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# ADULT EDUCATION IN THE UNITED STATES OF AMERICA\*

## PRIVATE CORRESPONDENCE SCHOOLS.

**T**HE form of adult education which has reached the most astonishing proportions in the United States is the correspondence school. This is without parallel anywhere else in the world. What it means is best conveyed by the fact that 2,000,000 men and women are on the books of the correspondence schools throughout the year. Approximately 1,500,000 new students are enrolled every year. Thus, four times as many are enrolled in correspondence schools as in all the colleges, universities and professional schools combined. The aggregate fees paid by correspondence school students come to \$70,000,000 a year.

The correspondence school, as we know it to-day, had peculiar beginnings. Like so many other unique phases of America's social evolution, it owes its origin to the fact of a virgin continent. In the sparsely settled conditions of the West there grew up what were known as camp meetings—religious services protracted over a period of several days at rare intervals, for only at rare intervals could visiting ministers come. To these meetings flocked the whole countryside, partly to satisfy religious hunger, partly for social variety. In time some of these camp meetings were regularised and held at stated times. One such was the Chautauqua camp in New York. And as the Chautauqua grew, it started an assembly for Sunday school teachers. Study was at first confined to the routine training of Sunday school workers, but, as attendance increased, a broader programme was called for, lay subjects were added, and, at the instance of a more am-

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bitious group of students, a plan of study by mail was attempted. By 1885 instruction by correspondence was being carried out on a large scale. The correspondence school comes down from another source also. In the latter half of the 1880's an enterprising newspaper editor in the Pennsylvania mining district began the publication of a column called "Questions and Answers," which dealt with problems of safety in mines. So great an interest was elicited that he began publishing books dealing with mine safety practices in Europe. A demand was voiced for more systematic treatment, and a general survey course was planned, to be conducted also by mail. This was in turn followed by a demand for similar courses in other subjects, the curriculum expanded ever wider, and out of this developed the International Correspondence School of Scranton, Pennsylvania, which has enrolled, in some 25 years of operation, approximately 3,000,000 students. And thus has developed, also, what may be described both as an institution for adult education and a major industry. Emphasis should probably be placed on the latter aspect.

It must be understood at once that more than ninety-five per cent. of the education offered and obtained from the correspondence schools is vocational. It is technical and trade education. It is taken in order to acquire information that will lead to a better job. In so far as correspondence schools give this kind of education adequately they are unexceptionable. That there is a need for such education is unquestioned, and, outside the larger towns and cities, there is no other agency which offers to meet it. It should also be said that there is nothing inherent in correspondence as a method of instruction to disqualify it scientifically. There are some fields of knowledge that cannot be taught by mail under any circumstances. But some can, if a sincere and conscientious effort be made. In such fields there may even be some advantage in instruction by correspondence. The student has the undivided attention of the teacher, though at a distance; he must work out his lesson with his own resources and organise his ideas systematically enough to write them down; and he works at his own *tempo*, neither driven beyond his capacity by the brightest nor retarded by the dullest. Unfortunately, even the best of the correspondence schools offer courses which cannot under any circumstances be taught by mail. Some of them accept money for instruction by mail in medicine, art, nursing, millinery and the like. Finally, the majority, but not all, of correspondence schools are neither sincere nor conscientious.

In fact, a large proportion of them are not schools at all. They are commercial enterprises designed to make quick and easy profits at the expense of the gullible. Some of them are even in the shady zone bordering on the criminal. On the other hand, there is also a small minority of correspondence schools which, although profit-making is their first consideration—at the best a dangerous situation in education—do none the less give value and can show a record of concrete benefit to thousands of students.

The methods of obtaining students for the correspondence schools are, to say the least, unfortunate. It is significant that between 30 and 80 per cent. of the tuition fee received from the student goes to pay the cost of enrolling him; more, therefore, is spent on salesmanship in correspondence education than in education. The methods are advertising and personal approach through salesmen. Correspondence courses cost the student between \$10 and \$280, depending on the school and course, the average running about \$40. Of this sum one-quarter goes to pay the cost of advertising. A large part of such advertising is specious, if not fraudulent. It offers to teach playwriting in twenty lessons; it guarantees to double or triple the reader's salary in six months; it makes every skilful appeal to the desire for wealth. "Learn photography at home—earn \$10,000 a year"—"Become a nurse, double your earnings"—"Make big income raising poultry"—"\$100 for commercial drawings; become an artist this easy way." This is the note hammered on incessantly in publications read by the unsophisticated or ignorant. And the country boy who is fascinated by the glitter of the appeal and sends in his first payment is accepted as a student without regard to his qualifications, even without any knowledge of them. He may be scarcely more than literate, but he is allowed to spend \$50 to learn how to be a playwright.

Even within the limitations set by the necessity of making a profit, the correspondence school can be a valuable medium of education. But a much more disinterested policy is needed even by the best, and most of the others should be closed. For such as are fraudulent, means are now being sought by more stringent laws to meet the problem. As for the others, there has been organised recently, more or less under the impetus of the adult education movement, a National Home Study Council whose purpose it is to set up a body of standards and practices, a code of ethics, which will satisfy the most disinterested educator. Ultimately, this should constitute an automatic separator of the

sheep from the goats. The Council also hopes to set up studies in the pedagogical problems involved in correspondence education

### CHAUTAQUAS AND LYCEUMS.

In theory, what has been said of the correspondence school may be said, also, of the chautauqua and lyceum; they are valuable as means of diffusion of knowledge. The methods are exceptionable. The lyceum derives from the New England town meeting the forum in which the community's collective problems were threshed out by the assembled citizenry. The town meeting evolved into a forum for discussion of questions of more general moment, then into lecture courses on public questions, education and the arts. On the lyceum platform were heard some of the most distinguished men of their time in the period before the Civil War, and it was in the lyceum that there was beaten out the public opinion which determined public questions in that crucial period.

The Civil War put a term to the older phase of the lyceum. It became a profit-making enterprise. Between the lyceum as it now operates and the historical lyceum there is in common only the name. The lyceum is now a commercial lecture and amusement booking bureau. It sends out popular lecturers or musical teams on a circuit of rural and village communities. Agents go out early each year, booking a schedule which usually provides five or six "numbers" for each community through the year. The typical lyceum course consists of five numbers—a lecture, a mixed "entertainment," two or three musical numbers and, perhaps, a dramatic production. The course may be sponsored by a local church or fraternal organisation, or a group of merchants. The lectures, in the main, are known in professional lyceum patois as "mother-home-heaven." They are often of the glibly inspirational sort, moralising heavily without touching real moral issues, always optimistic and always sentimental. The music is usually of the summer brass band sort, also sentimental. For the rest there are magicians, jugglers, acrobats and bell-ringers. An isolated offering of some substance may be introduced, but all too rarely.

These lyceum programmes are heard by some 5,000,000 persons every year. But it is significant that 75 per cent. of them are given to audiences in communities of 2,250 population or less. The lyceum, then, is village entertainment. It succeeds in default of competition. In such communities there are no public libraries, no theatres, no concert halls; there is no oppor-

tunity for group amusement save such as is provided by the church socials and the fraternal lodges. It is also significant that since the automobile, the moving picture and the radio have offered other opportunities for recreation and amusement, the popularity of the lyceum has begun to wane.

What has been said of the lyceum applies equally to the chautauqua, which is a concentrated summer lyceum. The chautauqua travels on circuit, remaining from one to three days in each locality, with two or three events a day. It carries its own tents and properties. Of its programmes the same may be said as of lyceum programmes. And the reason for the chautauqua, as for the lyceum, is communal *ennui*. But for both it should be added that the lack which they fill is as yet filled by no other agency. That they fill it badly is another matter.

**CHAUTAUQUA INSTITUTION.**—Two important exceptions to the generalisations just made should be entered. The first is the Chautauqua Institution of New York, which has already been mentioned as parent of the correspondence school. The name of the Chautauqua Institution has, unfortunately, been preempted by the commercial chautauquas, but it must be clearly distinguished from them. The Chautauqua Institution conducts a summer school for two months every year comparable to the summer sessions of the universities. Indeed, the universities have followed the path of the Chautauqua Institution in this respect. There are systematic courses in eighteen departments, taught by college and summer school teachers. In addition, there are series of lectures for those who do not wish to enrol for formal academic work, and frequent concerts, social activities and sports. The tuition fee for the formal courses is \$18 per course. More than 12,000 persons are on the grounds of Chautauqua every day throughout the summer session.

Chautauqua Institution also has conducted for years an experiment in guided reading. This is the Chautauqua Literary and Scientific Circle. Every year four books are sent to each of the 10,000 members, complementary books on a central theme. Accompanying them are a handbook with hints as to method of study, etc., and a monthly set of questions to serve as a basis for study groups. An effort is made to form such groups, wherever possible, and to arrange meetings where the books may be talked over.

**NATIONAL COMMUNITY FOUNDATION.**—The second exception is the National Community Foundation and the Swarthmore Chautauqua, a joint enterprise. The latter follows chautauqua

technique but not chautauqua standards. Its programmes have dignity and substance. The lecturers it sends out are men qualified to speak on their subjects, and their subjects, while not abstruse, have some intrinsic importance. The National Community Foundation has grown out of the Swarthmore venture. It aims at starting permanent chautauqua centres in as many towns as possible, to be served by the Foundation regularly throughout the year. The Foundation has been started out of the recognition that there is a need for that which the chautauqua provides and that there is no inescapable reason why the need must be badly served.

### UNIVERSITY EXTENSION.

University extension in the United States took its inspiration from England. The success with which Oxford and Cambridge had established their extra-mural lecture courses aroused, first curiosity and then enthusiasm in the United States. Conservative academic opinion first was scandalised and then openly hostile, but at length a few experiments were attempted. In traditional American fashion enthusiasm in the beginning passed all reasonable bounds: university extension is only one of the many millennial promises raised in American history. As always in America, the pendulum soon swung in the other direction: enthusiasm went bounding off for another form of millennium. But the sediment of the worth-while in university extension remained; and, after the reaction had passed, something less radiant but more abiding was attempted. There was a renaissance of university extension in the early years of the century and, since then, there has been steady growth.

In 1913 the University of California enrolled less than 3,000 extension students. In 1923 this number had increased to 29,500. At Columbia University ten thousand dollars were spent on extension teaching in 1920; in 1924 ten times that much. The latest figure available for the total enrolment of extension students in the United States is 200,000. This figure was probably inaccurate before it could be put into type, but it serves its purpose if it indicates that, numerically, at least, university extension education is of growing importance.

The large majority of these students are elementary and secondary school teachers, who take extension courses, in many cases in order to acquire credits to be applied toward the higher degrees upon which their professional advancement depends.

Perhaps the preponderance of educators in the university extension student body has been responsible for the change of attitude on the part of the colleges and universities. They, at least in their administrative departments, are no longer opposed to university extension. On the contrary, they use every method that they can devise to attract extension students. And here, as elsewhere, eagerness to sell a product has led to such changes in the standard and quality as will procure for it the widest market.

A glance at university extension programmes shows that they are no longer restricted to formally educational courses. Work for the blind, the alien, for civic improvement, for child welfare and countless other activities, that have less to do with education than with community service, now come within the scope of university extension.

Methods and media of instruction also possess a somewhat surprising latitude. Lectures and class-room study are supplemented by a great variety of home-study enterprises, including work with county agricultural agencies, farmers' institutes, boy and girl agricultural clubs, civic improvement forums, the issuance of travelling libraries, etc., as well as the usual correspondence courses, which daily increase in number and diversity. Last, in point of time, have come courses over the radio. One extension division alone reports the enrolment of more than 5,000 radio students, counting as such only those who have, by paying a registration fee, signified their intention of following a course seriously. How many others are "listening in" is a matter of pure conjecture.

### OPEN FORUMS.

The open forum, a latter-day version of the old lyceum, is now a flourishing institution in many parts of the country. While not an educational institution, it is at least an educating influence. Forums are purely individualistic and autonomous. There is a loose federation known as the Open Forum National Council, but its functions are restricted to booking speakers when requested. Essentially, it merely lists available speakers. Each forum determines its own procedure and sets up its own standards. The forums vary, therefore, with the character of the community. At least half of them are maintained under the auspices of churches, meetings being held in the church auditorium. These are Unitarian, Congregational or "Community," i.e., non-denominational Churches—the left wing of Protestantism—or Jewish. A



forum meeting consists of a lecture of an hour's duration, followed by a half-hour of questions from the audience and answers by the speaker. Lectures are usually on some political, economic or broadly social subject.

The test of any forum is the question period. Then it may be seen whether its spirit is merely receptive and perfunctory, or vital and discriminating. In a forum which has accumulated a tradition of virility a speaker faces a searching examination after his address. Questions are flung at him in staccato suggestion, questions which challenge and constrain him to defence. If he himself have spirit, a vivid debate is likely to ensue. It is this half-hour that contains most of value to the audience. The forum, not being sustained or unified, leading in logical progression from one phase of a subject to another, can hardly be called systematic education. But it does form habits of examination of viewpoints; in the best forums it inculcates tolerance of difference of opinion, and it is, or can be, more than passive receptivity. Certainly, it is invaluable as an instrument of democracy.

### WOMEN'S CLUBS.

Something akin to the forum, although more widespread, is the women's club. There is barely a hamlet in the United States without a women's club. Three million women belong to such organisations. The women's clubs cannot be described collectively. Each club is a law unto itself. They range from the intellectually sophisticate to the primitive. One studies political science from a reading course of standard works and by direct, critical examination of governmental machinery; another occupies itself in hearing papers on Tennyson and Longfellow summarised from the encyclopædia, and in drinking tea. On the whole, the activities of the clubs are hortatory rather than educational. They conduct propaganda for more interest in art and more social consciousness; their members are too busy with the propaganda to learn much about art. A good deal of study material is prepared and circulated by a national office, which is a bureau of service rather than executive. The exceptional club may have to its credit serious and sustained achievement enhancing the culture of its members. Like the forum, the women's club is, however, invaluable as an instrument of democracy. The combined force of 3,000,000 women demanding better schools for children, more vigorous enforcement of measures for prevention of disease and more efficient local government, has been reflected

concretely in political and social betterment throughout the country. As a cultural instrument, however, the women's club has not thus far had much concrete achievement to its credit.

### PEOPLE'S INSTITUTE OF NEW YORK.

The spirit of adult education in the United States is best seen not in national organisations but in individual enterprises, sprung up out of some impulse on the part of an individual or group, and reflecting the intellectual curiosity and the spirit of critical examination in which alone adult education can flourish. They are all of recent origin, not yet posted on a secure footing, making up in spontaneity what they lack in efficiency of organisation. First among these must be cited the People's Institute of New York City, under the directorship of Everett Dean Martin, himself one of the leading figures in American adult education.

The People's Institute was founded in 1897 as a forum for public discussion. In the last few years it has concentrated all of its efforts upon its educational work. The Institute has three meetings a week from November to May. Single lectures are given on Tuesday and Sunday evenings. While they are unrelated one to another, the high standard set for speakers has given the lecture series of the Institute prestige as well as worth.

That which marks the Institute as distinctive, however, is the course by Mr. Martin on Friday evening. This is a series of 24 to 28 connected lectures dealing with a single subject. The subject is not easy to label, as it does not lend itself to rigid college departmentalisation. While Mr. Martin is a social psychologist, he does not confine his approach to that one field. His aim is rather to discuss one problem for the year, taking illumination where he can. But he makes no concession to the "popular." The content of lectures is what college boys call "stiff." The working bibliography given out at the beginning of the year includes the classic philosophers, modern historians and psychologists and the new scientists. There is every evidence at the close of each Friday evening's session that a large number of those who have attended the lecture weekly for years have prepared themselves by reading. On the other hand, Mr. Martin is not a pedant in manner. He has mastered a technique of lecturing which combines substance of material with attractiveness in presentation.

The hour's lecture is followed by half an hour of questions. Whatever doubt exists that this is an audience which comes to be

“talked to” is then dispelled. Questions are, in the main, not only penetrating but fortified by knowledge, or at least by serious reading. There is a genuine clash of points of view, all of which are represented in the audience and have been aired in opposition year after year. There is something dramatic in the spectacle of a thousand men and women, nearly all of them of the working class and all fatigued by a day of hard work at New York’s pace, in the mass not differentiated in appearance from the “man in the street” whose intellectual outlet is the sensational newspaper, listening for an hour in absorption to the elaboration of an abstract idea, scarcely restraining themselves from leaping to defence or offence until the appointed time. From external appearances one does not associate them with keen preoccupation in analysis of the psychology of primitive Christianity, the social forces underlying the Renaissance and the intellectualism of Montaigne. Yet the facts reconcile the incongruity. For they come repeatedly, week after week and year after year.

Developing logically out of the lecture course is the School of the Institute. On the initiative of a group of Mr. Martin’s auditors who desired an opportunity for more intensive and specialised work, provision has been made for smaller classes in subjects of narrower compass. While there is no charge for the three weekly lectures, a fee of 25 cents per evening is charged for the classes in the School. These classes are taught by men in the universities in the vicinity of New York. They are held weekly in two semesters, and are intended for more advanced students. There are courses in biology, philosophy, history and science comparable to the work offered in the higher university grades. Nevertheless the enrolment per class averages twenty-five. Progress is now being made—against the handicap of budgetary lacks, it should be said—towards the next logical step; the provision of facilities for smaller study and seminar groups under tutors. Fifteen such groups are now being organised, or are under way. Further development will perhaps come slowly, *pari passu* with increase in the Institute’s financial resources, but, even as it is, the People’s Institute may be called a mature educational enterprise.

### NEW SCHOOL FOR SOCIAL RESEARCH.

Of a different type is the New School for Social Research, also in New York City. The New School is one of the crystallisa-

tions of protest against the dead levelling of higher education in the United States. It was to be an experiment in higher education without a campus and pretentious buildings, administrative hierarchies, and all the complex machinery and impedimenta that now weigh down the American university. Further, it was to be an experiment in higher education for adults. The New School was to be—and is—an educational institution consisting of rooms in which to seat classes, a library in which to keep books for use, and teachers and students. That is all: no set and unvarying curriculum, no formal entrance requirements, no examinations, no prescribed method of instruction.

As stated in the first announcement, the purpose of the School was "to seek an unbiased understanding of the existing order, its genesis, growth and present working, as well as of those exigent circumstances which are making for its revision." As amplified in a subsequent publication: "Its central field of research is that of the social sciences and its point of view is that of intellectual liberalism, seeking to understand existing institutions and institutional trends rather than to defend them or to subject them to destructive criticism." There has been no rigid adherence to the policy just stated and, when courses outside the social sciences have commended themselves, they have been offered.

The New School's classes come late in the afternoon and in the evening, since nearly all its students are otherwise engaged during the day. The year is divided into two terms of twelve weeks each, with one session a week in each course. Some twenty courses are offered in each term, with a tuition fee of \$15 per course per term. Classes are supposed to last an hour and a half; they generally last longer. There is little fixity of procedure in the New School. The enrolment averages 1,500 a year.

The School's faculty changes from term to term. This is so ordered as a matter of policy. The School believes in the value of introducing elements of freshness into its teaching staff continuously. The instructors are uniformly of university rank, whether in university faculties or not. They have included a number of men of note in European scholarship. Economics, politics, psychology, technique of social service, philosophy and a few courses in literature and drama constitute the bulk of the curriculum, but students who desire a course in any subject and by a particular man may voice their desire, usually with success. Through a students' co-operative association those who enrol

are given a voice in the administration of the School. The New School has not yet been able to make any marked progress toward its ideal of actual research. It is hampered by insufficient funds, a familiar enough complaint in adult education. Seminars with an instructor for five or six students are costly, and, until it has a more liberal endowment, the New School will be constrained to its present modest procedure in research. But it has already established itself successfully as a factor in adult education.

### OTHER SPECIAL SCHOOLS.

The Rand School of Social Science, also in New York, is akin to the New School, with the modification that, as it describes itself, it is "an educational auxiliary of the socialist and labour movement." This does not mean that it regards itself as a medium for the propagation of socialistic doctrine alone. While the Rand School orders its educational work on the premise that the present social order is inadequate and must give way to another which shall be based on the principle of collectivism, special pleading is not enforced on instructors or desired of them. They are expected to present and examine both sides of every question. Not all do, of course; the degree of bias varies with the personal equation. But the work of the School, at any rate, is intellectually honest. The student body is recruited from the working-class in greater proportion than is that of the New School. Excepting for the courses in the theory and practice of socialism, the curriculum does not differ widely from that of the New School. The enrolment averages 2,000 in a year and the tuition fee 25 cents per session.

### WOMEN WORKERS IN INDUSTRY.

Two ventures for working women must be noticed—the Bryn Mawr Summer School for Working Women and the Summer School of the National League of Girls' Clubs. The former is held annually in the buildings of Bryn Mawr College, a college for girls. The college authorities provided the inspiration and lend the use of their name and buildings, but the Summer School is autonomously directed by an entirely separate organisation created for the purpose. Graduates of Bryn Mawr are leading figures in the organisation, however. The School was started "to offer young women in industry opportunities to study liberal subjects and to train themselves in clear thinking; to stimulate an active and continued interest in the problems of our economic

order ; to develop a desire for study as a means of understanding and enjoyment of life."

One hundred women are brought to the School every summer for an eight weeks' course. They are chosen by committees designated for the purpose in different parts of the country. They must be industrial workers between the ages of 21 and 35, either unionised or non-unionised—in practice the division between members and non-members of unions is equal. Thus Bryn Mawr is assured of the same diversity of students as is to be found in Brookwood, with the attendant advantages. Among all the adult education enterprises in the United States, Bryn Mawr has gone furthest with the tutorial system. In the past, each instructor has had at least one tutor assistant, who worked in closest co-operation, attending all classes. Each class had two or three tutorial periods a week. In class the instructors presented the subject and extracted discussion ; in the tutorial period, where the group never exceeded six, the tutor reviewed what had been given in class, made concrete applications to the experience of the individual girl, and cleared up points on which any might be in doubt. It is really an hour's conversation rather than a "period." Upon the basis of five years' experimentation with this method, Bryn Mawr now proposes to dispense with tutors, as such, and to give to the instructors the opportunity not only to make the general presentation of the material through lectures, but also to get the frank reaction to it which the more intimate contacts of the tutorial periods make manifest.

Bryn Mawr is notable for the atmosphere of eagerness and enthusiasm with which learning is pursued by those for whom it has been something distant, mysterious and unattainable. Instructors, who during the academic year teach in various colleges and universities, have testified that they are stimulated as never in their classes filled with the sons and daughters of the rich. The students who come in summer are making sacrifices and are there not only voluntarily but because they hungered for the opportunity. They make the most of their opportunity, therefore. Young women have left the Summer School, returned to their homes and joined evening classes if there were any, or set out to form them if there were not. Despite the fact that the content of the work in the Summer School must of necessity be elementary to a large degree, girls have left with a fair grounding in economics, psychology, history, science and literature. At least a basis has been laid for later building ; curiosities are

awakened and the impulse to education generated. While elementary, the work is exacting. The girls are expected to study, and do.

Contributions from women's organisations and individuals are raised annually for the support of the Summer School. These are usually in the form of a \$200 scholarship to pay the fees and personal expenses of a girl from the community who wishes to attend.

The Summer School of the National League of Girls' Clubs, which is held on Long Island, near New York City, is an experiment in the project method for adults. There are no courses. Instead, there are general problems, with some universality of application and appeal, and these are discussed successively by a biologist, psychologist, economist, historian and lecturer in English literature. One hour a day is given to a lecture and one hour to a tutorial period. Only one problem is taken up in each of the four weeks of the session. For those students who have special interests there are afternoon classes in specific subjects—art, psychology, history, biology, etc. But the "problem" is the kernel. This system has marked advantages in adult education. It meets the difficulty of securing as students working men and women who find it difficult to spend more than one or two weeks in residence. It enables them to bring away a unified whole from such time as they can give. What they get is neither broad nor deep, but it is at least unified. The League School, like Bryn Mawr, has succeeded in creating an atmosphere of enthusiasm. If it cannot give very much of actual education, it does give an unquestioned impetus to education. In result, it is now conducting evening classes for its members throughout the winter in five of the Eastern States in which it is organised.

#### DANISH FOLK SCHOOL EXPERIMENT.

Pocono People's College, in Pennsylvania, represents the only effort in the United States to assimilate the Danish folk school idea. Beset by financial difficulties, it has had a precarious career, but that it has made an interesting contribution to adult education is undoubted. The attempt to "humanise" knowledge has not been vain or unsuccessful. The enrolment has been small—less than twenty in each of the three months' terms in three years—but those who have come, though few, have declared themselves amply rewarded. It is agreed also by all educators who have observed Pocono closely that it has injected a fresh note

into adult education. But whether the folk school is practicable in the United States is still questionable. This is an industrial nation; even its agriculture is mechanised and complicated. Moreover, in the United States all costs are high—property, rentals, teachers' salaries, manual labour. To have any real value, a folk school must limit its student body and have a large teaching force. Yet to do so brings the *per capita* cost of students to an almost prohibitive level. And it has been difficult for Pocono to secure students. There are many who are willing, but they are loath to give up their jobs for three months or have not the means to pay the tuition fee of \$200. Nevertheless, the experiment of Pocono is being watched with considerable interest by adult educators.

### CONCLUSION.

Thus adult education in the United States. It is more impressive in tendency than in accomplishment. It exists as yet more in promise than in fact. But the promise is bright, and the beginnings are auspicious. It will move slowly, but there is every reason to believe that its direction will be forward and toward the goal which stands before the movement everywhere in the world—the attainment of a richer and broader life.

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[Contributed.]

### RÉSUMÉ FRANÇAIS.

Les Cours de Correspondance privés aux Etats-Unis s'occupent presque exclusivement d'études spécialisées et comptent environ un million et demi d'étudiants chaque année. Les Chautauquas, les Lycées, les Forums publics et les cercles de Femmes pourvoient tous aux besoins d'un très grand nombre et offrent tous un genre d'éducation qui attire les masses. Un travail plus sérieux est fourni par l'Institut Chautauqua de New York avec ses Cours d'Été qui durent deux mois. Le mouvement dit "Extension universitaire" se répand de plus en plus. L'Institut Populaire de New York compte en moyenne mille étudiants à ses conférences et débats, tandis que l'École qui se relie à cet Institut organise des classes en bien des sujets, lesquelles visent à un travail intellectuel plus approfondi.

L'École pour Ouvrières tenue au Collège Bryn Mawr et ayant en résidence chaque année cent ouvrières industrielles, peut-être considérée à présent comme une affaire réussie. La Ligue Nationale des Sociétés de Jeunes Filles organise également à Long Island des Cours d'Été pour Femmes.

La Nouvelle Ecole des Recherches Sociales à New York City compte annuellement environ quinze cents membres étudiants. "Le but principal de ses recherches est celui des sciences sociales et elle vise au libéralisme intellectuel qui cherche à comprendre les institutions actuellement existantes et leurs tendances, plutôt qu'à les défendre ou à les assaillir d'une critique hostile." En vue d'assurer un jet continu d'idées nouvelles, on opère des changements fréquents dans le corps enseignant. D'autre part l'École Rand des Sciences Sociales, située également à New York, et dont le nombre d'étudiants est d'environ deux mille par an, s'annonce comme "l'auxiliaire éducateur du mouvement socialiste et travailleur."

On trouve dans le Collège Populaire de Pocono, en Pennsylvanie, une expérience basée sur le modèle des Universités Populaires danois.

On ne peut nier que l'éducation des adultes aux Etats-Unis ne soit actuellement plutôt une tendance qu'un fait accompli. L'espoir de l'avenir s'y voit plus clairement que le réalisation. Néanmoins, cet espoir est rassurant et les débuts sont de bon augure.

### DEUTSCHE ZUSAMMENFASSUNG.

In den *Private Correspondence Schools* in den Vereinigten Staaten, die sich fast nur mit beruflichen Lehrstoffen abgeben, werden jaehrlich annaeherd 1,500,000 neue Studenten eingetragen. *Chautauquas* und *Lyceums*, *Open Forums* und *Women's Clubs* gewaechren alle wobei es ihnen auf eine grosse Besucherzahl ankommt—irgend eine Art von Erziehung, die den populaeren Anspruechen entgegenkommt. Ernsthaftere Arbeit wird durch das *Chautauqua* Institut in New York in seinen zweimonatigen Sommerschulen geleistet. Die Universitaetsausdehnungsbewegung waechst bestaendig. Das *People's Institute* in New York hat bei seinen Vortraegen und Diskussionen durchschnittlich eine Besucherzahl von 1,000, waehrend die Schule des Institutes Klassen abhaelt, in denen auf verschiedenen Gebieten intensivere Arbeit geleistet wird.

Die Sommerschule fuer Arbeiterinnen, die im *Bryn Mawr College* abgehalten wird, ist mit ihren 100 Industriearbeiterinnen, die jedes Jahr dort wohnen, bereits ein anerkannter Erfolg. Die *National League of Girls' Clubs* haelt ebenso fuer Frauen in Long Island eine Sommerschule ab.

Die *New School for Social Research* in New York City weist eine jaehrliche Durchschnittsliste von 1,500 Studenten auf. "Ihr Hauptforschungsgebiet ist Sozialwissenschaft und der dort eingenommene Standpunkt ist der eines intellektuellen Liberalismus, der bereits bestehende Institutionen oder neue Richtungen mehr zu verstehen sucht als zu verteidigen oder sie zerstoerernder Kritik zu unterwerfen." Um den ununterbrochenen Zustrom neuer Ideen sicherzustellen, ist Wechsel im Lehrkoerper an der Tagesordnung. Die *Rand School of Social Science*, ebenfalls in New York, mit der jaehrlichen Durchschnittsbesucherzahl von 2,000 Studenten nennt sich andererseits "eine erzieherische Hilfsinstitution fuer die Sozialistische- und Arbeiter-Bewegung."

Ein Experiment auf der Grundlage der daenischen Volkshochschulen liegt bei der *Pocono People's College* in Pennsylvania vor.

Zweifellos ist die Erwachsenenenerziehung in der Vereinigten Staaten in ihrer Absicht eindrucksvoller als in ihrer tatsaechlichen Leistung. Bis jetzt verspricht sie mehr als augenblicklich geleistet werden kann, aber dieses Versprechen ist hoffnungsvoll und die Anfaenge sind aussichtsreich.

## ADULT EDUCATION IN FRANCE\*

### SOME GENERAL CONSIDERATIONS.

IT is usual, in England, to attach a special meaning to the term "Adult Education." It implies generally the education of the mature person in subjects of a non-vocational character, and carried out in voluntary groups of students controlled from within. In discussing Adult Education in France, this special significance is no longer valid: here the term means the education of those individuals over the age of thirteen who are not in attendance at one of the ordinary full-time educational institutions of the country. It refers to *Cours Complémentaires*, *Cours des Adultes*, *Cours Professionels*, *Cours de Perfectionnement* (all these of State or Municipal provision) as well as to all the classes provided by Chambers of Commerce, Federations of Employers, Trade Unions and the many societies for popular education to be found all over the country.

In all large towns in France there is a considerable amount of educational activity. This activity differs in aim and in method from English adult education, and even from English technical education. These differences spring naturally from variations in national temperament and economic conditions. They may be qualified by exchange of experiences, but certain forms of instruction hold the field, and all development in adult education in any more specialised sense must arise from present conditions if it is to succeed.

It may be useful to set forth certain considerations in regard

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\* The report of a visit to France on behalf of the World Association, by Mrs. Winifred Moore, J.P., whose services were secured through the courtesy of the Authorities of Beechcroft Settlement, Birkenhead.

to the French people themselves. It is true to say that the townsman, at any rate, lives in an atmosphere of ideas. The habit of discussion is characteristic of all classes of people, both rural and urban, with certain few exceptions, and impresses every foreigner who understands the language. The English notion of promoting a group with the purpose of stimulating discussion and self-expression is superfluous in France, and this fondness for discussion, indeed the necessity for restraining rather than stimulating it, appears to have an influence upon teaching methods.

Again, French elementary education is very solidly intellectual. Though the French people are themselves very critical of their own achievements in this direction, there is no doubt that the normal child leaves school with a good start from the point of view of instruction. Further, a very good proportion of such children proceed to some kind of further education after the close of the compulsory school age (thirteen years). Official figures say that approximately 285,083 children leave the elementary schools each year, of whom 107,358 will proceed to further education in Central Schools, Technical, Commercial or Trade Schools, and this figure does not include those attending institutions of other than State provision.

France is, in the matter of education, at any rate, really a Republic. The differences in educational institutions have inherently nothing to do with social class. Their differences are occupational differences, and, other things being equal (a big proviso, of course) there is no more difficulty in a man attending the very highest institutions for education than in enrolling himself as a student at a Trade School. The Frenchman's love of logical unity is nowhere more apparent than in his educational system. The whole thing is comprised in "the University of France" and the Minister for Education is its Grand Master. The country is divided, for the purposes of educational administration, into 17 districts, called *Académies*. The *Recteur* of the *Académie* is, at the same time, the head of the University, but all departments of educational work are directly under his control.

In France the average man believes in education: when things go wrong he is apt to believe that what is wanted is more instruction. Her own critics say that there is too much instruction and too little "education." French people like ideas to be "net," as they say—clear-cut and exact. "Education for its

own sake" would appear to a Frenchman a vague phrase almost devoid of meaning.

The notion of Adult Education as a means of escape from industrial monotony is still not current in France. Frenchmen have traditionally "stretched their minds upon their job." The small proprietor, the artisan, the small shopkeeper still find a large amount of æsthetic or intellectual interest in their daily work. Large-scale industry, though rapidly gaining ground, is still not in full possession of the field, and, indeed, the most typical products of French manufacture do not lend themselves to mass production. It is very unlikely that the artist-craftsman will disappear to anything like the extent that he has disappeared in other countries. The luxury trades will always require the individual handworker, and too much division of labour detracts from the value of the finished product. The industry of the toilet is an example—an industry employing immense numbers, and requiring a good deal of highly-skilled and delicate workmanship. Both the salaried worker in such industry, and the small independent craftsman (of whom there are still large numbers) can truly be said to "find joy in their labour," and education finds its natural stimulus in a man's ordinary work. For this reason, Trade Unions, Social Centres, Municipal Bodies all arrange their educational programmes round the *Cours Professionnel*, and the present outcry for compulsory continuation education for all is based upon the same idea—that of vocational education. This does not by any means imply mere technical instruction—the idea being that all general education should be related to the daily work of the student. Programmes contain courses on Industrial History and the History of Art in its various forms, while the study of foreign languages is going on in the towns at an almost feverish rate. All education must evolve round the *métier*, but the *métier* may have the widest ramifications—including the history of its development in the past, its contemporary economic and industrial implications, and the possible effects of science and sociology upon its future. Even the learning of foreign languages is justified, because through commerce France sends out to the world the products of the labour of its people, and this commerce expresses quite as much delight in French art and craftsmanship as hope of more material gain.

All these points go to explain the present direction of educational propaganda in France. The "law *Astier*," passed in 1919,

made it compulsory for all apprentices to attend Trade Schools for a definite number of hours in the year, up to the age of eighteen, and to obtain a certificate of efficiency from the State. Employers pay a special tax and are responsible for the attendance of their apprentices at the centres. In many towns the law is applied very strictly, but in some cases it has been difficult to provide facilities, and sometimes there has been trouble in defining the term "apprentice." On the whole, however, the law is working well.

In Lille and Roubaix, the facilities provided are excellent. In Strasbourg, local byelaws go further still, and require every boy and girl in the town between the ages of thirteen and eighteen to attend the Continuation Schools, unless they are in attendance at some other school. Regularity and punctuality are enforced by the police. In Paris, there is great difficulty in getting the law properly into action, and there has been a good deal of evasion, but this is being quickly overtaken. At present the premises and personnel for the apprenticeship classes are strained to the utmost, and financial conditions in France increase the difficulty. The present aim of the educationist in France is towards what is called *L'Ecole Unique*—a scheme for one primary school for all the children of the nation, followed by free continued education for all. Schools would be of different types according to the choice and abilities of the pupils, and therefore the scheme necessitates arrangements for "vocational orientation," but would be elastic enough to admit of pupils passing from one type of school to another in consequence of late development or the discovery of new talents. The road would therefore be open to the very highest educational opportunities for every French citizen capable of profiting by them. It seems pretty certain that this reform will materialise as soon as there is a return to a normal financial condition in the country, and it has already been put forward as quite within practical politics by M. Herriot himself.

There is a final consideration which must not be neglected. Whatever the national distaste to these things may be, factory industry, with standardisation, scientific management, and machine minding is rapidly increasing in France, as elsewhere. The labour for this industry is largely imported. Most large towns have very numerous foreign colonies, and, in the case of arrangements for thrift societies and the like, there are numerous agreements between these immigrants and the countries of origin. This is also true about school attendance in some cases,

there being a sort of reciprocity set up. While Swiss and Dutch immigrants have a high standard of education which they retain in their new homes, Italians and Poles are often illiterate. Events seem to point to a condition of things in which the French native population will carry on the luxury trades, fine craft work, and commerce, while the labouring classes will be of foreign origin. So France may have in time an educational and social problem similar to that of America. This will be true of rural as well as of urban areas, as there is already difficulty in keeping the younger generation on the land. As five out of ten Frenchmen earn their living on the land, and of these there are considerably more employers than employed, it will be seen that the rural problem is a serious one. It may be that adult education will be one of the means of saving the French countryside.

It will be seen from the foregoing that the organisation of education for the adult will be profoundly affected by the measures taken for the education of the adolescent. But, however wide the educational doors are opened, there is still an adult problem of magnitude. It may be useful at this stage to quote from the Report of M. Maurice Roger, *Inspecteur Générale de l'Instruction Publique*, published in the *Journal Officiel* of October 28th, 1927. "Adult classes, as they exist at present, are only suitable for adolescents. A reasonable organisation of continuation education should furnish to adults regular means of instruction and information. Lectures, libraries and literary societies require systematic development, and, consequently, aid from the State, which at present is not forthcoming. The culture of the people, enabling them to participate intelligently in social and economic life, to understand their problems and to carry out their duty as citizens, is of importance to the State, and the State must necessarily interest itself in it. University Extension cannot as yet be realised, and, in the present condition of things, with the gaps produced by faulty school attendance and lack of adolescent instruction, any attempt to organise it hurriedly would meet with failure. But, from now, the universities ought to attach themselves seriously to all work in this direction, while waiting for the time, when, as in England, the United States and elsewhere, they will carry higher education outside their own walls."

### CONTINUED EDUCATION.

Compulsory school attendance ceases in France at the age of thirteen. By the law *Astier* apprentices of both sexes under the

age of eighteen years must attend technical classes, as shown above. But outside these young people there are at least two million other adolescents who are not obliged to attend classes; there is a large number of illiterate, or semi-illiterate, soldiers who disclose themselves each year when the conscripts present themselves at the barracks; there are also the disabled soldiers to be re-educated, and the war widows. The numerous foreign immigrants have to be taught the French language, and many of them are illiterates also.

All this work is carried out by various agencies. The State and the Municipalities provide what are called the *Cours Complémentaires*, which correspond roughly to our evening schools, and in some cases, where classes are held during the day, to the work of our Central Schools. These classes have been established since 1833, and their establishment is obligatory on all communes of 6,000 inhabitants or more. Pupils may be of any age from thirteen years upward, and are of various stages of intelligence and instruction. Founded at first to combat illiteracy, they have changed in form and curriculum with every change in French educational law and custom. They have played a very considerable part in the life of the French people.

M. Roger's report for 1925-26 gives the following figures. In the whole country there were 27,848 classes, with 242,358 men, and 109,447 women; 17,894 men teachers, and 16,047 women teachers were engaged in the work. In the northern departments, many adults were attending assiduously, trying to make up for the loss of the war years. Teachers and authorities are trying to alter the curriculum and methods to meet new needs. The use of wireless and the cinema, the arrangement of lectures, the use of libraries, the promotion of allotment-gardening, home-reading associations, old pupils' associations (called *amicales*), choirs, bands—all these are being used to keep up the interest in further education, and the whole report, giving details from all over the country, is extremely interesting reading. Programmes are very elastic and well-adapted to needs, and, in rural areas, the teachers are doing all they can in the face of great difficulty. The exodus to the towns not only leaves very few young people in the villages, but what labour remains is very precious, and there is little time for education. By providing instruction in agriculture and kindred subjects for both sexes, the *Cours Complémentaires* are renewing their success in many districts, though some failures are reported.



On the whole, however, the balance of opinion is that the *Cours Complémentaires* have had their day, and, as we have already noted from M. Roger's report, they will have to be supplanted by other methods, and the needs of adults specially met.

In various large towns, the municipal provision for further education is worthy of note. At LILLE the law *Astier* is very strictly applied, and the city supplies two very fine technical schools for the young people employed there. In addition, they have, for the scholastic year 1927-28, arranged a programme for adults which seems excellent. Classes have been opened as follows :—

(1) Evening classes in elementary subjects for illiterate soldiers. This group had 60 soldiers and 25 civilians. A similar class for women had over 50 students.

(2) Classes in foreign languages (English and German) at the *Bourse du Travail* and other centres.

(3) Special courses for Trade Unionists in History, Industrial History and Sociology, also held at the *Bourse du Travail*. All these courses are free and open. The lecturers are all professors at the University of Lille. All the lectures will be transmitted by wireless. There are also four series of Public Lectures by well-known public men.

ROUBAIX also has made special provision for working-class education. They have put a large disused school to the purpose, changing it into *Le Foyer Municipal d'Education Ouvrière*. It is a centre for the training of working-class leaders. This is the second year of the school, which meets three evenings a week for the scholastic year. Last year the average attendance was 25, all the members taking the three courses. The Syllabus was as follows :—

(1) Socialist Doctrines from Plato to Lenin.

(2) The Working-Class throughout the ages.

The Courses are very full, and each student is provided at the beginning of each lecture with a *résumé*. There is a good library of Socialist literature, also Economics and History. An enthusiastic group of Esperantists also meets in this place, and there is an athletic section, the *Sportif Ouvrier Roubaisien*.

STRASBOURG. Both at Lille and Roubaix the municipal officials advised a visit to Strasbourg as the special centre of municipal education. The main feature is the efficient system of vocational education, which is obligatory for all young people from fourteen

to eighteen years. The instruction is all given during the day, and, for the first year of employment, the students attend ten hours per week. The certificate of professional proficiency is only given when the educational record is good. An interesting incident was an interview with M. L'Abbé Henchy, at the headquarters of the Catholic Secretariat in the town. He said that Catholics were perfectly satisfied with the educational system of the Municipality as they were allowed to have their own religious teaching in their own schools. They had no reason to establish educational groups as in other parts of France, as they were quite satisfied with things as they were.

PARIS. The Municipality of Paris does not, comparatively speaking, do a great deal in the way of adult education. There are so many opportunities in the city (which will be described under other headings), that the city itself only provides the ordinary classes. There are free evening classes and Sunday morning classes in every *arrondissement* in Paris, some in the *mairie*, and some in the schools. They are open every night, and last from October to June. As always, they appear to be largely technical in their character, with the exception of the singing classes which seem to be very popular, there being 20 classes for women, and 22 for men in this subject each week, in municipal classes alone. The State provision may be seen in the large number of free courses provided in all the faculties of the University, in the Art Schools, in the Museums, and, indeed, in many other State institutions. There seems to be free instruction in every subject under the sun, if one takes the trouble to look for a class.

## RURAL EDUCATION.

The problem of rural education is important in France as elsewhere, but is being felt more acutely because of the depopulation of some of the areas. The rush to the towns is being explained in various ways,—the shortness of capital among such small proprietors, the difficult position of the son of a small proprietor who is not a partner, but merely a farm servant, and who can get so much better return for his labour in the town, and, especially, the want of facilities for mental relaxation. The shortness of labour leads to a deal of child labour of one sort and another, children being both useful in helping in their own family, and well paid if they work for others. This adversely affects school attendance, and is one cause of the illiterate conscript.

It is felt that much can be done by educational methods, and this in two ways: (1) By adequate vocational education grouped round agriculture, but including the training of the rural artisan. The idea is not only to obtain increased technical efficiency (the French farmer in many branches is among the most efficient known), but also to give knowledge of the national and international applications, and scientific interest attached to the calling of the land worker. (2) By the development of general education and social intercourse, by libraries, dramatic groups, broadcasting, etc. Monsieur T. Laurin, in his book, *L'Ecole Rurale et la Profession Agricole*, says "when the worker in the fields is as well-informed as the worker in the towns, when he has a greater consciousness of his value and better understands the significance of his calling, he will no longer blush to be a peasant. That is why it is true to affirm that the crisis in agricultural life is as much moral as social and economic. And it is because it is a moral problem that the educational system has the rigorous duty to interest itself therein, and to help towards a solution."

As the law stands at present, vocational education for rural workers is not obligatory but permissive. A good many rural authorities have arranged courses, and there were, in 1925-26, over 1,000 such groups officially recognised. There is also much voluntary work of this kind being done. In some places experimental farms, schools of forestry, etc., have been established by the aid of landowners, manufacturers of chemical manure, seed merchants, etc., which is the rural form of the interest taken in technical education by the industrial firms of the towns.

Libraries are of increasing importance in regard to education in the country. The school libraries and intercommunal libraries described elsewhere in this report are an excellent foundation for work in this direction.

Dramatic work in rural areas is already making some progress. One inspector (Deux Sevres) reports as follows:—"The dramatic performances are very popular. Nineteen rural *Communes* possess very active groups which organise each year from two to four productions. Neither the acting nor the diction of the actors is impeccable. But their faults disappear in the surroundings, and the players receive the frank success which they merit. The inspectors see in this work real value." . . . "It is art within the reach of the people. The educational influence of these performances is more important than that of ordinary classes for adults; the preparation of the parts, which occupies

several months, constitutes for the young people enrolled in the troupe, real training in French, diction, and deportment. The performance attracts the whole of the inhabitants of the *Commune*, and in part that of the neighbouring *Communes*."

## THE CATHOLIC CHURCH.

One of the most important features of post-war France is the Catholic revival. Considered in relation to Adult Education, the situation has both advantages and disadvantages. Since the Law of Separation in 1907, the Church holds itself to be persecuted, and there is a bitter struggle between *L'Ecole Libre* and *L'Ecole Laïque* or between Catholic and secular education. Since the war the conflict has been carried into the Trade Union field, and there is a similar struggle between the unions of the *Confédération Générale du Travail*, and the *Syndicats Chrétiens* (Catholic Trade Unions). The educational activities of the Catholic Church in France range then round two interests—the right of entry for the Catholic clergy into the State schools, and the capturing of the Trade Unionist.

Reading the propagandist literature of the various Catholic groups, one is struck by the similarity of the appeal to that of English groups like the Adult School. This is to be remarked because, as a rule, in France, the incentive to better education is not moral but intellectual. It is definitely to increase the sum of one's knowledge, or to improve one's mental powers for utilitarian ends that education is necessary. But in the Catholic (or, as they say, the "Christian" appeal) the aim of education is spiritual. The idea is that the world is suffering because it has departed from the principles of Christianity. It is necessary to return to them, and Catholic education is the pathway. Having got so far, however, in a manner very familiar to English people, the French precision is once more seen in the methods suggested. It is necessary in a democracy to produce an *élite* by the methodical formation of groups of young people (I quote here) of firm temper, enlightened intelligence, properly directed and disciplined activities. The means to this end are, in the words of the programme of *L'Association Catholique de la Jeunesse Française*, Piety—Study—Action.

The social teaching of the Catholic Church in France centres round the *Rerum Novarum*, the Encyclical of Pope Leo XIII *On the Condition of the Workers* (1891). The law *Astier* and the

League of Nations are two other important issues. To the outsider, the Papal letter definitely ranges the Church :

(1) Against Socialism, which it condemns as opposed to the right of private property.

(2) Against ordinary Trade Unionism, as being tinged with socialism and subversive.

(3) On the side of the possessing classes and the employers, because of its insistence on the rights of property.

(4) On the side of divisions among the workers, because of its creation of Christian Trade Unions.

This teaching has strong political repercussions although the Church claims to be non-party. It is thrown into the arms of the extreme Right, although the banning of *L'Action Française* is an attempt to balance this tendency. But from the moderate republican who remains still very frightened of Clericalism, to the socialist of the Left, the Church as a political entity is anathema, even though many of those concerned are, as individuals, practising Catholics. It is for this reason that to many religious people the "educational" activities of the Church are unwelcome. More than that, one frequently finds the militant Catholic either openly encouraging, or indulgently observing, such groups as *Les Camelots du Roi* or *Les Jeunesses Patriotes*, whose main activities consist in the breaking-up of public meetings.

On the other hand, the labelling of Socialism as anti-Christian is definite, and the idea that property must be safeguarded by making every man a property-owner is an important part of their social instruction, practically carried out by an efficient chain of provident societies of every kind. The *Confédération Générale du Travail* feels itself weakened not only by the members of the Christian Trade Unions, but also by the fact that these divisions tend to an increase in non-unionism as there is also the C.G.T.U. (The Communist Section) split off from them, and all these divisions tend to disgust the ordinary worker, and he remains outside them all. In the opinion of prominent Trade Union officials, the existence of these Unions is not to be ignored though their numbers are small.

Developments in Catholic education are most strong in industrial centres. Lille is very active, and Lyons is the centre for the organisation of industrial teaching for the whole country. Paris, on the other hand, does more work socially, in the direction of what its organisers call *Rapprochement des classes*, by means of "inter-education."

*L'Association Catholique de la Jeunesse Française* was founded in Paris in 1886. The following brief programme was registered:—

*Aim.*—To co-ordinate the living forces of Catholic youth, with a view to restoring the Christian Social Order.

*Method.*—To unite young people in local associations joined together by a general committee.

The groups were at first entirely composed of youths of the upper classes, but they made strenuous efforts to incorporate young workers. The rise of Socialism and the Law on the Separation of the Church gave them material for campaigns, and, at annual conferences, held regularly, they put up the view of the Church on vital problems. Their method, as quoted before, is Piety—Study—Action. The groups have an intense religious life, well organised. Study is carried out in Study Circles. Various methods are used to keep the meetings active and enthusiastic. The use of Questionnaires, each member getting one previous to the meeting, is employed largely. Students are expected to write their answers, and these form the material for discussion. Another plan is that of research into local facts or industries. Besides these, there are admirable programmes worked out by the central organisation.

There is an elaborate scheme for the Trade Unionism of the future, envisaging the time when “enriched by the subscriptions of their members, the Unions shall have acquired, like the Trade Unions of England, a fortune, and they will be able to bargain properly through a Mixed Commission, with the employers of each industry, also syndicated.” This Trade Union organisation is strongly emphasised in this group—it is essential to save men’s souls by getting them away from Trade Unions which are anti-clerical, and therefore the Trade Unions must be real ones, properly organised and ready for fighting on the industrial field.

In most of the dioceses of France, and certainly in all the large towns, there is an organisation attached to the Church known as the *Secrétariat Social*. The one operating over the north of France has its headquarters at Lille, and it has been carrying out for three years an excellent programme for the training of leaders for the Catholic Trade Unions. It has organised what is called *l’Ecole Normale des Dirigeants des Syndicats Chrétiens du Nord*. It is intended to give a useful course of training to those men who, while fitted for leadership, cannot give up working time to a residential course. The plan is as follows:—

Study Circles meeting twice a month, with a definite programme

are the groundwork of the Course. The President must be a worker, but the teaching is done by priests who are qualified tutors. Each year there are four full-day Lecture Schools, arranged at Lille, and the best members from the Study Circles of all the parishes are sent to these so-called "Leaders' Days." In July of each year, a fortnight's intensive course completes the year's work. A certificate is given each year for the work done, and the course is completed in two years, when the student receives a diploma. They hope thus "to create a number of Trade Union leaders fully equipped for their task, without their ever having lost contact with their work, their local conditions, or their class." These Trade Union Schools are now federated nationally with headquarters at Lyons, where programmes of study are arranged and published by *La Chronique Sociale de France*.

LES SEMAINES SOCIALES are important features of Catholic education. These are weeks of conferences on subjects of contemporary interest, and are widely attended and important. Such a week of study was held at Nancy in July, 1927, the subject being "Christian Feminism," and one was held in Paris in December, 1927, for Catholic writers, where many distinguished authors and journalists consulted together as to how they might professionally help the Catholic Church.

CERCLES D'ETUDES FEMININS. There is a good amount of work being done among women by the Church. For one thing, it is in favour of Women's Suffrage, which the Republican and Left Parties oppose, as both sides believe that the women's vote will be a clerical one. In Lyons there is a well-planned programme. There are 80 parochial groups of this kind in the diocese, with 1,400 members. There are also five central circles made up as follows :—

(1) A group of women over twenty-five years of age, with a good standard of education and attracted to the work to help the parish priests in the charge of these groups.

(2) A group of mothers to study the whole question of maternity and the family in relation to Christian morality in the modern world.

(3) A group for professional teachers of all grades to study the principles of Christian education.

(4) and (5) for young girls not able to be otherwise grouped by parishes :

(a) for girls over 18 with Secondary education,

(b) for girls over 16 at work.

A library of standard works and containing all textbooks for the courses of study is available at the Central Office.

**LES EQUIPES SOCIALES.** This group is one of the most active and useful to be found in France. It is entirely educational and closely approaches English ideals. It was founded in 1919 by M. Robert Garric and two other young officers, "as an effort towards social justice." They took charge, while still in uniform, of a group of youths attending a convent church at Reuilly, a working-class district in Paris. At first they held a Study Circle, followed by a Rambling Club in the summer. In the talks on tramp they put their ideas into shape. In the autumn of the same year, and still at Reuilly, they opened :—

- (1) Two Study Circles,
- (2) Four Classes in French,
- (3) A class in Industrial Design (their first trade class),
- (4) A class for apprentices, which only succeeded at the fourth attempt.

In 1920, they held their first holiday camp. In November, 1921, a number of requests came to M. Garric for special courses, and he launched an appeal to the great schools, where he held several meetings. At the first meeting, he obtained fifty students who inscribed themselves as willing to help with the work. This was the real commencement of the *Equipes*. The next thing was to find places in which to hold their gatherings. In one month they had founded twelve new groups and there has been an unbroken record of success ever since.

The *Equipes* are organised in groups of three or four, and the young leaders have a *chef d'équipes* over each group, who meets them monthly, receives their reports, and discusses work. Then there is a central office in Paris which binds all together, and from this the groups spread out all over France. There are now 300 groups with 10,000 members. Paris alone has eighty groups—forty for young men and forty for girls.

The central point of the work of the *Equipes* is the Study Circle for general culture. Along with these, there are large numbers of classes of the usual kind known in France, including technical classes. For example, in 1925–26, there were 33 *Equipes* for girls in the Paris area, the programme being as follows :—

- 20 Study Circles
- 23 Classes in French
- 15   "   " Arithmetic



	9	Classes in Drawing
19	”	” English
2	”	” Spanish
4	”	” Shorthand
1	”	” Law
2	”	” Dressmaking
2	”	” Domestic Economy
2	”	” Hygiene
1	”	” Music

The girls also did social work among young children, organising kindergartens and even a first-aid centre.

The programme for the young men is much more ambitious. Much attention is given to the visit-lecture, and teaching in Civics is done upon the spot. A popular subject is *La Mairie*, and the groups are taught about the laws under which they live, while visiting the various offices concerned. Much work is being done now in the direction of the training of taste, a thing vital to the French worker for material as well as spiritual ends.

Recent developments are *Les Coins des Gosses*, that is, Clubs for young boys worked by the older group, and correspondence classes for the tuberculous people at Berck Plage, the great sanatorium centre. A small Bulletin is published monthly, the *Bulletin de Méthode*, which is entirely devoted to the form and manner of the teaching given. Their organisation is continually perfecting itself, and their success promises to be as great in the country as in the urban districts.

L'ŒUVRE CARDINAL FERRARI.—This is a branch of an Italian religious order, which has established itself at Paris. They describe themselves as being something similar to the Salvation Army, though, to an English observer, there would seem to be very little resemblance. The heart of the work is *La Compagnie de Saint Paul*, a group of men and women who, living in separate communities, take vows of poverty and chastity, but live otherwise in the world, showing forth by their lives the Christian faith, with the simple end of bringing the world back to Christianity. But their methods are such as concern this report, and they are different from those we usually find in social work. They have activities among all classes. Work of pure charity is deprecated, but help is to be given to all who need it, whatever that help may be. In the central establishment at Paris, the idea is that of a restaurant, library and meeting rooms for the middle-class worker, young men and women in banks and offices. In the suburbs,

among the factories and workshops, there are dispensaries, clubs, libraries, study circles. There is, in another district, a special centre for intellectual workers, with the object of influencing journalists and authors in favour of Catholicism. They are considerable publishers, and have been entrusted by the Pope with the publication of the *Osservatore Romano*, the organ of the Vatican. They have the idea of introducing into France the kind of prison work which they have done with great success in Milan—the re-education of prisoners. They take charge of prisoners coming out after sentence, and make themselves responsible for their future. These ex-prisoners are trained for industry, set up in homes, even provided with wife or husband, as the case may be. So far, the *Compagnie* have had great success. They call themselves *supra-nationalistes*, have centres at Rome, Milan, Buenos Ayres, Paris, and have their eyes on London and New York.

THE UNION OF CATHOLIC FOREIGNERS IN PARIS is also a new group. They are only just organising, but have begun by dinner hour groups for young women, and classes for foreign governesses and servants. In concluding this section of the report, it is worth while to draw attention to the opportunity there is for education inside the parish community. Beside all these widespread activities, each parish has its own organisations, but everywhere there is evidence that education is regarded as vital to the existence and growth of the Church. Catholics in France feel themselves to be waging a great struggle, and they certainly believe that education is the best weapon for their armoury.

The *Institut Catholique de Paris*, the *Institut Catholique de Lille*, and the *Collège Libre de Sciences Sociales* at Lille, are all institutions of University standard, which give free courses in many branches of learning. They are not useful to working-people, because the hours are not convenient, but, to the poor student who has time, the opportunities are open.

### ASSOCIATIONS FOR POPULAR EDUCATION.

Education, and those engaged in education, are much in the public eye in France. Teachers of all grades are valued members of governing bodies from a Parish Council to the Senate. Closely connected with this fact is the further one that Associations for the promotion of popular education are numerous throughout the country, and educational officials are prominent on such bodies. These societies may be of either an organising nature promoting

education generally, or teaching bodies forming classes for continuation education. There are about 500 of these associations, those in the large towns having numbers of classes, but they are also often to be found in rural areas, and country towns. They are generally originated by educational enthusiasts, students from the great schools or the universities. There is no evidence of their being of working-class origin. But they have done very valuable work for a long period. All the teaching is voluntary, and the best teachers have always given their services to such work. Should compulsory continuation education for all be enforced, it is likely that the work of these societies will be co-ordinated with the State schemes. Developments in adult education, in the English sense, are more likely to commence in these groups than anywhere else.

M. Roger reports fully on these societies in his annual report on Further Education. The chief organising society is the *Ligue Française de l'Enseignement*, which is a federation of Departmental societies for the promotion and development of education among the people. The League was founded in Alsace in 1865 by Jean M. Mace, fired by a desire for the education of the great democracy created by the gift of Universal Suffrage. It is the most important of the educational associations of France, and has been in the forefront of all the educational conflicts since its inception. Its battle cry for education "free, secular and compulsory" is familiar, and the retention of secular education as the natural system in a republican nation is still its main aim.

Originally a centralised body with Paris as headquarters, the League decided after the war to become a Federation of affiliated groups. In April, 1927, there were federations of educational associations in 35 Departments affiliated to the League, and the re-organisation is still going on. The society is now actively engaged in propaganda for compulsory continuation education, and *L'Ecole Unique*. Its great annual congress is an important event in the educational year, and it numbers among its members many of the most distinguished educationalists in France, both official and lay.

The two chief voluntary teaching bodies are the *Association Polytechnique* and the *Association Philotechnique*. The *Association Polytechnique* was formed in 1830 by ex-students of the *Ecole Polytechnique*, and is therefore one of the oldest of French institutions for free, popular education. As early as 1815, in Metz, a few old students of the *Ecole Polytechnique* opened free classes for

workmen. In 1824, evening classes in Applied Science for artisans were commenced in Paris in the *Conservatoire des Arts et Métiers*. Many other such small attempts were made about this period. After the Revolution of 1830, some *Polytechnique* students organised classes for the wounded, and, from this arose the desire to co-ordinate all these isolated efforts. The *Association Polytechnique* was founded to give instruction in the elements of Applied Science to the working classes. It started with 20 classes in the *Hôtel de Ville* at Paris. In 1925-26, it had 32 sections, each with a number of classes inside the city, and numerous groups in the suburbs. In the Departments there are many other such groups, the whole forming the Union of Polytechnic Associations. For the last scholastic year, the Association had 483 classes; general education, including music in all forms, had 230 groups, technical education 174, physical training 28, and classes in Law 54. There were about 5,000 students in these classes, and in Correspondence classes over 2,000.

Beside the classes, the Association arranges many meetings and lectures, on scientific, literary and artistic subjects. It has been called "the Sorbonne of the working man." The teachers are recruited from all the professions, and have included many famous men, among others, Auguste Comte. Senators, Deputies Presidents have been proud to help in the work, and the present Committee and staff include many well-known names.

The *Association Philotechnique*, founded in 1848, is a body very similar to the one described above. The Society has about 260 classes in Paris. Beside the ordinary general and vocational education there are language classes in English, German, Spanish and Italian. There are 29 English classes; classes in Vocal and Instrumental Music number 27; and there were many single classes in such subjects as Philosophy, Latin, Greek, Law, etc.

This Association also has a number of popular lectures. Its opening meeting for the session of 1927-28 was held in the Sorbonne, and there were some 2,000 people present. There are at least six of these societies working in Paris, though none of the others are as extensive as these two.

THE SOCIETY FOR THE PROPAGATION OF FOREIGN LANGUAGES IN FRANCE is, perhaps, not in the same category as the other bodies mentioned, but it is so active and so much used (the fees being negligible) that it should be mentioned. The society was formed in 1891, and this year conducts 122 classes weekly in twelve languages. The largest number of classes is in English, and the

numbers range from 50 to 80 per class for this language. The classes are an hour in duration, and go on every day and evening. There are three Debating Societies—English, Spanish and Russian—for members of the Society.

**COLLÈGE LIBRE DES SCIENCES SOCIALES.**—This Society was founded in 1895, and recognised by the State in 1900, from which date it has received a grant. The municipality of Paris also gives a grant towards the work. It has a regular centre in the *Hôtel des Sociétés Savantes*, where it has its Lecture Hall, Reading Room and Library. The classes are on the popular side, and are run two a day, one at 4.30 p.m., and one at 5.30 p.m. The students are for the most part similar to the Workers' Educational Association people in England, although the hours do not seem very convenient. There is an average attendance of from 50 to 70 at the classes, and the age average is above the usual for French groups. There are also popular lectures. The Committee and staff are all well known publicists.

**THE PROVINCES.**—In the provinces we find the *Société d'Enseignement Professionnel du Rhône* which had, in 1925-26, 279 classes with 11,412 students. These classes consisted of 183 vocational, 53 domestic, and 43 general subjects. There were 117 men's classes, 99 women's and 63 mixed.

Bordeaux has the *Société Philomatique*, with 73 classes in general and vocational subjects.

At Lille, there still exists an old society which formerly was known throughout France, *L'Association Française de la Jeunesse*. This arranges a large number of free classes, taught voluntarily by teachers from the secondary schools. The Municipality provides premises and gives them a grant towards other expenses. The subjects are the ordinary commercial and vocational ones, with French and modern languages. There are 28 classes in Music, including Singing, History of Music, Diction and Harmony. Instruction in Instrumental Music was given for the Piano, Violin, 'Cello and brass instruments.

Before leaving the subject, a description of the work done by one of these societies, the *Société pour l'Instruction Populaire*, in the small town of Annecy, may be given. In 1919, this society had 80 members; now it has 1,400, and is very popular in the district. It seeks to propagate education, not only in the small towns of the neighbourhood, but also in the country districts between. Lectures with Music, lantern illustrations and readings are the usual programme. There are about 50 meetings a year between

October and May. Agricultural work cuts short the operations for the other months. The teachers all come from Annecy, the largest place, and are Professors at the *Lycée*, lawyers, doctors, etc. A two-days' lecture school, held in the theatre at Annecy, had an audience of 2,000. An orchestra of 25 students and a choir of 75, also students, illustrated the lectures, which were on "Provence." Four courses for more regular study were organised on Epic and Lyric Poetry, Tragedy and Comedy.

**SOME MORE INFORMAL GROUPS.**—There are a number of groups known as *Universités Populaires* or *Cercles Populaires*, which are really only similar to our literary and debating societies. There was, before the war, a famous institution in the Faubourg St. Antoine which was in reality what the name implies. This is now extinct, and M. Roger deprecates the use of the title for these later groups, of which he notes about 300 in his report. Real University Extension is only reported in the case of a *Cours* organised by the Faculty of Letters at Lyons, which arranged two series of six lectures each on History and Literature at St. Etienne.

The Study Circle is a form of educational activity new to France, but become very popular, especially in those groups studying for propaganda purposes. As shown previously, the Catholics make great use of it, and the Communists are anxious to establish them widely as a means of studying questions of immediate urgency.

### WORKING-CLASS ORGANISATIONS.

There is no definite headquarters organisation for "workers' education in France. On the whole, leaders' opinions lean to the view that, apart from vocational education or propaganda, education is education, and that class has nothing to do with it. It can be safely left to the State, which—as is repeatedly said—is "bound to be impartial." This is interesting as contrasted with the theory of "bias" in education so familiar in England, especially as it seemed to be held by both Communists and Socialists. Official members of the party replied to enquiries that their members were fully occupied in carrying on their political work, and left education to *la Mairie*. For propaganda purposes (and the French "militant" makes a clear distinction) there is considerable activity. Every Socialist or Communist branch has its "Youth" section, and the instruction of these groups by the leaders is regarded as very important. No statistics

are available, but such work, either as single lectures, courses, or the new Study Circle *Groupes d'autodidactes* is a matter of routine, and is not neglected. A study of the advertisement columns of the Socialist Press will give on any day an extensive list of the meetings of such groups, and Sunday morning is always spent in this way.

In the Trade Unions, the desire for technical education is as keen as in other sections in France, at present. Many Trade Unions run their own technical classes, and, if these conform in staff and curriculum to the Government standard, they are recognised under the law *Astier*.

At Paris there is an *Ecole Socialiste Supérieure* which meets weekly for some three hours, and has an average attendance of 80 men and women. There are generally two lectures, one on Economics, and one on Current Politics. As usual, when concentration is the aim, there is little or no discussion during the actual time of the class. These lectures, being in Paris, are of a high standard, the best people being available.

The *Chambre Syndicale des Employés Parisiens* (Shop Assistants and Clerks) have a good education programme for the session 1927-28. Classes are held at the *Bourse du Travail*, Paris. They are of two kinds: (1) Technical, comprising instruction in Modern Languages and Commercial Subjects; and (2) a Course on "The Middle Ages, Their Social and Economic Organisation." Such programmes also exist in other towns where this Union has a considerable membership. In Lyons and Bordeaux there are Trade Union Classes of considerable importance.

LILLE has organised, for the past two years, a fine programme for Trade Unionists at their headquarters, quite apart from the municipal classes organised for them. There were twelve series of lectures of varying number, delivered either by professors of the University of Lille or by important Trade Union leaders. The classes lasted for four months, were attended with great regularity, and maintained an average attendance of forty students each. A similar, but fuller, programme was arranged for the current year, and, so great is the success, that similar groups with the same programme are being established in the neighbouring town of Roubaix, a tram-ride away. The relations between the Trade Unions and the University of Lille appear to be of the most cordial kind, while the municipality helps in every possible way.

THE CO-OPERATIVE MOVEMENT.—The efforts of the Co-operative Movement are mainly directed towards getting the subject

of Co-operation included in the ordinary curriculum of the State institutions for education. In April, 1927, the Minister sent out to all inspectors copies for distribution of a pamphlet by M. Charles Gide on "Co-operation," with instructions that it was to be issued to all school libraries and central schools. The covering letter asked that the Inspectors should draw the attention of the teachers to the publication, and ask them to include instruction in Co-operation in their lessons on Citizenship. Prizes for Co-operative essays are given in the Secondary Schools in the form of travel bursaries to Co-operative establishments. M. Charles Gide also delivers certain lectures each term at the *Collège de France* on the subject of "Co-operation." Most large societies have their own cinema installation, and there are many co-operative libraries. The French Co-operative Union has a very large circulating library, and boxes of books are sent out to local societies all over France.

THE FOYERS, or Settlements, are social institutions which took their rise during the war period in the devastated areas. They were, for the most part, the result of American or English Quaker organisation, but have now passed into French hands. As may be expected, these organisations were for a long time entirely occupied with maternity and welfare work. But the lack of housing made the people accustomed to using the Centres, and various forms of community activities were set up, which have now established themselves, and form a good nucleus for educational developments. Along the Aisne the Americans founded a series of libraries which are models of their kind. Much work is done for adolescents, though this is mainly of a recreative kind. The work is dominated by the population problem, and the necessity for retaining the people on the land. The presence of the illiterate immigrant, or at least the necessity of teaching him the French language, may give these centres a definite place in any scheme of adult education, but, so far, they are mainly useful as social and recreational centres. There are a number of similar institutions in Paris, all doing fine welfare work, but their educational activities are small.

### LIBRARIES.

Libraries are very numerous in France, but the use of them by the general public is extremely restricted. In this, as in many other things, French people have little, or nothing, to learn in the direction of ideas, but parsimonious administration and the



individualism of various interests limit the free working of valuable institutions.

It is true to say that the average Frenchman, whether urban or rural, stays at home after working hours. No one doubts that he is acutely intelligent, that he takes a vivid interest in life, is fond of discussing current affairs, and has a genius for rapid deduction. To such people modern libraries would be invaluable—and indeed their lack is dangerous. Partisan journalism and rumour penetrate into the quietest village, and something more solid in the way of literature is needed. The question of libraries and the rural exodus has already been mentioned.

But the libraries in existence have absurdly restricted hours of opening; there is little or no knowledge of reference work, and they are too poor for proper cataloguing or publicity. The statistics of lending departments are merely derisive and those of consultations on the spot are no more imposing.

PRIVATE LIBRARIES.—There are about 100 large libraries in Paris, each catering for the needs of a special public. Every school, every faculty, every large industry or business has its own private collection of specialist books. Only a restricted group uses these libraries, for, even when they are open to the general public, their awkward hours of opening and the general ignorance of their existence makes them useless to ordinary people. There are far too many of these private libraries in France (to quote the opinion of M. Gabriel Henriot, Curator of the *Bibliothèque Forney*). They require capital and establishments which could be better employed in increasing the efficiency of the public libraries. "Take Paris alone," continues M. Henriot, "100 libraries, 100 budgets, 100 staffs, 100 different groups of readers. The public which frequents them is, with few exceptions, out of touch with everyday life, and able to use the libraries at hours when ordinary folk are at work. This ordinary public consists of the producers, the artisans, the tradesmen, the business people, the inventors, and to all these the various specialist libraries are inaccessible, either by the conditions attached to their use, or by their inconvenient time of opening."

PUBLIC LIBRARIES.—The *Bibliothèque Nationale* is the most famous library in the world, and includes under its general direction three other famous libraries, those of St. Geneviève, the Magasin, and the Arsenal. Their collections are inestimable, but, although open to the general public, they are not used by them. Lately, the authorities of these libraries have arranged

services after the manner of the English Central Library for Students, and excellent work has been done in this way.

In Paris, there are over 80 municipal libraries. At the moment, their budgets are more than ever insufficient. They are housed, usually either in Elementary Schools or in Municipal Offices, and are worked by the teachers or other municipal employees. M. Henriot suggests the closing of two-thirds of them, and the re-organisation of the rest on modern lines.

In the provinces, there are about 190 such libraries, their efficiency and usefulness varying with the district. The library of Strasbourg has the highest figures of lending, with 75,300 volumes annually for a population of 170,000. We find, on the other hand, that Marseilles lends 3,738 books annually and Bordeaux 414, while Cherbourg lends 35,261 and St. Mandé, a little town of 20,000 inhabitants, lends 44,638. The hours of opening are just as varied. There are two libraries in France which are only open twenty-five hours per year. In addition to this 48 are open from 2 to 6 hours per week, 46 from 6 to 20, and 64 from 20 to 60 hours per week. The library of Nancy is open 78 hours per week, and that of Le Havre holds the record with 88 hours weekly.

School libraries number many thousands, and are now rapidly improving, after having fallen into a most deplorable condition. Inter-communal circulating libraries were commenced before the war, and these have proved very useful and are being extended. Here again budgets are very small at present.

In Paris there are one or two interesting new experiments in library work. The *Bibliothèque Forney* is a Reference Library for artisans. It is situated in the Faubourg St. Antoine, the chief centre of the furnishing trades, and is much used by the craftsmen of the quarter. The Curator keeps the collection up to date by continually adding mounted illustrations from trade papers, so that the collection will be a continuous history of the development of certain industries in wood and metal. This work is done by the staff, and is always going on. The American Library in Belleville is another very popular institution with the workmen of its neighbourhood, and its crowded room at the hour when the factories are closing testifies to the appreciation of the users. There is also a beautiful Children's Library, *L'Heure Joyeuse*, in a poor part of the Latin Quarter. Here the children may do their home lessons and read under kindly supervision. The furnishing and arrangement are of the most simple and beautiful character, and the experiment will probably be followed by others.

# BROADCASTING\*

**T**HERE is no recent invention which has affected more intimately the lives of millions than the application of wireless telephony to the purposes of entertainment. The rapidity of the development has been unparalleled, and is much to the credit of the English Company to which the monopoly of service was granted, that it did not neglect to consider the higher uses to which broadcasting might be put.

The present little book contains the results of the labours of a Committee appointed jointly by the British Institute of Adult Education and the British Broadcasting Corporation. The Committee were fortunate to secure a man of such wide and varied educational interests and experience as Sir Henry Hadow for their Chairman.

The first task of the Committee was to form some idea of their listening public and to discover any principles of differentiation along which the special needs of various groups and sections of listeners might more adequately be met. Recognition is given to the full of the recreative use to which the majority of listeners desire to put their sets, and the times at which the more directly educational parts of the programme are given have been fixed so as to interfere as little as possible with the satisfaction of the listener for amusement.

The chapter on the Broadcast Programme discusses the subjects which should be included, and asserts that one important business of the broadcaster is to convey new knowledge and to suggest new points of view. For this reason, prominence is given to the desirability of distributing information about international affairs. Of other subjects those which depend on the sense of hearing are mostly suitable for treatment. This has been most apparent in the sphere of music and here the B.B.C. has been very happy in its selection of Sir Walford Davies as its chief exponent. Languages—the Mother tongue as well as foreign idioms—can be enriched for the hearer by this new medium, and there is hardly a science which cannot be so treated as to stimulate some listener to a course of earnest study. Place is also given to a record of experience of collective auditions, where a group of listeners carry on a discussion after the talk is over.

Listener and lecturer are both analysed, and the quotations from Dr. Burt's memorandum are so pertinent and suggestive

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\* *New Ventures in Broadcasting: A Study in Adult Education.* 1928. British Broadcasting Corporation. 1s.

that it makes one wish to see the whole in print. These chapters show that the authorities are keenly alive to avail themselves of the best talent, and to secure from their lecturers the maximum of assistance. The difficulties of realising the needs and reactions of an unseen myriad-headed audience are enormous and the Committee propose the formation of a National Board for Broadcast Education which will bring the Corporation into close and continuous touch with the bodies directly concerned with the provision of Adult Education. In one short paragraph the Report does allude to the dangers of excessive vulgarisation of even good matter. It would have been interesting and useful, if this theme had been elaborated, for the peril of mechanised judgment, insidious because its nature is not recognised, is one which even goodwill may find it difficult to overcome.

[Contributed.]

The following are the titles of BULLETINS published to date:—

1. The Inauguration of the World Association for Adult Education, etc.
2. The University Tutorial Class Movement, etc.
3. Adult Education in Norway, etc.
4. Adult Education in France. The World Association: First Annual Report, etc.
5. Adult Education in Spain, etc.
6. Adult Education in Czechoslovakia. The University of the Desert, etc.
7. Adult Education in Wales, etc.
8. Adult Education in China. The World Association: Second Annual Report, etc.
9. The British Institute of Adult Education, etc.
10. Adult Education in Austria, etc.
11. The New High Schools of Germany. The Classics in Adult Education, etc.
12. Adult Education in Russia. The World Association: Third Annual Report, etc.
13. Adult Education in South Africa. A New Zealand Summer School, etc.
14. Adult Education in Sweden, etc.
15. Adult Education in Sweden. Moonlight Schools, etc.
16. World Association: Fourth Annual Report. Oxford, Cambridge and Adult Education. Adult Education and Society, etc.

17. Newer Adult Education in Germany, etc.
18. Adult Education in Denmark. Sriniketan, etc.
19. Some Library Developments. Drama at Beechcroft, etc.
20. Adult Education in Australia. The Leipzig Library. The Place of Music. World Association: Fifth Annual Report, etc.
21. Adult Education in Switzerland, etc.
22. Adult Education in Italy, etc.
23. Adult Education in Calabria, Sicily and Sardinia. Watu Wa Miti. Evenings in the Prisons, etc.
24. World Association: Sixth Annual Report. Some Workers' Colleges, etc.
25. Adult Education in Finland. Adult Education and the Seafarer. Public Libraries in Czechoslovakia, etc.
26. Adult Education and the Arts. International Education in the Pacific. Tutors' Travel, etc.
27. Educational Settlements in England. Two German Experiments. Women's Institutes, etc.
28. World Association: Seventh Annual Report. A Philosophy of Adult Education. The People's Universities in Vienna, etc.
29. The Drama in Adult Education. The British Dominions. The Chairman's Tour. Berea's Opportunity School, etc.
30. Adult Education in Japan. The Frederiksberg Meeting. A Tutor's Tour, etc.
31. Adult Education in Holland. The People's University of Rotterdam. The American Association. Expansion of the World Association, etc.
32. World Association: Eighth Annual Report. Frau Hermes' Report. The Meaning of Adult Education, etc.
33. Libraries in Adult Education. An English Tutor in Germany. The German Group, etc.
34. A World Conference. China: Some Recent Developments. Japan and Denmark. Coleg Harlech, etc.
35. Adult Education in the United States of America. Casoja. Parent Education in Vienna, etc.

A few complete sets are still available and can be obtained on application to 16, Russell Square, London, W.C.1, at a cost of 1s. each per BULLETIN. Bound volumes, containing BULLETIN 1-6, 7-12, 13-18, 19-24, 25-30 and 31-36 respectively, can be obtained for 8s. 6d. each, post free.

# THE WORLD ASSOCIATION FOR ADULT EDUCATION

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interested in, or concerned with, the creation, maintenance, or development of facilities for the education of the men and women of all races, nationalities, and communities, to co-operate.

The Association makes possible, by means of conference and common action, interchange of experience between those engaged in the education of adults in all parts of the world.

The Association has been at work for eight years. It has published 36 Quarterly Bulletins and has supporting bodies or individual members in 38 countries and states.

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