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THE DANISH FOLK HIGH SCHOOLS

By H. W. FOGHT
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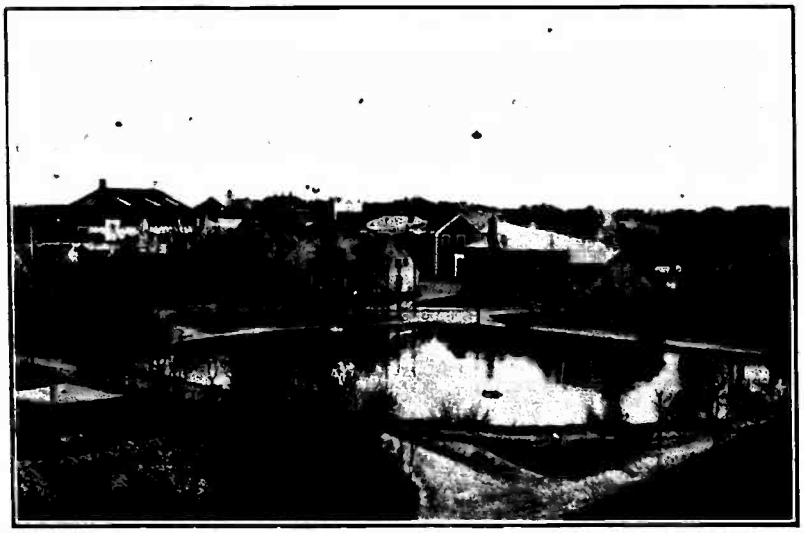
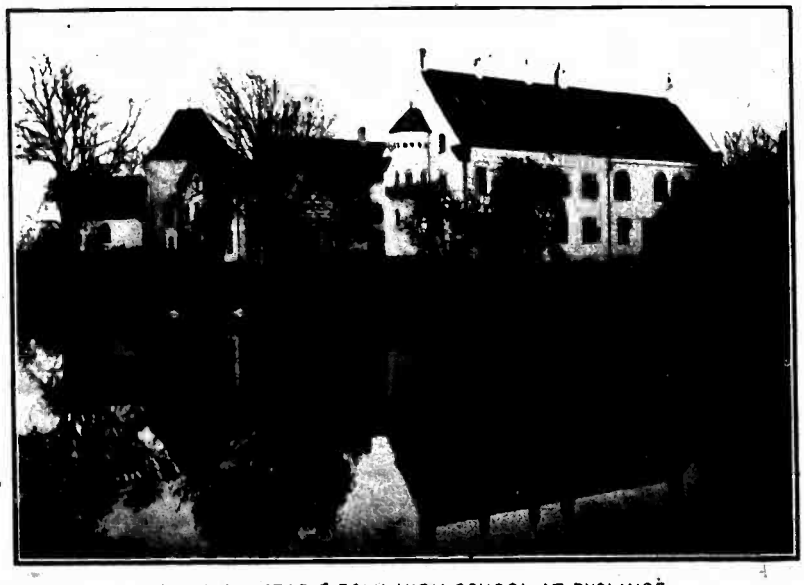


A. ASKOV FOLK HIGH SCHOOL, OLDEST AND LARGEST OF THE FOLK HIGH SCHOOLS.



B. THE HISTORIC FOLK HIGH SCHOOL AT RYSLINGE.

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LETTER OF TRANSMITTAL.

DEPARTMENT OF THE INTERIOR,
BUREAU OF EDUCATION,
Washington, January 3, 1914.

SIR: I am transmitting herewith for publication as a bulletin of the Bureau of Education the third section of Harold W. Foght's report on the rural schools of Denmark. This section of the report pertains almost wholly to the folk high schools, which have by common consent been the most important factor in the transformation in the rural life of Denmark and in the phenomenal economic and social development of that country. In the 30 years from 1881 to 1912 the value of the exports of standard agricultural products—bacon, eggs, and butter—increased from $12,000,000 to $125,000,000. Waste and worn-out lands have been reclaimed and renewed. Cooperation in production and marketing has become more common than in any other country. Landlordism and farm tenantry have almost disappeared. Only 2 per cent of Danish farmers are now tenants or leaseholders. Rural social life has become intelligent, organic, and attractive. A high type of idealism has been diffused among the masses of the people. A real democracy has been established. This is the outgrowth of an educational system, universal, practical, and democratic. Any agency so simple, modest, and inexpensive as the Danish folk high school that can be considered even as one of the important factors in such a result, or rather in such a combination of results, is well worth careful study by the people of the United States.

That the Danish folk high school may be successfully transplanted is abundantly shown by the success of such schools in other Scandinavian countries—Norway, Sweden, Finland. That the form of the school must be modified for successful transplanting to English-speaking countries is not only shown by the attempts to establish schools of this kind in England and America, but is inherent in the very nature of the schools and in the principles and ideals out of which they have grown. I agree fully with Mr. Foght's suggestions as to how these principles and ideals may be embodied as factors in the readjustment of our rural public schools for children and applied in the establishment of schools for the instruction of adult illiterates. Both are desirable. An extensive study of rural conditions and needs and of rural population in the United States has, however, led me to

believe that with the necessary modifications to adapt them to varying natural resources and economic and social conditions, schools of the Danish type, embodying the principles and ideals of Grundtvig, Flor, Kold, Schröder, Appel, and other Danish educators—short course schools for young men and women from 18 to 30 or 35 years old—might be no less successful in America than they have been in Scandinavian countries.

Respectfully submitted.

P. P. CLAXTON,
Commissioner.

The SECRETARY OF THE INTERIOR.

PREFACE.

The following pages tell briefly the story of Denmark's contribution to the theory and practice of education; i. e., the Danish folk high school. As Rousseau in his day preached the gospel of childhood, so Grundtvig, the father of the folk high school, gave his life to the gospel of young manhood and womanhood. Rousseau contended that childhood was more than a preparation for becoming grown-up; Grundtvig proclaimed the significance of youth as a definite epoch during which is determined much of the life to be lived by the man.

Out of Grundtvig's philosophy of life a system of schools for grown-up people gradually took shape. Just such schools no other country has produced. Almost any progressive people can boast some sort of agricultural or other industrial schools preparing its youth for the life tasks; but the Danish schools are quite different from all such. The great work of these schools has been to lift an entire war-scarred, bankrupt nation out of its slough of despair, and to set it high among the producing peoples of the world. Nor was this done immediately through carefully wrought out technical courses of study, but rather by disseminating a broad folk culture among all the people—young and old alike—until illiteracy is now practically unknown in the Kingdom. This latter has furnished a broad-minded leadership in town and rural communities. Out of it has come a love for home and soil and native land, and a remarkable ability to cooperate, man with man, in matters of community and national importance in a way that mere practical industrial schools can never give.

As "rightful children" of the folk high schools, there have sprung up local agricultural schools, schools of household economics, and special schools for small-hold farmers. These furnish the practical application for the great life principles promulgated and experienced in the folk high schools. They form a system of rural schools complete enough to furnish the broadest kind of general culture properly balanced with the practical and technical, and yet so well done that the highest good in life is more than able to hold its own with the mere money side of things.

The folk high-school philosophy has been worked out with many modifications. Some of the schools still adhere to the original "cultural" courses, pure and simple. Others have greatly modified

their plans by striving to solve the bread and butter problems of the people as well. That the former class of schools has exerted the deepest and most lasting influence on the nation is certain. But, if Danish folk school principles are to be in any wise made use of on this side of the Atlantic, such will probably be adaptations from the modified schools which, while still adhering to the deep cultural ideas of Grundtvig as enunciated through the "living word," find time to solve the pressing workaday problems of all who come within the school's influence.

That some adaptation of the Danish folk high school is possible and even highly desirable in sections of the United States there can scarcely be a question. The purpose of this bulletin is to tell in as simple a manner as possible the story of these schools, emphasizing what they have accomplished for the nation at large and for the rural folk as individuals, in the hope of lending some assistance to the earnest men and women who are at this time hard at work to bring about an awakening in some of the retarded byways of our own American rural life.

A general acknowledgment of assistance while studying these schools in Denmark and elsewhere was given in the preface to "The educational system of rural Denmark" and needs no repetition here.

H. W. F.

December 25, 1913

THE DANISH FOLK HIGH SCHOOLS.

I.—RECENT AGRICULTURAL EVOLUTION AND THE FOLK HIGH SCHOOL.

Denmark a land where agriculture is a science.—Denmark is one of the smallest kingdoms in Europe. The total land area measures less than 15,000 square miles, making it less than one-half the size of Maine, and less than one-fourth the size of Missouri. The soil is naturally light, and great sections of central and western Jutland are sandy and almost worthless. The climate, while never extremely cold, is raw and inhospitable the greater part of the year. The population numbers about 2,800,000, of whom fully 61 per cent make their living from the soil.

In this much-handicapped land a mighty struggle has been waged against nature. In less than two generations a poorly ordered agricultural system has been changed into the most scientific to be found anywhere on the Continent of Europe. The soil has been made to yield abundantly, and its products have been placed upon the world markets by the farmers themselves, who receive special training for this very purpose. Nothing speaks in stronger terms for the success of Danish agriculture than figures showing the surprisingly rapid increase in the amount of annual exports. Thus, in 1881, just before cooperative enterprise among the farmers had gained much headway, the net export in the three farm staples, bacon, butter, and eggs, was valued at $12,010,000. In 1904, it had increased to $68,070,000, and only eight years later had reached the surprisingly large sum of $125,000,000. Such figures can be explained in one way only—the application of broad general intelligence to agricultural production and marketing, an intelligence induced by a system of schools peculiarly adapted to rural needs.

A marked reclamation service.—The old Denmark is being made anew by the industry of man. The sand dunes that have been heaped up by the North Sea for ages along the western shore of Jutland have been checked in their inland drift. Great windbreaks of pine and spruce are beginning to stop the force of the northwest winds. Vast plantations of evergreen and deciduous trees are reclaiming the heather regions at the heart of Jutland where nothing save ling could grow before. The very waters from the inland bogs are utilized to irrigate the dry upland heath and turn it into productive

meadow. Everywhere the fields and meadows are kept in a high state of production through careful tilling and fertilization. All barnyard manures are carefully husbanded and utilized. Great quantities of marl are dug at great labor from deep beds and sprinkled over the fields. Rock phosphates from the United States and elsewhere are likewise used to coax the soil to produce. Great macadamized turnpikes have drawn the farmsteads close to the markets and made easy the traffic in raw materials from farm to town. Free rural delivery and parcels post are old and well tried. Rural telephones are common, and in many regions the farm homes and farm schools are lighted with electricity generated by wind power.

Remarkable growth of cooperative enterprise.—To produce much from the soil is but one side of agriculture; to be able to take these products and place them upon the world markets to the best advantage is quite another matter. The Danish farmer has solved both the production and the distribution sides of his agriculture. In the first place, as will be shown later, the folk high schools teach a mutual trust and confidence which have made possible this remarkable development in cooperative enterprise, and no one thing has played a greater part in the agricultural prosperity than the spirit of cooperation which prevails on every side.

More than 1,400 cooperative stores with several hundred thousand members sell more than $20,000,000 worth of goods annually. In addition, many scores of societies are formed for the joint purchasing of feeding stuffs, fertilizers, etc. The selling associations are organized on a plan similar to the English Rochdale system of stores.

The cooperative dairies and cheese factories were the first to give Danish farm industries a name abroad. The first cooperative dairy was started as late as 1882. At the beginning of 1913 no less than 1,188 such cooperative plants were busily at work. To these may be added 328 private dairies, which make the total number 1,516. About 2,700,000,000 kilograms of milk, making fully 96,500,000 kilograms of butter, are handled in the cooperative plants. One dairy alone—"Trifolium," at Haslev, Zealand—receives the milk from 12,000 cows, treating at least 28,500,000 kilograms of milk; 40,000 cheeses of 50 varieties are usually stored in the curing cellars of the dairy, which if put end to end would cover fully 13 miles.

The small Kingdom boasts 64 well-established bacon factories, of which 42 are cooperative and managed by the farmers themselves. Practically every farmer belongs to one or another of these enterprises. It matters not whether he is a small holder and produces only half a dozen pigs a year or is a big estate owner boasting his three or four hundred. Last year about 2,000,000 pigs were slaughtered in the cooperative bacon factories, representing a value of fully $30,000,000. This does not take into consideration the slaughtering

of beef cattle, an important side industry. Every pig killed for export is carefully inspected by Government veterinarians and must be absolutely free from every trace of disease or it can not receive the Government's red export stamp. This bacon is sold on the English markets in successful competition with the products of the Western Hemisphere. All this work of preparing the pork products for the markets, from raising the pig to selling it in London, is done by the farmers trained for this work in the rural schools.

Even the exportation of eggs has been organized as a powerful cooperative enterprise. This began in 1895 and is now carried on from 500 gathering centers. The Danish eggs obtain remarkably high prices abroad, because they are scientifically handled and sold under absolute guarantee that they are fresh. This is made possible by the branding system in vogue, and the severe regulations under which the eggs are gathered, candled, and packed.

Control unions and Government breeding centers.—Agricultural effort is systematized and kept at a high point of perfection by an army of control union assistants or local agricultural experts trained in special courses at the rural agricultural schools. These men test the milk for butter fat, instruct in feeding, make soil analyses, and give advice on how to fertilize. They instruct in forms of farm accounting, test cattle for tuberculosis, and in other ways lend direct assistance to farming. There are 524 such unions at the present time. The value of the organizations may be seen in the fact that during the year 1911 the total number of milch cows belonging within the unions gave on the average 600 pounds of milk or 23 pounds of butter more each than did the cows not so owned. To systematize, to perfect, and to remove all waste is the endeavor of the control unions.

The National Government takes an active part in agricultural progress by training a large corps of farm experts who are at work at the many experiment stations of the country or out among the farmers. Of great importance are the efforts of the Government in operating, or at least giving State aid for, the maintenance of breeding centers for choice stock. Thus great work has been done for the perfection of the two types of Danish native horses, the heavy Jutish sorrels and the lighter Fredriksborg bays; likewise the fine black and white Jutish cows and the smaller red Fyen cows are receiving much attention, as are also the large, white Danish "land swine"—the perfection bacon hogs.

Parceling out the large estates.—The day of landlordism—absentee or otherwise—is a thing of the past in Denmark. Since the farmers have learned to direct their own government, they have passed laws which forbid the joining of several farms already established. On the other hand, the partition of larger farms or estates into small parcels is encouraged by legislative enactment. The Government

encourages industrious farm laborers to become landowners, by making direct long-time loans for this purpose at 3½ per cent. Local credit unions of farmers are also organized to assist members of the unions to borrow money to invest in land or farm improvements, which money can generally be procured at 4 per cent on the combined credit of the organization. This solution of rural credits makes it possible for men of small means to become independent, which would be an impossibility under other conditions. Only one-fifteenth of the Danish farmers are now tenants or leaseholders. At this time 116,614 farms contain 7½ acres or less; 28,992 farms contain from 11½ to 22½ acres; 35,257, from 33¾ to 67½ acres; 6,502, from 135 to 270 acres; and 22 contain 540 acres and over. The latter are the old entailed estates which have not yet been reached by the new land laws. It should be added, however, that during the last few years several of the large estates have been voluntarily parceled out into small holdings. In this way intensive small farming is ever on the increase.

Rural social life.—Two things, at least, are necessary to hold a strong farm population on the soil. One of these is an economic return from the land commensurate with the labor and money invested. Without it no one can be contented to remain there. Denmark has solved this side of the problem. The other pertains to the social existence in rural communities. Even if agriculture is made reasonably profitable as a calling, this alone will not be sufficient inducement to hold a large productive population on the farms. Daily life must be kept humanly interesting and attractive there. If the open country can not offer at least simple social attractions, people will go where they can get them.

In these respects, too, Denmark has been fortunate. There is no longer any danger of a cityward exodus. Many of the social problems confronting us in American rural communities have been cleared away. First of all, the great working factors in country life—the school and church—have been able to hold their own against urban influence. Strong churches and well-organized schools in charge of devoted and well-trained men who are giving their lives to the work in the open country lie there as permanent citadels against any outside aggression. Much of the social life in the community is inspired by these institutions. Pastors and teachers have their share in the remarkably effective extension work emanating from the folk high schools and local agricultural schools. Because the social and recreative life is in the main directed from these sources, it is generally wholesome. Each country parish has its own assembly hall and gymnasium. The former is used for extension course lectures, by the local singing union, and for matters of a similar nature. The latter hold high place in Danish rural life. The gymnasium, in fact,

is the center of the athletic and play activities of the community. Gymnastics is compulsory in all the rural schools and is continued at home after the close of school life. It is not uncommon to see graybeards among the drilling youngsters, turning handsprings and vaulting the horse with the best of them. Such activities keep the farm hearts eternally young. Another unique organization of the farmers is the so-called *skytteforeninger* or sharpshooters' associations. These were founded years ago as patriotic volunteer organizations, to hold themselves in readiness for the eventualities of war. With the passage of time these clubs also have become centers for much of the community's social life.

Last of mention, the schools are training young men and women for a varied rural artisanship. The small holders' schools, especially, are doing a good work here. Carpenters and masons who take special interest in rural architecture; weavers, cobblers, and others who live and do their work in the country or rural hamlets—all add their fraction to rural-life betterment. It is well to remember that in the United States we had at one time a twofold social life in rural districts. There were the soil tillers, pure and simple, and the group of artisans down at the crossroads—the blacksmith, wheelwright, cabinetmaker, cobbler, weaver, etc.—who represented an important part of our early social life. These have long ago disappeared, forced to the cities because of inability to compete with the machine-made wares there. Whether our schools or other forces shall be able to reconstruct such an artisanship, or whether this is at all desirable, is quite another question.

A correct outlook on life.—Danish farmers have learned to take the right outlook on life. They have learned in a generation that agricultural life needs not be complementary of city life. Such farmers are no longer subject to newspaper cartooning or witty lampooning. They have found their strength and are exerting it in a wholesome way for national improvement. With the conquest of the soil came new, hitherto unknown, powers. The schools pointed the way. In order best to handle the products of the soil, good laws were necessary. This led the way to politics. The radical or left party, which is composed mainly of small and middle-class farmers, is now in full control of the Government and the Rigsdag. Practically the entire cabinet, from the prime minister down, is made up of men from the rural communities; and most of the progressive agricultural and social legislation enacted in recent years can be traced to the radical party.

Once again, it may be asserted that the folk high schools and schools that have grown out of them, are largely responsible for this social-economic evolution. But before entering into detail upon the story of the schools, the beginnings of the agricultural evolution must here be told in order fully to make clear the remarkable changes wrought by them in the life of the people.

The changes of a century.—The middle of the eighteenth century found Danish agriculture in a deplorable condition. The bulk of tillable lands had, down through the times, become centered in an arrogant land-holding nobility or in the Crown. Not many of the one-time powerful free-landed peasantry had been strong enough to survive the changeable times of the middle ages as independent land-owners. A majority of them had been forced into a condition of serfdom, under which they must remain on the estate where born, from the age of 4 to 35; and after the period of bondage was ended were obliged under law to rent land lots from their recent overlords on conditions most intolerable. Among other burdens, they were subject to *Hoveri*, or working a definite number of days weekly on the head estate. In addition, they were ground down by heavy tithings; and personal initiative was curbed by the system, then in vogue, of working the soil in common. The soil was poorly managed, and science in agriculture unknown. Even the National Government seemed to discriminate deliberately against the struggling peasants through unfair legislation—especially in the form of exorbitant export duties. To fill the cup of the peasants' despair, a virulent cattle plague swept the country and closed the markets of Hamburg against cattle, their chief export.

In the middle of one of Copenhagen's most prominent thoroughfares stands a rather plain obelisk called *Friheds Stötte*, or liberty monument. It was erected to commemorate the freeing of the serfs in 1788. On the one side it bears the inscription: "The King saw that Civic Freedom fixed in righteous law gives Love of Country, Courage for its Defense, Desire for Knowledge, Longing for Industry, Hope of Prosperity;" and on the other, "The King bade that Serfdom should cease; that to the Land laws should be given Order and Might; that the free Peasants may become brave and enlightened, industrious and good, an honorable citizen, in happiness." These words of wisdom and prophecy have been fully justified by a century of attainment on the part of the freedmen.

The first reforms had already come in 1781, when communism in landholding was abandoned. Three years later the great Crown estates were parceled out; then, in 1788, serfdom came to an end. Export duties were lifted on corn and cattle, and the Government established a credit fund to help the new small holders get on their feet. This period of reform wrought wonders in the life of the people. Much progress was made in agriculture. The public schools were improved and intelligence grew apace. Then came the Napoleonic wars, carrying with them widespread national ruin. The war left Denmark politically crushed. Her fleets were gone, and with them her power at sea; Norway was lost for good, leaving a shrunken geographical area and a discouraged people. As soon as the embargoes on

foodstuffs were lifted, grain prices fell to below the cost of production. The period 1823 to 1825 saw a great crisis in the agricultural life of the nation. More than one-third of all the big estates went under the hammer and changed hands. Once more patriotic leaders came to the succor and brought about additional reforms which gave gradual relief.

The second great national shock came with the disastrous German war of 1864. A struggle, long drawn and embittered by national differences, had culminated in 1848 in a desperate war between Denmark and the rebellious duchies of Schleswig and Holstein. For the time being Denmark came out victorious. But the fires of bitterness fed by race differences were kept alive. In north Schleswig, where an overwhelming number of people were Danish speaking, the officials were German sympathizers and did all in their power to stir contention and strife. At this critical time the first folk high school in history was established at Rödding (1844), just a few miles south of the present boundary between Germany and Denmark. Thus the first of these schools took root in patriotic seed ground. Around it was waged a bitter struggle for national existence; and when Schleswig became foreign soil at the close of the war, the school was moved bodily from Rödding to Vejen on the Danish side of the border, where under the name of *Askov Folkehöjskole* it became the alma mater of the folk high schools of the land.

When all seemed lost, and the nation was sinking in a lethargy of despair, new voices were heard in the land. A new philosophy was promulgated; it taught that education must become universal, practical, and democratic, that hereafter Denmark's defense must be built on the foundation of broad intelligence, rooted in the love of God and home and native land. The father of the new philosophy was Bishop Nikolai Frederik Severin Grundtvig. Aided by Kristen Kold and others, he laid the foundation for the folk high schools, which were destined to revolutionize Danish rural life. The elementary schools, too, felt the new influence and strove to answer the needs of the new times. The people were eager to listen and to act. The new spirit expressed itself in more ways than in schools. Christian Dalgas and his coworkers began the gigantic task of reforesting the heather lands of Jutland, and draining the bogs and irrigating the upland moors. In a lifetime almost as much tillable land has been reclaimed as was lost to the enemy. C. F. Tietgen became the chief spirit in a movement to reorganize commerce and manufacture; and more recently Svend Högsbro and others with him have drawn the farmers into a remarkable system of cooperative buying, producing, and selling associations, which are now the envy and marvel of the world. A new era of national prosperity came into being, in which a scientific agriculture is the most important economic factor. Indeed, fully 88 per cent of the country's export trade falls under the

head of "agricultural produce," while manufactures, other than farm products, represent only 8 per cent and fishing 4 per cent.

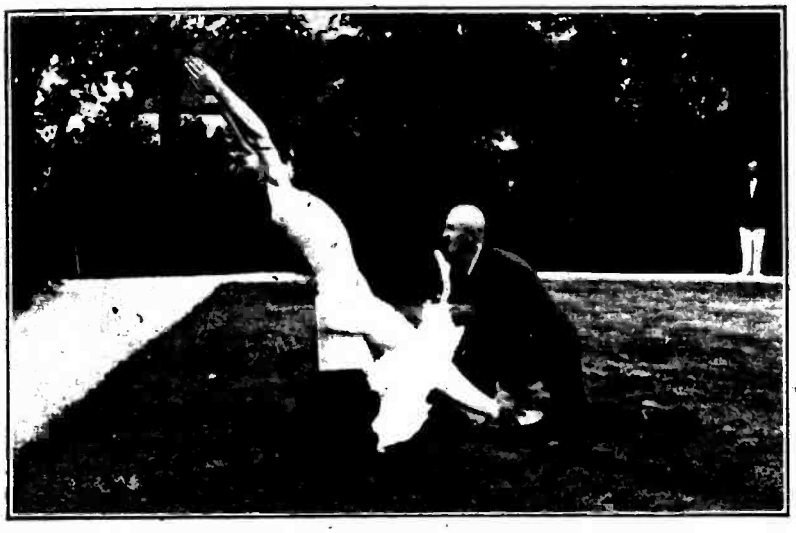
Place of the folk high school in the agricultural evolution.—Askov Folk High School and four score schools of a similar kind have brought about most of these changes. They came into being at a time when the nation was politically distraught and needed a healing and unifying influence. They succeeded in harmonizing the discordant elements, binding all classes together in the common bond of love of fatherland. Duty and opportunity became watchwords. The educated seized upon their opportunity and gave the best they had in them for their country; the ignorant became educated and in time formed a great working force for a better Denmark.

Just how the folk high schools have been instrumental in Denmark's political rebirth, and how they have led the way to its present economic independence will be told in detail later. Let it suffice at this point to say, that while the schools do not immediately emphasize the so-called worldly practical, they do give something instead that has proved of vastly greater importance—a broad culture, furnishing its possessor with a keen world outlook, making him altruistic, strong in love of God and fellowman, of home and soil and native land. Above everything else, the life lived in the schools imparts a deep confidence and trust in man, thereby making possible all the remarkable cooperative enterprises spoken of above. And last of mention, the folk high-school life has made clear to its students that success in life should be measured by standards other and higher than mere money standards, and with such practical results that achievement for land and people is in Denmark esteemed to-day far above successful accumulation of wealth. The teacher, the preacher, the economist, the man who gives his best for his country, holds higher rank than the man who has heaped up a great fortune.

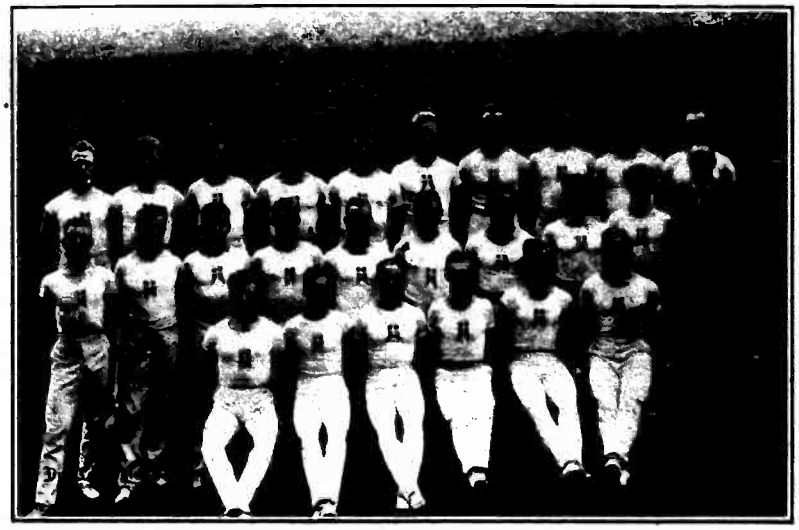
Testimony of leading economists and schoolmen.—That the folk high schools are to be credited with organizing and systematizing Danish agriculture seems almost incredible at first. Foreign educators and parliamentary and congressional commissions have come to study the schools in skeptical mood and have gone away convinced. One needs only to take the testimony of the Danish leaders themselves. On all his trip of investigation, the writer could find no man willing to give the credit to an organization other than the folk high schools. To be sure, many would point to contributory causes and the good work of the local agricultural schools, but even these are the "rightful children" of the folk schools.

Says Poul la Cour, the late lamented scientist of Askov:

> Just as an enrichment of the soil gives the best conditions for the seeds sown in it, so the horizon-broadening, well-grounded training of the folk high schools provides the surest basis for business capacity, and not the least so in the case of the coming farmer.



A. FOLK HIGH-SCHOOL GYMNAST.



B. A GROUP OF FOLK HIGH-SCHOOL STUDENTS.

Chosen to represent Denmark at the International Hygienic Congress at Dresden.

This much for the general cultural value of the folk-school education. Speaking on another occasion in regard to the almost phenomenal spread of cooperation, La Cour says:

> The resoluteness and capacity with which Danish farmers passed over from making a quantity of poor butter on the smaller farms and holdings up and down the country to the manufacturing in cooperative dairies of a butter of almost uniform fineness is no doubt the consequence of their having had expert leaders like the late N. J. Fjord, without whom no progress could have been made. But the question remains, how a great agricultural population in so short a time could be induced to follow directions and carry the matter through.[1]

By way of getting an answer to this query, Mr. la Cour sent out a questionnaire to 970 cooperative dairies and 260 dairies of a private nature. Unfortunately only 436 of these made answer; but even this was sufficient to give a good idea of how these leaders are trained. The answers showed that of the men in charge of the plants, 47 per cent had attended some folk high school, 62 per cent some dairy school, 24 per cent had attended some local agricultural school, and 90 per cent had been at one or another of these schools, which are all imbued with some degree of Grundtvig's philosophy.

Principal Alfred Poulsen, of Ryslinge, speaking in similar vein on the same subject, says:

> The quickness and precision with which this change was carried out is due partly to the leading agriculturists of our country and partly to the high schools. By their help a set of young, energetic men were brought up to understand the importance of the new ideas; and to secure the success of the new principle of cooperative manufacture. Some of them, after a very short course of professional instruction, were able to undertake the responsible work as managers of the larger and smaller cooperative dairies.[2]

Hon. M. P. Blem, of Copenhagen, one of the keenest of the modern agricultural leaders, in conversation with the writer declared that—

> the greatest factor in our national agricultural life is the high schools; for at these a staff of able young men and women are annually trained and sent out, men and women who with open eye and undaunted courage go out into practical farming life and with energy and understanding perform the work they have been trained and perfected in.[3]

Sir Horace Plunkett, who has himself made a careful study of agriculture in Denmark, says:

> A friend of mine who was studying the Danish system of State aid to agriculture, found this [that the extraordinary national progress was due to the folk high school] to be the opinion of the Danes of all classes, and was astounded at the achievements of the associations of farmers not only in the manufacture of butter, but in a far more difficult undertaking, the manufacture of bacon in large factories equipped with all the most modern machinery and appliances which science had devised for the production of the finished article. He at first concluded that this success in a highly technical

[1] Odense Maelkeritidende No. 31, Aug. 6, 1907.
[2] Poulsen. The Danish Popular High School, p. 14.
[3] See also Blem Report of the Cooperative Movement in Denmark, p. 7.

industry by bodies of farmers indicated a very perfect system of technical education. But he soon found another cause. As one of the leading educators and agriculturists of the country said to him: "It's not technical instruction, it's the humanities." [1]

A great mass of similar evidence could be furnished to show how the folk-high-school influence is viewed by those intimate with the schools; but enough testimony has already been introduced to satisfy the reader on the point of the importance of the part played by the folk high schools in Danish national life. It is now time to ask just how these schools originated, and how they have grown into their present power and influence. These queries will be answered in the following section.

II.—EVOLUTION OF THE FOLK HIGH SCHOOL IN DENMARK.

Nikolai Frederik Severin Grundtvig (1783-1872).—To tell the story of the beginnings of the Danish folk high school is virtually to unfold the narrative of the long and useful life of its originator, Bishop Grundtvig. This master mind dominated the educational and theological world in the north for nearly three-quarters of a century, and placed the indelible stamp of his spirit upon the national life in Denmark and, to a lesser degree, in Norway and Sweden. Poet, philosopher, historian, theologian, and educator, he became not alone the schools' spiritual father, but his philosophy of civilization has come to form the pedagogical foundation of the schools, while his religious zeal has given them their marked characteristics, making these schools distinctive in the educational world.

Grundtvig came of an ancient, worthy family. From his mother, who sprang from an ancestry renowned in national annals, he inherited a love of historic research. He lived in a world of books till the age of 9, when, according to the custom of the day, he entered the household of a minister near Vejle, on the edge of the gloomy Jutish heather, where he spent six years in preparation for the Latin school. While roaming the heather young Grundtvig became intimate with the somber life of the folk living on the monotonous moor, a fact which stood him well in stead later when his life work for the common people began.

In 1798 he entered the Latin school at Aarhus, and spent there, as he later tells, two wasted years. For this institution was one of the narrow, scholastic type prevalent in those days, where natural boys were compelled to absorb much Latin and catechism through a meaningless memoriter process. The result of it all was that from this time onward Grundtvig became the irreconcilable foe of the old aristocratic Latin schools with their deadening formalism and dis-

[1] Plunkett. Ireland in the New Century.

dain for the masses of the people. In 1800 he came to Copenhagen to prepare for his university entrance examinations. Here he almost immediately fell under the influence of Dr. Steffens, the friend of Goethe, Schiller, Fichte, and Schelling, through whose inspiring lectures he was first carried into a new thought world of philosophy, history, and literature, which was later destined to change his entire life and the thought life of the nation.

An impossible love affair awakened the poetic in Grundtvig's nature, who despairingly strove to drown his passion in Goethe, Schiller, and Shakespeare. His poems and translations soon began to appear in leading periodicals. Especially did he enter heart and soul upon the study of Norse mythology, and in 1808 his great work, "Norse Mythology" was published. His fame immediately spread over northern Europe, Frederik Schlegel, in his enthusiasm, proclaiming Grundtvig Denmark's greatest poet.

These had been trying years for the war-pressed nation. The unwelcome alliance with Bonaparte; the desperate naval battle with Lord Nelson's English fleet in Copenhagen Harbor; later the bombardment of Copenhagen; the desperate though hopeless resistance of the remnants of a one-time proud naval force—all had a paralyzing effect on the feeling of nationality among the masses. At least so it seemed to the young enthusiast, who with sorrow contrasted the time in which he lived with the days when Danish ravens scoured every sea and Norse Viking names struck terror in craven hearts. The people, he felt, no longer knew the glorious story of Valhalla and the ancient gods. Their very origin, as sons of the free, unconquered north, seemed even to have lost its meaning. He must write and translate and through books acquaint this people with their own glorious past and so inspire them to future deeds! Thus began long years of literary activity, making him, perhaps, the most voluminous of Danish writers.

In spite of the fact that his manuscripts would have filled at least 30,000 octavo pages he was in no sense a bookworm. His was properly a great pan-Germanic spirit, ever striving for expression. It has been said of Grundtvig "that he dreamed so mightily that he made a world thereof." His researches, so patiently carried on, were not for the mere love of study; but for the fruits he could bring the people. Poetry was to him the language of the heart, through which he best could touch responding chords in the hearts of others.

Meanwhile Grundtvig had completed his theological education and entered the active pastorate. Almost immediately he found himself deep in a struggle against all that was false and formal in the State church. This led to an open break with officialdom and high church dignitaries. Finally the pulpit was closed against his polemics, but not before the demand for reforms had gone too far

to be checked; and Grundtvig lived to see a new freedom in church organization adopted by the country in keeping with the other reforms inspired by him.

In 1828 Grundtvig retired from the active ministry, and the historian, poet, and student of research in him again steps into the foreground. During the great activity of this period he translated Snorre Sturlason's Heimskringla from the original Icelandic, and put Saxo Grammaticus's Chronicles of Denmark from Latin into homely Danish. Similarly, he translated Beowulf from the Anglo-Saxon into Danish. These gigantic tasks were inspired by a love for the masses, in a desire to make the great literature of the old north available to all. His purpose was to bring the glorious past to the common people in such simple and attractive garb that the slumbering memories of a great ancestry would stir the discouraged among them to renewed effort.

About this time Grundtvig made several trips to England, where he pursued his researches at Oxford and Cambridge. Here it came to him as an unpleasant shock that England had a throbbing, pulsating folk life which stood in striking contrast to the sluggish indifference of the peasantry at home. Again he had found his spur to further effort. When he returned home it was as a Columbus "with sunshine in his eye and a new world in his heart."

Awake! Awake! O Danish Knighthood,
Day and Deed spell Hero Rhyme.

Dr. Hollmann says:

> By this time he was clear in his own mind that books are the shadow only of the living word; his own experience had clearly enough taught him that no people can be roused by books alone, even though these may be ever so soulful. He even went so far as to smile at his own impatience that neither the old nor the new writings could give new life to the Norse spirit and the Danish tree of life.[1]

From now on plans for a school that could bind all classes together through a common folk culture were gradually taking form in his mind. At first it looked as though Grundtvig might organize the work in person; but this was not to be. He became reconciled to stand as the great inspirer and left the practical realization to others perhaps better fitted for this phase of the work.

Grundtvig and the gospel of youth.—"Youth," asserts Grundtvig, "is the creative period of the spirit when the great hopes and visions appear that foreshadow the period of maturity and when the soul reaches out for the cloak that fits it." He would place the youth under inspired and inspiring teachers at a time when impressionable to the noblest ideals in life. There must be an awakening of the spirit. The youth are to be taken in hand toward the close of the period of adolescence, when all young people are ready "to hitch

[1] Hollmann, Dr. A. H. Den Danske Folkehöjskole, p. 20.

their little wagon to a star," when the fires of hope burn bright. To get them to pause, to think, to ask themselves the question, What are we? and Why are we?—to turn introspectively and examine into their own souls in search of the purpose of life—all this is the first work of the "inspirers." With some glimmer of comprehension of life purpose comes the birth of altruism and love for fellow man. Now the awakening is carried on apace. It is to be Christian, historical, national, and individual. Such work calls for great teachers—men who are "gifted with enthusiasm for what is historically true, ethically noble, and esthetically beautiful," and for "a continuation of the best home influence, only intensified and broadened."[1] Denmark has been fortunate in such teachers, and the schools, in their daily life, furnish the intensified home influence.

Grundtvig abhorred the narrow humanistic schools of his day. He called them "the black school" and "the school for death." "The chief characteristic of the prevailing humanism," he asserted, "was to turn its back upon the homelike and 'folkly.'"[2] The Roman flood, as he called the learning of the day, was a tragedy which had robbed the north European nations of much of what was innermost and best. The schools had given stones instead of bread, and filled the youth with questionable impressions of a foreign culture at the expense of their own virile northern culture.

Grundtvig had practical reasons as well for combating the so-called learned schools of his day. "All these institutions have the fault," he said, "that they embitter their students against ordinary workaday activities, so that they lose all desire to handle hammer, tongs, and plow, and can no longer feel happy in the ordinary manual activities."[3] The learned schools trained the few to become professors in the university and to hold "fat livings" in Government office. Meanwhile the masses were left to shift for themselves. The folk-school philosophy came as a powerful protest against this prevailing system and led to its ultimate overthrow.

Grundtvig's early ideas of what the school should be.—The great bishop never outlined a definite plan for the school; but he did promulgate, from time to time, as his ideas on the subject became crystallized, the great working principles around which the school is built. It was left for Kristen Kold and others to make the practical application in the school.

First of all, the ultimate aim of the schools must not be "examinations followed by a Government living;"[3] but rather a culture, an enlightenment, which shall be its own reward. The main thing must be, "that which is living, mutual, and simple"[4]—that which every

[1] Bay, John Christian. Conference for Education in the South, 1911, p. 163.
[2] See Hollmann, Dr. A. H. Den Danske Folkehöjskole, p. 20.
[3] See Grundtvig. Skolen for Livet, Smaaskrifter, p. 135.
[4] Ibid.

man can afford to seek, because it is useful and will add zest and enjoyment to life.

Secondly, books must not be unduly emphasized. This does not mean the wholesale condemnation of books, but is a protest against the useless heaping up of book learning for no other purpose, seemingly, than to pass an examination. Books will continue as necessary compendiums, that is true: but in the new schools the voice from the speakers' stand shall wing the teacher's personality to the students, so that individual students may feel their own personality quickened into life.

Again, the method used in presenting the subjects is at least as important as the subject matter. Grundtvig exclaims:

> It is in no wise enough, although necessary, in the Danish folk high schools to strive to acquaint the youth with a mother tongue, with history, sociology, and statistics, with constitution and law, administration and municipal affairs; for this might all be done in such a stiff, dead, tiresome, and even "un-Danish" way that the folk school would become an empty shadow or a land plague.[1]

The school was to be based on the historic-poetical and above everything else have a decided national stamp. That Grundtvig should emphasize the national element above everything else is readily explainable in the Danish struggle for national existence.

The use of the Danish "folkelig," which everywhere appears in Grundtvig's system, carries a deeper meaning than our "popular." The German "Völkisch" comes nearer to expressing it. It is "popular," but it is "popular" in its nationalistic setting. When Grundtvig emphasizes the national element as necessary in the schools he "meant thereby what he himself was—a deep national personality, grown up in the historic soil of the fatherland, bearing the imprint of its language, and soul-inspired by its 'folkly' peculiarities."[2]

In consequence, the folk high school should concern itself first of all with the fatherland, with its nature, its history, its needs, its occupations, and its shortcomings. First in the list of subjects must come the mother tongue and all that belongs to it—literature, song, music, and the like.

The folk high school has been highly successful in teaching its students to express themselves in pure, ringing Danish, and to sing the virile folk songs and hero ballads. Likewise, it has created a taste for the fine old Norse Sagas and the best in more recent literature. All this may seem to vary in no wise from the ordinary curriculum. One must be in the schools and follow the methods used and feel the spirit of the students to understand fully. Grundtvig himself used the purest of Danish and his prose writings have had a purifying effect on the language; his psalms are sung everywhere in Danish

[1] Smaaskrifter, p. 181. [2] Den Danske Folkehöjskole, p. 35.

churches, and his folk songs, to this day, hold first place in the average home.

To digress a little here, Dr. Hollmann, who has studied[1] the schools carefully, has this to say about the remarkable influence of language study in the folk high schools on the nation at large:

> The foreigner is surprised, as a rule, when he hears that in Denmark plain peasants are the leaders of debate in the Rigsdag and control the more important Government offices; and he is even more surprised when he has had opportunity to hear them give their views on important questions in the Rigsdag or at agricultural meetings. The foreigner will, perhaps, be even more surprised when he hears in the Danish folk high schools lectures given to young people of nothing more than ordinary common-school preparation on Hegel, Schleiermacher, and the modern philosophical and social problems.

The "living word" in these schools does not usually concern itself with what one would call "popular" lectures; it strives to make real thinkers out of the sturdy, red-fisted youths on the school benches by offering the best food for thought, and it teaches them to express themselves in pure, incisive Danish.

Then, again, the schools must be supplied with teachers able to use the "living word" so intimately, so soulfully, so poetically as to bridge the span between speaker and hearers. This is really the very foundation of the folk high-school system and the secret of its success. Those of the teachers who have been most successful in their work have not been noted for great oratorical gift nor have they employed the intimately technical methods of the searching scientist. The middle ground has been theirs. Says Hollmann:

> These men speak without ecstacy, use no bombastic, flowery language; but throughout the lecture there courses a deep undercurrent of feeling that goes right to the heart and holds the attention. They speak as would men of a rich inner life concerning the matters they deal with; much as the rays from a lighthouse that penetrate the surface of the deep, so as to light up for the moment the turmoil of the rolling billows in the otherwise monotonous darkness.[2]

Finally, the work of the school must rest on a historical foundation. The subject matter shall not lay emphasis on mere facts, chronological arrangement, and memoriter processes. Grundtvig would prefer teaching of the kind the old Norse skjalds or minnesingers did, who through fiery song told the valor of old to spur the living to greater deeds. To him the history of the fatherland was a living story which should be narrated from man to man, from generation to generation. With all this the practical side of life was not to be neglected. He would emphasize "statistics" or, as now understood, economics and sociology. There should also be an understanding of the constitution and law of the land. Even a study of local municipal affairs is hinted at in some of his writings.

[1] Den Danske Folkehöjskole, p. 36. [2] Ibid., p. 40.

It should be made clear here that Grundtvig warns against all manner of technical instruction in the schools. He believed sincerely that such would be impossible alongside of the general culture. Practical agriculture, for example, and the application of cooperative enterprise through the schools held no place in his plans.

It is true that had he lived in our day he would, without question, have included the history of agriculture, the theory of cooperative enterprise, etc., in the curriculum, but the fact remains that he did not, and whatever of innovation has come in recent years must be accredited to other leaders.

King Christian VIII invited to open a Royal Free School for Life.—It early became Grundtvig's dearest hope to see a high school for the people established at historic Sorö, in Zealand. Here, on the site of one of the most noted monasteries of the middle ages, stands "Sorö Akademi," the best endowed and most noted classical school in the Kingdom, aside from the National University. He eagerly set about convincing King Christian VIII of the vast significance of such a step for the future welfare of the people. The Queen, Caroline Amalie, became his enthusiastic ally. Says Grundtvig:

> If King Christian VIII, as I gladly hope, opens such a royal free school for life, for popular life in Denmark, he will be able, not merely to smile at the papers when they praise or blame him, but also to rejoice in a popular remedy just as wonderful as our absolute kings; for he has therein opened a well of healing in the land, which will be sought by crowds from generation to generation and will win this renown, even in distant lands and in far future days, that therein, past counting, blind people received their light, the deaf their hearing, and the dumb their speech, and that there the halt cast away their crutches and showed clearly that the dance trips it clearly through the wood.[1]

The King was practically converted to Grundtvig's views and requested him to outline a definite plan for the school. Meanwhile unexpected difficulties were encountered in the bitter opposition of members of the university faculty and the minister of education. This led the King to postpone the matter, and with his sudden death in 1848 all hope of realization was abandoned. But probably this was fortunate for the future of the folk high schools. As it later proved, the strength of the school has lain in its leadership; if this is unworthy, the school—being a private enterprise—can easily be "snuffed out" and a new one begun by other leaders. For, it should be recalled, the strength of these schools has never been in imposing buildings or excellent equipment, but in leadership solely.

Rödding folk high school founded.—It was stated elsewhere that the first of the folk high schools came into being in north Schleswig at a time when national existence was threatened there. The common people were Danish speaking, but the Government officials were, for the most part, German sympathizers and adherents of the House of

[1] Skolen for Livet og Akademiet i Sorø.

Augustenburg. Dr. Christian Flor, who was professor of Danish language and literature at Kiel University, became the great champion in the movement to establish the Rödding school. When it opened, in 1844, to a score of peasant lads, it would have been hard to see anything in this humble institution to betoken the great future destined to come to the new kind of school.

The purpose of the school was stated in the school's first circular and reads as follows:

> The aim set is to found an institution where peasant or burgher can attain useful and desirable arts, not so much with immediate application to his particular calling in life as with reference to his place as a native son of the land and a citizen of the State. We call it a high school because it is not to be an ordinary school for growing children, but an institution of learning in part for young people above the confirmation age, in part for full-grown men; and we call it a folk high school because members of every station in life may gain admittance to it, although it is primarily adapted to the needs of the peasantry and from it the school chiefly looks for its students.[1]

Rödding had a stirring existence. The first principal, Johan Wegener, resigned after a year, compelled by financial and other difficulties. Then Dr. Flor himself led the destinies of the school until the uprising broke out against Danish authority in 1848. The school remained closed down to 1850, when Dr. Flor once more succeeded in putting it upon its feet. But no sooner had the financial and political difficulties been smoothed over than a difference fraught with the greatest importance to the future of these schools reached a crisis. This was what might be called a struggle between spirit and matter. The faculty was about evenly divided on the question whether the school should continue as a cultural institution or become a school of technical instruction. A heated and often bitter period of discussion followed; but it ended finally with Grundtvig's philosophy winning the victory.

In 1862, one of Denmark's greatest folk high-school leaders, Ludvig Schröder, cast in his lot with the destinies of Rödding. In 1864, the German war broke out and, again, the school was abandoned. At the conclusion of peace the friends of the institution moved it from Rödding across to the other side of the new boundary line. Here, under the name of Askov Folkehöjskole, it has grown under Ludvig Schröder's leadership to become the greatest of all the folk high schools.

Rödding could not be called typical of the folk high schools. It was too closely tied up with the purpose of preserving nationality and mother tongue in north Schleswig to make of it such a factor in folk culture as the schools of present-day Denmark have become.

Kristen Kold (1816–1870) the real organizer of the folk high schools.—Bishop Grundtvig's folk high-school ideas were in a sense an abstraction containing certain fundamental principles for a unique national

[1] Schröder. Den Nordiske Folkehöjskole, p. 46.

education. But he never reduced his philosophy to the tangible, so as to give expression to a crystallized system, applicable to time and place. This certainly does not diminish the importance of Grundtvig's work in the great cause of popular education. He must continue to stand preeminently as the "great inspirer."

Of those who realized Grundtvig's theories in practice, Kristen Kold should have first place—and this, not because he did so much more than others, but because he pointed the way and gave the schools the first impetus in the right direction. He was born in 1816, the son of a shoemaker, who originally intended the boy to follow the cobbler's trade. After much beseeching his parents permitted him to become a school-teacher. He spent two years (1843–1845) at Snedsted Teachers' Seminary, and this was followed by a period as tutor in private families and as assistant teacher in various schools. It dawned upon him by degrees that the methods of teaching then in vogue were wrong and often even cruel.

One day he found a little girl pupil weeping bitterly because she could not learn a difficult explanation in the catechism. Then it was that Kold asked himself, "Can it really be God's will that children be thus tortured with learning by rote?" Then and there he broke every established usage in the traditional system; for, thrusting the book aside, he began talking over the substance of the lesson with the children, explaining it to them in detail, and permitting them to ask questions upon it. This innovation led to a breach with the archdeacon, the bishop, and the ministry of education, and in a short while the public schools were closed against him. He then spent two years in Smyrna as a missionary. On the way home he became practically stranded at Trieste, for want of funds. The indomitable courage of the man can be seen in the way he returned to Denmark. Spending his last penny for a small draw cart, he put all his earthly belongings into this and started northward overland. It took over two months to make the journey; but, he says, "it was worth it." Kold had the kind of nerve required in those days of the successful reformer; for to suggest any kind of school reform invariably meant to invite the opprobrium of learned officialdom.

Kristen Kold was stirred mightily by the reform movement and the wave of liberal thought that swept over Europe during the middle of the century. He played a humble rôle in helping to quell the uprising in the duchies in 1848; then returning home filled with pride and zeal because of Danish victories against great odds, he wondered how such an outburst of national feeling could be kept alive in the people "so that all its members could take part in the great national questions and live in the national history."

Now, Kold began a unique experiment. While tutor in the family of the well-known clergyman, Vilhelm Birkedal, he requested

and received permission to take in and instruct four young peasants in addition to his regular pupils. The result proved so satisfactory that Kold determined to resign his place and organize a small school of his own. With his savings he secured a piece of land for the school. But as his means were insufficient to carry the enterprise any further, he laid his plans before Grundtvig, who immediately headed a subscription list for the new school, at the same time commending Kold to the good offices of other friends of the high-school idea. A sufficient sum of money was raised, and Kold opened the school at Ryslinge, Fyen, in the fall of 1851, with 15 students ranging in age from 14 to 33 years. This was before Kold had decided to follow Grundtvig's advice to exclude all below 18 years of age. The school gave instruction—mostly by the lecture method—in the history of the world, in Norse history, Bible history, northern mythology and geography, together with reading in Danish and Scandinavian literature, and practice in singing, especially the old folk songs and hero ballads. Considerable emphasis was placed, in addition to this, on a review of the elementary school subjects, which were now taught in such a way as to make them immediately applicable to daily life.

All went well until Kold and his adherents undertook to reform the elementary schools of the island. Then all his opponents rallied against him, and for a while it looked dark for the future of the school. But through it all his students were staunch in their support. Finally, a Government board was sent to examine and catechize the students to see whether the charge could be substantiated that the school taught nothing but foolishness. The crisis in the examination came, according to Kold himself, when the examining dean asked the husky farm lads this question: "Who checked and defeated Atilla the Hun?" Almost instantly a young peasant from Jutland answered: "Aitius." This helped. The board had come in a critical mood and went away convinced that the school was doing a genuine work for the community. The commission recommended that the State aid be increased, and thus the school was saved.

Before all this happened, Kold had moved his school from Ryslinge to Dalby, in northeast Fyen, where he worked successfully for nine years. The number of students grew year by year, necessitating larger quarters. Mr. Kold, accordingly, acquired a farm of considerable size at Dalum, near Odense, where he erected substantial buildings. Here, from 1862 till the time of his death eight years later, the great high-school man continued his noble work. In those years at least 1,300 students sat in his classes, becoming inspired to go out and live good and useful lives.

Kold left no writings of value behind; he was essentially a man of deeds. His voice has passed away, it is true; but the seed he sowed has multiplied a thousandfold. Says Hollmann: "Kold reminds

one in more than one way of the great Greek philosopher, who did service as midwife to bring truth into the world; he was Socratic, too, in the even tenor of his mode of life, as well as in his method.[1]" He had a way of awakening all that was good and noble in his auditors, and could impress them with the surpassing value of clean, noble living. Kold was more than an instructor of his pupils. He was their friend and adviser. Because he remained unmarried until late in life he was able to spend all his time among them. He presided at the common table by day and dwelt in the same rooms with the young men at night. The striking home and group life which marks the folk high school originated with him. The summer schools for young women also were originated by him.

Kold's school fell far short of Grundtvig's ideals of what such a school for universal folk culture should be; but he gave the masses of the people all they were prepared for at that time. Some of the folk high schools were founded by men of much greater academic training than had Kold, though none got so great a hold on the common people as he. Now, after half a century of evolution, we find throughout the land a system of folk high schools which combine the best of Kold's homely wisdom with the learning of his better academically trained compeers at Rödding and Askov.

When the war of 1864 broke out, there were less than a dozen of the schools in existence. But the disastrous war furnished the necessary spur. In a short time they were springing up on every side to become the centers from which the national reorganization began. At the time of writing, four score such schools are busy in every part of the Kingdom, inspiring young and old with the best life ideals, teaching them to work for a nobler nationalism and a greater Denmark.

III.—HOW THE SCHOOL IS ORGANIZED AND ADMINISTERED.

Ownership of the folk high schools.—Kristen Kold owned his school in person. Whatever subscriptions he received for the Ryslinge School were made outright as gifts to the cause. From that time on a large majority of the schools have been privately owned; or, in the few instances where this has not been the case, they belong to a self-perpetuating corporation so organized that it can not exploit the school for personal gain. The reader should be clear on this point, that the success of these schools has depended from their inception on the personality of their organizers. The term "folk high school" stands for a faculty of able, consecrated leaders rather than for huge piles of brick and mortar. Indeed, most of the schools rather pride themselves upon the simplicity of their buildings and

[1] Det Danske Folkehöjskole, p. 63.

equipment. Kold began his school with a capital of less than $2,000. Many of the schools have begun their work in rented quarters—often in rooms in some commodious farmhouse. Later, if they proved successful, means for the construction of permanent quarters could readily be obtained.

A study of the following table will show that some folk high schools have failed in their work for want of sufficient educational vitality and have died a natural death:

TABLE 1.—*Schools organized and closed, 1844–1913.*[1]

	Folk high schools.			Local agricultural schools.		
	During the period.		Number at close of the period.	During the period.		Number at close of the period.
	Number organized.	Number closed.		Number opened.	Number closed.	
1844–1851	3	1	2	5	1	4
1851–1861	10	1	11	3	2	5
1861–1871	49	10	50	4	2	7
1871–1881	27	13	64	5	2	10
1881–1891	18	15	67	5	2	13
1891–1901	20	14	73	2	4	11
1901–1906	6	5	74	5	1	15
1906–1911	10	4	80	6	2	19
1911–1913	2	3	79	4	...	23
Total	145	66	79	39	16	23

[1] It has been found desirable to include, in this and following tables, the statistics for both folk high schools and agricultural schools.

Between 1844 and 1913, 145 folk high schools and 39 local agricultural schools were organized, of which 66 folk high schools and 16 agricultural schools were later closed, leaving in all 79 schools of the former kind and 23 of the latter. This table takes into consideration Government recognized and aided schools only. A leading high-school man emphasized recently, in conversation with the writer, that "the ease with which the schools can be snuffed out is the best guaranty the country has against the schools outliving their usefulness." It is interesting to notice how the most influential of the schools have been successful in training and inspiring an unbroken dynasty, as it were, of teachers and leaders having a common purpose and continuing the school's once-for-always established policy. At Askov, for instance, Ludvig Schröder was succeeded by his son-in-law, Jacob Appel, who had for years been a leading faculty member. When the latter was called to become the minister of education, Mrs. Appel had all the training and inspiration necessary to step in and take her husband's place. Likewise, at Vallekilde, the great Ernst Trier was succeeded by his son-in-law, Poul Hansen, and at Lyngby, H. Rosendal has just taken his son, H. A. Rosendal, into the administration as joint principal with him, intending by degrees to release the reins of control. So it is down the line of the other schools

The teachers: Their training.—A group of nearly 600 men and women are required to do the work of the folk high schools. These teachers are bound by common bonds through Grundtvig's philosophy. Their efforts are further harmonized at great periodical high-school meetings held over the country by special university courses for high-school teachers and the like.

The preparation of the teachers is not uniform. Many of the principals and permanent teachers have the best academic preparation possible. The rest are educated in the teachers' seminaries and at the folk high schools themselves. While thorough academic and professional training is held in high esteem at the folk high schools, these are by no means the only qualifications considered. As a matter of fact, they are not always even the first qualifications to be considered. Learned dullness holds no place in the schools. Some of the most successful high-school teachers have come as students up through the folk high school in which they later did their best work. The Government leaves the question of teacher preparation entirely to the principal in charge, depending on its right of inspection to maintain standards of desired excellence.

The students who attend the schools.—A study of Table 2 gives some interesting figures. During the period 1844–46, 34 men and 6 women attended the folk high schools, and 36 men the agricultural schools. By 1911–12, 6,936 men and women were in attendance at the folk high schools, and 1,659 men and women at the agricultural schools. These figures leave out of consideration the 19 rural schools of household economics.

TABLE 2.—*Average number of students in attendance at the folk high schools and local agricultural schools, 1844–1912.*[1]

Apr. 1 to Mar. 31.	Folk high schools.			Agricultural schools.			Total number in both schools.	Agricultural students in per cent of all students.	Women in folk high schools; per cent of total folk high school attendance.
	Men.	Women.	Total.	Men.	Women.	Total.			
1844–1846	34	6	40	36	0	36	76	47	15
1846–1851	20	14	34	42	2	44	78	56	41
1851–1856	135	29	164	61	4	65	229	28	18
1856–1861	209	35	244	75	1	76	320	24	14
1861–1866	331	65	396	89	2	91	487	19	16
1866–1871	1,320	371	1,691	186	7	193	1,884	10	22
1871–1876	2,060	1,038	3,098	153	2	155	3,253	5	34
1876–1881	2,182	1,242	3,424	340	12	361	3,785	10	36
1881–1886	2,151	1,424	3,575	443	18	461	4,036	11	40
1886–1891	2,180	1,587	3,767	418	82	500	4,267	12	42
1891–1896	2,626	2,189	4,815	516	43	559	5,374	10	45
1896–1901	2,732	2,612	5,344	849	6	855	6,199	14	49
1901–1906	3,240	3,043	6,282	1,063	43	1,126	7,408	15	48
1906–1911	3,365	3,153	6,518	1,175	156	1,331	7,809	17	48
1905–1906	3,493	3,196	6,689	1,107	90	1,197	7,886	15	48
1906–1907	3,273	3,266	6,539	1,015	106	1,121	7,660	15	50
1907–1908	3,119	3,023	6,142	1,060	129	1,189	7,331	16	49
1908–1909	3,388	3,227	6,615	1,129	173	1,302	7,917	16	49
1909–1910	3,541	3,147	6,688	1,309	181	1,490	8,178	18	47
1910–1911	3,603	3,104	6,707	1,361	140	1,560	8,267	19	46
1911–1912	3,712	3,227	6,936	1,460	199	1,659	8,595	19	46

[1] These are regular students only. The large number of short-course students are not considered.

The total attendance for 1911–12 was 8,595, which number would almost reach 10,000 if the schools of household economics and certain nonrecognized schools were counted. The agricultural schools comprise a little more than 19 per cent of the total attendance, and the women almost 46.5 per cent of the folk high-school attendance.

The total number in attendance at any one time may seem small if compared with American school attendance; but when considered on the basis of the total rural population of Denmark it proves surprisingly large. Indeed, 33⅓ per cent of the young men and a somewhat smaller number of young women spend some time, at least, at the folk high schools, and 44 per cent of these later attend the local agricultural schools. When one bears in mind that not quite all agricultural students attend the folk high schools as preparatory to the agricultural schools, it will be seen that at least one-sixth of the young people frequent the agricultural schools in addition to the folk high schools.

Table 3 shows that the schools are open all the year round, although the heaviest attendance is during the winter months (November–March), when the schools for men are all in session, and during the summer months (May–July), when the schools for women are in session. The attendance for the other months is drawn from certain advanced continuation courses, requiring school residence throughout the entire year.

TABLE 3.—*Attendance by months.*

Months.	Folk high school.		Agricultural schools.	
	1905–6	1910–11	1905–6	1910–11
April	319	328	633	518
May	2,881	2,761	267	345
June	2,883	2,755	242	340
July	2,878	2,744	233	335
August	50	48	95	77
September	141	129	104	160
October	150	151	25	104
November	3,468	3,643	863	1,223
December	3,502	3,584	897	1,231
January	3,688	3,[illegible]	921	1,[illegible]
February	3,679	3,803	925	1,25[illegible]
March	3,565	3,779	918	1,232

A large majority of the students pursue the regular folk high school and agricultural school courses, as may be seen from Table 4.

TABLE 4.—*Classification of students according to departments.*

Departments.	Folk high school.		Agricultural schools.		Total.	
	Men.	Women.	Men.	Women.	1910–11	1905–6
Folk high school (regular)	2,851	3,047			5,898	5,668
Agricultural course (regular)	101	9	1,146	183	1,439	1,007
Artisans	534		13		547	693
Navigation and fishing						22
Gymnastics	55	21			76	69
Continuation courses	62	27			89	104
Household economics						76
Horticulture			57	6	63	44
Dairying			138		138	111
Control assistants			7		7	93
Total	3,603	3,104	1,361	189	8,257	7,886

Some of the schools have special well-equipped departments for the training of artisans—such as masons, carpenters, cabinetmakers, painters, tinners, etc. Two of the high schools, lying near the coast, used to offer courses for sailors and fishermen of an inspirational rather than professional nature, but these have recently been discontinued. Special departments are maintained for the training of teachers in physical education and gymnastics. Gymnastics is otherwise taught as a subject in all the regular courses. Subjects in household economics are offered in the regular courses, but no complete departments of this kind have been maintained since the establishment of separate rural schools of household economics. The number of students pursuing control assistant courses during 1912–13 numbered several hundred, which is a marked increase over the figures set forth in the above table.

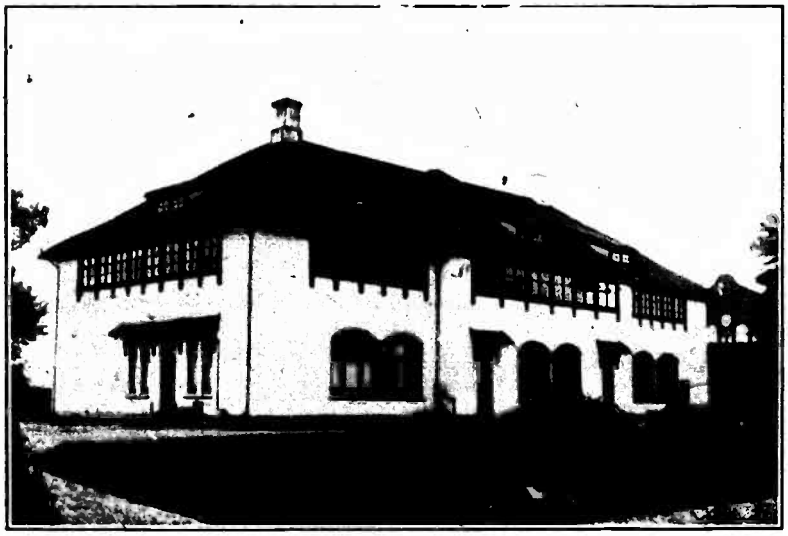
According to statistics for 1910–11, only 6 per cent of the students in the two kinds of schools came from the towns or cities. This shows definitely that the folk high schools—as also the local agricultural schools—have become distinctively the schools of agricultural communities. The average for all the schools is about 85 students. However, the actual attendance ranges from 10 or more to about 400 to a school. Many of the smallest schools do some of the very best work.

Of all the students, 54 per cent were (1910–11) children of substantial middle-class farmers (Gaardmænd); 20 per cent came from the smallholds (Husmænd); 10 per cent were children of country artisans; 3 per cent of country laborers; and the rest were variously distributed. Of the students, 10 per cent were country artisans by trade, and 38 per cent of all received State aid.

Of the total number in attendance, 1 per cent of the students were below 16 years of age at the time of matriculation; 6 per cent were between 16 and 18 years of age; 80 per cent were between 18 and 25 years; and 13 per cent were above 25 years. Only one-seventy-fifth of the entire number had attended Realskoler or Latin schools. All the others had completed the work of the elementary school and had devoted their time to practical tasks until old enough to gain admittance to the folk high schools

State aid to schools and students.—For reasons stated elsewhere, the schools continue to be private institutions, but if they are to do their work well and reach the mass of the common people, they must be State-aided financially. Almost from the first this has been the case. For a number of years the State aid was small and grudgingly given. But as the Government came to realize the great value of the schools, and especially since the farmers themselves have come into control of the Government, the annual appropriations to aid the schools and deserving students have increased rapidly.

A. YOUNG WOMEN AT PLAY AND GYMNASTICS, VALLEKILDE FOLK HIGH SCHOOL, ZEALAND.



B. "THE WHITE HOUSE," ONE OF THE GROUP OF BUILDINGS, ASKOV FOLK HIGH SCHOOL, JUTLAND.

The aid consists in (1) assisting in the direct maintenance of the schools; (2) helping students to meet school expenses. The amount of the aid for maintenance to any one school is regulated by the size of the budget of the particular school for the past fiscal year. Student aid is determined by a number of circumstances, although it must not exceed a specified amount monthly for any one individual. The policy at this time is to reduce the amount given immediately to the schools, and increase the amount of student aid. It should be understood that the amount allowed a student is paid directly into the school's coffers and never to the beneficiary.

Table 5 explains the amount of State aid that was given during the year 1910–11, the monthly amount for each applicant, the total number of applicants, etc.

TABLE 5.—*Showing how State aid to students is distributed.*

Geographical divisions.	Kind of school.	Sex.	Applications for aid.		Amount distributed.				
			Total applications.	Number accepted.	Total.	Average for school month.			
						Men.		Women.	
						High schools.	Agricultural schools	High schools.	Agricultural schools.
					Crowns.	*Crowns.*	*Crowns.*	*Crowns.*	*Crowns.*
The Islands	High school	Men	729	385	42,140.50	21.93			
		Women	570	387	26,385.00			21.99	
	Agricultural schools.	Men	227	129	17,880.28		25.54		
		Women	93	51	6,032.00				25.63
Jutland	High schools	Men	1,555	746	69,780.00	18.93			
		Women	1,233	791	49,799.50			19.53	
	Agricultural schools.	Men	262	152	18,134.50		23.55		
		Women	49	36	3,054.00				25.03
Denmark	High schools	Men	2,284	1,131	101,920.50	19.00			
		Women	1,803	1,178	76,184.50			20.43	
	Agricultural schools.	Men	489	281	30,014.78		24.50		
		Women	142	87	9,686.00				25.03
The Faroes			29	28	2,200.00				
Total			7,747	2,705	233,805.78	19.96	24.50	20.43	25.03

The total amount distributed during the year for student aid was 233,805.78 kroner (crowns).[1] The total number of applications for aid was 4,747, of which only 2,705 were accepted. Every such application must be made direct to the municipal board of the municipality where the applicant resides and is known. Only persons of unimpeachable character who do not have sufficient means of their own to pay the small school fees can receive this aid. It all amounts to this, that in Denmark every person who has an inclination to take advantage of these rural schools for grown-up people has the oppor-

[1] The krone of Denmark equals about 27 cents (26.8).

tunity to do so; and this in spite of the fact that the schools are privately owned.

The following figures show the recent growth in State subsidies to the schools and their pupils: 229,292 crowns in 1908–9; 241,551 in 1910–11; 424,700 in 1912–13; and about 520,000 in 1913–14. The "Expanded" Askov Folk High School has just been voted a special annual aid of 30,000 crowns out of which 4,500 crowns are to be used for student aid.

State recognition of the schools is regulated by law. In order to be placed on the accredited list, the school must have been in successful operation at least two years, and for the two years must have enrolled no less than 10 students for 12 months, or 20 students for 6 months, or 40 for 3 months. None of these can be less than 16 years of age; nor can more than 25 per cent of the male students be from 16 to 18 years of age. Any other students of low age shall not be counted.

Cost of schooling.—One of the chief reasons for the substantial growth of the folk high school is the relatively low cost of the schooling. The amount charged for tuition, board, and lodging is determined from year to year by the Association of Folk High Schools and Agricultural Schools, which is binding upon all the schools holding membership in the association. The charges for 1913 were: A winter course of 5 months for men, 175 crowns for tuition, board, and lodging—25 crowns a month for board and lodging and for tuition, payments of 20, 15, 10, and 5 crowns, respectively, the first 4 months, with nothing to pay the last month; a summer course of 3 months for women, 96 crowns for tuition, board, and lodging—17 crowns a month for board and lodging, and tuition for the 3 months, 20, 15, and 10 crowns, respectively. Ten crowns should be added for books and other supplies, and two crowns for doctor fee. This makes the total amount paid for a 5 months' winter course only 187 crowns, or $50.50, and for a 3 months' summer course 108 crowns, or $29.19.

Naturally these sums will not buy any luxuries, but the food is wholesome and plentiful. The dormitory rooms are exceedingly plain and are arranged for 2, 3, and 4 students to a room. The schools are now generally equipped with central heating plants. In the older schools many of the dormitories are heated by stoves, or are even without heat of any kind. When the latter is the case, the students are expected to do their studying in large heated study rooms and reading rooms in the recitation hall.

The school a democratic body.—The students of the folk high schools form a highly democratic body. A strong sense of responsibility and respect for the rights of others pervades the school atmosphere. The students are treated as members of the principal's family. Indeed, the latter usually presides over the dining-room,

where teachers and students meet on common ground. All the students, except those who live regularly in the vicinity of the school, are expected to room in the dormitories, where small groups of them live in close contact with chosen teachers whose constant inspiration counts for much in the course of training. Kristen Kold, in his day, secured much of his great influence over the lives of his students through his daily communion with them at the dormitories. "My occasional heart to heart talks with Kold," says a prominent high-school man of to-day, "had more to do with shaping my life than even the homely wisdom of his lectures." Others leaders since Kold's time have followed his example with greatest success.

In many schools the students live under self-imposed rules and regulations, enforced by representatives chosen from themselves. Since the students are grown-up people who should know how to behave, the system has proved generally satisfactory. As a matter of fact, no other rules are necessary among the students than just such as might apply to the average family and be dictated by the feelings of respect and love for one another.

It is well also to add here that the day's work at the folk school is so full of varied interests from early morning until late at night that it would be difficult for any one so inclined to find time for "irregularities."

IV.—THE SUBJECT MATTER AND ITS PRESENTATION.

The spirit of the teaching.—The young people who attend the folk high schools come here at the time in life when they are most impressionable. The "inspirers" know this period and turn it into an abundant seed time. The Germans call it the "sturm und drang" period, which comes to all who stand on the threshold of mature manhood and womanhood.

Denmark has been fortunate in producing an unfailing supply of teachers able to meet the heart-cravings of the seekers after truth. They are themselves men who "feel a fervor and zealous warmth for their vocation and possess a power to captivate the attention of their students."

As indicated repeatedly above, the lecture method of presenting the subject matter prevails. But this is varied, without warning, with a give and take process of questions and answers somewhat like the *maieutics* used by Socrates of old. The element of interest plays a great rôle in all this work.

The teachers must have what has been called the "historical-poetical faculty," for the whole course of training is based on history. The pageantry of the past is portrayed in living colors for the purpose

of illuminating incidents in one's own national history and life history. Says Alfred Povlsen:

> Here we find mentioned the relation of man and woman, parents and children, master and servant, religious, social, and political questions, which all agitate our own times. It is, if you like, a sort of unsystematic, practical life-philosophy, which in this way—the historical—we seek to convey to our pupils.[1]

But this historical background is broad enough to include materials from the virile mythology of the Old North as well as problems of present-day social science. Folklore, songs, and literature hold important place in the curriculum. The Danish high-school students are often as well acquainted with Shakespeare and Emerson, Goethe and Tolstoy, as with their Scandinavian Holberg, Ibsen, and Björnsen. Religion in the dogmatic sense is not taught in the schools, but historical teaching, if properly done, is itself religious; that is, as one of the high-school men has expressed it: "The hand of God is shown all through the evolution of the ages, and in this way the religious feeling is constantly kept awake and exercised."

Students whose preparatory training has been faulty are required to take regular classroom work in Danish language, writing, arithmetic, and drawing. Courses are open to all in practical surveying, geography, physics, chemistry, biology, sanitation, and nature study. Gymnastics is required of all students. Some few schools offer sloyd. All have handwork and various phases of household economics for young women.

Two kinds of folk high schools.—It has long been a mooted question among Danish educators just how far the high schools might safely go in the pursuit of the "practical subjects." Shall training for life pursuits be taken up by the high schools, or shall this be left entirely to professional schools? Many of the leading school men insist that to introduce professional studies would mean the early decadence of real folk high-school culture. Of the 79 Government accredited schools, 48 adhere to the culture idea. In this list are, perhaps, a majority of the schools which have done most to place a real stamp on the character of the nation, but 31 schools—among them some of the largest—offer specific courses in agriculture, horticulture, carpentry, masonry, etc., and seem in no danger of losing their original inspiration.

Some subjects of particular interest: Song.—The "song birds" in the hearts of the Danish peasantry are not dumb. Go into any home and they sing—not alone the long and sometimes doleful church hymns, but folk songs, ballads, and patriotic songs of every sort. The children all learn to sing in the elementary schools. No teacher, indeed, can secure a certificate to teach who is unable to lead the pupils in song. Music, song, and poetry play a great part in the folk

[1] The Danish Popular High School, p. 10.

high school's work. Every lecture or recitation begins with song; every student sings. The average high-school man is quite a poet in addition to being a music lover. Many of them show the gift of spontaneous composition so common in the old Norse skjalds or minnesingers.

The song collection in daily use comprises songs written by high-school men from Grundtvig down to the present time. One can get a good idea of what the schools sing by glancing over the contents of the songbook edited by the Association of Folk High Schools and Agricultural Schools, which is almost universally used:

Contents:

1–46	Morning songs;
47–115	Spiritual songs;
116–145	Home and school;
146–176	Folk life and mother tongue;
177–361	Historical songs;
362–395	Denmark;
396–408	Norway and Iceland;
409–412	Sweden and Finland;
413–430	The North;
431–458	Geographical songs;
459–527	Miscellaneous songs;
528–545	Folk songs;
546–579	Evening songs.

Gymnastics and play-life.—No phase of folk school activity appeals to the observer more strongly than does its work in gymnastics. The students come to the schools from a variety of occupations, generally from outdoor, active life. But they are not permitted to become "stale," as every day's work includes at least 60 minutes of gymnastics and very possibly twice 60 minutes. The earliest schools used a violent military system of drills formulated after the German army system. In the early eighties Vallekilde abolished this and adopted in its place the more scientific Ling system from Sweden. Even the latter has become modified and improved with time. This new Danish-Swedish form of gymnastics can now be seen in all the schools.

Said one of the school men in conversation:

> Our work in gymnastics has made sturdy, clear-eyed, keen-witted men out of the shuffling young farm louts who have come to the school; and it has taught our young women pride in strong, beautiful bodies, helping them to understand what it means to be created in God's own image.

The effect of the work is far felt. The love of gymnastics and play is carried home by the high-school students, who have organized gymnastic associations in every country commune. This means much for a continued close social relationship. Song, gymnastics, and play make up the tripod of Danish rural recreative life. Where you find the one the other two are sure to be.

The excellence of Danish folk-school gymnastics is now generally recognized on the Continent. In 1911 Jens Ovesen, who has charge of gymnastics at Ryslinge, brought a group of 28 young gymnasts, most of them farm boys from Ryslinge School, to represent Denmark at the International Hygienic Congress, at Dresden. Exhibitions were also given at Berlin and other German cities; and everywhere the Danish farm lads were applauded for their skill and ability, getting the heartiest kind of praise from the continental press. In 1912 Denmark picked its representatives to the Olympic games at Stockholm largely from the folk high schools. And, last year, Niels Buch, an old Vallekilde student, had charge of 20 young men and 16 young women who won high honors in the competitive drills held in connection with the Congrès International de l'Education Physique, at Paris.

School work that makes thinkers of men.—To make their students able to think and reason for themselves has been the aim of the school men. Encyclopedism has been avoided, and the students generally return to their homes with strong, reasoning minds, open to conviction, but just as ready to convince if on the right side of the argument.

The writer, on one occasion, had gone through a strenuous day with the 160 young men at Vallekilde and met with them again in the evening for the last lecture of the day. The lecture happened to deal with the social-economic development of Europe during the latter part of the eighteenth century, and seemed rather dry and technical. But this did not discourage these horny-handed sons of toil who proved to be surprisingly well at home with such personages as Adam Smith, Malthus, Carlyle, Voltaire, and Rousseau. At the close of the lecture the students broke up into smaller groups, continuing a discussion of the arguments propounded by the lecturer in a manner to confound many a university senior of recent memory.

Indeed, the superiority of the folk high-school graduate over students from mere technical agricultural schools is pretty sure to lie in the broader world horizon of the former, and the facility with which they have learned to reason from cause to effect—to think things through for themselves.

Historical study the main background.—The folk high school makes no use of formal methods in its instruction, partly because it does not concern itself with technical subjects and partly because its students are grown people to whom it can address itself in a popular philosophic manner. The school does not teach the classic languages at all. English and German are studied in some of the schools, because of the intimate commercial relations existing between Denmark and England and Germany. The languages are taught with a view to immediate practical use only. Even the mother tongue is not pr-

sented in such a way as to emphasize the grammatical machinery beyond the merest necessity. Mathematics as a systematic study holds a minor place. The requirements are always limited to the practical application of arithmetical and geometrical calculation. Prof. Poul la Cour has even gone so far as to create a method of his own for the presentation of mathematics and physics. He calls this the historical method. Under it mathematics and the natural sciences take on a new life as the lecturer unfolds them in their historical setting as historical growths.

History is, after all, the main lecture subject. By this is meant history in the broadest sense of the word. It covers what is generally termed universal or general history, the history of civilization, history of racial culture, and literature. About two-thirds of the time spent in the schools is devoted to these studies.

Through the use of such material the folk high schools strive to give the mass of the people a broad culture, much the same as the regular academic schools seek to convey to their students through a larger number of subjects, covering a longer period of time.

The main difference between the cultured person and the man of no culture is, no doubt, that the former feels himself in an organic touch with the higher life of civilization and its development through the times; while the latter—without knowing it—lives in a disconnected and mostly accidental relation to the culture and spiritual life that surrounds him. In most countries there is a startling gap between the comparatively small circle that can lay claim to the higher culture and the mass of the people who go through life without it. Here the Danish folk high schools have been great bridge builders, spanning the once existing deep gulf in the spiritual life of its masses. An able English schoolman who had made many trips to Denmark to study the schools, referring to this happy circumstance in an address at Askov, once said:

> We Englishmen have much to learn from you here in Denmark. We have a glorious history, but it is foreign to the larger mass of the people. We need folk high schools to span the gap between the people and its history and poetry.

Spiritual growth and the work of the day.—How the thought life of the student gradually unfolds itself under the influence of the daily contact with the high school "inspirers" can be told in no better way than it has been done by an old Askov student in a graphic little booklet called En Vinter paa Askov Højskole af en Elev.[1] A picture of the daily life at the school, as described by him, is therefore reproduced herewith in free translation:

> 7 o'clock in the morning, the school bell hanging before the main entrance is rattled. The school janitor awakes. Doors and windows are thrown open and then

[1] En Vinter paa Askov Højskole af en Elev. [A Winter at Askov Folk High School by a Student.]

students make their beds (there are, as a rule, two in a room, each student furnishing the bedding from home), fetch water, brush, beat, sweep, and polish. By 7.30 o'clock everything must be spick and span. The bell sounds for a second time and all students assemble for coffee [1] in "Dagmarsalen." One hears a clappering of wooden shoes and heavy boots. From the "white house," from the main building, and from the dormitories the husky fellows come a galloping and are soon seated at the long tables in the large dining room. After coffee there is morning devotion. It is a personal matter whether or not one takes part in this. Exercises open with a piano voluntary by Fru Ingeborg Appel, wife of the principal; then follow song and prayer.

The first class period of the day begins at 8 o'clock, in the large lecture room. The lecture is preceded by song. Song, song, and again song, might well be the folk high-school motto. The songs are mainly from Grundtvig, Richardt, and Björnsen, together with folk songs. The lecture program varies from day to day. Either Dr. Marius Kristensen lectures on philology or Prof. Poul la Cour gives a course in historical mathematics, or Prof. Ludvig Schröder speaks on Norse mythology and the heroes of old.

At the close of the lecture the young men rush out in a hurry. They must get to their rooms and dress for gymnastics, which begin at 9 o'clock. The instructor gives the order, and the columns "double quick" around the gymnasium several times to rouse the gymnasts to keen attention. Then they go through the "setting-up exercises" with great expedition. Thereupon they separate into smaller troups and are soon engaged in a large variety of exercises. Some go through contortions on the Swedish ladder; others are using the hand and arm beams; still others are exercising on the horse. Every man works with a vim and at the close of the period the perspiration stands out over their well-knit bodies. The command to dismiss is given, and the young fellows rush to the baths and the welcome showers. No sooner are they dressed than the bell calls to breakfast.

At 10.30 o'clock all the students meet again in the large lecture hall. This time it is either Prof. la Cour or Principal Appel who gives an interesting lecture on some topic in natural science, or la Cour lectures on the historic method in mathematics, or Prof. Axelsen introduces a theme in modern history. When this period is ended the students scatter to various classrooms to receive instruction in accounting, handwork, hygiene and sanitation, history, and geography, up to 2 o'clock.

The dinner hour is 2 o'clock. The kitchen at Askov is not the least remarkable of the many interesting places there. An exceptionally able housekeeper is required to make ends meet and to make it possible to serve four meals a day on the 25 crowns a month for board. The dinner is good and wholesome; there are always at least two courses, say, vegetable or fruit, soup and roast beef, or a variety of Danish national dishes. The culinary department is at Askov, as at other folk high schools, under the particular supervision of the principal's wife, who, besides, at times takes considerable part in the practical instruction. After dinner the class work is suspended until 3.25 o'clock. Such students as desire may meanwhile devote their time to outdoor sport, football, or, when the weather permits, some winter game or other.

At 3.25 o'clock the beloved old Nutzhorn, one of the original founders of the school, appears with his baton under his arm. The students gather at the gymnasium, and soon the large hall is filled with a great volume of song from the hundreds of student voices.

From 4 to 5 o'clock instruction is given in Danish, German, and English for the young men, while the young women [2] take their gymnastic exercises under the command of Fru Appel.

At 6 o'clock all the students meet in the large lecture hall for the last lecture of the day, which again deals with history. Either Prof. Fenger lectures on an epoch of

[1] It is customary to eat a very light meal—porridge, bread and butter, milk or coffee—immediately upon rising. Breakfast is served at 10 o'clock, dinner at 2, and supper at 7.

[2] Askov is one of the few coeducational folk high schools.

Danish history, or Principal Appel takes up a phase of other European history, as, for example, of Prussia or England, or Prof. Schröder deals with Grundtvig's national philosophic thought or a theme of similar content. Schröder is Askov's real founder and is one of the high-school leaders who has wielded the greatest influence. The methods used by him in presenting his subjects is, according to the testimony of many high-school teachers, the acme of the highest and purest in the art of popular lecturing, and whoever has been so fortunate as to have heard him will know the significance of the power of the "living word." Self-control and deep sincerity characterize his method. Remarkable for deep thought, he expresses himself in plain, straightforward terms which are as free from doctrinaire dullness as from oratorical pathos. Schröder is known to have said that he is often filled with diffidence and worry to have guests, especially from learned circles, tell him at the close of a lecture that they had found it "interesting." "If my lecture has only been entertaining," he would say, "then it has failed in so far as it was the purpose to impress my listeners with some responsibility which they should meet and take." There is another way of listening. It happens occasionally that one hears at the close of a lecture, a great inhalation of the breath. This is a sure indication that the inner man has felt the weight of the argument and has taken it to himself personally.

One will see from this glimpse of daily life at Askov that a school spirit reigns there well worthy of comparison with the best to be found in academic institutions of the highest rank. School life there is a cumulative growth, developing as the days go by, setting the individual free from the many trivialities which before bound him, furnishing him with an altruism which makes work for others and cooperation with one's neighbors seem both right and easy.

V.—SOME TYPICAL FOLK HIGH SCHOOLS.

General statement.—It is difficult to convey to the reader all that the folk high schools are and do. The work is of the spirit more than of matter. It is felt and experienced rather than seen. Therefore the glimpses of the journeyings to and fro among the schools by the writer and his friends, which are given in the following paragraphs, may not always convey as much to the mind as would be highly desirable in order to do the schools justice.

There are now 79 Government-accredited folk high schools established throughout Denmark, besides a few that are striving toward recognition. To tell the story of all would be out of the question. Six schools only, which are typical of all the schools, have therefore been selected from this number. They are Roskilde, Fredriksborg, Vallekilde, and Haslev in Zealand, Ryslinge in Fyen, and Askov in Jutland.

A day at Roskilde Folk High School.—Roskilde, the ancient capital of Denmark and burial place of its Kings, is near the center of Zealand. The school lies 2 miles down the fjord from the town. A brisk walk over the excellent, well-rounded, surfaced, and ditched roads brought us to the school, which is constructed of brick and stone in sixteenth

century style. Several substantial teachers' cottages flank the main approach. The principal and his family live in a wing of the main building, so as to be in the midst of the pupils, to direct and advise. We were well received by Principal Thomas Bredsdorf, who introduced us to his family and faculty, making us feel quite at home.

One hundred and forty young men were in attendance—a sturdy family—60 per cent of them sons of Gaardmænd (farmers of from 15 to 100 acres), 25 per cent of them sons of Husmænd (farmers of 1 to 15 acres), and the rest sons of artisans and laborers from country and town. But here they were on an absolutely equal footing.

A lecture period by the principal, which we attended, reflected the daily life and work of the school. The period began, as every period does, with song. This was a rousing religious-patriotic song through which the youth pledges himself to God and fatherland. The particular lecture theme was Grundtvig's influence on history, poetry, and song. The high-school "inspirer," as he is at his best, was seen in Mr. Bredsdorf, who so enthused his listeners that they hung on his every word.

We ate dinner with the students and faculty. The fare was exceedingly simple. The students in this particular school pay only 22 crowns per month for board and room, equivalent to about $5.95. The charge for tuition is 23 crowns for the first month, 18 for the second, 13 for the third, 8 for the fourth, and 3 for the fifth.

The course of study had the usual broad historical basis. Said Bredsdorf:

> History must be considered as never ending. All play their rôle in it. It is a living stream in which is the power and the destiny of the eternal. All must do their little mite in order that the stream can sweep on resistlessly as is its destiny.

Love of land and home and church fructify under this school influence. Somehow, while the sturdy farm youth are seated on the hard benches listening, the crust to their better selves gives way and the soul shines through—they become converts to the high-school faith. Then and there they become better Christians, better Danes, ready to put self-interest aside in order that God and native land may get what by right is felt to be theirs.

During the afternoon intermission groups of young men continued to discuss the more vital points raised in the morning lectures. Some of these concerned questions of such ethical and philosophical nature as the farm youth of most countries would seldom care to approach. The zeal of the students and instructors can not be better demonstrated than in this, that one of the busy faculty members of Roskilde walked all the way to town with us in his eagerness to explain some of the great points in the school doctrines. He left us only when he had to hasten back to make his evening lecture, which, strangely enough, was to deal with "Lincoln and the emancipation of the negro slaves."

Fredricksborg Folk High School, the inspirer of English schools.—This is one of the most renowned of the newer schools. It was founded by the well-known Askov instructor, Holger Begtrup, in 1895. As a high-school leader Begtrup is known as few others, being a much-sought leader in the extension courses out among rural communities. Up to 1902 he had delivered 2,000 lectures outside of the classroom. He is, moreover, ranked as an able historian, having recently completed his great work on "Denmark in the Nineteenth Century." An ardent follower of the famous poet, J. C. Hostrup, who was also a great patron of the folk high schools, Begtrup became determined, when the poet died in 1892, to raise up a school in Hostrup's home community as the most practical way to honor the memory of a man who in life gave the best he had for Denmark.

Thus Fredriksborg Folkehöjskole came into being at Hilleröd, in northeast Zealand. The name (originally intended as "Hostrupsminde") is that of the renowned royal Fredriksborg castle on the edge of Hilleröd village, which naturally became fastened to the school. The institution and its grounds are very attractive. It comprises a large, well-built main building and several smaller structures, together with teachers' cottages and a school church. The latter is a "free church;" i. e., established by the school and community as a voluntary organization outside of the State church. These churches are found as members in most of the high-school organizations, and their origin is easily traced to the movement for freedom within the church begun by Grundtvig in the early day. Twenty-two acres of land comprise the beautiful, well-planted campus, garden, park, and home farm, on which latter vegetables and fruit are raised for school consumption.

The winter school (November-March) at Fredriksborg is usually attended by from 125 to 140 young men of sterling worth. The summer school (May–July) for young women is larger, often passing the 200 mark.

Principal Begtrup emphasized, for our particular benefit, the vast importance of the folk high school to Danish rural life. "Eighty per cent of the leaders in dairy work, and all the other cooperative enterprises," he stated, "are high-school men." He further called attention to the extension-course influence emanating from the schools. The Kingdom has a veritable network of organizations at work, holding meetings, lecturing on all manner of inspirational and practical subjects. "This work," said Begtrup, "is done by high-school trained men. And more than this, our schools return all their students to the plow, happy and contended."

On the wall of the general lecture room at Fredriksborg, back of the rostrum where the listeners can all see it, hangs a large painting by Viggo Petersen, which symbolizes well the work of the school. It is a Bible scene. Isaac stands in the open field before the tents as

sunset tints the landscape in wonderful color (or is it sunrise?) waiting to receive Rebecca, his betrothed, coming out of the north. The remarkable scene symbolizes the Danish peasantry waiting for the light of education, brought to them by that modern Eleezer, Grundtvig.

Fredriksborg offers interesting continuation courses for advanced students. These are organized into an association called, rather sententiously, the "Window," or "The Window in the West," the idea being that this class of advanced and mature students should be looking out from the windows of life with serious thought toward the ultimate purpose of being.

Principal Begtrup gave an interesting lecture on Leo Tolstoy, which was followed closely, eagerly almost, by the 125 young auditors. The speaker sparkled with wit and humor, giving besides, a lecture so historically deep and philosophically acute, that many university students would have been put to their best paces to follow it. One of the remarkable things about the folk schools is that in an unusually short time of five months the students are enabled to get a really helpful outline on philosophy, history, and literature; and, in addition, many practical things, much gymnastics and song. As to the latter, Holger Begtrup expressed it: "We have much song, northern song; though perhaps not what some people would call 'fine' song."

Fredriksborg holds the unique position of being the touching point between the Danish folk high schools and the schools of a similar nature now rooting themselves in English soil. The first school of this kind was opened at Bournville, near Birmingham, in 1909, by Tom Bryan, a scholarly gentleman, whose inspiration to establish such a school came to him while listening to a lecture in one of the Danish schools. During the last few years a most interesting exchange of ideas has been going on between Fredriksborg and Fircroft—the name of the Bournville school. Both teachers and students have been exchanged. A year ago a group of 50 English teachers visited Fredriksborg. The past two years an enthusiastic young Englishman by the name of Jonty Hanaghan has been at Fredriksborg preparing himself to do folk high-school work in Yorkshire; while a young Englishwoman, his betrothed, is equipping herself for the same work at Vallekilde. During 1912, nearly one-fourth of the Fircroft students were Danes from the Fredriksborg community. In this way the two countries are beginning to reach out to one another a helping hand to the end that—

> The toiler, bent
> Above his forge or plough, may gain
> A manlier spirit of content,
> And feel that life is wisest spent
> When the strong working hand makes strong
> The working brain.

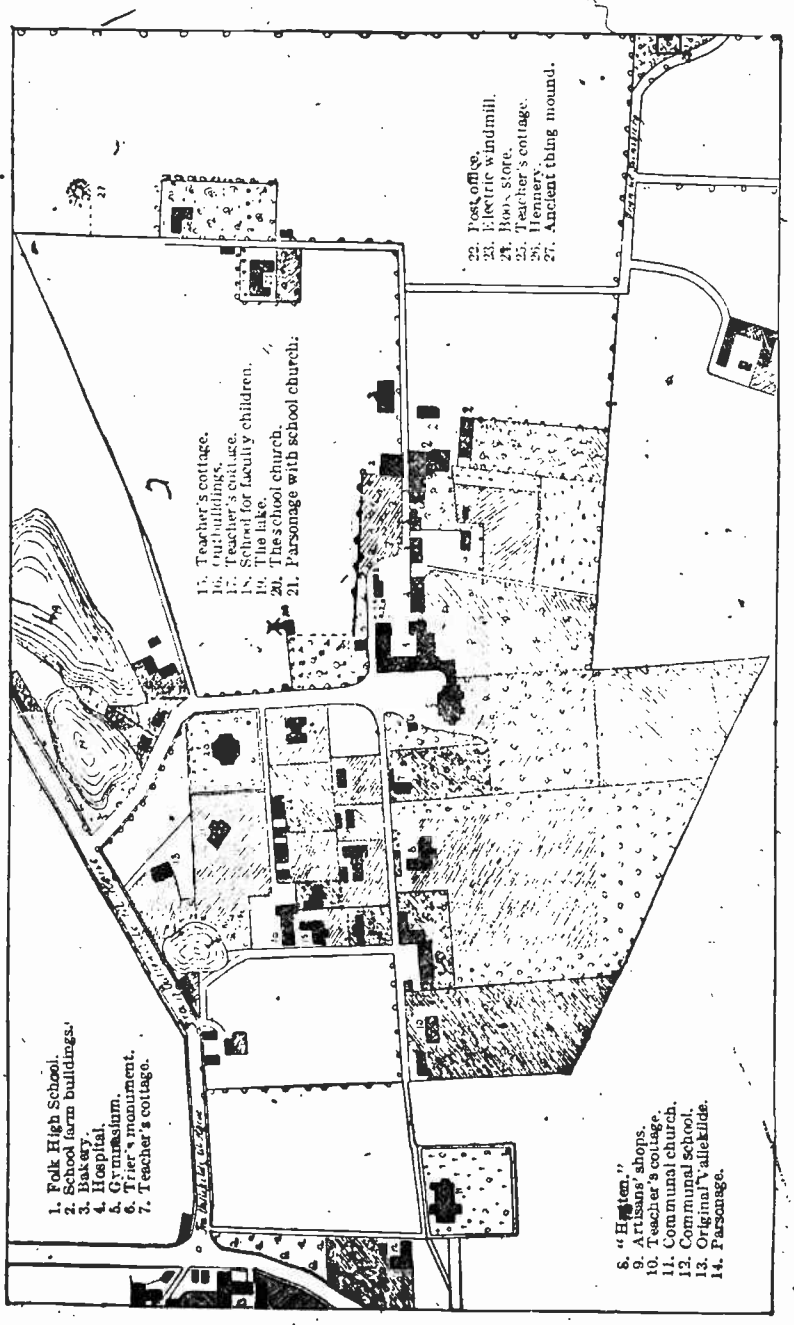
Vallekilde, a great folk high school.—Immediately after the close of the disastrous German war in 1864, Ernst Trier, one of the three or four greatest school men that Denmark has produced, laid the foundations of Vallekilde, in northwest Zealand. He felt that now Denmark's only hope lay in education. "The folk high schools," he said, "alone can lift the disheartened people." He opened the school in rented quarters in 1865. Success came from the very first, because he was inspired for the great task. To-day, his son-in-law and successor, Poul Hansen, stands at the head of one of the most complete and influential schools in the country.

Ninety acres of fine rolling land, laid out in ornamental gardens, parkings, experimental plats, and school farm, comprise the working area of the school. In this lies a regular village of buildings. This appears graphically from the accompanying drawing. The most important of the structures are a large, fireproof central school building with dormitory capacity for 200; a good, carefully equipped gymnasium; a building for manual training, and another for art work. There are cottages for all the married teachers, a school church, and an elementary school for the children of the faculty.

The school farm has some remarkable buildings that deserve at least a passing notice. The entire plant, by the way, including cow barns, stables, and hog houses, is lighted by electricity generated by means of wind power. The enormous windmill was the first of its kind erected by the famous Askov teacher-scientist, Poul la Cour. The mill is fitted with storage batteries of sufficient size to supply current for a week at a time in case of still weather.

In the fine sanitary cow barns, 30 thoroughbred red Fyen cows are kept. As an illustration of careful economy in everything agricultural, all liquid manure from these barns is made to pass by cement gutters to outside cisterns, whence it is forced by electric power to the meadows and plowed ground, and carefully sprinkled over the soil. The school butchers its own pork and beef. But the cream all goes to the cooperative creamery in the vicinity, and the butter is actually "bought back" by the school. There is also a large school bakery on the campus, and a well-equipped hospital with separate building for contagious diseases.

Vallekilde has from 160 to 180 young men in attendance during the winter months and 200 girls during the summer time. The young men are divided into distinct groups as "agriculturists" and "industrialists," the former preparing, as the name would indicate, for soil tilling pure and simple; while the latter are to become farm artisans of various kinds. It is interesting to note that Vallekilde, which has retained the early high-school philosophy in all its purity, is able to combine with this a large degree of the practical without losing any of the cultural values. To be sure the entire industrial group must



GROUND PLAN OF VALLEKILDE FOLK HIGH SCHOOL.
Showing location of buildings, experimental plots, fields, etc.

attend all the general lectures and live in the same "atmosphere" as the other students, and the industrial work is chiefly theory after all. Such subjects as these are taught: History of architecture, building construction, drawing—freehand, mechanical, machine, etc.—painting (practical work), calculation, bookkeeping, and penmanship. The agricultural group makes some approach to the practical through occasional lectures in agriculture and horticulture, drawing, and actual fieldwork in surveying and leveling.

Vallekilde is strong in gymnastics, and play-life, and song. The young women of the summer school are offered exceptional opportunities for the study of handwork, music, and the fine arts; but these studies are considered as incidental merely to the culture lectures.

It was the writer's pleasure to be permitted to spend a night at "Hytten," or the lodge, the most interesting of all the buildings on the campus. "Hytten" is held sacred in the memory of all Vallekilde students. Scarcely a student but has been made a better man or woman for having come within its benign influence.

The story is this: Ingeborg Trier, a daughter of Ernst Trier, was born into the Vallekilde high-school world in the late sixties, a true daughter of a great father. All her life she gave to the cause of the men and women who toil close to the soil. As a young girl she led the other girls in their games and gymnastics. She was the woman who later taught the girls gymnastics in such a way that they learned the significance of being created in God's own image. Then she married Niels Hansen, brother of Principal Poul Hansen, who is farm manager at Vallekilde. She was brought as a bride to "Hytten," and there she remained to the day of her death, a mother to the whole school, and when she was put to her final rest a few years ago 1,000 old students and friends gathered from all Denmark to do her the last honors.

"Hytten" was open to every student in the school. Here they came to plan their pleasures, to rest from the work of the classroom. Here they sang and played their games. But more, here came the young woman to confide her heartaches to the mistress of the house, usually to go away again with the balm of Gilead in her heart; here came, too, the young man who sought soul rest, and the wild young fellow who had gone wrong, and Ingeborg Trier Hansen had words of wisdom for them all. No wonder that thousands look toward "Hytten" with benedictions in their hearts.

This bit of sentiment is given a place here because it comes pretty near disclosing the secret of the success of the high-school men and women. The folk high-school life at its best is a communion of man with man; the work of emancipated leaders consecrated to the work of freeing others.

Haslev, a folk high school of the practical kind.—This school is one of a group of six schools founded by the "Inner Mission Church"—an independent church body. To be exact, the school is owned by

an association of church members which seeks to reach primarily its own membership, though all students are made welcome. The "patriotic-spiritual" life which stamps the regular Grundtvigian schools is possibly not so marked at Haslev. On the other hand—since it is a church institution—religious subjects are actually taught as part of the course of study.

The school lies on the edge of Haslev, a small town in south-central Zealand. The buildings are set in a tract of 75 acres, 15 acres being devoted to campus, parking, experiment plat, and garden. The rest of the land is farmed and supplies milk, meat, and vegetables for the school. Three good-sized buildings are used immediately for teaching purposes, besides ample barns, stables, etc. There is dormitory capacity for 210 persons. Electricity is freely applied in this school all the way from peeling potatoes in the school kitchen to running the thrashing machine at the school barns.

The study courses here aim to reach two classes particularly: (1) Those who are to till the soil, and (2) those who are to live as artisans in the country. It is interesting to see how the school seeks to train the actual soil tillers and the country artisans as well, thereby keeping alive in the country a twofold civilization.

The first-mentioned of the two classes is really what the other schools would designate the regular cultural group, though here at Haslev it becomes the farm group. It gets less of the inspirational work offered by the former schools, but more of religious lectures and practical agricultural work. Forty-five-hour periods are devoted to class work each week by the young men in the winter school, as appears from the following enumeration:

Regular high-school section for men.	Hours, weekly.
Lectures on Bible history	3
Lectures on church history	2
General lecture	1
Biographies of great men	1
Question hour	1
History of missions	2
History of Denmark	2
Lectures on general history	2
Lectures on the history of literature	1
Danish (composition, analysis, classics)	5
Accounting	4
Penmanship	1
Natural science	2
Drawing	2
Geography	2
Sanitation	1
Horticulture	1
Farm accounting	1
Gymnastics	3
Agriculture	6
Song drill	2
Total	45

A. MODEL 5-ACRE SMALLHOLD OPERATED AS A PARK OF THE SCHOOL FOR SMALLHOLDERS NEAR ODENSE, FYEN.

B. IN THE MODEL KITCHEN, RURAL SCHOOL OF HOUSEHOLD ECONOMICS, HASLEV, ZEALAND.

The seven hours devoted to agriculture and horticulture include the history of agriculture, practical work in planning the farm, platting and planting gardens, and fieldwork in surveying and leveling, pruning of fruit trees, etc.

The summer course for young women is quite similar to the course described above, with the exception that six hours of plain sewing, embroidery, knitting, and dressmaking are substituted for the agriculture. It is well to add here that the summer schools for women in all of the folk high schools require much sewing—seldom less than one hour daily.

The artisan group at Haslev is subdivided into smaller groups or classes, as carpenters, brick and stone masons, smiths, machinists, painters, tinners, and wheelwrights. The course of study for carpenters and masons will serve to illustrate the kind of work required from the entire group: The courses cover three winters of five months each, and are intended especially to answer the needs of the country artisans who work during the summer months. The first year is devoted more particularly to theory—i. e., geometrical drawing, projection, algebra, and geometry. The second-year class emphasizes building construction. By the close of this year the students are able to draw plans and specifications of fair-size farm buildings. By the close of the third year they make their own drawings, calculate the size of timbers, iron supports, etc., with great accuracy. Much practical work is done on the premises, although most of the work is devoted to miniature buildings and models.

The artisans are required to follow this weekly schedule:

	Hours.
Lectures (in regular high-school section)	12
Danish (composition, analysis, classics)	6
Accounting—arithmetic	4
Bookkeeping	1
Natural science	1
Gymnastics	3
Technical subjects	22
Total	49

Haslev is proud of the fact that it is sending out annually scores of practically trained artisans who not only know their profession, but who are also equipped with the additional advantages of having spanned the gap between the deadening workaday in life and the higher culture life which of right should be the common heritage of all.

Ryslinge in Fyen, a historic school.—Ryslinge, which is a small country village in south-central Fyen, beautifully situated in a prosperous agricultural community, holds high place in folk high-school history. It was early brought into notice because here Kristen Kold opened his first school in 1851. The community has been prominent in many other ways. The free-church movement

began here in the early day. The first "Valgmenighed," or free choice congregation, was founded here—i. e., a congregation in which the membership is free to choose its own pastor, instead of being obliged to accept one appointed by the State. Here, too, were organized the first "skytteforeninger" or associations of sharpshooters, which built at Ryslinge the first of the rural assembly halls now found in every country commune. And nowhere have the gymnastic organizations prospered more than here.

Ryslinge Folk High School can scarcely be considered a continuation of Kold's school, though it has taken to itself all the spirit and all the traditions of this school. As it now stands, Ryslinge owes its origin to a former army chaplain, Johannes Clausen, who began his school activities here in 1866. He was pastor of the local church and really intended his school for an "Inner mission" institution, but he brought several teachers—his intimate friends—into the school, who had strong Grundtvigian tendencies. This indiscretion probably cost the principal his position; but it gradually gave the school a new coloring, so that to-day it stands for the purest of Grundtvig's philosophy.

In 1884 a new era began at Ryslinge, when Alfred Poulsen was chosen principal. He came from Lyngby Agricultural School, where he had been in charge of the folk high-school department. Poulsen is one of the biggest schoolmen in active charge of the schools at the present time. The most lucid delineation of the folk high schools ever penned in English is from his hand.[1] He is also the president of the Association of Folk High Schools and Agricultural Schools, an organization which has been of vast importance in unifying the work of the schools, and in getting for them the necessary State recognition and aid.

Prof. Poulsen is one of the most ardent advocates of the policy of keeping the folk high schools as free as possible from textbooks and classroom practices. He says:

> It is a great mistake, and contrary to the high-school philosophy, to combine this school with agricultural schools, or with other departments requiring much study. The right spiritual uplift of the man and opening of the soul demand, first of all, peace and quiet. Where there is much book activity there can be little time for meditation and the "living word" becomes powerless.

His fear is that many practical subjects strongly emphasized will force the real spirit of the folk schools into the background—ultimately to get only such time for lectures as can not be used for "practical" purposes. A majority of the schoolmen seem to share these views.

Ryslinge is remarkably well built and attractive. Its attendance is limited to 200 young men in winter and 200 young women in summer. Months before a term opens the matriculation sheets are closed, and the students are refused for want of room. The fact that such schools deliberately limit themselves to a comparatively

[1] The Danish Popular High School.

small number of students should convey a hint to schools where big numbers too often play the master rôle.

It is unnecessary to take the time here for a review of the work seen at Ryslinge. In organization of courses, in daily life, and in other ways it closely resembles Vallekilde; to tell the story of one school is to give that of the other. Our sojourn there was delightful and instructive, although cut short because of the principal's forced absence from home.

Askov "Expanded" Folk High School.—When Schleswig became German territory Rödding Folk High School was transplanted, it will be recalled, root and branch, to loyal soil north of Kongeaaen (King's River), which marks the new boundary. Vejen is an unimportant country village on the railroad between Kolding and Esbjerg, and the topography of the country is, on the whole, monotonous and uninteresting. In spite of all this, no spot in Denmark has greater historic memories, nowhere is the patriotic life and the folk life more keenly alive than here on the frontier. Askov Folk High School, the greatest of all the folk high schools, lies in the midst of this community, a short half hour's walk south from Vejen, right in sight of the German frontier. Had Denmark built strong, frowning earthworks along the boundary, they could not have been the national defense that she now has in the work of this school. North of the line the people have become welded in clear-sighted, far-seeing nationality, and even south of it Danish spirit and Danish language have been kept alive. It is a significant fact that a large number of young people from the German side of the boundary may be seen not alone at Askov, but at the other schools in the peninsula and over on the islands.

Askov is a direct continuation of the first school established in Denmark, and has retained all the old traditions. Above the portal of the oldest of its many school buildings may yet be seen the inscription: "Flors Höjskole," in remembrance of Dr. Christian Flor, the early champion of Rödding. Ludvig Schröder brought the school across the boundary and directed its work up to the time of his death in 1908. During these years remarkable progress has been made. The school was at first conducted as an ordinary folk high school; but in 1878 it was reorganized as the "Expanded" Askov.

Prominent high-school leaders had ever since Grundtvig's time kept alive the hope that Sorö would eventually be converted into a great central folk high school with continuation courses for students from the other schools. All hope finally failed, and by common consent Askov was chosen instead. Indeed, such men as Ernst Trier, of Vallekilde, and J. Fink, an old Ryslinge leader, and their supporters, were among the first to point to Askov as the logical place for such a school. The Danish high-school association was organized to look after the financial side of the problem, and with such marked success that the reorganized school could begin its work as early as November, 1878.

At the present time the following courses are offered: An advanced course for men, covering two winter sessions of six months each; an advanced course for young women, also covering two winter sessions of six months each; and a regular summer course for young women.

In the advanced courses the men and women attend the lectures in common; although in most of their other work they have separate classrooms. The men alone reside at the school dormitories during the winter sessions. The women students find accommodation in the small village that is springing up around the school grounds.

Some 260 young men and women—the pick of the advanced folk high-school students—were in attendance at the time of our visit. Many of these had completed the regular courses in the other folk high schools; some were here from the agricultural schools; some from teachers' seminaries and from the "learned" schools; and still others had come from the National Polytechnic Institute and the National University. This enthusiastic throng was here preparatory to going out into the other folk high schools as teachers and inspirers.

The summer courses at Askov differ but little from the summer work in the other schools. [illegible] the first year of the advanced course is practically the same as offered elsewhere. The difference lies in the second year's work. Throughout, there is more actual book study, methods, and laboratory work. The natural and social sciences, especially, receive much attention.

The following daily program will give a good idea of school work at Askov:

Daily program, summer school for women, 1913.

Hour.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
8–9.	Social science.		Geography.		Nature study.	
9–10.	Gymnastics.					
10–11.	Danish.	Arithmetic.	Danish.	Arithmetic.	Danish.	Arithmetic.
11–12.	History of literature.		General history.			
	Noon intermission.					
1.30–2.30.	a. Drawing.	Handwork.	Drawing.	Handwork.	Drawing.	Handwork.
	b. Handwork.	Drawing.	Handwork.	Drawing.	Handwork.	Drawing.
2.30–3.	Song practice.					
3.25–4.25.	Nature study.		Sanitation.		Elocution.	Danish.
4.30–5.45.	Discussion.		Sewing.		Discussion.	
6–7.	Lecture.					

Lectures Sunday afternoons at 5.30.

Daily program, winter school for men, 1913.

(First year.)

Hour.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
8–9.	Discussion on mathematics.	Discussion in history of the north.	Mathematics.		Hygiene and sanitation.	
9–10.	Gymnastics.					
10.30–11.30.	Historical physics.		General history.		Natural science.	
11.30–12.30.	Geography.	Discussion in physics.	Geography.		Accounting.	
12.30–2.	Drawing.		Discussion in general history.	Drawing.	Swimming.	Discussion in general history.
3.30–4.	Song practice.					
4–5.	Sociology.		English or German.	Lectures.		English or German.
5–6.	Danish.	Danish.	Discussion in natural science.	Discussion in mathematics.	Danish.	Danish.
6–7.	History of literature.			History of the north.		

(Second year.)

Hour.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
8–9.	Literature of all nations.		Advanced geography.		Applied mathematics.	
9–10.	Gymnastics.					
10.30–11.30.	Physics.		General history.		Natural science.	
11.30–12.30.	Advanced algebra.	English or German.	Advanced algebra.			English or German.
12.30–2.	Discussion in general history.	Drawing and laboratory practice.			Swimming.	
3.30–4.	Song practice.					
4–5.	History of religions.		Hygiene and sanitation.	Biology.		Sociology.
5–6.	Discussion in history of the north.	Danish.	Discussion in general history.	Danish.	Danish.	Danish.
6–7.	History of literature.			History of the north.		

Askov has had associated with it the names of such great men as Poul la Cour, Svend Högsbro, and others. La Cour is known to the world for utilizing wind power to generate electric current. The mill at Askov is built above a very interesting chemical laboratory, located in a grove of trees by itself. The mill furnishes current to light the entire school, a score or more buildings, besides supplying all the electricity required for experimental purposes. The chemical laboratory was primarily intended for advanced research work only; but, of late, two weeks' courses have been added for farmers and their hired men, and dairy employees, who are all obliged to understand the general principles of electricity, since this is coming more and more into use for lighting the farmsteads and running the dairies.

October 6 to 14, 1874, marked the beginning, in Denmark, of a most remarkable system of extension work. At that time some 70 or 80 young and old people met at Askov and "lived" for more than a week in an atmosphere charged with religious fervor, patriotic zeal, and eager desire to help one's fellowmen. This was the beginning of a series of annual meetings which grew in importance with time. Each autumn larger throngs of the peasantry and town folk flocked to the school.

This movement was not limited to Askov alone. In a short time other folk high schools and agricultural schools had taken it up and the two weeks' autumn meetings were held all over the land. School buildings proved too small to hold the throngs, and groves of trees near by were used instead. Some schools have their natural woods, while others have been obliged to plant for this purpose.

Askov has a historic grove for its great meetings, which, by the way, are no longer limited to the autumn time, but are held during spring and summer as well. This is "Skibelund Krat," a small forest of gnarled oaks and other trees, a few minutes' walk south of the school and overlooking the German frontier. This spot has been sacred ground for many years. Here the peasantry met to celebrate the signing of the liberal constitution of 1849; and here have the Danes south of the border met with their brothers annually since the war to renew their vows of steadfastness to a lost cause. Since the coming of Askov, Skibelund has become a veritable Mecca for the high-school folk. All kinds of popular meetings are held here. At or near the natural amphitheater where the speaking is held are busts and monuments of folk leaders who have given their lives for a happier Denmark. Among the others can be seen a great memorial to Principal Ludvig Schröder and his wife, who died some six years ago. Perhaps the most striking thing at Skibelund is "Modersmaalet," a group monument in the center of which stands a woman of heroic size, gazing southward—"The spirit of the Mother Tongue"—blessing her divided children.

The themes discussed at these gatherings cover a wide range of knowledge. At first they were limited by the folk high-school traditions to the "inspirational" lectures in history, literature, mythology, etc. With time the field has broadened until now every phase of ethics, politics, agriculture, sociology, and the like are freely discussed. This extension work is quite similar to the American Chautauqua, except that no admission fee is charged.

It might be added here that many men who had gained their inspiration at the high-school meetings later organized their home community and continued the great work at the community hall and gymnasium, one of which may be found in every rural district. In the towns and cities the friends of the new education built *Höjskolehjem*, or high-school homes—institutions combining many of the features of a modern Y. M. C. A. building with the conveniences of a first-class hotel. Even Copenhagen has such an institution, called *Grundtvig's Hus* (Grundtvig's House). Aside from offering the facilities of first-class hostelries, managed in a truly Christian spirit, these homes are the rallying centers in town and city for the new extension work. Each has its library and reading rooms, and holds weekly meetings fashioned after the great outdoor meetings. It is estimated that in this way a wholesome and helpful education is brought to the very threshold of every farmer and villager in the Kingdom.

The State has lent marked assistance to the extension movement by encouraging perambulating courses in agriculture and household economics, setting aside for this work annually large sums to pay teachers and lecturers. To this should be added that the Government maintains a national service of "control assistants"—science specialists—whose services as speakers and agricultural organizers may be had for the asking.

VI.—LOCAL AGRICULTURAL SCHOOLS AND THEIR WORK.

General statement.—The Danish country boys leave the elementary rural school at the age of 14 or 15; then they devote three years or more to practical home and farm tasks. At 18 they may enter the folk high schools, spending there a winter or two to get as large a share as possible in the cultural subjects. Then at 19 or 20 or even later they are ready to make a final study of the technical agricultural subjects in the local agricultural schools.

The importance to students of a course in the folk high schools before they enter the agricultural schools can scarcely be overestimated. The life at the former schools has a quickening effect upon them; they learn to think for themselves, and enter the agricultural schools ready to appropriate and apply to a larger degree what they

find there than could otherwise have been possible. From figures quoted elsewhere it appears that about 50 per cent of all agricultural students have attended folk high schools for one or more winter sessions before entering upon their technical studies. Many agricultural schools, as a matter of fact, require that their matriculants shall have spent some time at the folk high schools before beginning agricultural studies.

Capt. J. C. la Cour loved to say: "The Danish agricultural school is the child of the Danish folk high school, and must, like this, have Christian faith and national life for its basis." The union between the two kinds of schools is remarkably close. In organization and internal management the agricultural schools are very similar to their prototype, the folk high schools. The same democratic spirit of government, the dormitory plan of student life, the great emphasis placed on song and gymnastics, the use of the lecture method whenever feasible—all bespeak this.

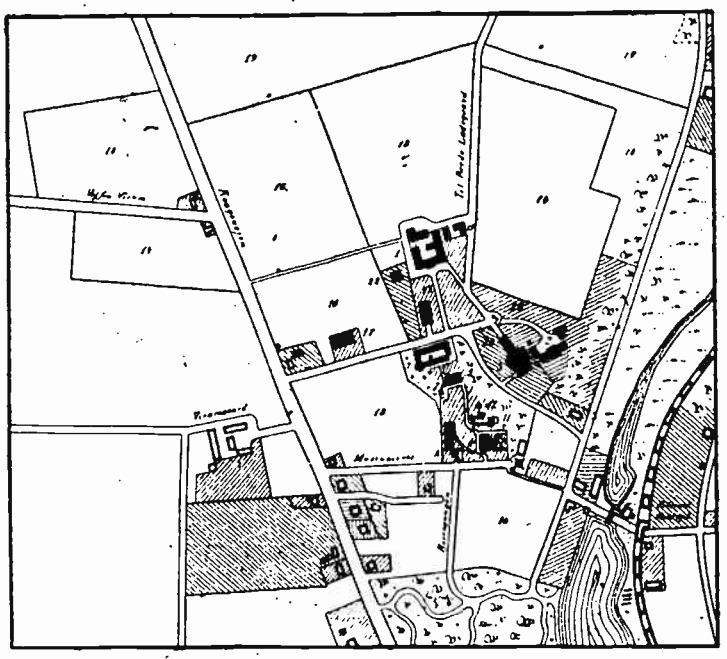
Every agricultural school has its school farm. For that matter, so has practically every folk high school. Some of the schools have a hundred acres. It is true that the folk high schools use their land chiefly to aid in the upkeep of the school by furnishing vegetables, while the agricultural school uses its land for laboratory purposes. The amount of practical work varies greatly. Some schools are content to adhere closely to teaching the theory of agriculture. Others have extensive experimental fields, herds of milch cows, great numbers of swine and poultry; at a few schools there are fully equipped creameries for the working up of the milk produced on the school farm and milk hauled in from neighboring farms. Several have well-equipped bacteriological laboratories, where problems are worked out of greatest value to agricultural life. Each separate school strives to formulate its courses to the needs of its own agricultural section.

The Government-aided agricultural schools number 23, including three special agricultural schools for small-hold farmers. Something of the daily life and work at three typical schools of this kind is described below. The three are: Lyngby, in Zealand; Dalum, in Fyen; and Ladelund, in Jutland.

Lyngby Agricultural School.—Lyngby is one of the most beautiful spots in Denmark. It is only 7 miles north of Copenhagen, and on this account is visited by foreign commissions and unattached educators more frequently than the other schools. The Lyngby community comprises a whole system of educational institutions rather than a single school. There is the Lyngby Agricultural School and right across the road from it Grundtvig's Folk High School. A Government experiment farm lies contiguous to the agricultural school, and a most unique agricultural museum adjoins the folk high-school

grounds. Besides these, a cooperative association of local farmers has experiment fields and sales emporiums in the school community.

Lyngby Agricultural School was organized in 1867 by Capt. J. C. la Cour and a local association of farmers. This was really an attempt to operate an agricultural school having as one of its integral parts a folk high-school department. This did not prove a very satisfactory arrangement; the folk high-school department did not prosper. In 1890 the Grundtvig High School Association (organized to perpetu-



GROUND PLAN OF GRUNDTVIG'S FOLK HIGH SCHOOL.

1. Agricultural school.
2. Grundtvig's High School.
3. Agricultural museum.
4, 5, and 6. Museum buildings.
7. Museum exhibits.
8, 9, 10, 11, and 12. Additional museum farmsteads.
13. Machinery hall.
14. Government experiment fields.
15. Buildings of experiment station.
16. Experiment fields of Horse Cooperative Association.
17. Cooperative association headquarters.
18. Agricultural school farm.
19. Further experiment fields.
20. Experiment orchard.
21. J. C. la Cour's monument.
22. Teachers' cottage.

ate the bishop's name in a folk high school) purchased the agricultural school and additional land. A group of new buildings was erected for Grundtvig's Folk High School, giving the school at the same time a separate administration. The present status is therefore this: One association of school men and farmers owns both schools, but these have separate principals and separate internal management. Yet they work in the greatest harmony, so far as to use a gymnasium in common, exchanging lecturers, and in other

ways helping each other. The work, according to expert testimony, has been much more satisfactory to all concerned since the division into two schools.

Lyngby Agricultural School is a good illustration of the substantial smaller schools of agriculture. The school farm embraces some 19 acres only, but Lyngby has the opportunity to make use of important investigations carried on by the Government on its experiment farm mentioned above. The students may also draw much inspiration from Grundtvig's Folk High School and from study at the great Danish Agricultural Museum (Dansk Landbrugsmuseum) near by.

Lyngby offers two courses for young men—one of six months and one of nine. Prerequisites for admission are: (1) Some familiarity with farm work, and (2) time spent at some folk high school. The six months' course is as follows:

Chemistry (inorganic and organic).
Physics.
Study of soils.
Treatment of soils (including meadow and moorlands, irrigation and draining).
Study of fertilizers.
Rotation of crops.
Plant culture.
Study of weeds.
Seed culture.
Plant diseases.
Domestic animals (their anatomy).
Breeding of domestic animals (cattle, horses, swine, and sheep).
Study of breeds and breeding.
Judging horses and cattle.
Diseases of domestic animals.
Feeding.
Horseshoeing and smithing.
Dairying.
Farm machinery.
Farm accounting.
Drawing.
Surveying and leveling.
Arithmetic.
Written themes.
Danish.
History of agriculture.
Study of how to overcome commercial faults in our domestic animals.

The nine months' course includes all of the above, but is more detailed. Lecture courses in sociology and economics with special reference to rural life are added. Some work is also offered for students who desire to become "control assistants"—i. e., local agricultural experts who offer advice in dairying, feeding, fertilization of soils, etc.

The Government experiment station is utilizing some 125 acres of land at this time. The Lyngby station limits its work to cereals and root plants especially adapted to Zealand conditions. Highly scientific experiments are carried on in the comparative values of cereals, clover, roots, etc. All such work may be observed by the students of the agricultural school.

Dansk Folkemuseum is the largest museum of its kind in Denmark. Several large buildings are filled with agricultural implements and furniture and household utensils, arranged chronologically covering many hundred years. Here the students have the opportunity to study the evolution in the plow or harrow from

the simple wooden affair of the forefathers to the many modern implements. Harvesting, threshing, and dairying may likewise be observed from their primitive beginnings to the present-day labor-saving machinery. Entire farmsteads, with all their outbuildings, two, three, or even four hundred years old, have been moved in from various parts of Denmark, Sweden, the Faroes, and Iceland, and rebuilt on the museum grounds at Lyngby.

The cooperative enterprises carried on in the community can also be utilized to practical ends by the school.

Dalum Agricultural and Dairy School.—To take the half hour's walk from Odense in Fyen out to Dalum Agricultural School seemed almost like making a pilgrimage to the shrine of Kristen Kold. His first Ryslinge school, it may be recalled, was moved to Dalby in northeast Fyen, and in 1862 Kold opened a more pretentious school at Dalum, where he labored up to the time of his death in 1870. His was a great work, and when he died no available man was found to continue what he had begun, with the result that the school eventually closed its doors, not to be reopened before 1886, when it was reorganized by a great school man, Jörgen Petersen, as Dalum Landbrugsskole.

This school, with Ladelund and Tune, make the trio of greatest local agricultural schools in Denmark. It has influenced Danish agricultural life in every corner of the Kingdom. Some 4,267 students have completed its courses in the 26 years of its existence. Of these, 3,198 have returned to the soil as scientific farmers, 652 have gone into the creameries, and 417 have become control assistants, or agricultural experts whose business it is to advise the farmers and teach them better agriculture. The average winter attendance is about 200, while in summer only 25 of the most capable students are retained, who get the practical work of the farm by actually "doing it" under experts. This small group become heads of large farms, managers of dairies, bacon factories, etc.

Dalum offers the following courses:

1. Courses for agriculturists—
   (*a*) 6 months (November–April).
   (*b*) 9 months (November–July).
   (*c*) 3 months (May–July).
2. Course for dairymen—
   (*a*) 8 months (September–April).
3. Course for control assistants—
   (*a*) 1 month (October).

I. Courses for Agriculturists.

The six months' course requirements for admission are: (1) Practical knowledge of farm work; (2) completion of a course in a folk high school; (3) applicant must generally be at least 20 years of age. The studies are as follows:

Chemistry.—Inorganic and organic—in relation to everyday life.

Physics.—Mechanics, heat, electricity, meteorology, etc.

Plant culture.—Structure, life, common diseases.
Drawing.—Geometrical, mechanical, etc.
Surveying.—Field work throughout the spring.
Danish.—Language, composition, themes.
Arithmetic.
Farm accounting.—Cash and bank accounts, fodder and milk accounting, field records, daily and annual settlements.
Gymnastics.
History of agriculture.—With special reference to Danish conditions.
Study of soils.
Dairying.—In addition to the regular course, a series of lectures of special interest to milk producers is offered, such as treatment of milk in the home, statistics on dairy management, etc.
Farm management.—Farm organization, rotation of crops, use of banks and credit unions, land laws, communal laws, etc.
Farm machinery.—Study of farm implements, results of trials and experiments with common farm machinery, preservation and use of machines, etc.
Plant culture.—Preparation of soil, study of fertilizers, seeding, harvesting, history and culture of the most useful plants, weeds, plant diseases, seed culture, etc.
Domestic animals.—Anatomy; the horse, breeds and breeding; the cow, hog, sheep, etc., in similar manner; care of all domestic animals.

The nine months' course presupposes the completion of the above six months' course or its equivalent in some other school. The course includes all the studies enumerated in the six months' course in addition to three months of advanced work, with practical application in laboratory and experiment field, during May, June, and July.

The three months' course is a continuation course for old and advanced students. It is practical laboratory and field work chiefly. It covers the months of May, June, and July.

2. Course for Dairymen.

The dairy school of Dalum has its own lecture halls, bacteriological and chemical laboratories; a large creamery which manufactures the milk from the school herd of cows and from the farms of the vicinity; and much other modern equipment. Only mature students of good school preparation are accepted. The course covers eight months' work, from September to April. The studies are as follows:

Chemistry, physics, machinery, bacteriology, domestic animals, dairying, farm accounting, bookkeeping, arithmetic, penmanship, and gymnastics.
Practical exercises:
1. Study of milk in the creamery; testing for fats, etc.
2. Bacteriological exercises; common bacteriological technique, microscopic cultures, etc.
3. Chemical analyses of a practical kind for the dairy, such as testing for purity, determining per cent of water in butter, etc.
4. Chemical experiments in qualitative analysis dealing with the chief inorganic and organic substances.

3. Course for Control Assistants.

The demand for control assistants is so urgent that the school has organized a special course in this field. The work is open to men and women of maturity and experience who have already completed an agricultural or dairy course at Dalum or at some agricultural school of equal rank. The work is all advanced.

The course includes classwork and lectures on dairying, dairy accounting, study of feeding, study of soil tests and fertilizing, with practical work in milk weighing, testing for fats, etc., the use of Dr. Gerber's apparatus, keeping records of individual cows, etc.

Dalum is a large school. Something like a score of substantial structures have sprung up around Kold's original school building, which is still in use. The experiment fields are large and interesting. The school herds of cattle and swine were the best seen anywhere on our trip. The faculty list includes some of the ablest agricultural scientists in Denmark. The principal is Th. Madsen-Mygdal, who has done much for Danish agriculture. Another man of note is Jacob E. Lange, who is well known for his work in horticulture.

Ladelund Agricultural and Dairy School.—This great farm school lies only an hour's walk northwest of Askov, or may be reached in a few minutes by rail from Yejen to Brorup Station. The school embraces 50 or more acres of land, divided into home farm, experimental plats, forestry station, and school campus. The latter contains some 40 farm and school buildings.

The purpose of the school is stated in the following language:

> Through the courses of instruction it is sought to give the students—who must be acquainted with the practical side of agriculture and dairying—such a foundation of knowledge as will enable them to attain a clearer insight into those things which they in practice must labor with, and hence also greater interest, greater returns, and greater joy in their work. This end is sought to be attained partly by giving the students knowledge of nature that surrounds them, of the forces that are work and the laws that govern, and before which we must yield and regulate our daily work in field and barn and dairy, and partly by making known to the students the results of experimentation, of investigation, etc., in the field of agriculture and dairying—results on the basis of which we must shape our practical activities.[1]

The school offers courses in agriculture, in dairying, and in the preparation of control assistants.

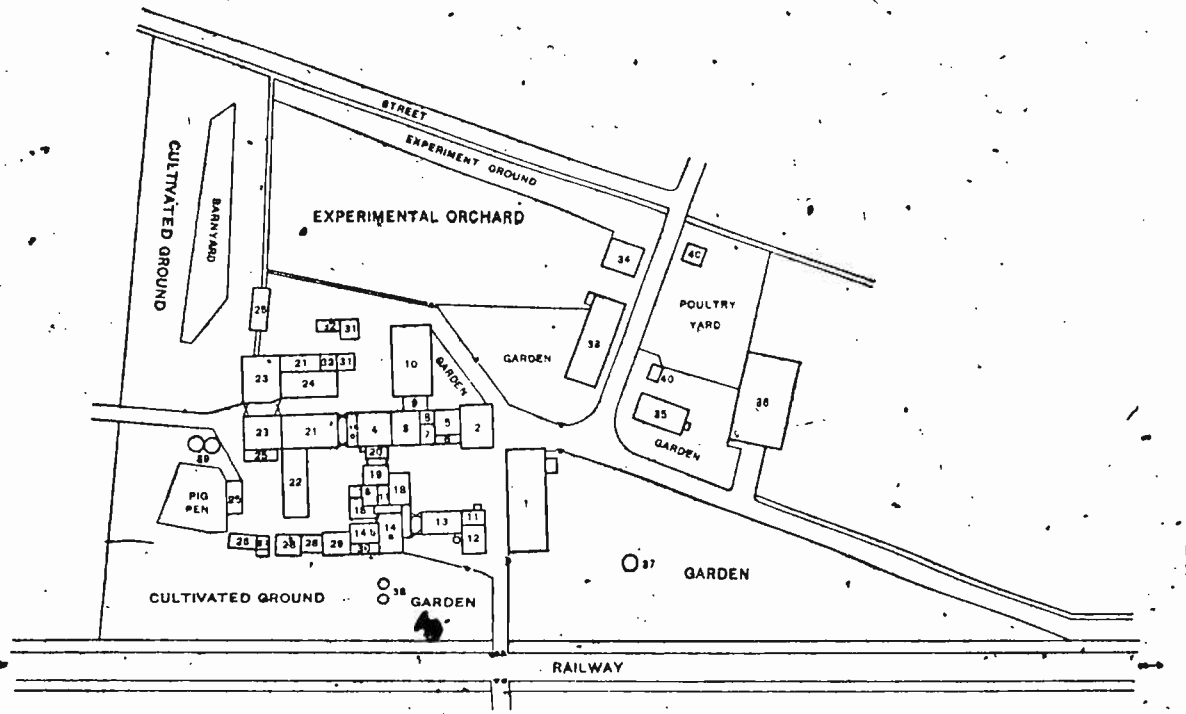
The agriculture courses are three: (1) A five months' course, from November to March, for young farmers who can not give the growing season to study; (2) a nine-months' course, from November to July, for long-time students; and (3) a four months' continuation course, from April to July, for students who have already taken a short preparatory course. The subjects of instruction are practically the same as studied at Lyngby. The continuation course, however, lays great stress on practical field work.

The course in dairying includes chemistry, physics, bacteriology, farm accounting, Danish, drawing, gymnastics, bookkeeping (for dairymen), dairy culture, history of agriculture, dairying, and rural economics, practical work in the bacteriological laboratory and school dairy.

[1] Undervisningsplan for 1912.

EXPLANATION OF GROUND PLAN.

1. Main building.
2. Lecture hall.
3. Classrooms.
5. Collection of classroom materials.
6. Passage.
7. Passage.
8. Heating plant.
9. Study rooms.
10. Gymnasium.
11. Classrooms.
12. Chemical laboratory.
13. Dormitory.
14. Dairy.
15. Dairy.
16. Machine house.
17. Machine house.
18. Laundry.
19. Stable.
20. Baths.
21. Cow barn.
22. Hog house.
23. Granary.
24. Manure shed.
25. Hog house and machinery shed.
26. Storehouse.
27. Coal house.
28. Retirade.
29. Greenhouse.
30. Ice house.
31. Peat house.
32. Fuel house.
33. Dairy museum.
34. Hospital.
35. Teacherage.
36. Agricultural museum.
37. Wells and waterworks.
38. Wells and waterworks.
39. Manure cisterns.
40. Chicken house.



ARRANGEMENT OF BUILDINGS OF THE LADELUND AGRICULTURAL AND DAIRY SCHOOL.

There are three courses for control assistants—of six, three, and one month. These agricultural specialists devote their time to giving expert advice to the farmers of a given community and are paid partly by the community and partly by the State. Such experts may be found all over the land, testing milk for butter fat or the cows for tuberculosis. They make soil examinations and give advice as to what fertilizers to use, what rations to feed, etc. Their work has been especially effective among the older farmers who have not had the opportunities for study now at hand. Students taking control-assistant courses have generally completed some agricultural course before matriculating in the new work. Here emphasis is laid on control accounting, milk testing, bacteriology, and the study of domestic animals.

Ladelund Agricultural School is equipped with remarkably strong bacteriological and chemical laboratories. The latter is used extensively to analyze milk, fertilizers, and feeding stuffs from the farmsteads far and near. The school owns a herd of 35 red Fyen cows, some of which yielded 16,500 pounds of milk annually. This milk, together with the milk from many hundred red cows from adjoining farms, is manufactured into butter and prepared for the English markets at the cooperative creamery, which is a part of the school plant. This school creamery handled the past year fully 1,000,000 kilograms of milk.

The Royal Veterinary and Agricultural Institute.—It is appropriate in this connection to mention the great mother school of agriculture, the Royal Veterinary and Agricultural Institute (Den Kongelige Veterinær- og Landbohöjskole), situated almost at the center of Copenhagen. The agricultural schools discussed above are mere local schools intended to train practical farmers. The Royal Institute, on the other hand, is a school of research, and offers advanced courses for the training of practical agriculturists, horticulturists, foresters, surveyors, veterinarians, and blacksmiths Most of the teachers in the local agricultural schools have been trained in this great school.

The college was founded in 1783, at first solely as a veterinary school. It was afterwards enlarged to include agriculture and horticulture, and still later departments were added for surveyors and foresters. In 1892 and 1893 the State contributed about 1,000,000 crowns for further enlargement.

The total number of students ranges from 400 to 600. Of these about 200 belong to the veterinary group. The agricultural group is smaller, seldom passing 125. The rest are divided pretty evenly among the foresters and the horticulturists. The attendance is not limited to Denmark. The reputation of Dr. T. Westerman, Dr. K. Rördam, Prof. B. Bang, the great authority on animal tuberculosis, and other members of the faculty is so great that students

attend from all over northern Europe, and even from Bulgaria, Greece, and Roumania.

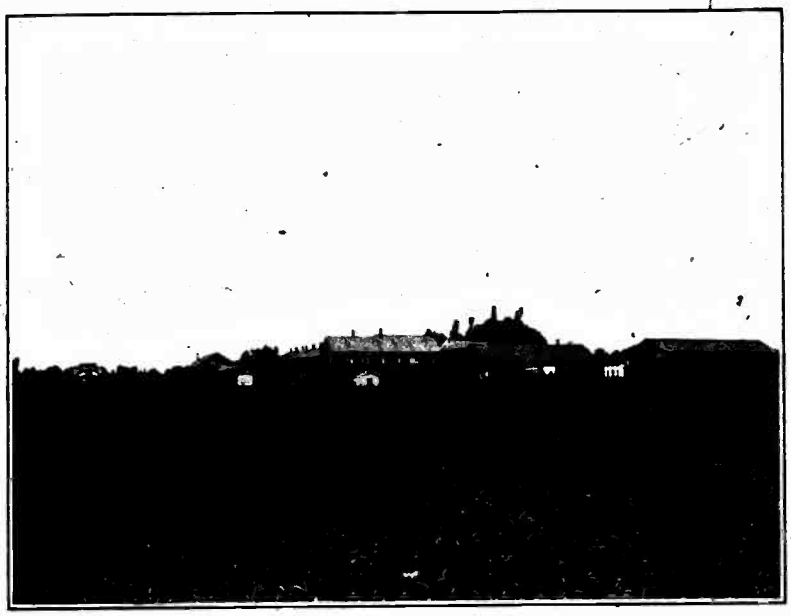
Without describing the work of the institute in detail, it should be said that it is a great institution, comprising many acres covered with massive buildings, wherein are found well-equipped laboratories, libraries, museums, etc. The school forms the center of all agricultural activity in the Kingdom. Here is, for example, the laboratory for agricultural-economic experiments, through which important chemical, bacteriological, physiological, and other experiments in dairying, feeding, and breeding of cattle, swine, and poultry are carried on at selected farms throughout the land. The laboratory pursues continuous tests of butter intended for export. Another important arm of the service is the serum laboratory, which prepares and distributes various sera, vaccines, and preparations intended to stamp out disease of domestic animals. Finally, the 25 national experts in agricultural economics (Statens Landökonomiske Konulenter) are connected more or less closely with the Royal Institute. Four do their work under the ministry of agriculture, one is attached to the ministry of justice, while the remaining twenty are stationed at the scattered experiment farms, and are in direct touch with the school. These specialists lend direct assistance to the local agricultural schools, and in many other ways promote agricultural improvement.

VII.—SPECIAL AGRICULTURAL SCHOOLS FOR SMALL HOLDERS AND RURAL SCHOOLS OF HOUSEHOLD ECONOMICS.

General statement.—Three special schools have been established for the sons and daughters of small-hold farmers, and, in some of their courses, for the fathers and mothers also. The small holders face problems which call for special treatment. There are 75,000 such farmers, each of whom must make a living out of from 2 or 3 to 7 acres of land. As the regular agricultural schools were organized to answer the needs more particularly of the gaardmand, the husmand sought relief in these schools, which have been opened at Ringsted in Zealand, Odense in Fyen, and Borris in Jutland.

Here follows a brief description of two of these schools—Kærehave, near Ringsted, and Fyn Stifts School, near Odense.

Kærehave Husmandsskole (small-hold school).—N. J. Nielsen-Klodskov, who is credited with originating the movement for the new schools—and at present the principal of Kærehave—states the purpose of the schools to be "to prepare leaders who shall make the life of the Danish husmand so honored and recognized that the young sons and daughters of these homes will gladly choose this calling in



A. DALUM LOCAL AGRICULTURAL SCHOOL NEAR ODENSE, FYEN. EXPERIMENTAL FIELD IN FOREGROUND.

B. FIRCROFT FOLK HIGH SCHOOL, BOURNVILLE, ENGLAND.

This is the first adaptation of the Danish schools on British soil.

preference to city life." The schools have, indeed, already done much to make the small holders' lot more tolerable and their work more profitable. They prepare the students for intensive scientific farming in the same way that the agricultural schools are doing, but they go even further in stressing the auxiliaries or side lines of agriculture, as chicken raising, rabbit breeding, and bee culture. Many of the small holders would be unable to make ends meet were it not for chickens, rabbits, and bees. The small-hold schools also lay an unusual stress on the short courses of 11 or more days—time enough to give people who are in the ruts inspiration for a new start.

Kærehave was founded in 1903, and during the 10 years of its existence has instructed 5,500 students, ranging in age from 18 to 75 years. The school is the property of Principal Nielsen-Klodskov. A gift of 50,000 crowns from a local philanthropist and a State loan of 60,000 crowns made its foundation possible. Later other friends of the school have given liberally to place the school on a solid foundation. At this time the school property, including the large 125-acre experimental farm, is valued at half a million crowns nearly. The student capacity is 200.

The school equipment of the small-hold schools is at least equal to what may be seen at the best of the agricultural schools. Kærehave has a land area divided about as follows: Ten acres used for buildings, campus, parking, flowers, and shrubbery; 3 acres of beech and oak forest fashioned as an outdoor auditorium for summer meetings; 7 acres divided into parcels and used variously for the breeding of chickens, rabbits, hogs, etc.; 3 acres planted to orchard for experimental purposes; 2 acres given over to experiments in vegetables and for a school-kitchen garden; 4 acres used exclusively for horticultural experiments; and, finally, 96 acres divided into interesting small-hold farms of 6, 12, 18, 20, and 40 acres, respectively—the latter as practical object lessons in managing farms of different size.

In variety of courses the small-hold schools take first place. Kærehave offers the following long and short courses:

During the winter session—
- Six months' agricultural course for young farmers.
- Six months' training course for country artisans.
- Six months' horticultural course for young gardeners.
- Six months' course in household economics for young women.

During the summer session—
- Five months' course in household economics for young women.
- Six months' continuation course for agriculturists.
- Six months' course in horticulture for men.

Throughout the year.—Eighteen short courses of 11 working days each, for older men and women, residents of Zealand. New courses open on the first and third Tuesdays of each month except October.

Agricultural courses.—The courses, it will be seen, are two of six months each. The first course covers the same ground as is covered in the elementary course in the average agricultural school. It includes work in sanitation, gymnastics, Danish, accounting, history of agriculture, plant culture, domestic animals, farm bookkeeping, surveying, practical experimentation, and manual training.

By special enactment of the Rigsdag, a liberal sum of money has been set aside for aid to worthy students of the small-hold schools. This is more liberal than in the other schools. For example, a worthy young man of small means may obtain as high as 30 crowns a month to help him through the six months' course mentioned above. This is nearly enough to pay his way through the winter half year.

But the practical and theoretical continuation course is actually planned to give the student worker an income. According to a law passed in 1908, students who have completed a course in this or other recognized agricultural or folk high school may ask admittance to the summer continuation course and receive aid and pay through the ministry of agriculture.

The daily plan is about as follows:

Time devoted to field work.	Time devoted to instruction.	Time for meals.
5 to 6.25 a. m. 7 to 10.25 a. m. 11 to 2.30 p. m.	4 to 5 p. m. 5 to 6 p. m. 6 to 7 p. m.	6.30 to 7 a. m., coffee. 10.30 to 11 a. m., breakfast. 2.30 to 3 p. m., dinner. 7.30 to 8 p. m., supper.

The instruction embraces agriculture, plant culture, domestic animals, horticulture, and the auxiliaries of agriculture. Theory and practice go hand in hand. The students are divided into groups, each in charge of teachers and field managers. The practical work is done in the several experiment fields under the direction of the latter. During October the daily instruction is suspended, and all the time is devoted to work.

The students receive 10 crowns a month during the first 5 months and 50 crowns during October, in addition to free tuition, board and lodging. The work has proved remarkably satisfactory. A young man who applies his theories to the soil in the sweat of his brow is likely to get his agriculture about right. At least so it has proved at Kærehave, which sends out annually a throng of practical and industrious young farmers who are well equipped for their life work.

Courses in household economics: The two courses for young women are thorough and fit their students well to take charge of small farm homes, where the greatest economy must be exercised to make ends meet.

The half-year courses are almost identical, so an outline of one may answer for both of them:

Hygiene and sanitation.—Anatomy of the human body; laws of health; home sanitation.

Gymnastics.—New Danish gymnastics.

Danish.—Reading, composition, and themes

Accounting.—Common and applied arithmetic.

History.—History of civilization, history of literature, church history, history of the north, geography, and sociology.

Song.—Folk and patriotic songs.

Physics.—Physics of everyday life.

Chemistry.—Chemistry of the household.

Housekeeping.—Preparation of foods: Baking, butchering, practical kitchen work, drying and preserving fruit; pickling, etc.

Handwork.—Knitting, darning, patching, plain sewing, dressmaking, and embroidering.

House management.—Relation to domestics; treatment of clothing; the laundry.

Sick and child nursing.—Lectures and practical work.

Sloyd.—Basketry, patching shoes, work in pasteboard; bookbinding; making clothes brushes, etc.

Bookkeeping.—Practical household accounting.

Plant culture.—Structure, life, treatment, and improvement; kitchen plants, small and large fruit; windbreaks, seed culture, weeds.

Domestic animals.—Anatomy, life, management; special study of chickens, ducks, geese, rabbits, and bees.

Practical work.—Practical application in all the above, so far as possible.

This course is seen to include considerable work of an agricultural nature. The housewife at the average small hold works her own garden and may in a pinch help in the field. A considerable number of women still work regularly in Danish fields; but these are chiefly Polish and Russian girls, who are glad to do a man's work, thereby escaping the worse condition of their old home. Needy young women may procure aid on the same terms as the young men. In this way they may draw from the State, upon application through their home commune, as high as 30 crowns monthly for not to exceed five months.

Eleven-day courses for mature men and women.—By far the most interesting are the short courses of 11 days each. A special appropriation has been made to aid men and women of small means to take advantage of them. Any person, who, by reason of his occupation, can profit by such a course is eligible to aid. The total cost of the course is 30 crowns, and the amount of aid is usually enough to cover both this and such other expenses as railroad fare, etc., to and from the school.

The practical lessons learned in the short courses are unquestionably many and important; but the inspiration gained from contact with other people with problems to solve, is even greater. Many is the small holder who has returned home from the short courses with a new

outlook on life, and with courage in the heart for renewed effort. "When my wife returned home from her 11 days at Kærehave," says one man, "she looked 11 years younger than when she left home." And so it is down the line with others.

Fyn Stifts School, near Odense.—This school, also known under the name of Odense Husmandsskole, was organized by the United Associations of Small Holders in the Island of Fyen in 1908. The institution is leased to the present principal for 10 years, as the universal experience in Denmark has been that the success or failure of all these schools is closely bound up with the individuality of the one man at the head.

The purpose of the school may be stated from the school catalogue in these words:

> It is to give the students a good spiritual awakening and general guidance, and to offer them such knowledge of the professional subjects as shall enable them to take their place in the body politic and community as independent citizens, as farmers, in such ways that they may live economically independent lives, and make the most of their lot as small holders. The purpose is, moreover, to give such knowledge and understanding of the auxiliary lines of agriculture that the small holder may be enabled to keep his entire family together, each member to work at some specific avocation at home.

The instruction is similar to that of Kærehave. It embraces long and short courses for young farmers, with special application to small holds; two courses for young women to aid them in their difficult rôle as helpmeets on these small farms; two courses for artisans—carpenters, masons, etc.—and two courses for control assistants.

Here, too, of greatest interest, are a number of short courses for men and women, young and old, living in the country. At this point the school is very close to the people. The investigator found at Odense middle-aged and old men and women mingling in classes with young men and women in their best years—the ages ranging from 25 to 75—but all with life problems to solve. Some come to get new insight into potato culture, others make a two weeks' study of soil from their own land, or others again take up bee culture, rabbit breeding, or chicken raising. And they all gain enough stored-up inspiration to tide them over the hard places of the future.

It is hard to say whether this school or Kærehave attracted us the most. Both of them are well built and well equipped. Their grounds and experiment plats were especially full of interest. The school lies in an area of 65 acres. The main building is set in a beautiful lawn of several acres. In the left foreground is a complete model small holding of 7 acres. In the right foreground are the outbuildings of the larger farm (25 acres), which furnishes the school with vegetables, milk, and meats. There is also a horticultural experiment station of 17 acres, for the cultivation of small and large fruit,

including a large kitchen garden and individual garden plats for students. Another part of the farm has a modern hennery, a rabbitry, and an apiary. There is even an area of mulberry trees for silkworm culture.

The model small holding of 7 acres deserves a few words in passing. Upon it a model home has been erected, adapted to the size of the farm. It contains a suite of four rooms for the family, a barn for the cows, and stall-room for a horse, besides room for grain, fodder, and machinery. And all of this is under one roof—but it is all built so substantially and is kept so clean that it never becomes insanitary or a nuisance. Over the stall of each cow is kept a record of the weekly production in milk and butter fat; and if a cow should fall below a certain minimum it would go immediately to the butcher. Because the small holder's land is very limited, dwarf apple trees and long-stemmed cherry trees are grown, the latter often along the driveways, where they can combine the useful with the attractive. Dwarf apple trees are planted 9 to 10 feet apart. Some of them yield amazingly. A perfect system of rotation is followed in the small hold. Every foot of ground is utilized, and records are kept of everything produced and sold, and of everything purchased. The young farmers who make a special study of this model small hold are able to attack their own farm problems with eyes wide open.

Rural schools of household economics.—Separate schools to prepare country girls for their later life responsibilities are comparatively new in Denmark, although house-mother schools have been popular in the towns for many years. Not more than a dozen rural schools of this sort are sufficiently established to be recognized by the State, though 17 or more are in operation.

All of the folk high schools offer summer courses for young women, especially of the inspirational order, and several thousand students attend annually. Class work in sewing and needlework, lectures on sanitation, and other important themes are included in these summer courses, but these have never been considered sufficient preparation for the responsibilities of housekeeping. It is an old custom in Denmark to send the young woman, as soon as bethrothed, to some large country home—the manse or the home of a country squire—to take a year's work in practical housekeeping. This has unquestionably been a fine training for Danish housewives, but even the best homes are not expected to know many of the latest things which science is thrusting upon the schools, which schools alone can supply. With the demand for agricultural schools where to train scientific young farmers came a natural insistence that the helpmeets of these young men should be afforded equal opportunities; hence the rural schools of household economics.

The schools are built in the open country or on the outskirts of some rural village. It usually has land enough—3 to 5 acres—to furnish vegetables, milk, and butter for school consumption. A first-class vegetable and fruit garden is used as a laboratory where the young women do much individual work. The flower garden, too, receives its share of attention.

The young women are expected to reside at the school during their continuance there. The courses are usually six months in length. This enables the schools—which often run the entire year—to train two separate groups of students each year. The buildings are equipped with model kitchen, dining room, living room, and chambers, all of them intended as models for practical farm homes.

Some idea of the scope and thoroughness of the schools may be obtained from the following brief description of one such school—Haraldsborg, near Roskilde.

Haraldsborg School of Household Economics.—This school lies on a beautiful ridge of hills, overlooking Roskilde Fjord, about 20 minutes' walk from the railway station. The housemother, Fru Anna Bransager-Nielsen, limits the number of resident students to 35, who are treated as members of the family. These are grouped for convenience into five families of seven each. At the time of our visit three families had charge of the model kitchen, one family was occupied in the living-rooms and bed chambers, and the remaining family was hard at work in the dressmaking room.

The school was a marvel of neatness. What seemed most valuable in this system of preparation was not so much what the young women learned to do, as the right habits of life inculcated with the work of the day.

Haraldsborg is large enough to produce the vegetables, milk, meats, etc., consumed at the school. Four acres are devoted to lawn and flowers, and ten acres to the farm, which keeps a span of horses, a couple of cows, and some pigs.

The course of study includes the following subjects:

Natural science.—Chemistry and physics, with special reference to the household.

Housekeeping.—Preparation of foods; food values, theory of household economics; household accounting; baking; butchering; curing meats; pickling; cleaning house; dining-room work; washing; ironing.

Handwork.—Plain sewing; dressmaking; patching; darning; fine needlework and embroidery.

Sanitation.—Study of human anatomy; laws of health; home sanitation.

Garden culture.—Care of kitchen, fruit, and flower gardens; preparing vegetables and fruit for keeping and winter use.

Other subjects.—Song, gymnastics, literature, rural sociology, and reviews in any of the elementary subjects wherein the students may prove deficient.

VIII.—THE FOLK HIGH SCHOOL TRANSPLANTED TO OTHER NORTH EUROPEAN COUNTRIES.

The adaptability of the folk high schools.—The question naturally arises, could such institutions as the Danish folk high schools be adapted to the needs of other countries? They were born of peculiar national needs. Can they live and do their work on other than Danish soil? The answer is that the schools have been quite adaptable to changed conditions and needs. They have done as well, in fact, outside of Denmark as at home. It is true that the transplantation has so far been limited to north European nations of kindred origin with the Danish, but there seems little doubt that Grundtvig's system, especially in its more recent practical application, could find a ready field of usefulness even as far from the land of its origin as the United States. Indeed, Danish emigrants have already made a beginning at transplating them to American soil.

The folk high schools were carried to the mountain regions of Norway in 1864, where they have flourished despite much adverse legislation. In 1868 they were transplanted to Swedish soil, where 44 strong schools, of a somewhat modified type, are now wielding a remarkable influence in farm communities. Finland has found the folk high schools a national bulwark against Russian domination, 43 such schools are now keeping alive the sturdy Finnish folk life. Even Iceland and the Faroes have each one high school. The next step was the successful transplantation to England. The first school of the kind for English-speaking people began its activities at Bournville, near Birmingham, in 1909, under the name of Fircroft School. Its appeal has been especially to the artisan class, with which it is doing a good work. A second school has just been opened in Yorkshire, which will be watched with much interest by friends of the movement.

The folk school in Sweden.—The school came to Sweden as a protest against a deadening materialism and indifference for fatherland and nationality that had long prevailed.

According to Swedish thinkers of 50 years ago:

> The peasantry were devoted solely to their swine, their calves, and brandy stills; and the chief qualification for election to the Rigsdag was a promise to see to the reduction of taxes. The great social questions of the future were left to shift for themselves.[1]

Then appeared Dr. August Sohlman (1824–1874), editor of the Swedish "Aftonbladet," as an advocate of "a new kind of schools free to all the people—a school which might also become a means to reform the existing narrow humanistic schools and lead to a national folk culture." He was seconded in his effort by many leading men

[1] Schröder. Folkhöjskolen i Sverige, p. 398.

of the day. Ultimately the "Nordiske Nationalforening" offered its support to the new cause, with the result that the first Swedish folk high school was founded at Herrestad in East Gothland, November 1, 1868. The very same day another school was opened at Onnestad in Skaane, and one day later Hvilan Folk High School, near Åkarp, in southwest Sweden, threw open its doors.

This beginning marked a renaissance in Swedish agricultural life. The school has caused the same "breaking through of sleeping souls" here as in Denmark. The spirit of confidence in one's neighbors is just as marked also. Cooperative enterprises are clustering wherever the folk high schools thrive. In Sweden, the schools early emphasized more of the purely practical, laying more stress on textbook study. And in a few instances examinations were introduced, though generally to be discontinued later. The chief Swedish modification of the Danish system lies in the addition of fully equipped agricultural departments to most of the schools. In this respect, at least, the Swedish policy is at variance with the tenets of a majority of Danish high school men. Since 1882—when the Swedish Government began offering liberal support for the establishment of agricultural schools—the folk high schools have gone through a partial reorganization. Two schools are now usually found on the same campus, under one administrative head, although the schools continue to have separate principals and are housed in their own buildings. Their relation is much the same as is that of the several schools in an American university—each with its own dean subject to a common administrative head. The schools at Lyngby and a few other places in Denmark have a similar organization.

Sweden has 44 Government-recognized folk high schools, with 1,100 men and 1,080 women students. The State appropriation in 1912–13 for aid to the schools—privately owned as in Denmark—was 339,200 crowns, and stipends for needy students, 80,000 crowns.

Hvilan Folkhögskolan och Lantmannaskolan.—It is unnecessary to describe in detail the Swedish schools. In administration, methods of instruction, and subject matter they follow closely their Danish prototypes. One marked difference has been noted above—the Swedes prefer to bring under one administration all the schools which in Denmark are usually kept as distinct institutions. In all probability, any adaptation that might be made of these schools in the United States would likely resemble the Swedish plan more than the Danish, since our conditions will hardly permit of schools depending solely on the inspirational elements to attract a student body.

Hvilan Folk High School and Agricultural School may be taken as typical of the Swedish schools. The four distinct Danish schools—folk high school, agricultural school, small-hold school, and school of

household economics—are all represented at Hvilan by very good courses. This is not to say that the opportunities offered here are just as good in every respect as in the separate Danish schools, but very satisfactory work is done.

The courses and number of students in each course for the year 1911–12 were as follows:

	Students.
The folk high school—	
General course for men (November 1 to April 13)	63
Advanced course for men (November 1 to April 13)	28
General course for women (May 1 to July 28)	34
Advanced course for women (May 1 to August 14)	19
The agricultural school—	
General course for men (November 1 to April 13)	48
Two courses for control assistants (September to October and May to June)	129
Special course for small holders (March 4–16)	29
Course for housemothers and their daughters (July 1–6)	36
Total	386

Origin of the Norwegian folk high schools.—In Our Redeemer's Churchyard, at Christiania, stands a simple gravestone bearing an inscription that may be translated thus:

So awaken the folk one morning tide
With life in heart and light in mouth,
And sweetly it sings
With loosened tongues
What life's about.

Beneath the stone sleeps Ole Vig, the Norwegian teacher and writer who first brought Grundtvig's spirit to Norway. With him came a great awakening to his people. Now, V. A. Wexel roused the church to a greater spirituality; Ivar Aasen strove to purify the mother tongue; P. A. Munch and others wrote in fiery words the history of Norway; Asbjörnsen and Moe published their marvelous collections of folk tales; Lindemann set the mountains echoing with his folk melodies; and Ole Bull played for all the world. This was in the decade 1850–1860. Like Grundtvig, Ole Vig was only the prophet; others were to carry to execution his plan for a system of Norwegian folk high schools.

Two young university students, Herman Anker and Olaus Arvesen, were won for the high-school cause by Vig's zeal. They both went to Denmark and lived the folk school life for a season. When they returned home they took steps to open a school jointly, Anker, who was a man of wealth, to furnish the means, and Arvesen to devote all his time to the work.

In this way Sagatun Folk High School, beautifully situated on the shore of Lake Mjösen, was organized, and opened its doors to the public in October, 1864. Eighty young people were in attendance

the first year, and the folk school idea took root, never to lose its hold.

In 1867, the great schoolman Christoffer Bruun founded the renowned Vanheim Folk High School. This was followed by Seljord and nearly a score of others. But these schools have all had their difficulties to meet. Some own their own buildings; others have been obliged to get along with rented quarters; while a few are really perambulating, going from mountain district to mountain district, opening their doors for a few weeks or months at a time at some large farmstead. Yet, in the midst of all these difficulties, the spirit of the schools has not lagged; the song has continued to stir the hearts of the mountain folk, and the lectures to fire their souls to noble action.

Two serious difficulties have hampered the work of the folk schools in Norway: (1) Each "amt" or local administration unit had its own continuation school above the free elementary school, intended to give the country population a liberal education. Unfortunately, as it appears from an investigation—

> the amt schools have proved the cause of drawing many farm boys away from the soil and into other callings instead of preparing them to live the country life as enlightened and interested citizens, with a keen sense for the life and customs of their forefathers.

The amt schools were inclined to be aristocratic and narrowly scholastic, becoming really nothing more than preparatory schools for the higher learned institutions. Naturally these schools were not inclined to share the field with the privately owned folk high schools.

(2) The folk high schools at first had to depend solely on private open-handedness for maintenance, as the State was disinclined to lend aid.

More recently these difficulties have been surmounted. The folk spirit has permeated the whole people, reaching even the official classes. State aid has been extended to all worthy folk high schools. The amt schools, too, have become somewhat modified in their organization, making it possible for the schools to work in greater harmony than in the past.

Norway is a great mountain ridge cut by deep ocean fjords into innumerable mountain districts, each with its own manners and customs, and even dialect. The folk high schools have invaded these fastnesses and rallied the mountain folk around them. The great nationalizing movement in Norway of recent years, which has culminated in the adoption of a purified national tongue, a national music, a revival of national dress, folk dances, and the like, can be traced in large measure to the influence of the folk high schools.

The folk high schools in Finland.—Here Elias Lönnrot, well known for his compilation of Finnish folk songs, the Kalevala; Johan Lud-

vig Runeberg, the poet; and Uno Cygnæus, the father of the sloyd system—all had something to do with preparing the people for the coming of the folk high schools.

The first school was organized by a woman, Sofia Hagman, at Kongasala near Tammerfors, in 1889. She rallied around her the young women of the community, giving them from 18 to 20 hours of instruction weekly. Sewing for women was the most important part of her course. There were also classes in religious study, accounting, drawing, song, and gymnastics, and lectures on the history of the world, church history, geography, etc.

This school was soon followed by Borgå Folk High School, which was largely inspired by the poet Runeberg. The first folk school in Finland to use the Swedish tongue was opened at Kronoby in East Bothnia, in 1891. This resembles in almost every respect the Danish and Swedish schools.

In 1905 Finland could boast 23 folk high schools, of which 7 used the Swedish language. Now they have grown in number to 42, of which 15 are Swedish-speaking. Prior to 1905 the Finnish Government was very conservative in its support of the schools. Then by degrees the Government's policy changed. At this time it encourages the schools through liberal State aid. This now amounts to more than 300,000 marks annually.

The folk high schools on English soil.—One day back in 1905 a party of English educators and other gentlemen on a tour of inspection in Denmark were spending the week end as the guests of Principal Poul Hansen, at Vallekilde Folk High School. While here they listened, among other things, to an instructive address on the purpose of the folk high school by Prof. Valdemar Bennike. One of the English party was J. S. Thornton, who has written much on the Danish school system for the press and educational periodicals. He describes the scene of the address in the following language:

> As he (Bennike) spoke he stood in front of the Ansgar picture (it was Ansgar who first brought Christianity into Denmark), thus emphasizing all he had to say by showing that the teaching of himself and his colleagues, whilst looking eagerly forward to the future, was nevertheless rooted in the past and based on a Christian foundation. * * *
>
> "The main object of this school," said Bennike, "is not to impart to our students a mass of useful information—that is only a secondary aim. The principal aim is to impart to them a spiritual view of life, so that they may see there is some *sense in their existence.*" The last words were scarcely out of the speaker's mouth when I heard an involuntary chuckle from the neighbor at my right, telling me that the phrase had gone home. The seed had fallen into good ground; for, some three years after, the gentleman in question—Mr. Tom Bryan—had become the head of the first People's High School in England that could fairly be said to resemble the Danish original.[1]

The school here referred to is Fircroft, previously mentioned. It would be unfair to say that it is, root and branch, a transplantation

[1] Thornton. Fircroft, the First People's High School in England, p. 1.

from the Danish mother tree. To say that it is a Danish graft on an English stock comes much nearer being the truth, for it is really a continuation of the so-called Quaker Adult School which used to meet at Bournville of a Sunday morning for a serious study of the history and literature of the Bible. With such preparation it was not difficult for the folk high school to strike root.

A little booklet, issued by the school, has this to say about the genesis of the school:

> The founding of Fircroft College in January, 1909, was the outcome of serious thought on the part of a few people keenly interested in the education of working men.
>
> A study of existing educational facilities impressed them with the disabilities under which the workers labored, and the strong necessity of attempting to lessen these disabilities if, in case of the workers, education was to yield its best results.
>
> It was felt among other things that the invaluable work of the adult schools, the Workers' Educational Association and kindred institutions needed supplementing in a particular way; that larger opportunities of systematic study should be brought within the reach of those pursuing it; and that, beyond all, there should be added to systematic study a common life and fellowship through which might be nurtured a clearer discernment of the things of abiding value.
>
> The desirable thing, indeed, was a modest workingmen's college, which should be adaptable to varying standards of educational attainment on the part of its members, but the chief end of which should be to mold and fashion men, and teach them the greatest theme of all—the art of right living.
>
> Education, it was felt, was not an exhaustive pursuit of facts, nor a desultory acquaintance with them, but a broadening of the whole life, and the success of Fircroft would be measured by the extent of its achievement in this direction.

Fircroft has, for the past four years, worked along these lines with the greatest success. Laborers, clerks, teachers, gardeners, farmers, colliers, mechanics, and shop assistants from various parts of the United Kingdom have spent some time at Fircroft and are witnesses to the broader outlook made possible by their stay.

The school is situated near the village green at Bournville, and is set in 3 acres of beautiful old garden. The accommodations are limited to a family of 20 only. The school is equipped with library, lecture hall, common room, gymnasium, dressing rooms with shower baths, and a workshop. The garden offers opportunity for practical gardening in charge of an expert gardener; for open-air study—of which there is much at Fircroft; and for recreation.

Methods of instruction and subject matter follow closely the Danish schools. The subjects include Bible study, political and social history, economics and industrial history, English literature, natural science, local government, and social questions of the day. An interesting feature is the Monday evening lecture course on social questions of the day, given by eminent specialists. Another recent innovation is a correspondence course which can reach many who find it impossible to be in residence.

The daily program follows:

Autumn term, Sept. 24-Dec. 17, 1913.

Time.	9.45 to 10.45.	11 to 11.50.	12 to 12.50 p. m.		8 to 9 p. m.
Monday	Lecture	Logic and grammar.	Gardening	(2 to 4 p. m.) Nature study, ramble.	Special lecture as announced.
Tuesday	English language.	The growth of human society.	Essay and criticism class.	(3.30 to 4.30 p. m.) Gymnasium.	
Wednesday	Elementary economics.	Nature study	Shakespeare reading.		English history.
Thursday	Elementary biology.	Bible study	Essay and criticism class.	Gymnasium	Commercial geography.
Friday	History of English literature.	The history of landscape.	Gardening	Gardening	Cozy hour.
Saturday	Industrial history.	Reading class	Arithmetic		Bible study.

It is interesting to have the opinion of the English press and the verdict of the resident students at Fircroft on the value of such an institution. We may first quote from the report of a special representative of a prominent London paper[1] who made a careful study of the school. He says in part:

I found the authentic stamp of the Højskole on Fircroft. Here are workers—there a clerk, a mechanic, or a shop assistant; there a gardener, a laborer, or a miner—withdrawn, for a time only, from the daily round, to learn what they may make, if they will, not only of their minds and souls, but of their bodies; for physical exercises, the only compulsory thing at the rural high schools in Denmark, are given a prominent place at Fircroft. The three dozen men—in their early twenties, chiefly—cultivate the humanities in an old house sequestered in 3 acres of garden, and their way of life is simple and frugal. As to study, there is the freedom of choice that characterizes the Højskole system. There is also the same intention not to make of education a thing pumped into people. From the activities and opportunities of Fircroft there results, it is found, not an exhausting pursuit of facts, nor a desultory acquaintance with them, but a broadening of the whole life. It is certain that many who have been introduced for the first time at Fircroft to a wider world of thought and knowledge are now, when back at their occupations, keener-eyed and playing a more serviceable part in the world. The students, says the warden, are "drawn into a new atmosphere of study and reflection, affecting the whole of their subsequent life."

The report of the inspectors of the board of education pays a tribute to the high quality of instruction given. But the individual attention which the students receive is even more important than the class instruction. The warden, speaking on the subject of cultivating a taste for literature, says illuminatingly: "A book must be found for each man which will make the most direct appeal to his imagination. In the case of a man who has had a religious training, the thing that appeals to him most readily is poetry, like Lowell's Vision of Sir Launfal. The influence of this upon the mind of a young farmer was magnetic. In the case of a farm laborer, book after book was suggested, apparently without any effect; the awakening came in reading Adam Bede. In the case of a mechanic, Kingsley struck the note which found a response."

[1] Daily Morning Leader, Oct. 26, 1911.

At the annual reunion of old Fircrofters held May 25, 1912, six of the one-time students, Alf Stephens, Cecil Leeson, Bob Pounder, Syd Davis, Tom Handforth, and Frank Ferguson, gave five-minute speeches on "The value of Fircroft, my personal experience," which bring out some very illuminating phases of this and similar schools. These statements are contained in the July issue of The Old Fircrofter, the students' periodical:

Frank Ferguson said there were many ways in which Fircroft had benefited him. He came, having read a little and thought a little; but Fircroft filled in the gaps. He had previously had a fair grounding in industrial history, but at Fircroft he got many details he couldn't have got elsewhere. Then, again, at Fircroft he had his mind ministered to on more than one side; he had heard something of literature, and Bible matters, and science; and as a result he was now better equipped for serving the community. But that wasn't all. Fircroft also gave him food for his soul. It did something to temper his disposition; it gave him new points of view; and, mixing with other fellows, he was educated in human nature as well as in books. It was one of the great pleasures of his life to look back on the two terms he spent at Fircroft.

Bob Pounder said that at Fircroft he got hold of the idea that the wealth of the nation did not depend on pounds, shillings, pence, but on healthy, well-educated individuals. He found that religion did not consist of facts and creeds, but of feeling and thought, and action. But there was something that one couldn't understand unless one spent a term at Fircroft. One got bound up with a lot of fellows.

Tom Handforth said that before he came to Fircroft he was a rebel; he was a rebel still, but a different kind of rebel. From his early days he had thought it was wrong for so few people to have so much, while so many had so little. He even joined a socialist party, but he hadn't the faintest idea what socialism was, or which way he was going. At Fircroft he found the very thing he wanted. He learned something of the past history of the nation and of other nations, and got some inkling of the way in which it would have to develop. He thought he was now a wee bit more of a dangerous rebel, for he knew where he was going. Fircroft showed him there was a purpose in life, and it was each man's duty to carry the work forward.

Alf Stephens thought Fircroft had taught him some valuable truths. He had got the idea of responsibility, whether in connection with politics, religion, or education. He had come to desire the genuine in everything, and to do away with shams. He had learned the oneness of things, and that shed a great light on the difficulties of to-day. In study, Fircroft put him on the track of things. His stay at Fircroft was the awakening of his mind.

Answering a series of questions which had been suggested by Prof. Muirhead, Cecil Leeson said:

(1) That he did not think that any but an infinitesimal proportion of Fircroft applicants were led to seek admission simply in order to attain positions conventionally regarded as higher than those held by workingmen. At the same time, considering the responsibilities which rested on workingmen in connection with trade unions, etc., it seemed to him that where there was found in a crofter any talent worth cultivating, one could not afford to waste it.

(2) In answer to the question whether the Fircroft training had been of material advantage in his own case, he said that since his residence his wages had increased about one-third and his worries about one hundredfold. Fircroft was quite at liberty to take credit for the one, provided it shouldered responsibility for the other.

(3) He did not want to see any definite preparation for residence in Fircroft except that which should develop an interested state of mind.

(4) Asked what he would have done differently if he had his time at Fircroft over again, he said, first, that he now realized that, in the lecture, the student should work at least as hard as the lecturer; and, secondly, that he would try to be courageous enough to do without a notebook at lectures.

(5) He did not think that attendance at university classes by Fircroft students was advisable. Fircroft was too small to be divided, and if it was to keep its distinctive atmosphere it could not afford to find room for external students.

(6) Answering the question, "What do you value most as the result of your residence at Fircroft?" he emphasized three points. First, he had learned the value of books in giving information; secondly, the greater value of books in giving rise, in the reader, to thoughts which in a very real way were original; and, thirdly, he had attained self-reliance.

In answer to the same series of questions, Syd Davis agreed in most points with Cecil Leeson. But he thought that it would be a great advantage to a prospective Fircrofter to have had a preliminary training in the rudiments of English grammar and to have taken a course in the correspondence classes.

England has made a beginning. But "whether such a school can become as widely popular here as it is in Denmark," Prof. Thornton remarks, "remains to be seen." He further says:

> If Lancashire and Yorkshire had 50 such schools dotted about their country spots, and other counties had them in the same proportion, we should still have fewer for our population than they have in Denmark. But they would be enough to uplift not a man here and there, as already happens, but to leaven the whole lump. For Englishmen are of the same race as Danes, Norsemen, and Swedes; and what has happened on the east of the North Sea may just as well happen on the west. There is no Sunday school, no council school, no town or parish council, no cooperative undertaking, no religious community that would not have received an upward impulse. The effect would be seen in all our industrial, political, and religious life.[1]

IX.—DANISH-AMERICAN FOLK HIGH SCHOOLS IN THE UNITED STATES.

Early history of the transplantation.—Danish immigration to the United States was of little consequence numerically before the close of the Civil War. The period 1865–1870 marks the beginning of a rising tide; 10,000 Danes landed in the United States during the five years. Nearly 36,000 came during 1870–1880, and this number increased to 76,000 the next decade. After this, agricultural conditions became very much improved in the Danish Islands, and the emigrants came in decreasing numbers, until now the annual influx is considerably less than it was in the early seventies.

Many of these newcomers, scattering over the country and particularly over the Middle West, were old folk high-school students who found it hard to forget the teachings of their early school days. They instinctively sought the open country and made their pioneer settlements from Michigan and Iowa westward to the Pacific. Every

[1] Fircroft, The First People's High School in England, p. 4.

settlement had its church and its resident pastor, who was also generally a high-school man. The pastors have generally taken the lead in organizing the schools within the settlements.

In November, 1874, Rev. Olav Kirkeberg, a Norwegian in the service of the Danish-American Church, and resident pastor at Elk Horn, Iowa, an inland settlement many miles from railroad, opened the first Danish-American folk high school in the United States. Kirkeberg was a student of the great Norwegian folk schoolman, Christoffer Bruun, and his assistant at Elk Horn was Kristian Östergaard, an old Askov student.

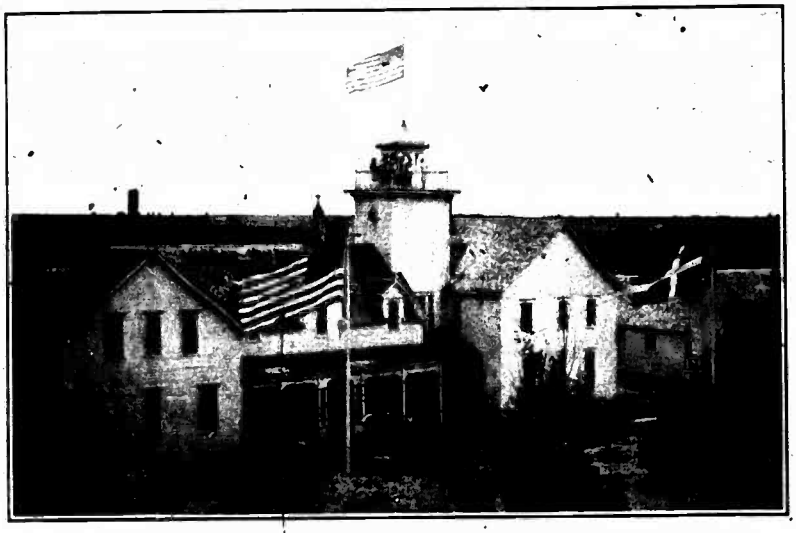
Another school was founded at Ashland, Mich., in 1882 by the Ryslinge student, Rev. H. J. Pederson. Unfortunately, this school lay too far eastward to attract Danish-Americans in sufficient numbers to pay expenses. Several able schoolmen, including Prof. Christian Bay, a well-known writer on the folk high schools, have tried to reorganize the school, but in vain. Recently another effort has been made to revive it.

Another school which later suspended activity was opened at West Denmark, Wis., in 1884, by Rev. K. L. Nörgaard, also an Askov student. Schools were further established at Blair, Nebr. (Dana College), and Des Moines, Iowa (Grand View College), which still retain considerable of the folk high school spirit, method, and subject matter, but whose chief work now is to prepare pastors for the two branches of the Danish Lutheran Church in the United States to which they belong. These may therefore be passed by in the present discussion.

This leaves just three typical Danish-American folk high schools for our consideration: Elk Horn Folk High School, Elk Horn, Iowa; Nysted Folk High School, Nysted, Nebr.; and Danebod Folk High School, Tyler, Minn.

Elk Horn Folk High School.—This and all the other schools of its kind in the United States have been founded either immediately by some body within the Danish Lutheran Church or by an association of members belonging to the church. The Elk Horn school was at first the property of the congregation. The campus comprised three acres, upon which was erected an unpretentious main building costing about $3,000. This has twice been destroyed by fire and each time rebuilt larger and better. There is also a dormitory for young women, a gymnasium, and a home for the principal.

The school, when it was first opened, lay far out on the Iowa rolling prairies, and the settlers were much scattered. But the Danish farmers of Shelby and Audubon Counties supported it loyally, giving freely of their small means and doing such work with their own hands and teams as might be required of them. All coal and building materials, for example, had to be hauled over hilly roads from railway



A. NYSTED FOLK HIGH SCHOOL, NYSTED, HOWARD COUNTY, NEBR.

B. ELK HORN FOLK HIGH SCHOOL, ELK HORN, SHELBY COUNTY, IOWA.
This is the oldest Danish-American Folk High School.

stations 12 to 20 miles away. All this work was cheerfully donated by the settlers. Even the students, who in Elk Horn's most palmy days used to come from 20 or more States, had to be transported laboriously by wagon. "These experiences," says A. P. Juhl, the present principal of the school, "were not of the most pleasant when the students, in order to ease the load for the horses, were obliged to get out and trudge through the mud up the hills, to say nothing of the bitter winds they often were obliged to face." Nothing short of the folk high school spirit could have suffered such hardships without complaint.

The work at Elk Horn in the early day was in every respect similar to the work of the Danish schools. Many lectures and very little textbook work was the plan. The lectures, especially from 11 to 12 noon and 7 to 8 at night, were well attended by the farmers of the vicinity, who would drive miles to be present.

Rev. Kirkeberg was succeeded by Rev. H. J. Pedersen, who later founded the Ashland school. In 1882 he was in turn superseded by Rev. Kristian Anker, a distant relative of the great schoolman, Herman Anker, of "Sagatun," Norway. Under Anker's administration, from 1882–1897, the school did its best work. Students came annually from nearly half the States in the Union, reaching close up to the 200 mark. Anker owned the school privately, and under this management it propsered the best. Then came church differences and other disagreements. The school was sold to one of two discordant church bodies, and after that time has not been so prosperous.

Down through the years considerable classwork has been added in academic subjects. The lectures have been reduced in numbers in the same proportion. The school has done some work in preparing teachers for the rural schools and even for commercial activities. Unfortunately, it has not seen its way clear to be of any material assistance in tying the agriculturists to the soil in the way the modified Danish schools do in the mother country.

Nysted Folk High School.—This interesting little school was founded in the fall of 1887 by Rev. C. J. Skovgaard, who also belonged to the large group of Askov students doing pioneer work in the Middle West. The school is located near the small village of Nysted, in Howard County, Nebr. The school was opened in an empty store building with a leaky roof. The first year was marked by many hardships; but when, on occasion, it got too cold in the house, "the students would go through their gymnastic exercises and later forget their troubles in song and interesting lectures." The second year a school was opened with a capacity for 24 students, but the founder had difficulties in making ends meet financially, as he was obliged to pay 24 per cent interest on a small loan for the building.

A corporation was established and given the name "Nysted Höjskolesamfund," which purchased and now supports the school. This body consists of about 300 stockholders, and is independent of any church organization. A suitable building, with dormitory capacity for 50 students, was soon after erected on an attractive campus of 10 acres.

Says Principal Aage Möller:

> The school has replaced the undesirable dancing and drinking of former days with a serious spiritual life. The whole country side, including teachers and students, form a harmonious brotherhood of kindred interests.

Continues Mr. Möller:

> Our school is reared on exactly the same principles as are the folk high schools in Denmark. But the United States is now our country. This must be kept well in mind. We are planting the school in American soil, and we feel that success shall in the end be ours.

At present 80 to 90 students are enrolled in the course of a year; young men during the months December–March, and young women during April–July. An interesting short course of eight days is given in March for old and young people. The work is highly inspirational. It includes lectures on church history, Bible study, social and economic problems, debates, and song.

Danebod Folk High School.—There is a large degree of similarity in the history of the Danish-American folk high schools. They all began as pioneer institutions in new prairie settlements, and have all seen hard times, always hampered in their possibilities by lack of funds. They have every one had among their leaders and teachers many who were ready to suffer surprising hardships for the sake of the cause of education. Perhaps none of the schools has had a more varied career than Danebod, near Tyler, Minn., and yet survived, and with a fair promise of greater usefulness in the years to come.

Danebod was organized in 1888 by Rev. H. J. Pedersen, who has been mentioned above in connection with other schools. A heroic struggle now began, which has been continued for a little more than a quarter of a century. In the early years the settlers were desperately poor and could do but little. After the school had been in operation for a few months teachers and students began to feel the need of an assembly hall and gymnasium. Lumber was expensive but great boulders—glacial drift—were abundant. Many hundred loads of these were now dragged together, and slowly hewn into shape for the "Stone House." This little structure was used for several years as church, auditorium, and gymnasium. "It was not attractive," says an old student, "but it was here that many of us first learned to know ourselves, and that to us sheds an everlasting halo around it."

Danebod gradually grew from its humble beginnings. A church was built, the original school building was greatly enlarged, then a

gymnasium and, finally, a small hospital were added. By 1912, during the administration of Rev. Thorvald Knudsen, the attendance had reached 100. The new principal, Rev. Halvdan Helweg, has just celebrated the quarter-centennial of Danebod amidst promises of a most prosperous future.

Hindrances to satisfactory growth of the Danish-American schools.—It is undeniable that the Danish-American folk high schools have not succeeded as well as their friends had hoped; yet if they should all suddenly stop work no one who understands what they have done would have the temerity to say that their existence has been in vain, or that the results from their labor have not been worth the sacrifice of the heroic souls who gave both time and means to the cause. The schools have done a work of inestimable value among Danish-Americans, and one can only wish that the future may shape itself in such a way that the work of the schools for the coming years may be greatly enlarged.

It is in place here to point out the main reasons why the schools have succeeded no better than they have; so that this may not be taken as a valid reason why other schools of the folk high-school type in the United States should not be able to prosper.

Perhaps no one difficulty that Danish-American leaders have suffered under is greater and more insuperable than the scattered condition of the people from whom students must be drawn. There are scarcely half a million Danes in the United States, counting the first native-born generation, and these are scattered from ocean to ocean. Even under these conditions the folk high-school spirit has been strong enough to draw students for many hundred miles, so that even the humblest school can boast students from half a dozen States. At Elkhorn 50 students of the winter session 1896–97, as an experiment, averaged up their traveling expenses—going to and from the school, and their expenses while at the school—and found that it had cost 15 per cent more to reach the school than to spend the term there. This seems cause enough to force the closing of almost any ordinary kind of school.

Again, there has been a lack of financial backing. The men who led in the work have themselves been poor men. It will be recalled that the Danish schools could scarcely make any headway before the State came to their aid with subsidies. The growth of the schools has been crippled in Norway for the same reason. It is quite certain that had substantial aid been extended to these schools in the United States, they might have succeeded quite as well as they have done in Denmark.

It would be hard to deny, too, that some of the high-school leaders, who have had all their training from Denmark, found it difficult to readjust themselves to the new conditions. In spite of their natural

broadmindedness, and contrary to Grundtvig's philosophy, which is all embracing, they tended to give too much energy to reproducing Danish conditions and life. On the other hand, it is but fair to state that the schools have served as a check upon the over-hasty immigrant, making of him a saner, truer Danish-American for being first well grounded in the best that the schools have had to offer.

A last cause for indifferent success is, no doubt, that the schools have been unable to adapt their activities, in any large measure, to American conditions. This may be also explained by lack of funds. If, for example, the three Danish-American folk high schools that are now active should reorganize their school plants on such a basis as to combine the pure folk culture with the practical courses offered, say, at Haslev or Vallekilde, and more particularly with the long and short courses of such schools as Kærehave or Fyn Stift's School at Odense, they would unquestionably be enabled to accomplish a much more vital work for Danish-Americans than they are now doing. In other words, it ought to be possible to combine in the Danish-American folk high schools of the future Grundtvig's philosophy with the practical work of the other Danish schools which are so successful in meeting the needs of an agricultural people.

X.—FEASIBILITY OF ADAPTING THE FOLK HIGH SCHOOLS TO AMERICAN CONDITIONS.

General statement.—The discussion of adapting the folk high schools to American conditions has been left to the last. It seems scarcely necessary to raise the question as to whether such an adaptation is possible after telling the Danish story in detail above, or whether it is desirable to make use of the inspiring folk-school culture as a leavening influence in American communities. The only questions asked ought to be, where should the beginnings be made; and how should they be made?

That there is both a place and a need must be evident to people of ordinary discernment. The great national industrial transition going on round about us is forcing upon the country a partial reorganization of the educational system. Fifty years ago the American people were essentially agricultural. Now it has become half rural and half urban, half agricultural and half industrial. The cities are growing apace—often at the expense of rural communities—and thither are flocking also hundreds of thousands of unassimilated aliens.

It is self-evident that an educational process which can reach clear down to the roots of things, strengthening character, and teaching rights of fellowman, loyalty to the State, and fear of God, even while it supplies the youth and old men, without distinction, with practical training for breadwinning, may be made of inestimable value

in hurrying the Americanization of the alien. Such is the Danish system. But the school, after all, adapts itself most readily to country needs and conditions. And in American rural life there seems if anything greater urgency for educational reorganization than in city life.

The agricultural reorganization.—The movement away from the land, either to the cities or to newer, unexhausted soil, has retarded and stunted the agricultural development of whole sections in our country. In places this retardation has culminated in the decay of agriculture itself and the people who live on the soil. There is a surprising amount of degeneracy in many one-time prosperous rural communities which have become drained of their best blood. Other sections, lying far from the highways of civilization, have become lost to progress, not because of disintegration of population particularly, but because of the deadening effects due to isolation from fellow men.

The future of our agricultural life must be closely bound up with education. The pioneer period of the nation lies behind us; and even the time of household economy in American life is past. Instead, we are in the midst of a period of exploitation. Even before rural districts had felt the call of the cities and the beckoning of the West, land exploitation and land speculation were well under way. One of our greatest national weaknesses is this disregard for the God-given soil, and the carelessness with which we plunder it. The soil should be holy; but the schools, at least, have been unable to inculcate this doctrine. The very worst phase of our present agricultural transition, perhaps, is tenant farming. American landowners are moving to town, drawn thither by its educational, religious, and social attractions. The farms are left in the hands of tenants who generally "skin" the soil to death in their efforts to meet the increasingly high rents. This suicidal system is gradually destroying our greatest natural resource—the soil. What have the rural schools been doing to check this national evil?

The old rural schools unable to cope with the situation.—The small one-teacher schools which answered well the needs of rural life among the pioneers and the household economy type of farmers, can no longer keep up with the procession of change and reorganization in agricultural life, and must be abandoned for a new type of school organized to meet the needs of our new agriculture, that of the husbandman type.

It is true that in some sections these small schools must persist for an indefinite time, chiefly on account of geographical difficulties. Here the most will have to be made of a bad situation by providing good, well-trained and well-paid teachers, and who, withal, must have the right vision of the new agricultural life.

Coming of the centralized farmers' schools.—A great movement is now beginning to spread across the continent, which contemplates the consolidation of the many weakling schools in a few, centrally located, graded farmers' schools. The best organized of the consolidated schools offer eight grades of elementary work and from two to four years of high-school work.

The new schools should do for the community what the old have been incapable of doing; namely, train the boys to become scientific farmers and the girls practical farmers' helpmeets. Such training can be made to inculcate a wholesome love of country life, and may be expected to counteract the townward exodus. Moreover, from these schools must come many impulses to organize the country people on a more permanent social and economic basis.

How the reorganized schools may profit by the Danish system.—The first lesson taught by a study of the Danish system is that rural schools must be reared in the midst of the rural community and nowhere else. By this is meant the open country or the rural village, preferably the former. The whole system of Danish rural schools—elementary school, folk high school, agricultural school, and school of household economics—is found in a rural environment. The founders of these schools are too wise to tempt the pupils' susceptabilities for city life by rearing the schools in the organized urban centers.

There are in the United States at this time several thousand consolidated schools, many of them built in the midst of ideal rural surroundings—as real farm schools. In too many instances, unfortunately, consolidation has been brought about by disorganizing independent districts adjacent to some village or larger town, adding the taxable farm area to this and sending the children to the town school. It should be understood that this is not invariably a wrong way to solve the problem. If the village is rural-minded and clean, nearly as good results may be looked for; but ordinarily the town school is organized solely for the town children, and the farm boys and girls are not likely to come under satisfactory influences, since the agricultural atmosphere will be wanting. On the other hand, in one or two States where consolidation has taken place in the open country, the organizers have been so unwise as to carry to the country a fully organized town course of study, including grades and high school, striving to graft this city branch on the rural stock. Such procedure must fail wherever tried, and in several instances it has brought the reorganization of the schools into ill-repute.

The folk high-school spirit in our agricultural communities.—It has been stated and reiterated above that the folk high-school spirit has emancipated the agricultural population in Denmark. It has at

least made country people the peers of their city brethren. They have become leaders in affairs—in production, in distribution, in politics, and chiefly because they have learned to think for themselves and to act independently of the industrial classes. As much can not be said of our farmers as a body. The schools have been small help in this respect. Now that the new agricultural schools are coming to the nation we should be clear on several points:

First, there is great danger of going to the extreme in the immediately practical and technical. The work of the schools is in danger of focusing too much on making two blades of grass grow where one grew before, on teaching girls to cook and keep house according to sanitary regulations, and the like. These things are all necessary and must be taught in the schools, but they are utterly insufficient to make us a really great agricultural nation. It was not the local agricultural schools and household economics schools that primarily made Denmark a great scientific agricultural nation. If the worldly practical is separated from a broadening culture, the life horizon of the pupil is prone to become narrowed down to what is immediately present only, resulting in shrewd, calculating seeking for personal gain instead of a far-reaching altruism.

Second, our final conquest of the soil can scarcely come before a more genuine folk culture permeates our rural communities at large. This would teach a greater love of the soil—and the naturalist farmer is the greatest kind of a farmer; it would help us to measure the good in life by spiritual standards and not by man-made rules. It would help us to rise above the limitations of locality and State, and teach an understanding of the national and even universal in existence.

Therefore, men and women, trained in schools where this inspiration abides, themselves imbued with the spirit of altruism, wise as to the purpose in life, inspired and inspiring; only such as these should be given charge of the new farm schools.

Inspirational lectures and extension courses.—The writer believes that there should be at least one inspirational lecture by teachers and others daily in all the consolidated rural schools. There is need of real thought food for the daily appetite of adolescent boys and girls. To argue that there is no time for these things in the schools would be much the same as to say that we have not time to live our lives. If teachers are incapable of giving heart-to-heart talks intended to make the pupils pause and seriously seek the purpose of life, it is quite sure that they are out of place in the schoolroom.

The Danish folk high schools are centers from which all kinds of extension work springs. To begin with, grown-up people of the community take advantage of the noonday and evening lectures in the regular lecture halls; and in summer they attend numerous

meetings in the groves near by the schools. Finally, the high-school leaders organize lecture courses in the assembly halls, far and wide, over the country. Some such work is being done in our country now, but it is only a meager beginning. Every consolidated and other farm school must become the social and intellectual center of the community. Stated lecture courses—both inspirational and practical—should be offered the grown people of the school community.

Short courses for all who need help.—Nothing in the plans of the folk high schools and their auxiliaries appealed to the investigator more strongly than did the continuous short courses. At the smallhold schools, for example, new courses begin each first and third Tuesdays of the month and continue 11 or 12 months in the year. The time spent in school is short, but it is long enough to give an abundant store of inspiration and much practical knowledge.

Annual short courses are now a part of the established work of most of our agricultural colleges, and even the local village and country schools in a few States have begun to offer this work. But the work has not yet been carried so far that people beyond school age, as ordinarily understood, feel that the school is intended as fully for them as for the children. It will be a great day in the life of American country communities when the schools shall see their way clear to labor continuously for the whole community—to seek to solve the life problems for all the people, whether young or old.

The preceding paragraphs have merely suggested the application of Danish folk school spirit and matter to the new farm schools that are gradually superseding the older smaller schools. The remainder of the section is devoted to the possible establishment of the school as a whole—in a modified form—in certain sections of the country.

Why there is need of schools for grown-ups in the United States.—When the Federal Census for the year 1910 was taken, there were in the United States 5,516,163 persons 10 years of age and over who could neither read nor write, including 2,273,605 who were 21 years of age and over. "Of these illiterates, 3,184,633, or 58 per cent, were white persons; 1,534,272, or 28 per cent, were native-born whites; and 1,650,361, or 30 per cent were foreign-born whites; 2,227,731, or 40 per cent, were negroes. The rest, 2 per cent, were Indians, Chinese, Japanese, and others."[1]

More than two-thirds of all the illiterates come from rural communities. These illiterates are not now limited to race or section of country. The colored illiteracy of the South is almost balanced by the ignorant aliens of the North; and the illiteracy among the

[1] See Illiteracy in the United States and An Experiment for Its Elimination. U. S. Bureau of Education Bulletin, 1913, No. 20.

remote parts of the southern mountain plateau is scarcely greater than the illiteracy in rural life in the northern Appalachians.

All this illiteracy is found very largely among persons above 20 years of age—men and women who can not be expected to get their education from the ordinary school. The Nation has its choice between letting this generation of illiterates continue to live and die in their ignorance at a fearful cost to national life, or it may organize schools especially adapted to their needs, in which they may get the rudiments of learning, and in addition to this, some inspiration to do better, some insight into the highest good in life, something to lift them out of the deadening materialism and indifference for country and their fellow men.

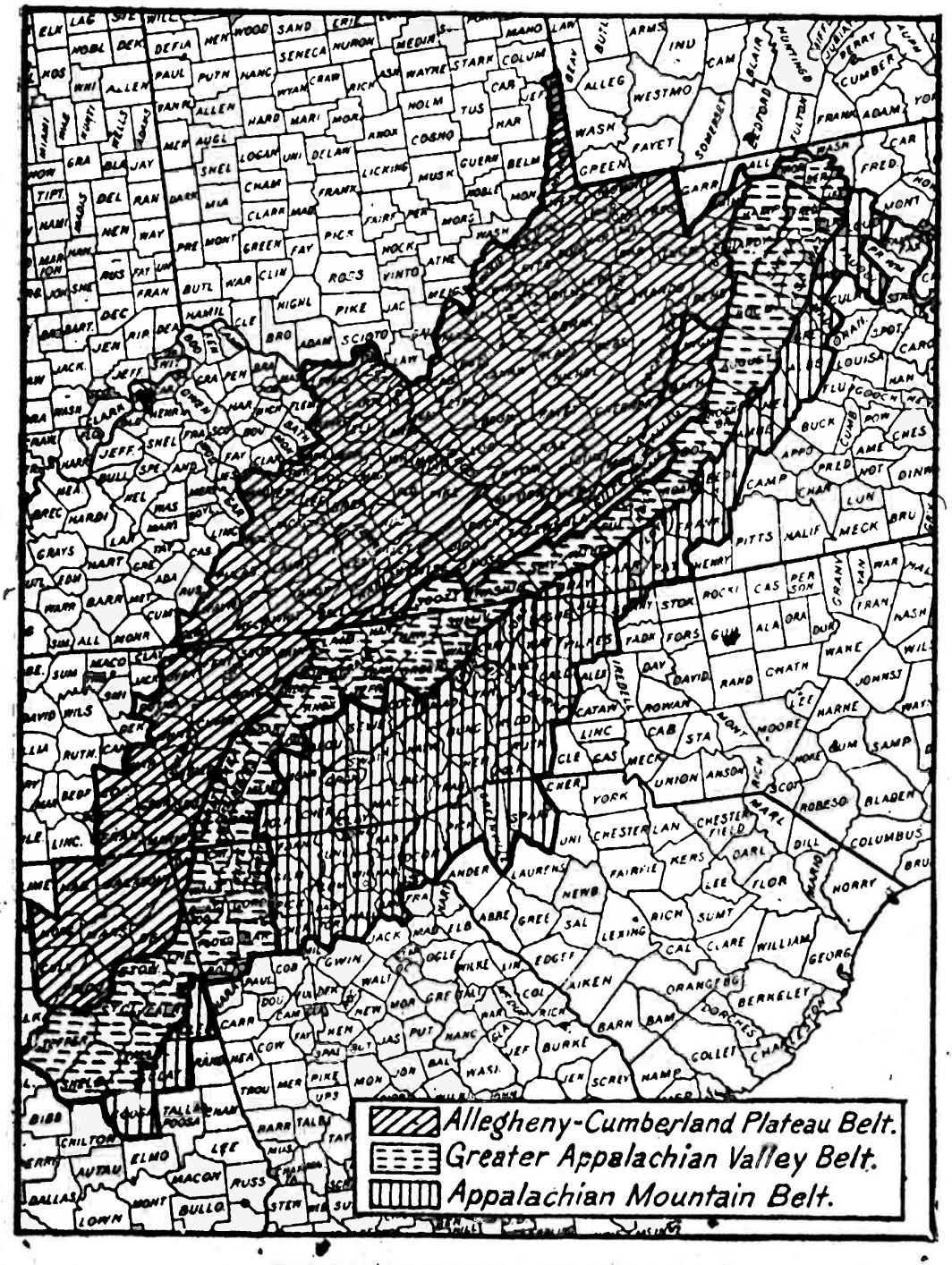
The South Atlantic Highland a good place to begin.—The most natural section of the United States in which to begin the organization of schools for grown-ups, modeled after the Danish schools, is the great broken upland region that usually goes by the name of the South Atlantic Highland.[1]

This comprises a total area of 108,164 square miles, with a population of 5,085,736. One whole State and parts of seven others have been carved out of the South Atlantic Highland, which really embraces the three well-marked geographical areas known as the Alleghany-Cumberland plateau belt, the greater Appalachian valley belt, and the Appalachian Mountain belt, or, as it is also called, the Blue Ridge belt. It includes the whole of West Virginia, 42 counties in western Virginia, 23 in western North Carolina, and 4 in western South Carolina, 25 in northern Georgia, 17 in northeastern Alabama, 45 in eastern Tennessee, and 36 in eastern Kentucky.

While large areas within this highland are no more backward educationally than the rest of the country, all are included here for convenience of statement. Adult illiteracy in these mountain regions is surprisingly large, and duty demands that educators face the facts as they really are in order that relief may come. The Federal Census for 1910 gives the illiteracy per thousand in the total population 10 years of age and over in these States as follows: West Virginia, 83; Kentucky, 121; Tennessee, 136; Virginia, 152; North Carolina, 185; Georgia, 207; Alabama, 229. The figures for adult males 21 years of age and over are even more startling. For the same States they are: West Virginia, 104 for each thousand in the total population Kentucky, 145; Tennessee, 157; Virginia, 177; North Carolina, 213; Georgia, 228; Alabama, 243; and South Carolina, 271. These figures are for the entire State and would in some cases be increased if applied to the highland area only, while in others, on account of the large low-

[1] For the map and data as to area and population of the South Atlantic Highland, the writer is indebted to John C. Campbell, Secretary Southern Highland Division, Russell Sage Foundation.

land negro population, they would be somewhat diminished. The figures are, however, sufficiently correct to emphasize the urgency of the need:



THE SOUTH ATLANTIC HIGHLAND.

"The most natural section of the United States for schools modeled after the Danish folk high schools."

The "moonlight" schools of Kentucky, an experiment in the elimination of adult illiteracy.—Attempts have been made from time to time by church organizations and individuals to reach the illiterate adults

of the southern highlands. Some of these attempts have been more or less abortive, while others have proved a great blessing to limited communities. A most notable illustration of what can be done—showing also the startling need of what must be done—is the work of Mrs. Cora Wilson Stewart and her associates, in the so-called "moonlight" or night schools for illiterates, which were begun in Rowan County, Ky., in the fall of 1911.

Mrs. Stewart made a careful study of local conditions and decided the most feasible plan to be to open night schools on moonlight evenings in the public schoolhouses over the county. The regular teachers all responded to the call and made their preparations and issued their invitations. We read:

> It was expected that the response would be slow, but more than 1,200 men and women from 18 to 86 years of age were enrolled the first evening. They came trooping over the hills and out of the hollows, some to add to the meager education received in the inadequate schools of their childhood, some to receive their first lessons in reading and writing. Among them were not alone illiterate farmers and their illiterate wives, sons, and daughters, but also illiterate merchants or storekeepers, illiterate ministers, and illiterate lumbermen. Mothers, bent with age, came that they might learn to read letters from absent sons and daughters, and that they might learn for the first time to write to them.[1]

This remarkable experiment grew rapidly in popularity. In 1912 the enrollment of adults in Rowan County reached nearly 1,600 and the movement had meanwhile spread to eight or ten other counties. Of the 1,600 mentioned above, "300 entered the school utterly unable to read and write at all, 300 were from those who had learned in September, 1911, and 1,000 were men and women of meager education."

The work of such schools as these must naturally be limited to the merest rudiments of education. To learn to read and write, to spell and figure, with brief drills in the essentials of language, history, geography, civics, sanitation, and agriculture—this is the most that can be expected. But the mountain districts crave vastly more than reading, writing, and arithmetic. The fatalism of retardation engendered by centuries of isolation, poverty, and civil war has placed a peculiar stamp upon the civilization there which mere academic schools will find it difficult to remove, at least in the present generation.

The inspiring work of the folk high school, it would seem, should be able to reach these people more fully and place them in their rightful place in the nation more quickly than might other schools. The folk school would cause "the breaking through of slumbering souls" and remove prejudices and give a national outlook, both of which are needed in the mountains.

[1] See Illiteracy in the United States, p. 28.

How the schools might be organized.—The schools must be able to inspire to an early coordination of head, heart, and hand. Real inspirers must be found to take charge of the schools. These should offer a liberal number of lectures on historical, social-economic, and local themes in connection with the practical work in the rudiments of learning.

The schools should receive all who are not now looked after by the public schools. In some communities the schools would include even the public-school children. There should be courses for those who are entirely illiterate as well as for those who have had some schooling. The schools must, in fact, be ready to meet the problems of all the people without regard to age or preparation. The poor hillside farms have their problems—these must be looked after. The mountains need their own artisan class to rebuild the homes and reestablish the household arts of the olden time on a modern footing. There should be long courses for the youth and continuous short courses for their parents and grandparents. There should be day lectures open to the whole countryside, and extension lectures should be carried into the remotest coves. The schools for small holders in Denmark had conditions almost as difficult to meet. What they did Americans will not refuse to do.

The schools might or might not be State founded and State aided. The most natural way to begin, and the most likely to succeed, would be for some philanthropic foundation to furnish the funds for the establishment of the schools at a few points of natural vantage as a beginning. The work might be directed to some extent by the National Government and be in time subsidized by National and State aid. The heads of the schools should have much the same freedom as in the Danish schools. As a beginning, tuition and lodging should be entirely free and scholarships might include all expenses in return for work done on the school premises.

Schools in which to train the "inspirers."—But who shall the teachers be in these schools? Whence shall come the inspirers able to understand the needs of their people and willing to undertake the work? Much the same questions are being asked throughout the Nation to-day in regard to the supply of teachers for the modern rural schools. It is easy to see that the trained leadership needed in country districts can not be realized until a staff of teachers, professionally trained and with the right vision and power, establish themselves as permanent teachers. Heretofore the schools have done little to prepare rural teachers for their difficult tasks. A most encouraging sign of the times is this, that normal schools, colleges of agriculture, and even schools of education in the universities have come to see their opportunity in training teachers for the new farm schools.

With all that is being done there is need of one or more central schools to devote all their energies to the preparation of rural-life leaders of all kinds—teachers, local agricultural experts, rural community organizers of various kinds, including the men to take charge of the transplanted folk high schools. The Seaman Knapp School for Country Life, at Nashville, is promising to train men for rural leadership. This school, or a school similarly situated, might undertake to prepare the first leaders for the folk schools in our southern highlands.

BULLETIN OF THE BUREAU OF EDUCATION.

[NOTE.—With the exceptions indicated, the documents named below will be sent free of charge upon application to the Commissioner of Education, Washington, D. C. Those marked with an asterisk (*) are no longer available for free distribution, but may be had of the Superintendent of Documents, Government Printing Office, Washington, D. C., upon payment of the price stated. Remittances should be made in coin, currency, or money order. Stamps are not accepted. Documents marked with a dagger (†) are out of print.]

1906.

†No. 1. Education bill of 1906 for England and Wales as it passed the House of Commons. Anna T. Smith.
*No. 2. German views of American education, with particular reference to industrial development. William N. Hailmann. 10 cts.
*No. 3. State school systems: Legislation and judicial decisions relating to public education, Oct. 1, 1904, to Oct. 1, 1906. Edward C. Elliott. 15 cts.

1907.

†No. 1. The continuation school in the United States. Arthur J. Jones.
*No. 2. Agricultural education, including nature study and school gardens. James R. Jewell. 15 cts.
†No. 3. The auxiliary schools of Germany. Six lectures by B. Maennel.
†No. 4. The elimination of pupils from school. Edward L. Thorndike.

1908.

†No. 1. On the training of persons to teach agriculture in the public schools. Liberty H. Bailey.
*No. 2. List of publications of the United States Bureau of Education, 1867-1907. 10 cts.
*No. 3. Bibliography of education for 1906. James Ingersoll Wyer, jr., and Martha L. Phelps. 10 cts.
†No. 4. Music education in the United States; schools and departments of music. Arthur L. Manchester.
*No. 5. Education in Formosa. Julean H. Arnold. 10 cts.
*No. 6. The apprenticeship system in its relation to industrial education. Carroll D. Wright. 15 cts.
*No. 7. State school systems: II. Legislation and judicial decisions relating to public education, Oct. 1, 1906, to Oct. 1, 1908. Edward C. Elliott. 30 cts.
†No. 8. Statistics of State universities and other institutions of higher education partially supported by the State, 1907-8.

1909.

*No. 1. Facilities for study and research in the offices of the United States Government in Washington. Arthur T. Hadley. 10 cts.
No. 2. Admission of Chinese students to American colleges. John Fryer.
*No. 3. Daily meals of school children. Caroline L. Hunt. 10 cts.
†No. 4. The teaching staff of secondary schools in the United States; amount of education, length of experience, salaries. Edward L. Thorndike.
No. 5. Statistics of public, society, and school libraries in 1908.
*No. 6. Instruction in the fine and manual arts in the United States. A statistical monograph. Henry T. Bailey. 15 cts.
No. 7. Index to the Reports of the Commissioner of Education, 1867-1907.
*No. 8. A teacher's professional library. Classified list of 100 titles. 5 cts.
*No. 9. Bibliography of education for 1908-9. 10 cts.
No. 10. Education for efficiency in railroad service. J. Shirley Eaton.
*No. 11. Statistics of State universities and other institutions of higher education partially supported by the State, 1908-9. 5 cts.

1910.

†No. 1. The movement for reform in the teaching of religion in the public schools of Saxony. Arley B. Show.
No. 2. State school systems: III. Legislation and judicial decisions relating to public education, Oct. 1, 1908, to Oct. 1, 1909. Edward C. Elliott.
†No. 3. List of publications of the United States Bureau of Education, 1867-1910.
*No. 4. The biological stations of Europe. Charles A. Kofoid. 50 cts.
*No. 5. American schoolhouses. Fletcher B. Dressler. 75 cts.
†No. 6. Statistics of State universities and other institutions of higher education partially supported by the State, 1909-10.

1911

*No. 1. Bibliography of science teaching. 5 cts.
*No. 2. Opportunities for graduate study in agriculture in the United States. A. C. Monahan. 5 cts.
*No. 3. Agencies for the improvement of teachers in service. William C. Ruediger. 15 cts.
*No. 4. Report of the commission appointed to study the system of education in the public schools of Baltimore. 10 cts.
*No. 5. Age and grade census of schools and colleges. George D. Strayer. 10 cts.
†No. 6. Graduate work in mathematics in universities and in other institutions of like grade in the United States.
*No. 7. Undergraduate work in mathematics in colleges and universities. 5 cts.
*No. 8. Examinations in mathematics, other than those set by the teacher for his own classes. 5 cts.
No. 9. Mathematics in the technological schools of collegiate grade in the United States.
†No. 10. Bibliography of education for 1909–10.
†No. 11. Bibliography of child study for the years 1908–9.
*No. 12. Training of teachers of elementary and secondary mathematics. 5 cts.
*No. 13. Mathematics in the elementary schools of the United States. 15 cts.
*No. 14. Provision for exceptional children in the public schools. J. H. Van Sickle, Lightner Witmer, and Leonard P. Ayres. 10 cts.
*No. 15. Educational system of China as recently reconstructed. Harry E. King. 15 cts.
*No. 16. Mathematics in the public and private secondary schools of the United States. 15 cts.
†No. 17. List of publications of the United States Bureau of Education, October, 1911.
*No. 18. Teachers' certificates issued under general State laws and regulations. Harlan Updegraff. 20 cts.
No. 19. Statistics of State universities and other institutions of higher education partially supported by the State, 1910–11.

1912.

*No. 1. A course of study for the preparation of rural-school teachers. Fred Mutchler and W. J. Craig. 5 cts.
*No. 2. Mathematics at West Point and Annapolis. 5 cts.
*No. 3. Report of committee on uniform records and reports. 5 cts.
*No. 4. Mathematics in technical secondary schools in the United States. 5 cts.
*No. 5. A study of expenses of city school systems. Harlan Updegraff. 10 cts.
*No. 6. Agricultural education in secondary schools. 10 cts.
*No. 7. Educational status of nursing. M. Adelaide Nutting. 10 cts.
*No. 8. Peace day. Fannie Fern Andrews. [Later publication, 1913, No. 12.] 5 cts.
*No. 9. Country schools for city boys. William S. Myers. 10 cts.
*No. 10. Bibliography of education in agriculture and home economics. 10 cts.
†No. 11. Current educational topics, No. I.
†No. 12. Dutch schools of New Netherland and colonial New York. William H. Kilpatrick.
*No. 13. Influences tending to improve the work of the teacher of mathematics. 5 cts.
*No. 14. Report of the American commissioners of the international commission on the teaching of mathematics. 10 cts.
†No. 15. Current educational topics, No. II.
*No. 16. The reorganized school playground. Henry S. Curtis. 5 cts.
*No. 17. The Montessori system of education. Anna T. Smith. 5 cts.
*No. 18. Teaching language through agriculture and domestic science. M. A. Leiper. 5 cts.
*No. 19. Professional distribution of college and university graduates. Bailey B. Burritt. 10 cts.
*No. 20. Readjustment of a rural high school to the needs of the community. H. A. Brown. 10 cts.
*No. 21. Urban and rural common-school statistics. Harlan Updegraff and William R. Hood. 5 cts.
No. 22. Public and private high schools.
No. 23. Special collections in libraries in the United States. W. Dawson Johnston and Isadore G. Mudge.
*No. 24. Current educational topics, No. III. 5 cts.
†No. 25. List of publications of the United States Bureau of Education, 1912.
†No. 26. Bibliography of child study for the years 1910–1911.
No. 27. History of public-school education in Arkansas. Stephen B. Weeks.
*No. 28. Cultivating school grounds in Wake County, N. C. Zebulon Judd. 5 cts.
No. 29. Bibliography of the teaching of mathematics, 1900–1912. David Eugene Smith and Charles Goldziher.
No. 30. Latin-American universities and special schools. Edgar E. Brandon.
No. 31. Educational directory, 1912.
No. 32. Bibliography of exceptional children and their education. Arthur MacDonald.
†No. 33. Statistics of State universities and other institutions of higher education partially supported by the State, 1912.

1913.

No. 1. Monthly record of current educational publications, January, 1913.
*No. 2. Training courses for rural teachers. A. C. Monahan and R. H. Wright. 5 cts.
*No. 3. The teaching of modern languages in the United States. Charles H. Handschin. 15 cts.
*No. 4. Present standards of higher education in the United States. George E. MacLean. 20 cts.
*No. 5. Monthly record of current educational publications, February, 1913. 5 cts.

*No. 6. Agricultural instruction in high schools. C. H. Robison and F. B. Jenks. 10 cts.
*No. 7. College entrance requirements. Clarence D. Kingsley. 15 cts.
*No. 8. The status of rural education in the United States. A. C. Monahan. 15 cts.
*No. 9. Consular reports on continuation schools in Prussia. 5 cts.
*No. 10. Monthly record of current educational publications, March, 1913. 5 cts.
*No. 11. Monthly record of current educational publications, April, 1913. 5 cts.
*No. 12. The promotion of peace. Fannie Fern Andrews. 10 cts.
*No. 13. Standards and tests for measuring the efficiency of schools or systems of schools. Report of the committee of the National Council of Education. George D. Strayer, chairman. 5 cts.
No. 14. Agricultural instruction in secondary schools.
*No. 15. Monthly record of current educational publications, May, 1913. 5 cts.
*No. 16. Bibliography of medical inspection and health supervision. 15 cts.
*No. 17. A trade school for girls: A preliminary investigation in a typical manufacturing city, Worcester, Mass. 10 cts.
*No. 18. The fifteenth international congress on hygiene and demography. Fletcher B. Dresslar. 10 cts.
*No. 19. German industrial education and its lessons for the United States. Holmes Beckwith. 15 cts.
†No. 20. Illiteracy in the United States.
†No. 21. Monthly record of current educational publications, June, 1913.
*No. 22. Bibliography of industrial, vocational, and trade education. 10 cts.
*No. 23. The Georgia Club at the State Normal School, Athens, Ga., for the study of rural sociology. E. C. Branson. 10 cts.
*No. 24. A comparison of public education in Germany and in the United States. Georg Kerschensteiner. 5 cts.
*No. 25. Industrial education in Columbus, Ga. Roland B. Daniel. 5 cts.
*No. 26. Good roads arbor day. Susan B. Sipe. 10 cts.
*No. 27. Prison schools. A. C. Hill. 10 cts.
*No. 28. Expressions on education by American statesmen and publicists. 5 cts.
*No. 29. Accredited secondary schools in the United States. Kendric C. Babcock. 10 cts.
*No. 30. Education in the South. 10 cts.
*No. 31. Special features in city school systems. 10 cts.
†No. 32. Educational survey of Montgomery County, Md.
†No. 33. Monthly record of current educational publications, September, 1913.
*No. 34. Pension systems in Great Britain. Raymond W. Sies. 10 cts.
*No. 35. A list of books suited to a high-school library. 15 cts.
*No. 36. Report on the work of the Bureau of Education for the natives of Alaska, 1911-12. 10 cts.
No. 37. Monthly record of current educational publications, October, 1913.
No. 38. Economy of time in education.
No. 39. Elementary industrial school of Cleveland, Ohio. W. N. Hailmann.
*No. 40. The reorganized school playground. Henry S. Curtis. 10 cts.
No. 41. The reorganization of secondary education.
No. 42. An experimental rural school at Winthrop College. H. S. Browne.
*No. 43. Agriculture and rural-life day; material for its observance. Eugene C. Brooks. 10 cts.
*No. 44. Organized health work in schools. E. B. Hoag. 10 cts.
No. 45. Monthly record of current educational publications, November, 1913.
*No. 46. Educational directory, 1913. 15 cts.
*No. 47. Teaching material in Government publications. F. K. Noyes. 10 cts.
*No. 48. School hygiene. W. Carson Ryan, jr. 15 cts.
No. 49. The Farragut School, a Tennessee country-life high school. A. C. Monahan and Adams Phillips.
No. 50. The Fitchburg plan of cooperative industrial education. M. R. McCann.
†No. 51. Education of the immigrant.
*No. 52. Sanitary schoolhouses. Legal requirements in Indiana and Ohio. 5 cts.
No. 53. Monthly record of current educational publications, December, 1913.
No. 54. Consular reports on industrial education in Germany.
No. 55. Legislation and judicial decisions relating to education, October 1, 1909, to October 1, 1912. James C. Boykin and William R. Hood.
*No. 56. Some suggestive features of the Swiss school system. William Knox Tate. 25 cts.
No. 57. Elementary education in England, with special reference to London, Liverpool, and Manchester. I. L. Kandel.
No. 58. Educational system of rural Denmark. Harold W. Foght.
No. 59. Bibliography of education for 1910-11.
No. 60. Statistics of State universities and other institutions of higher education partially supported by the State, 1912-13.

1914.

*No. 1. Monthly record of current educational publications, January, 1914. 5 cts.
No. 2. Compulsory school attendance.
†No. 3. Monthly record of current educational publications, February, 1914.
No. 4. The school and the start in life. Meyer Bloomfield.

No. 5. The folk high schools of Denmark. L. L. Friend.
No. 6. Kindergartens in the United States.
No. 7. Monthly record of current educational publications, March, 1914.
No. 8. The Massachusetts home-project plan of vocational agricultural education. R. W. Stimson.
No. 9. Monthly record of current educational publications, April, 1914.
No. 10. Physical growth and school progress. B. T. Baldwin.
No. 11. Monthly record of current educational publications, May, 1914.
No. 12. Rural schoolhouses and grounds. F. B. Dresslar.
No. 13. Present status of drawing and art in the elementary and secondary schools of the United States. Royal B. Farnum.
No. 14. Vocational guidance.
No. 15. Monthly record of current educational publications. Index.
No. 16. The tangible rewards of teaching. James C. Boykin and Roberta King.
No. 17. Sanitary survey of the schools of Orange County, Va. R. K. Flannagan.
No. 18. The public school system of Gary, Ind. William P. Burris.
No. 19. University extension in the United States. Louis E. Reber.
No. 20. The rural school and hookworm disease. J. A. Ferrell.
No. 21. Monthly record of current educational publications, September, 1914.