was by the congress in 1836 stating that, "it is very important for the ministers and members of the Methodist Episcopal Church to avoid carefully fashionable dressing, and to keep themselves closely to our rules on that subject.

The early Methodist Church evidently looked upon adult religious education as an essential part of the community's responsibility, as the entire book of conference reports of the twenty-year period under discussion, shows that the church organized:

Temperance and abolition societies, promoted peace and harmony, inquired into the conduct and character of their members, often compelling them to stand trial or confess their wrong doing and sometimes expelling them from "society" if they did not try to live up to the code established by the "Discipline".

April 1833 the following resolutions were offered for adoption in a quarterly conference:

Resolved that we will abstain from the use of Ardent Spirits ourselves, and that we will not procure them for any of our friends or for any person in our employ except in case of bodily infirmity or necessity. Resolve that we will not distill or make Ardent Spirits directly or indirectly, neither will we buy or sell them in order to get gain for ourselves nor on commission for others. That we will discontinue the use of them in the community as far as within us lay when suitable opportunity offers, that we will endeavor to promote Temperance Societies in our neighborhood.

The growth and influence of the church grew with the community. A History of Bartholomew County says: "In 1850 John W. Miller was appointed to the new station at Columbus." He found a congregation of 154 members holding its meetings in a church entirely too small for its needs. He was an energetic worker and urged the building of a new church, offering to personally aid in burning the necessary bricks. The new church was built and dedicated in 1854 and served for thirty years as a place of worship.<sup>1</sup>

In a book of records covering the period from 1863 to 1870 is found: "Sabbath School Report for Columbus Station, 1863. Our school during this quarter had done and is doing well; we have an increased interest in view of the new library which we are procuring; the amount raised for that purpose is \$100." It states further that the school is in good condition, good order and a desire for progress on the part of the children.

There are about 120 average attendance . . . . There

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<sup>1</sup>History of Bartholomew County.



are, one large female Bible class, taught by the preacher in charge; several other Bible and Testament classes, — all together, sixteen classes, and a large class of infant scholars . . . . Number of Bibles in library, about 275; Sunday School advocates taken, 48. The time of 30 having just expired, but have a part of the money to renew them. For missionaries during the year, \$6.85. A great dereliction of duty on the part of the male members in attending the school.

This second book of reports to which we have previously referred, shows that the church trials are disappearing. More interest is taken in Bible classes, missionary work, Sunday School and the church library. The church is also reaching out for more culture. In 1864 a report indicates that there are three hundred volumes in the library, one hundred Sunday School advocates taken, but complaint is made that "there are no singing books in the library and the school is being injured very much for the want of them. "Would recommend the Quarterly Meeting Conference to devise some way and means to supply this very important deficiency in the library."<sup>1</sup> In a report of 1836 was found the statement, "instrumental music to a very considerable extent, is now allowed in the church," therefore, it was "resolved that instrumental music in our church should always be discountenanced." This indicates that the church is now tolerating one type of education which it formerly condemned as evil.

The conference reports show that the order of business to 1870 proceeded on the same line as in 1823. The three questions heretofore referred to were always in order. However the answer to question one,

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<sup>1</sup>Quarterly Conference Records, 1863-1870.

"Are there any complaints?" —was almost always "no". There were very few appeals of members to the Conference Board. It seems that church trials were discontinued and more attention was given to new business, which did not pertain so much to examining character, granting licenses and dismissing or confirming members. This kind of work is superseded largely by inquiry concerning the "condition of the Sunday School," the number of periodicals taken, proper progress of the missionary societies, etc. Although as late as 1864 there is a record of a church trial because of "habitual dram drinking to intoxication."<sup>1</sup> These trials do not come so often as in the earlier period according to the reports.

In 1870 the membership of the church reached two hundred. In 1874 the church grew very rapidly. This it seems was due to the "powerful and effective pulpit orator" who at that time was the pastor of the church. This minister, was logical and convincing in argument, "happy in the choice of illustrations, fervent and true in appeal, and possessing a vast fund of information on which he draws with the ease and skill characteristic of a trained intellect."<sup>2</sup> In one revival he made 485 converts. During his ministry the church membership more than doubled, "making a congregation of 725." In 1887 a new church was erected at a cost of \$25,000. This church still serves as the home of the Methodist Society today, which has grown to 1,200 members.<sup>3</sup>

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<sup>1</sup>History of Bartholomew County, p. 483.

<sup>2</sup>Quarterly Conference Records, 1863-1870.

<sup>3</sup>History of Bartholomew County. p.

Next to the Methodist group the Presbyterian Church is the oldest in this community. This denomination was organized in July 1824, with seventeen members. The first building in which worship was held was an old church and school house which stood on Third Street, opposite the residence of Dr. Linton. "By courtesy of the Methodist Episcopal Church, they worshiped a number of years with them in the old Classical Institute, as it was afterward called."<sup>1</sup> The first building erected by the Presbyterian Church was completed in 1847. The pastor at that time, assisted by some ladies, "solicited subscriptions" in material, labor or money, and then would go on with the work till the means were exhausted. Then after resting for a time, the same process would be repeated. It was finally completed, free from debt, having cost about \$1,200.<sup>2</sup> This building was occupied until 1874. In January 1875, the present building was used for the first time. This building is a brick edifice, of modern style of architecture and was divided into an auditorium, lecture room, infant class room, Bible class room and study. The various ministers are spoken of as scholarly men, earnest, conscientious workers. One minister is referred to as a man with fine social qualities which enabled him to mix with people and in this way brought many to the House of God that would otherwise have been beyond the reach of the influence of the church.

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<sup>1</sup>History of Bartholomew County, p. 517.

<sup>2</sup>Ibid.

This church has had the distinction of having had "Henry Ward Beecher preach for them a week or two when the congregation met in the old Court House." In speaking of the work of Rev. Beecher, the History of Bartholomew County says: "Perhaps one of the proofs that Columbus was really a hard place, is the fact that he could not attract more than a dozen or two of the people to hear him preach, although elsewhere the multitudes flocked to listen to his glowing words."<sup>1</sup> The Presbyterian Church had grown to about 270 members in 1871. Their Sabbath School has always been one of the principal auxiliaries of the church. It was organized in 1830 and was the first Sabbath School in Columbus. For several years it was attended by the members of all denominations. According to the county history it has been a power for good and its influence can not be overestimated.

The Christian Church as a separate congregation, was organized in Columbus in 1855 with about sixty members. The first house of this denomination burned in 1853 and was replaced by a brick structure on Jackson Street, in which the congregation worshiped until it removed to its present commodious structure, which is one of the most handsome church buildings in the city. This denomination seems to retain their ministers longer than the other earlier churches, and has had a rapid growth. Although this religious body was organized a quarter of a century later than three of the early churches, it is now second in size.

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<sup>1</sup>History of Bartholomew County, p. 520.

The First Baptist Church of Columbus was also organized in the fifties. For some time meetings were held in Commercial Row on Washington Street and later in the Court House. In 1855 the brick edifice on Franklin Street, now used by the church, was erected. It seats about three hundred people.

The first Catholic Society was organized as early as 1821 and a church was built in Columbus in 1841. The congregation numbered about thirty families in 1850 and by 1875 the congregation had added twenty-five families to their number. One of the early ministers of this group is described as energetic and punctual in the performance of his duties, conscientious, just and a hard worker. His long and hard services were without honors which his missionary labor should have gained for him. Another leader of this group is spoken of as "aesthetic in his tastes, generous to a fault, often giving away his traveling fare and walking home, ten miles, carrying his carpetsack."<sup>1</sup>

The German Evangelical Lutheran Church was organized in Columbus in 1858. In 1870 a new church was built and by 1889 the congregation numbered nine hundred. Other churches which exert an influence in this community have been organized since 1874. These later societies include the English Lutheran, the United Brethren and other smaller groups.

In speaking of the various denominations in this locality, one of

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<sup>1</sup>Bartholomew County History, p. 301.

the early ministers said:

On doctrinal points, the different forms of worship and church discipline, the churches were as far apart as the poles, but on what may be termed the main points — touching the Divine existence, of a perpetual heavenly state for the blessed, and an eternity of damnation and woe for the wicked, and the necessity of living a life of pure morality . . . all religious sects were agreed.

The spirit displayed in attacking and defending was intensely partisan, even to the point of vindictiveness and intolerance and this deprived the churches of the power to teach as effectively as if there had been more tolerance and a broader vision. An elderly lady, in speaking of the early local church days said, "Well, the Presbyterians stood for infant baptism, that is sprinkling; the Baptists claimed for immersion, the true mode of baptism and used this as a means and seal of pardon. The Methodist held fast to the "mourner' bench" and special providence in the conversion of sinners; the followers of Alexander Campbell pointed out the way through faith, repentance and baptism by immersion, discarding all creeds except the Bible alone." The other sects were of slower growth and did not figure largely in the early history, but some of the later churches have a large membership and contribute largely to the religious education in this community.

Upon the basis of information gathered in this study the following conclusions are drawn regarding the opportunities the early churches offered for adult education:

- (1) These religious societies early established themselves and

directed the lives of the adults affiliated with them.

(2) Reports indicate that adults gained an appreciation of literature and music as the Bibles, church papers and song books were purchased for the community.

(3) Church interest broadened as the education of membership increased. Petty trials gave way to reports of auxiliaries, missionary societies, Sunday Schools, tract abolition societies, and temperance societies.

The facts revealed in this chapter indicate that the early church promoted leadership, a happier and richer social living and a more enlightened participation in community affairs. In the next chapter present-day churches of this community will be considered in respect to opportunities for adult education.

## CHAPTER VII

A CONSIDERATION OF PRESENT-DAY RELIGIOUS ORGANIZATIONS  
IN RESPECT TO OPPORTUNITIES FOR ADULT EDUCATION

Of the three churches that were organized in Columbus a little before 1824, the largest is the Methodist which at the present time has a membership of 1,200. The second oldest church, the Presbyterian, has a membership of about 300 and the Catholic church has 500 members. The roll of membership of the ten churches in Columbus is about 5,000, men, women and children. The services in all Protestant churches follow about the same plan. These five forms of religious observance — Sunday morning and evening preaching service; Sunday School, mid-week prayer meeting, Sunday evening young peoples' meeting — remain fundamentally as they were thirty or forty years ago, according to church records.

But while the churches of Columbus have made few modifications in their purely religious activities, they have made departures in incorporating some of the secular interests of their members. The weekly announcements of the churches indicate that all these institutions are supplementing their primary function by a multiplicity of organizations which have replaced the singing school, the camp meeting, the Sunday School picnic and other more simple pleasures of the early church. This



tendency to mingle pleasure with religious work to make room for the lighter side of life in the midst of serious undertakings, is a more recent development in this community. You can study almost anything you want in the church courses today. Principles of teaching, current events, chorus, singing, orchestra, art and religious drama. It is no longer the fashion in this locality to make up a twenty-year-old to look like middle-age behind the footlights. At a recent Methodist Conference held in this place, a retired minister of seventy-six years of age, took the part of the "Circuit Rider" in a pageant given as a part of the entertainment for the guests. On page eight in this study it was stated that until recently it was generally believed that old people did not learn, but "within the last two years the traditional assumption has been upset." If there were any doubt in the minds of those who attended this entertainment as to the ability of old people to learn, they were certainly disillusioned, as more than half of the one hundred men and women who took part were far past fifty.

At the present time two of the Protestant Churches in Columbus have well-organized dramatic clubs. Three have orchestras; four have basketball teams; one has a current event club. Each church has a choir and organized adult Sunday School classes, discussion groups of various kinds, and many similar organizations.

In an old quarterly conference report of the Methodist Episcopal Church there is a printed page which was clipped from the "Western Christian Advocate Extra of 1836." This page contains fourteen resolu-

tions which were passed by a "committee on Itinerancy and adopted by the Methodist Church." The eleventh resolution says: "Resolve, that instrumental music in churches should always be discontinued." One hundred years later this same church has a pipe-organ, a baby grand piano, seven upright pianos, a marimba, base violin and drums, all of which are church property and remain permanently in the building. It also has an orchestra of twenty-five members who furnish their own instruments and the church members feel that the institution would be greatly handicapped without its services. The joy which the audience derives from this musical group was well expressed in a little church leaflet, the Beacon, which the pastor of the church sends to his members bi-monthly. After a musical program was furnished by the orchestra and choir one Sunday evening, "The Beacon" carried this quotation from Ritter: "No art is more closely connected with the inner life of man than music, whose magic power steps in precisely at the point where the positive expression of language fails." And so it seems to be with this community from the time the Methodist minister in 1836, referred to in chapter five of this study, complained that there were no music books in the library, down to the present-day, music appears to have been closely connected with the inner life of this religious organization. Elderly people here found pleasure in the old Methodist Singing School. One elderly lady in this church talks of the old "square notes" and the "rounds", all of which helped make up their social life.

It appears that these early musical beginnings were only harbin-

gers of larger, broader and better organizations that have developed into church chorus, choir and orchestra which are at the present time indispensable in the social and religious life of this entire community, for the Methodist Church does not by any means have a monopoly on vocal or instrumental music.

On page nine of this study it was stated that adult education was not new but that the spread of this concept is showing most marked effect in the ranks of the heretofore unconverted. What can be better proof of this statement than that of the changed attitude of the Methodist of this locality in regard to instrumental music and the religious drama? In speaking of the violin, one elderly lady of this church remarked that the violin used to be only a "fiddle" and it was considered as an instrument of "Satan". Now "we think we can't get along without it." It was learned from the director of the orchestra of the Methodist church that this group meets twice a week for practice. Most of the members are adults, some of whom have engaged in this kind of adult training since 1913. A fifteen minute concert is given before the opening of Sunday School each week and musical numbers are furnished throughout the opening of the Sunday School services. The orchestra elects officers annually; it owns a musical library valued at \$250 which it maintains by the proceeds from semi-annual concerts given for that purpose.

Another musical feature of the Methodist church organization is that of an organized choir of fifty members. This group meets twice a week, has annual election of officers and furnishes music regularly

each Sunday morning and evening for the church services and two or three special annual programs, when the entire evening is devoted to music. A typical special program given by the choir is that of Handel's Messiah, or Gaul's Holy City, given last Easter. This body has a paid organist and director also a musical library valued at \$1,500. The choir often gives reciprocity programs with Methodist Churches at Greencastle, Indianapolis and Seymour. The choir has been a most harmonious group. "Harmony of spirit has characterized the choir for years." This is no doubt due to the fact that one member who has developed leadership and the ability to select the right person for the right place, carefully investigates characteristics of prospective members before they are invited into the organization. On page nine of this study it was stated that "learning is a continuous process." It seems that the leaders of the choir have sensed the importance of this statement and have been able to avoid the "musicians' conflict" which was formerly prevalent in the group, and retain the same member for more than a quarter of a century.

Another development of the last fifty years is the organized adult Sunday School classes. Most of the classes have their own rooms and derive a great amount of pleasure in making their headquarters attractive. In a church bulletin of September 23, 1934, is found "Corner Class." This energetic group have their fine, large room all dressed up—new curtains, new carpet, new everything—enough so, in fact, that they are planning a sort of "dedication" which, for more practical purposes they

are calling an "Opening and Presentation." This book shows that this group organized in 1910 and was called Clover Leaf Class. In 1917 it united with the Corner Class and took the name of the latter. The constitution of this class as stated in the written class records, says, "The object of this class shall be Bible study, Christian culture, social intercourse, friendly service and aggressive efforts to bring adults into the church and Sunday School." In article III of this constitution we found: "It is the aim of this class to strive to retain its youthful enthusiasm to middle-age, as the sun grows brighter and warmer to noonday." For more than twenty-five years this group has contributed to the education of adults, many of whom no longer reside in this community, however. The first teacher of the class who now lives in Denver, sends written messages to this group once a year. The spirit of this group seems to be in keeping with adult education as defined on page 13 in the first chapter of this study, which says, "Adult education is the voluntary and democratic effort of multitudes of normal groups of individuals to establish a happier and richer social living in the strenuous American scene." The spirit of this class fulfills the contention of John W. Herring who is quoted in chapter one of this study as saying, "that it is in the group of socially motivated people, organized with social objectives, that we find life, the moulding of minds, and the creation of social types." This group of women organized when they were high school girls and many of the charter members have been associated together in this type of religious education for

twenty-six years.

On the walls of a room occupied by the Alpha Class of the Methodist Episcopal Church in Columbus, is a certificate of recognition which says:

The Board of Sunday Schools of the Methodist Episcopal Church and the International Sunday School Association certifies that the Alpha Bible Class of the First Methodist Episcopal Church of Columbus, Indiana, having been duly enrolled, is recognized as an organized adult Bible Class according to the Denominational and International standard. In testimony whereof we have affixed our hand and seal this twenty-ninth day of December, 1909.

The names of thirty-two charter members of this class follows and a seal is affixed to the document. A charter member of this class pointed to the seal and said, "This seal marked a milestone in the life of my family," and added, "yes, and in the lives of some others I could mention." This class now has a membership of seventy-five married men and women who know each other rather intimately. Their democratic social monthly gatherings at the church or in a home of a member, are the source of many a happy and lasting experience which helps to divert the mind from the material side of life on which Americans are prone to center. Among the many things outside of regular Sunday School lessons which the adult class enjoys together, is that of decorating the church for Sunday morning services. For a number of years a florist and his wife, who were members of this class, furnished flowers, plants and their services, which helped to make the church one of the most beautifully decorated sanctuaries in the city. When this class was organized it was made up

of both men and women who were at that time about the age of the members of the present Corner Class to which we have referred. All of the thirty charter members except three are still living and have many interests in common, one of which is their happy experience together in building up the "Alpha Class" in the first years of its existence.

One of the unique experiences among the organized Sunday School classes in the Methodist Church is that of a charter member of the "Willing Workers" who recently reached her eighty-seventh birthday. She had been a valuable worker in this Sunday School class for a little more than fifty years. The enrollment of this class in the last three years was six, and the average attendance two, however, a teacher was provided for this small number because of the one remaining charter member who could not happily adjust herself to any group other than the Willing Workers, with whom she had worked for a half century. A short time ago death removed the last charter member of the group and the other five members transferred to the Berean Class which is partially made up of the senior women of the Sunday School. One characteristic of the Berean Class is that they have never served refreshments in their monthly meetings and they attend gatherings in a body. Another characteristic of this group pointed out by one of the members is this: "We have little of the world's goods but we are happy." They seem to have grown old gracefully and accept their position with such satisfaction that they enjoy the world about them probably more than any other group in the church school.

Among the adult classes of this religious sect is the Builders' Class which has an enrollment of one hundred and fifty members. Another mens' class is known as the Mens' Bible Class which is composed of older men. There are many friendly contests between these two classes. It is a common thing to see in a business window, an announcement of a dinner which will be given by the Builders to the Mens' Bible Class as winners in a membership campaign. The Builders often have a hammer, a saw or a plane in the foyer of the church as an emblem of their work in building character.

These classes are fairly representative of other adult classes in all Protestant churches. The classes of the different denominations vary some in their methods of procedure but this is probably due to the individual leaders rather than to the social background which would necessarily be conducive to similar institutions.

An outstanding characteristic of the Tabernacle Christian Church School is the unique expedients used to increase their attendance. One member related that the superintendent wrote a postal card to each member or prospective male member of their school, offering an unusual antique coat hanger for every man at Sunday School on time. A keg of spike nails were there for distribution as the men entered the church. One Sunday blank telegrams, which had been obtained from the Western Union Telegraph office, were distributed by messenger boys, to the home of each member between five and seven o'clock in the morning, calling them to the "Tabernacle." On another occasion a "guest cake" was



promised to every one who came to Sunday school on a certain date with a new member. A small sized cake of Ivory soap which Proctor and Gamble Company furnished, was delivered to those bringing a visitor or new pupil.

The most novel thing practiced in Sunday School class work in Columbus is that engaged in by the class of "Thirty-Seven" of the Presbyterian Church. This class takes its name from the fact that men over thirty-seven are not solicited for membership and they have introduced the practice of smoking their pipes or cigarettes while the teacher discusses the lesson with them. These methods of enlisting the interest of adults in social education which is conducted by religious groups of the community indicate that the churches are following trails blazed by business firms. These methods seem to gain the ends sought and lend color to religious life.

Another type of adult education furnished by the Methodist church is indicated by the notebook of a member who took a course in "Teaching Religion." The notebook is made up of the questions prepared by the instructor and the written answers of the student. The first lesson subject was, "Aim in teaching;" the second subject was, "Purpose in education." The following assignment indicates the type of questions prepared for the discussion of the regular study-book used and the reference material furnished by the various members of the class:

#### Purpose In Education

- (1) Show what the tendency to completion means by using a plant; an animal; a child.

- (2) In the above processes of growth where does education come in?
- (3) What relation has a definitely held purpose to success in education? Illustrate.
- (4) If learning comes only through experience where does the teacher come in?
- (5) Can education be made soft and easy or must it be made hard and distasteful?
- (6) What relation is there between interest and attention? Which comes first?
- (7) Show how creative imagination is a great factor in education. What part does memory play?
- (8) Explain how habits are formed. How important to life?

One member of the class which took this course stated that twenty-five adults completed the course and took an examination for which they were awarded the following certificate:

In Recognition of Achievement in Leadership, Credit  
is awarded \_\_\_\_\_ for having completed  
Course # 2, "Principles of Teaching" — — — — —  
— — — — —

R. E. Newland  
Dean

For many years courses similar to these have been offered in this church and a number have availed themselves of this opportunity, but when considering the number of church members in this organization and the variety of courses from which to select a study program, comparatively speaking, there is a very small number who seem to be interested in this type of instruction.

In the last three years the Presbyterian Church of this locality

has sponsored what they designate as a "College of Religion" which offers adult training in any subject which meets the demand of its members. This year four courses were offered. One in "Religion and Art" which was taught by the art supervisor of the public schools. A second course in "Mission Study" was directed by the rector of the Episcopal Church; a third course in "Problems of the Home" was taught by the superintendent of public schools, and the fourth course in "Character Building" was taught by a man from out of the city. Two terms of three weeks each were given. However, there were only seventy-five men and women enrolled in the four classes. This does not mean that seventy-five persons took advantage of these courses as there were many of the same people in two or more of the classes.

The Tabernacle Christian Church offers special work in connection with their prayer meeting but as far as could be learned no organized group similar to above mentioned exists.

On April 24, 1934, an interested group met in the annex of the Methodist Church to organize a dramatic society. The society was christened as "The Church Players' Guild" and the purpose of the organization, as stated in the constitution, was "to stimulate an interest in dramatics, to promote religious education in drama, to serve the church, and to foster cooperation and christian fellowship." There are seventy members who enjoy this kind of adult training and an attempt is made to

give one play a month.<sup>1</sup> From a scrapbook kept by the director of the plays, it was learned that the most outstanding program which this organization has given was the pageant called "The Spreading Flame." This program was given in connection with the Indiana Methodist Conference which met here in 1934. One hundred persons had a part in this pageant which dramatically depicted a century and a half of progress in the growth of Methodism in the United States.<sup>2</sup> The characters were all in authentic costume and those who took part ranged in age from childhood to seventy-five years. The play which is based upon authentic records dating from the first footprint of a Methodist in American soil, to the present-day, gave a splendid review of interesting episodes in fighting, preaching, praying, hewing crude "meeting houses" from native logs, cutting roads by which to reach them, battling opposition and ridicule as well as nature. This pageant brought back to life some of the interesting incidents which took place in spreading this christian civilizing force in the new world. Some of the elderly people who saw the pageant, spoke of living over again their early life in the brief space of one hour and a half.

The Dramatic Club of the Presbyterian Church has about twenty-five members. This is one of the oldest clubs of this kind in the city. The organization meets bi-monthly and studies make-up, voice and equip-

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<sup>1</sup>Record of Church Players' Guild.

<sup>2</sup>Ibid.

ment. They often bring in outside talent for lectures on some subject in the field of dramatics. Every two or three weeks a play is given before the club and a few guests are invited. Some times a religious play is sponsored by the dramatic group and given by players from other towns. A member of this group stated that the "Church Players" from Irvington, Hanover, Indianapolis and Bloomington has appeared in the Vesper Services of the church this year. Reciprocity programs will be given by the local Dramatic Club in these various places in the near future. The dramatization of religious life seems quite popular in the community at the present time. Programs of this type are always well attended by members of all the churches.

Probably the oldest dramatic organization in this locality is that of the German Evangelical Lutheran Church. And the novel thing about this group is that it owns and supports a hall, — the "Concordia Verein" — in which it gives its plays each month of the year with the exception of July and August. This is the only church in Columbus which has a separate building which is devoted to non-religious programs and is used as a community center for the German Church.

A minister of this locality stated recently that one of his most difficult problems in church work was that of securing proper leadership for the various groups. Another minister complained that there was nothing more essential in his church than a class trained for leadership. A more extended study of conditions in the local church organization would be necessary before any accurate analysis could be made as to a

lack of leadership in church work. It seems that there is no dearth of university and college graduates in the churches but few want to assume leadership in this type of education.

From the above data the following conclusions are drawn:

(1) The church organizations are struggling to produce an intelligent parenthood by offering various courses to meet their needs.

(2) The regular services of a religious nature remain practically as they were forty years ago but the churches have made departures from the early institution in incorporating some secular interest of the members.

(3) The ban on instrumental music has been lifted and instrumental music, vocal music and the religious drama, play a prominent part in church life.

(4) The organized Sunday School class seems to broaden and enrich the lives of those engaged in this form of adult education.

(5) Novel methods of recruiting Sunday School students indicate that the church is following the trail blazed by business men.

(6) Many courses of study are offered by a number of the churches but comparatively speaking, only a few people avail themselves of the opportunity.

(7) A lack of leadership is evident.

The facts revealed by the above data indicate that the churches of the present-day are making a greater effort to produce leaders. They are encouraging education in music, drama and other subjects which are

## CHAPTER VIII

A CONSIDERATION OF  
THE COLUMBUS-BARTHOLOMEW COUNTY LIBRARY  
IN RESPECT TO ADULT EDUCATION

On the first page of the introduction to "Public Libraries in the United States of America" the editors say: "The influence of the librarian as an educator is rarely estimated by outside observers and probably seldom realized even by himself."<sup>1</sup> It seems that the librarian has silently, almost unconsciously, gained ascendancy over the habits of thought and literary tastes of a multitude of readers, who find in the public library their only means of intellectual improvement.<sup>2</sup> The sentiment expressed by these editors seems to be in accord with the feeling of the local club women of 1899. The history of the local library states that these women were untiring in their efforts to promote public sentiment favoring a library movement in Columbus. The question was discussed "in every house and at every public gathering," and the library, as many institutions that are of public utility, was created

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<sup>1</sup>Public Libraries in the United States of America, Government Printing Office.

<sup>2</sup>Ibid.

very largely through the efforts of the local press and the agitation furnished by the various ladies' clubs of this community.<sup>1</sup> As early as 1894 the school board made a tax levy of three cents on each one hundred dollars, for the purpose of creating a fund for a public library, and in 1899 the City Council granted the school board the use of two rooms in the city building for library purposes. This small library proved to be most valuable and in 1901 the school board made an appeal to Mr. Andrew Carnegie for financial aid to help erect a new building. It was stated in the letter to Mr. Carnegie that the local library had been open to the public for more than three years and contained four thousand and five hundred volumes, and that,

Nothing would be appreciated more by the people of our city than a commodious house for our public library, where the maximum of good might come to the community through a library made efficient in this manner.<sup>2</sup>

The response from Mr. Carnegie was very favorable, and he pledged fifteen thousand dollars for a building, on condition that the City of Columbus would furnish the site, and also pledge, by resolution of the council, to support the library by raising not less than fifteen hundred dollars per year. The city complied with these terms and the resolution, City School Board's guarantee, and a certificate from the county recorder showing the purchase of the lot, were sent to Mr. Carnegie. A message was received forthwith from him concerning the payment of the Carnegie fund.<sup>3</sup>

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<sup>1</sup>History of Library, p. 5.

<sup>2</sup>Ibid. p. 7.

<sup>3</sup>Annual Report to State Library Commission, 1929.



The contract was let and the library, which was organized in August, 1899, was in its new \$19,200 home ready to serve the public by June, 1903.<sup>1</sup>

The building is located two squares from the business street of Columbus, and two and a half squares from the high school. Across the street to the south is Commerical Park and to the north is the Tabernacle Christian Church; to the east is the unusual Irwin residence with one of the most beautiful sunken gardens in Indiana. Any one desiring to use the library finds it very accessible from the school or from a business center. The interior of the building is very attractive and there is an inviting and restful atmosphere both within and without. The builders evidently thought the new library would be a growing concern as the ceilings are eighteen feet high, thus allowing for another deck to be constructed for a stack room when the builders' expectations are fulfilled. In the basement rooms are bound newspapers, some of which are from the first issues. These papers have been bound in the library bindery, which is located in the north room of the basement floor. Evidently, the bindery is a great convenience and according to the library reports, it has been a valuable asset in a financial way. In looking over the library reports this item was listed:

Saved By Binding					
1911	1912	1913	1914	1915	1916
\$196.00	\$310.63	\$389.42	\$390.58	\$502.68	\$679.74

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<sup>1</sup>History of The Library.

In addition to the bindery the basement also houses a small museum that consists of birds, stones, shells, animals and other interesting data which was formerly the personal property of a public spirited woman of this community, who donated it to the library in 1923. The address that was given on the occasion of the presentation of the museum, reflects a hopeful outlook for a "future County Museum of which the community shall be proud." The address pointed out that it was the thought we think, the aspirations we feel, that lift us above the drudgery of our occupation; that makes life worth while. The purpose of the Library-Museum, she said, is to broaden thought, to awaken aspirations, to inspire the student with increased ardor in his quest after truth, beauty and goodness.<sup>1</sup> Thus a small museum was added and the library had grown a little more in the affection of the people and in service to the community.

Small groups of books have been given to the library by individuals from time to time and according to the librarian's report, "they have been most helpful."

In following the growth of the library it was found that in 1912 the librarian recommended that a special committee room be furnished for club workers. It was also recommended that the patrons of the library be granted the privilege of taking Reference Books from the library between the hours of 8:00 P.M. and 10:00 A. M. Both requests were granted.

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<sup>1</sup>Gladys Walker, "Branch and Stations"—Their Establishment and Maintenance.

The librarian's report of 1915 indicates that a lack of room and help was retarding the growth of the library and curtailing the service which should be rendered to the community by a progressive institution. The following table seems to corroborate the statement:

TABLE I. SHOWING THE INCREASE IN CIRCULATION OVER A PERIOD OF FIFTEEN YEARS

Year	Total Circulation	Average Circulation
1900	26,956	88.1
1901	24,106	78.8
1902	24,476	79.8
1903	23,579	77.0
1904	26,413	86.0
1905	26,656	87.0
1906	27,478	90.0
1907	20,862	68.1
1908	24,821	81.1
1909	25,145	85.0
1910	23,522	77.0
1911	29,602	96.5
1912	32,010	104.6
1913	35,232	115.5
1914	36,684	122.0

The library continued to be a city library until 1923. According to the library records twelve rural county residents made use of the library in 1908. They were permitted the use of the books as long as they were used in the building but a fee of one dollar a year was required if books were withdrawn from the institution. A series of circumstances seemed to

lead the rural community to a more extended use of the library. It was stated in chapter two of this study that most of the literary clubs of this community had one or more members from the rural districts, and clubs of various kinds were organized in the rural districts, some of which were of a cultural and literary nature. These women, as well as many other residents, were interested in seeing the library service extended to the rural district. Then, Columbus is the county seat of Bartholomew County and is located near the center of the county. Under reasonable conditions with our modern means of travel, any point is within a forty minutes drive from this city. Three of the accredited high schools in the county were abandoned and one can readily see that the rural districts led into the Columbus High School, so that the rural graduates who had been in contact with the library were returning each year, by the scores, to use the Columbus City Library. The following excerpts from the librarian's annual reports show that the institution gradually extended its service to the entire county: "Open to rural high school, 1922," and "Reorganized as a County Library, August, 1923, under the Acts of 1918;"<sup>1</sup> "The first year the whole county was served," 1924.

In 1923 the City Library was open and free to all people of Bartholomew County upon the condition that the county contribute to the support of the institution by levying a tax of not less than two-tenths

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<sup>1</sup>Annual Reports to State Library Commission, 1929.

of a mill. The county commissioners evidently sensed the spirit expressed by the editors of "Public Libraries in the United States of America," when they said that the "public library is one of democracy's devices for making the materials of education available to all citizens."<sup>1</sup> The library was opened to the county at once and reorganized as the Columbus-Bartholomew County Library, and its effective operation and use have made it a basic necessity, not only for clubs and other adult education activities, but also for intelligent citizenship.<sup>2</sup>

When the Columbus Public Library was reorganized as the Columbus-Bartholomew County Library in 1923, the first concern was to establish book depositories for community service as soon as possible since the primary purpose of a county library is to equalize cultural opportunities for city and rural communities by giving general reading to all parts of a county.<sup>3</sup>

In chapter one of this study under the caption, "need for adult education" the assertion was made that our experiment with democracy will succeed only as our people were educated. No other institution in Columbus has had as great an influence in educating the people as has the County Library. Under its system a reader, served by the smallest branch,

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<sup>1</sup>Handbook of Adult Education in the United States, American Association for Adult Education, p. 71.

<sup>2</sup>Library Report, 1929-31.

<sup>3</sup>Gladys Walker, "Branches and Stations," Their Establishment and Maintenance.

in the cross-roads store, or in the one-room school, may call for any service the system offers and obtain it quickly. In an annual report the local librarian states that, "enthusiasm and interest must never be allowed to decline." Judging from the ingenious methods used to create interest, she evidently believed that a county librarian has wonderful opportunities for proving the worth of books in a democratic society.

In 1929 an annual report of the library was submitted which set forth all the significant data which might have a bearing upon the future development of the institution. At that time the library was serving one branch at Hope, Indiana, and thirty deposit stations, eighteen of them located in stores and others in private homes. New books from twenty-five to fifty are sent to the branch or station once every month. County branches and stations offer an opportunity of giving the modern farmers and their families the things they have learned to want.<sup>1</sup> This report states that the custodians in these stations are trained to inform their readers of the chance of securing from the main collection and that he or she must be on the alert for every indication that this service is desired. Telephone service is given to all parts of the county and special requests are answered by return mail. Guides and posters made by school students are also valuable helps in bringing this service to the attention of the county readers. The purpose of the library is kept constantly before the readers and every means available is

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<sup>1</sup>Library Report, 1929-1931.

used to tempt them to read, according to the librarian's report. Magazines are placed in all the stations, the number depending upon the size of the community. All the well known ways of advertising are used and sometimes a novel way is discovered.<sup>1</sup> The present librarian stated that one of the staff members happened to be in a grocery store where the largest station is located, and noticed several books in the boxes of groceries to be delivered that morning. It was quite unusual to see the books with groceries and it was learned that the custodian delivered the books to her customers just as she delivered the articles in the store.<sup>2</sup>

Another novel method of enlisting interest of adults in education was that of a tea given for the county teachers on November 23, 1929. A musical program and talks were given. It was suggested by those present that a tea be an annual affair.<sup>3</sup>

In chapter one under "Definition" it was stated that home talent programs are creative and educational and, if William H. Stacy's view is to be accepted, they are "the finest contribution that the group can pass on to the individual and the most valuable that a citizen can give society."<sup>4</sup>

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<sup>1</sup>Library Report, 1929-1931.

<sup>2</sup>Ibid.

<sup>3</sup>Library Report, 1929

<sup>4</sup>William H. Stacy, The Integration of Adult Education, p.

Another item from the library book report says, "Book Week, November 17-23, 1929, was observed by the library." Members of the library staff visited several of the county schools and gave short talks on books and the observance of the week. A story hour was held for the children.

Before the library became a county system there were no reports available in regard to book stock, but an improvement has been made in regard to records and reports and as a result it is possible to make the following comparison in the circulation in the city and county for the years from 1924 to 1931, which is as follows:

TABLE II. COMPARISON IN BOOK CIRCULATION IN THE CITY AND COUNTY FOR THE YEARS 1924-1931

May, 1924	. . . . .	4,101
May, 1925	. . . . .	9,001
May, 1926	. . . . .	12,677
May, 1927	. . . . .	12,371
May, 1928	. . . . .	12,819
May, 1929	. . . . .	11,608
May, 1930	. . . . .	13,805
May, 1931	. . . . .	15,667

This shows an increase in circulation of 11,507 books in a period of eight years. This is due to many items, one of which seems to be a growing desire in the community to read more; and second, to the methods used by the library to solicit the interest of the masses of people in reading; third, to the increase in leisure time due to new inventions and the panic and, fourth, to the rather rapid growth of Columbus. This



growth in population seems to be all out of proportion to the growth in the rural population. This is largely due to the fact that the offices of the Noblitt-Sparks Industries Inc., and the Union Starch and Refining Company, and the Union Sales Corporation, have moved to Columbus. The Cummins Engine Company has also been established in this community and other factories have enlarged their plants. In the local librarian's report it was stated that:

The success or failure of a library which supplies books for all classes of readers, may be measured not so much by the number of books issued within a given period of time, but by the proportion of the entire population within the territory covered, which the institution has attracted as readers.<sup>1</sup>

In analyzing the circulation it is interesting to note the following:

TABLE III. CIRCULATION PER MONTH IN CITY AND COUNTY  
FROM AUGUST 1, 1929 To JANUARY 31, 1930

	City	County
Adult Fiction		
August ----	4,353	3,230
September ---	4,231	3,367
October ----	4,901	4,025
November ---	5,311	4,303
December ---	5,243	6,260
January ----	6,803	4,626
	<u>30,842</u>	<u>25,811</u>
Adult Non Fiction		
August ----	487	598
September --	892	620
October ----	1,282	733
November ---	1,224	1,039
December ---	1,625	1,520
January ----	2,502	815
	<u>8,012</u>	<u>5,325</u>

Table III. indicates that there is a great deal more reading done by the city patrons than by those from the rural sections. The census of 1920 indicate that about one-third of the population of the county lived in Columbus, but the recent growth of Columbus seems to indicate that about half of the population is now living in the city. Table III, however, indicates that the city people are reading more in proportion to their number but the difference is not as great as it might at first appear. In 1931 fifteen of the thirty rural stations were abandoned, partly because of the panic, and lack of interest. Then, too, there was a new method of serving the rural public introduced through the use of thirty-nine schools of the county. This eliminated the expense of fifteen custodians and has proved more satisfactory to the reading public, according to the present librarian. She stated that with the present system the circulation has increased in the country so that it now approximates the city circulation through the winter months. She also stated that if country people do not read, it is because they have not had the opportunity or have not acquired the habit, or because they have lost one or the other. "No reading is due to no books," and the solution of the problem, according to the local librarian, is not so much to develop a reading habit as it is to furnish the books and "let the habit develop, as it surely will."

Reports of 1930 show that 288 visits were made to the various depositories and schools located in the county, and that these visits did more to popularize the library than any other one thing, aside from the number

of stations. One would judge from this that the county people need intimate contact with the library staff. This enables the head librarian to know their needs and conditions and to "instill in them the love of books and to make possible the future growth by giving a real appreciation of library service."<sup>1</sup>

In chapter one, under "Definition" it was stated that adult education stressed the importance of voluntary interests on the part of the participant; that it helped them to study problems with which the mature are associated and to explore areas that offer avocational attractions, and enrich life. It appears that the local library is playing a very important part in adult education if the above definition of "adult education" is to be accepted. In chapter one of this discussion, it was stated that a study of the local community was made for a two-fold purpose. In the first place, it was the hope that some trends of the local community could be indicated and if possible appraised. In the second place there was a desire to know the needs of the community in terms of opportunities for adult education.

Upon the basis of the information gathered concerning the work of the Columbus-Bartholomew County Library, the following conclusions are drawn regarding opportunities for adult education through that institution:

- (1) The leaders in the local community seem to appreciate the need

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<sup>1</sup>Library Report, 1930.

## CHAPTER IX

## CONCLUSIONS AND SUGGESTIONS

In chapter one of this study we have briefly traced the haphazard growth of adult education. We find that it is not a new idea nor is it a panacea for all the ailments of this complex civilization, or of any other civilization. But the power-age has made inevitable an increasing amount of leisure time for all classes of people and we are rather abruptly faced with the question — how can this leisure time be profitably utilized in terms of worthwhile development? These conditions seem to give a new emphasis to a broadly social concept of adult education. We have come to realize that the school exists for the adult as well as for the youth. Abundance of living is the undeniable educational heritage of every individual. The schools are financed with public money and every adult has an inalienable right to have, at public expense, the kind of training that will enable him to occupy profitably, the enforced leisure hours of to-day. Adults must learn of education for inspiration; they must learn of education for entertainment; they must learn of education for enlightenment; and, most important, they must learn of education for social usefulness instead of for selfish, personal aggrandizement.

With this brief history and a bit of philosophy as a background and in the light of the findings of this study, we base our conclusions and make our suggestions, much of which is recapitulation.

On page ten of this study under the heading, "Problem," certain questions were raised relative to the problem under consideration: (a) Does the community present a problem that remains unsolved? Doubtless the answer to this question would be unanimously, "yes." Indeed, it is rather doubtful if any problem is ever solved in the absolute sense of the term. It is not anticipated that in the asking of this question a solution will be offered. As a result of this study, certain trends have been pointed out that would indicate that the community of Columbus does present a problem from the standpoint of adult education that remains unsolved. The nature of this problem will be discussed in considering the second question, namely, (b) What is the nature of this unsolved problem? In the light of the findings in this study, characteristics of the problem include such factors as:

- (1) Failure on the part of the community to produce a program of public information that is of such a character that it arouses and develops the interest and the curiosity of all adults.
- (2) Failure in assisting the great majority of the citizenry to keep abreast of the changing times.
- (3) Failure to make the facilities, personnel, and leadership of the public schools more useful to the community at large.

With the present provisions for adult learning through orchestral groups, we find that many people are deprived of this type of musical

training because of a lack of leadership. More than half of the "orchestral" groups have been disbanded, thus depriving not only the participants in this kind of enjoyment, but the auditors as well. Many women have declined membership in literary clubs because of timidity in preparing papers. When one is in a position where it is impossible to excel or at least make some progress among his fellow men in a chosen field, it often creates a feeling of inferiority or an antagonistic attitude toward society in general, which may serve as a handicap in his life work.

Because of lack of leadership the matinee musicale was discontinued although it seemed that those who took part in this type of education felt that they were lifted to a higher plane of living through programs given by this group. There is an effort to find proper leaders to sponsor this type of work at the present time. The Art League has been discontinued because of lack of a leader who would assume the responsibility of that organization in the time of the panic. All methods of enlisting interest in the church organizations have been tried. Adult classes in almost any subject are offered; a skilled teacher is provided in many classes, but the large per cent of the people do not participate in this type of adult education. Organized Sunday School classes seem to broaden and enrich the lives of those who engage in this kind of work but it is not engaging the attention of half the adult population of this community.

The third question proposed in chapter one was, Is there anything

which the community can do toward a solution of the problem? Edward Thorndike, in his book on "Adult Learning" says:

The provisions of opportunities whereby adults can learn those things which they are able to learn and which it is for the common good that they should learn, is a safe philanthropy and a productive investment for the nation.<sup>1</sup>

That Columbus High School has long recognized the fact that adult education is a prime necessity of the community, is revealed by the fact that for more than eighteen years a night school was maintained for mature persons as a part of the public school system. According to the Public School Superintendent, this institution in its early years offered only vocational work. In the last five years of its existence, however, there was a demand for avocational subjects as well as vocational, and the school enlarged its program to meet changing conditions by introducing such subjects as, china painting, basketry, landscape painting, needlework and the like. When the depression came the night school program was one of the parts of the educational system first to be eliminated. This reduction in the school program was accepted without great protest in spite of the fact that in the last three years about six hundred people had availed themselves of this opportunity for self-improvement. It seems that the school board had come to regard the night school as a side line, "nice to have," but not an essential requisition upon public money. Evidently the school authorities have

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<sup>1</sup>Edward Thorndike, Adult Learning, p. 178.

not as yet accepted Thorndike's idea that the public welfare depends as truly on who goes to school after fifteen as on how many go to school till fifteen.<sup>1</sup> He sees hope in adult schooling as a means of social health, and is ready, he says, to exchange early schooling for it nearly at par.<sup>2</sup>

The same year that the night school was discontinued in this community, the federal government initiated an adult education program which was tried out with little if any success. According to reports from four teachers who were affiliated with this movement, it was impossible to keep an enrollment of more than two or three in any class, even when there was an opportunity to select any subject in which there was sufficient interest to organize a small class. At the same time that the FERA experiment was tried out here, however, there were five organized adult classes in the same building with the classes, before mentioned, under the direction of Franklin College and Butler University in which the attendance was usually one hundred per cent of the enrollment. This seems to indicate that there was a lack of proper organization or leadership in the FERA movement rather than a lack of interest on the part of adults in the community. This also seems to indicate that the public school system should be made the focal point for adult education work. If the schools are to be of great benefit the work must be organized to provide continuity. The work may be informal and unacademic but it must be well directed.

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<sup>1</sup>Edward Thorndike, Adult Learning, p. 194.

<sup>2</sup>Ibid.



A second consideration with respect to what may be done to enable all adults to make more progress would be to provide more adequate methods of educational guidance. So many adults left school when they were so immature that they have no idea what their abilities are. A group of teachers might serve as a guidance committee whose duties would consist of such work as collecting information about adult students, writing pamphlets, advising the adult student body in general about subjects, and curricula within the adult school, as well as educational opportunities beyond the local school. The guidance program would surely grow as time went on until it would form a very vital part of the school's administrative program. As a result of this counselling program, many of the adult students would be directed into subjects and curricula that would most nearly meet their needs and be most interesting to them, if not for its practical value, then for diverting one's mind from one's troubles, or just for the satisfaction or pleasure of knowing more about the subject.

It seems that the high school might profitably be reorganized so as to include avocational as well as vocational subjects.

#### Summary Of Conclusions And Suggestions

(1) Inasmuch as there are great advantages which accrue when learning satisfies some real need or benefits some cherished purpose and is made use of at once: Therefore a much larger fraction of schooling should be allotted to adult years than present or past practice has done.

The chief factors in favor of this are:

- (a) When knowledge is advancing as rapidly as it is now, too much of what we learn from ten to twenty tends to be out of date when we are forty.
- (b) Education of all sorts in early years is likely to be wide of the mark because the individual often does not know just what he wants to do, or is fit to do.
- (c) Things learned long before they are used are often forgotten and there is a loss of energy and time in relearning.

(2) In view of the fact that many adults are not sure of the line of work for which they are fitted, a guidance program should be introduced into the Columbus High School. This guidance program would involve:

- (a) Collecting of avocational as well as vocational information, such as pamphlets, bulletins, books and other publications, written in language that is within the comprehension of the adult in need of such information.
- (b) Placement program which will help the adult to fit into the kind of avocational group which will make his leisure time more enjoyable.

In no sense of the word have these conclusions and suggestions been made from the standpoint of dogmatism or finality. They are made with the aim that either the administrator of the local high school or those interested in adult education, may be challenged to continue the fine service which was so well on its way in this community before the panic, and to stimulate to further endeavor that ultimately the high school of our community and our state will be serving more fully the needs of the adult in our population who may pass this way.

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## QUESTIONNAIRE USED IN PERSONAL SURVEY

1. NAME OF ORGANIZATION
2. PURPOSE OF ORGANIZATION
3. WHEN ORGANIZED
4. NUMBER OF MEMBERS IN THE ORGANIZATION
5. REASONS FOR ORGANIZING
6. QULIFICATIONS FOR MEMBERSHIP
7. DOES THE ORGANIZATION BELONG TO A FEDERATION
8. TIME OF MEETING
9. TYPE OF PROGRAM
10. IN WHAT WAY IS THE ORGANIZATION HELPFUL TO YOU