The Big Stone Lake Chautauqua and Summer School Institute

Michael R. Schliessmann

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THE BIG STONE LAKE CHAUTAUQUA AND
SUMMER SCHOOL INSTITUTE

by

MICHAEL R. SCHLIESSMANN

A thesis submitted
in partial fulfillment of the requirements for the
degree of Master of Science in Journalism at
South Dakota State University

May, 1974
This thesis is approved as a creditable and independent investigation by a candidate for the degree, Master of Science, and is acceptable for meeting the thesis requirements for this degree. Acceptance of this thesis does not imply that the conclusions reached by the candidate are necessarily the conclusions of the major department.

/ Thesis Advisor Date

Head, Department of Journalism and Mass Communication Date
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A year before this study was completed, the Chautauqua was unknown to this writer. With brief mention and a year of prodding, correction and support by Dr. Wayne E. Hoogestraat, the study was completed. To him, sincere thanks are extended.

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To my wife, Shirley, only thanks for helpful criticism and extended periods of profound silence can be extended here.

MRS
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CHAPTER I

INTRODUCTION

Origin of Study

For a period of approximately fifty-eight years (1874-1932) the Chautauqua was prominent on the American scene. The movement began at Lake Chautauqua, New York, in 1874 and spread throughout the country. In 1924 Chautauqua flourished in 12,000 towns and reached 30,000,000 people. The Chautauqua brought information, education, and entertainment to the people of this country before radio, television and motion pictures became available to the majority of the people. Virtually every corner of America was touched by the Chautauqua. Iowa, for instance, had assemblies in 503 cities in one year.

Basically the Chautauqua took two forms: the permanent assembly and the tent Chautauqua. The permanent assemblies were similar to those at the Mother Assembly at Lake Chautauqua, New York. These assemblies were situated on grounds set aside for permanent use. By 1900 two hundred pavilions had been set up beside some body of water.

The other form, the tent Chautauqua, was less permanent. The idea of the tent Chautauqua was originated by Keith Vawter and J. Roy Ellison and operated on the premise that the contractor (Vawter and Ellison) would provide everything needed to bring the
Chautauqua to the people. The local Chautauqua organization would guarantee a fee to the contractor, who in turn would provide a place to have the Chautauqua (tents), people to set them up, the talent and any additional equipment needed. No local talent was allowed. In addition to providing everything for the tent Chautauquas, bureaus such as these Watter and Ellison founded frequently provided talent, under a contract system, to the permanent assemblies.\(^5\)

South Dakota had both forms of Chautauqua. One permanent assembly was located on the shores of Lake Madison, near Madison, South Dakota. The tent Chautauqua competed for popularity with the permanent Chautauquas. Milbank, for instance, had a tent Chautauqua which began in 1920.\(^6\)

In addition to the permanent assembly at Lake Madison, another was established on the western shore of Big Stone Lake, in the northeastern corner of South Dakota. Modeled after the Mother Assembly, the Big Stone Lake Chautauqua was located in a tree grove near a beautiful lake. It was one and one-quarter miles north of Big Stone City but still within the city limits.\(^7\) This Chautauqua presented its first program in 1899, from July 14 to July 31, and continued to serve the people of northeastern South Dakota and western Minnesota for more than a quarter century.

Twenty-five years after its first assembly, the Big Stone Headlight, in an article commemorating the Chautauqua's founding, stated:

The purpose of such an organization is to provide a place on the banks of the finest lake in the northwest for a summer meeting where the best talent can
be gotten together for a few days enjoyment and enlight-
emen t for literary [sic] inclined people.

Also located on the Chautauqua grounds was a Summer School
Institute. This Institute usually ran at the same time as the
Chautauqua, utilizing both the facilities and the programs offered
during the Chautauqua. The faculty of this Institute also filled
in on Chautauqua programs when needed. The faculties were brought
from various area institutions to act as instructors at the
Institute in areas of specialty.

Statement of Problem

The Chautauqua and the Summer School Institute at Big
Stone Lake combined to bring education and enlightenmen t to north-
eastern South Dakota and western Minnesota. The Chautauqua programs
drew people from varying fields and backgrounds. Those on the
programs imparted new information to their audiences, including
those attending the Summer School Institute. Together the activities
played an important role in the history of the area. Both activities
have passed, but their importance remains. The purpose of this
study has been to compile a selective history of the communicative
and educational efforts of the Big Stone Lake Chautauqua and the
Summer School Institute.

In developing the aforementioned history, answers to the
following questions were sought: (1) What factors were influential
in beginning the Big Stone Lake Chautauqua? (2) What was the
organizational structure? a) How was the Big Stone Lake
Chautauqua financed? b) What were the major decisions affecting
the organization? (3) What were the physical facilities on the Chautauqua grounds? (4) What programs were presented at the Big Stone Lake Chautauqua? a) How were they received by their audiences? (5) What information diffusion function did the Big Stone Lake Chautauqua perform? (6) What was the Summer School Institute? a) Whom did it serve? b) What were the instructional programs? c) Who were the instructors?

Justification for Study

A history of this nature has the potential of preserving a part of the history of northeastern South Dakota and western Minnesota. Beyond preserving general historical data, the study should provide a partial record of the educational and communicative environment of the era.

Additionally, the study may be of value when added to the historical literature of communication and education. As mentioned above, the Chautauqua movement was massive. The study should preserve a portion of that movement for future scholars in communication. It is also hoped that the investigation will leave a definitive study for those, like the author, who did not witness first hand its beginning or end.

Procedures to Be Followed

In seeking answers to the above questions, the following procedures were undertaken:
A. The following publications have been surveyed to determine if any previous investigations have been undertaken regarding the Big Stone Lake Chautauqua:


*Dissertation Abstracts International*, XXX-XXXIV, Ann Arbor: Xerox University Microfilms.


The survey of the above literature revealed no duplicate investigations. It should be noted, however, that three studies are in existence relevant to South Dakota Chautauquas.


Hansen, Kenneth L. "A Listing of the Speakers Appearing at the Lake Madison Chautauqua Assembly from 1891 to 1932 and a Study of the Factors Operative in Their Selection." Unpublished research paper, Department of Speech, South Dakota State University, 1970.

Mr. Myers' thesis deals with Chautauquas of the entire state but in no way deals with any one specifically. He analyzed the speech activities in general.

B. Relevant data was collected from the following sources:
(1) Big Stone Headlight (Big Stone City, South Dakota), hereafter referred to as the Headlight; (2) Grant County Review (Milbank, South Dakota), hereafter referred to as the Review; (3) Milbank Herald-Advance (Milbank, South Dakota), hereafter referred to as the Herald-Advance; (4) History of Grant County: 1861-1937; (5) Personal contacts with area residents who had knowledge of the Chautauqua; (6) Programs of annual Chautauquas.

C. Utilizing data from the above sources, an attempt was made to:

(1) Chronicle the beginnings of the Big Stone Lake Chautauqua.

(2) Determine the nature of the physical facilities of the Chautauqua.

(3) Reconstruct the organizational structure, determine the financial trends and major decisions affecting the organization.

(4) Examine the programs offered at the Chautauqua and determine audience response to the programs.

(5) Determine the extent to which the Chautauqua lectures served as an information diffusion vehicle.

(6) Determine the nature of the Summer School Institute, its instructional programs and its faculty.

D. Finally, the findings were summarized and an attempt was made to draw conclusions regarding the six major questions asked on pages three and four.
Scope and Limitations

The author realizes that the Big Stone Lake Chautauqua was but a small fraction of the larger movement. Nevertheless, the Chautauqua played an important part in the lives of the people of northeastern South Dakota and western Minnesota in the years before expanded mass communication. It is hoped that this study fills a void in the organized history of those years and those who lived during that time. It is also hoped that the study will preserve a facet of America which has passed, and of which many, like the author, have little or no knowledge. It is also hoped that the study will help preserve a part of the history and original data of the communication environment of the era. This may prove to be of value to future scholars in communication.
FOOTNOTES


6 *Big Stone Headlight*, May 20, 1920, p. 5.


CHAPTER II

THE BIG STONE LAKE CHAUTAUQUA

Introduction

The purpose of this chapter is to document historically the Chautauqua which held sessions each summer from 1899 to 1925 at Big Stone Lake. To accomplish this, several factors will be examined. The first of these will be the beginnings of the Big Stone Lake Chautauqua. An attempt will be made to determine the influences in beginning the Chautauqua.

The second factor discussed will be the organization responsible for assuring that a Chautauqua program would be presented each year. The structure of the organization will be analyzed. That section will also deal with facilities of the grounds which were owned and operated by the organization. The transportation facilities affecting the Chautauqua will also be discussed. The finances and major decisions of the organization will be reviewed.

The third element examined in this chapter will be the programs presented at the Big Stone Lake Chautauqua. The contents of these programs will be reviewed. Reactions found in local newspapers concerning the programs will be included.

The next item analyzed will be the lectures presented at the Chautauqua. Local newspapers will be examined to determine the content of the lectures. Reactions to the lectures, as found
in the newspapers, will also be reported. Because this study is directed in part to determining the information diffusion function of the Chautauqua, examination of these lectures will play a major role in attempting to determine the function.

The information diffusion function of the Big Stone Lake Chautauqua will be the final element to be examined. In an attempt to determine that function, the other diffusion methods of the era will be dealt with briefly. The lectures given at the Chautauqua will then be reviewed in an attempt to determine their part in information diffusion.

Factors Influential in Beginning The Chautauqua

The Chautauqua Movement

The Chautauqua Movement was started by a young minister, John H. Vincent. His initial intent was to provide religious training for Sunday School teachers. His idea took hold and Vincent was soon providing correspondence training for teachers who wanted training but could not attend his sessions. Later, Vincent suggested to a friend, Lewis Miller, that they start a summer school for Vincent's students and correspondents. By chance, Miller was a trustee of a defunct camp at Lake Chautauqua, New York. Miller suggested holding summer classes out-of-doors. The training was to be religious in nature and promised "bonfires at the water's edge, community singing, study rather than sermons, good meals and lodging, and a careful attention to propriety." The first meeting was held in 1874 and forty persons attended.
According to Victoria and Robert Case's book, *We Called It Culture*,

Therein lay the initial greatness of Chautauqua; it was rooted in a thirst for knowledge. At first it was religious knowledge, but the horizon soon broadened to encompass all the arts. It was a tradition that remained unshaken to the end.³

They noted that "Vincent soon broke away from denominational study and adopted the more general notions of morality and inspiration, which characterized Chautauqua to the end."⁴

As the idea of the summer training spread, so did Vincent's idea of correspondence training. Case and Case analyze this correspondence in their book.

The "Chautauqua Literary and Scientific Circles" offered a four-year course of study that could be carried on right at home, with perhaps attendance at each summer's assembly, although this was not necessary for "graduation." Since colleges and universities of that day (roughly prior to 1900) held fast to the classical education, mostly closed their doors to women or at least discouraged female students; and certainly had no place for businessmen and married women with families. Vincent's correspondence study was a gift from heaven.⁵

The Chautauqua Movement grew and its importance as an educational venture grew. The Cases assert that "Chautauqua meant study, music, dramatic interpretation, lectures, and oratory."⁶ They further state that

There was nothing comparable for the people who wanted a glimpse of culture, an orgy of music, or some top-flight oratory, along with a look at some important man or woman. It was vacation-with-study, and downright good fun, and if the assembly won the approval of Bishop Vincent ... he would come in person ... ⁷
By 1900, there were two hundred permanent assemblies, similar to the Mother Assembly in New York. One such assembly was located on the shores of Big Stone Lake.

Big Stone Lake

The Big Stone Lake Assembly Association (hereafter referred to as the Assembly Association) was chartered in 1899 under the appropriate laws of Dakota Territory. According to the Articles of Incorporation of the Assembly Association,

The objects or purposes for which this corporation is formed shall be:
1. The maintenance of an attractive and morally safe summer resort at Big Stone Lake, Dakota.
2. To promote religious, educational, benevolent, sanitary, and charitable interests.
3. To buy and sell real estate.

To these ends, the Assembly Association bought and maintained Simpson Park.

It is difficult to determine what factors led the Assembly Association to the decision to have a Chautauqua on their grounds. The Chautauqua Movement, as has been described, aimed at promoting the above interests, particularly the educational interest. The larger movement and the Assembly Association had basically the same goals. Surely a factor in the beginning of the Big Stone Lake Chautauqua was this similarity of goals.

Another possible factor for beginning the Chautauqua was the religious nature of both the larger Chautauqua movement and the Assembly Association. The organizational charter of the Assembly Association demanded that five of the seven directors
"be members of the Methodist Episcopal Church in good and regular standing." The Chautauqua Movement began as a religious training program.

Another factor that may have been influential in beginning the Chautauqua was profit. Although profit-making does not appear to have had a really prominent place in the organization, it was nonetheless one of the implied purposes. The organizational charter of the Assembly Association listed one of its purposes as the buying and selling of real estate. As is mentioned in the section of this chapter dealing with finances, the Big Stone Lake Chautauqua was not a money-making venture.

Another factor which may have influenced the Assembly Association to have a Chautauqua is the location. The Mother Assembly was located on the shores of a lake and had permanent buildings. The Assembly Association already owned Simpson Park and the buildings on it; they had acquired these properties in 1889. With the exception of the pavilion and some improvements on the grounds, the park was the same at the end of the twenty-seventh session as it was when it began. Since the facility existed, it made good sense to use it.

Probably the single most important factor in beginning the Big Stone Lake Chautauqua was the desire of those in the Assembly Association to provide, for the people of the area, the kind of entertainment and enlightenment the Chautauqua could provide. The decision to establish a Chautauqua was reached early in 1899.
and for twenty-seven years a Chautauqua program was offered each summer. There were several factors which probably influenced the Assembly Association to establish a Chautauqua at Big Stone Lake. The desire to provide enlightenment and education was probably the most important of all.

Organizational Structure of the
Big Stone Lake Chautauqua

The organization which sanctioned the Big Stone Lake Chautauqua was initially known as the Simpson Park Association. This organization was responsible for Simpson Park from its beginning in 1885. Doris Black's History of Grant County stated that the organization "merged into a new organization, the Big Stone Lake Assembly Association." The Assembly Association was incorporated under the laws of Dakota Territory in March of 1889. The life of the organization was to be twenty years. In 1909 the organization did not extend its charter and thus legally died. As will be seen, however, the group continued.

In January 1899 the Assembly Association elected to establish a Chautauqua at Simpson Park. At that time, J. C. Wood of Milbank, South Dakota, was elected president; the organization hired the Reverend C. E. Hager to be superintendent of the 1899 session. Hager had performed the same function at the Lake Madison, South Dakota, Chautauqua. The purpose of the Assembly Association was to provide a meeting place in that area of the northwest in hopes that enjoyment and enlightenment could be provided.
A Chautauqua Supplement of the Review outlined the legal structure of the Assembly Association:

The present owners of these grounds, a joint stock company, came into possession of the property in 1889. The company is capitalized for twenty thousand dollars and is officered by men of typical energy and push.

The principal occupants and promoters of the Simpson Park grounds are members of the Big Stone Lake Assembly Association. This Association owns the park jointly, the stock being divided into shares of fifty dollars each. Each share entitles the holder to a corresponding amount in the purchase of a lot on the grounds and also entitles him to one vote.

The money derived from the sale of the lots is expended in permanent improvements on the grounds or kept on interest at ten percent per annum, for a permanent fund for the benefit of the shareholders.

The supplement also reported that J. C. Wood was still president of the organization in 1901. S. R. Gold of Big Stone City was the secretary and John Keefe of Ortonville was the superintendent for the Chautauqua session. There was nothing discovered concerning the officers' terms of service.

The Headlight reported that J. C. Wood was elected president again in 1903. William Suchow was elected vice-president and S. R. Gold retained the position of secretary. Other members of the Association listed in 1903 were Doane R. Fenbark, C. P. Brockman, J. D. Steiner, A. Wolf, Gotlieb Oehler, John Furgan and John T. Korte. At the 1903 meeting of the Assembly Association a contract was let for the constructing of a new barn and for garbage removal along the lake. The Assembly Association also appointed a committee to meet with the Big Stone City Council regarding expense
equalization for services, police protection and highway improvement.\textsuperscript{27} Nothing was discovered indicating the extent to which these plans were carried out.

The 1907 session of the Big Stone Lake Chautauqua seemed to bring dark clouds to the enterprise. The \textit{Headlight} noted that:

The Chautauqua Management of the past nine years is about to lay down the burden or transfer it to other shoulders. The present plan for continuing the Chautauqua involves the reorganization of the corporation and the issuance of new stock to be held in as many towns tributary to the lake as possible.\textsuperscript{28}

Two weeks later the \textit{Headlight} reported that "considerable new stock has been subscribed, and it was decided to have the Chautauqua next year."\textsuperscript{29} G. A. Wood was elected president in 1907.

The organizational structure was changed to one with three vice-presidents. William Suchow, a Dr. Karn, and J. C. Wood were elected to these positions. R. J. Hicks was elected secretary-treasurer.

Program, Grounds, and Advertising Committees were appointed to plan the 1908 session.\textsuperscript{30}

Whatever the outcome of this renewed vigor, nothing was discovered concerning the organization's functions in 1908. In 1909 businessmen from Big Stone City, South Dakota; Ortonville, Minnesota; Bradley, Milbank, and Groton, South Dakota pledged to pay any deficit which might be incurred by a lack of receipts from ticket sales in 1910.\textsuperscript{31} The organization agreed that the 1909 session had not been sufficiently advertised. The Assembly Association agreed to have a ten-day continuous session in 1910 with two or three week-end programs following the close of the
ten-day session. The officers elected in 1909 were almost the same as those elected in 1907. J. A. Gold was elected vice- 
 president; G. A. Wood was re-elected president and R. J. Hicks was re-elected secretary-treasurer. Professor S. C. Hartranft was elected the manager for the 1910 session. The Assembly Asso- 
ciation voted to change the name of the grounds from Simpson Park to Chautauqua Park.

The Headlight reported in 1912 that G. A. Wood was re- 
elected president. John Nielson and J. A. Gold were elected vice- 
 president and secretary-treasurer, respectively. G. L. Wood, J. A. Gold and James L. Black were appointed to the Grounds Committee.

A 1913 Headlight account noted that Charles Chrisman was elected president at that year's meeting. John Nielson and I. D. Aldrich (editor of the Headlight) were elected vice-presidents. E. S. Gold and J. A. Gold were elected to the positions of secretary and treasurer, respectively.

The same group of men was elected again in 1915, according to the Headlight. J. A. Gold, John Black and I. D. Aldrich were appointed to confer with the Big Stone City city council regarding sanitary conditions at the park. Nothing was discovered concerning the outcome of that meeting.

Frances Tippett's copy of the 1918 Chautauqua Program listed the same group of men as officers in 1918 as in 1913. The structure changed slightly to one with first and second vice- 
 presidents. Aldrich and Nielson held these positions, respectively.
Little information was discovered about the organization from 1918 until it was decided to discontinue the Chautauqua in 1926. Sometime between 1918 and 1924 the Booster Club of Big Stone City accepted responsibility for the Chautauqua. In June, 1924, the Headlight reported that "the Booster Club is going ahead with arrangements for a home-grown Chautauqua for about the middle of July." The members of the Booster Club when that organization elected not to hold a Chautauqua in 1926 were J. L. Black; Harold Noll; William Nitz; Dan Rourk; Ed Nelson; Bill Miller; Harold Black; Carl Gerhardt, Jr.; Harvey Peterson and Professor McCleary. Of these, only J. L. Black appeared as a member of the Big Stone Lake Assembly Association in 1918.

As is evident, there are chronological gaps in the historical documents reporting the activities of the organization responsible for securing Chautauqua talent and presenting the programs. It is possible that the Assembly Association, because of its private nature, did not want all its activities reported.

Generally, the composition of the group responsible for the Chautauqua remained constant over a long period of time. These men assumed responsibility for assuring that Chautauqua would come to Big Stone City. They were also responsible for Chautauqua Park and its facilities. When the Assembly Association no longer wanted to take responsibility for the Chautauqua, the Big Stone City Booster Club accepted it.
Facilities of the Big Stone Lake Chautauqua

The Park

The Big Stone Lake Chautauqua was no exception in following the precedent set by the Mother Assembly in locating itself near a beautiful lake. The Chautauqua sessions were held in a park one and one-quarter miles north of Big Stone City. The park was platted as part of Big Stone City in 1885. It contained twenty-five acres and had a lake front of nearly a mile. Originally the grounds were named Simpson Park in honor of Bishop Mathew Simpson of the Episcopal Methodist Church.¹⁴² The park was described in Doris Black's History of Grant County as "diversified by noble bluffs, intersected with romantic dells, with cool and shade rambles, no finer ground to be found in the Northwest."¹⁴³ From 1909 on, the grounds were referred to as Chautauqua Park.

Roads and Landscaping

Many physical facilities of the park contributed to its popularity. One such feature was the road to the park from Big Stone City. This drive was a continuation of Lake Street of that city. Miss Black's History of Grant County describes it as "one of the most beautiful drives in the Middle West."¹⁴⁵ This road was the only land road access to the park. It skirted the lake, usually no more than a matter of a few feet away from the water's edge. The drive inspired a painting by Mrs. Nellie Voss entitled "Chautauqua Park Road." The painting captures what seems to be the
essence of the permanent Chautauqua: beautiful scenery, nature at its fullest, and a sense of beauty.\textsuperscript{46} Despite the obvious hand of man, the drive today is still a beautiful and inspiring one.\textsuperscript{47}

In 1909 physical improvements were made on the grounds.

According to the \textit{Headlight}:

The Chautauqua management are planning to open up another street through the grounds and to make some important changes which will assist in beautifying them. Some of the banks will be sloped down and sodded and there will be changes in the position of tent floors.\textsuperscript{48}

Another road was opened in 1922 to relieve congestion on the main road.\textsuperscript{49} Today there is one major access road to the area that was once Chautauqua Park. This road is just wide enough for two cars to pass. The second road mentioned is located about forty yards west of the main road and had to curve around the stage portion of the pavilion structure. This road is much narrower than the main road.\textsuperscript{50}

\textbf{Structures}

Many of the cottages on the grounds existed prior to the first Chautauqua session. These cottages served as summer homes for some of the area residents. Other structures developed as the Chautauqua progressed.\textsuperscript{51}

The \textit{Review} notes that plans were being made for the erection of a pavilion in May of 1899.\textsuperscript{52} Miss Black, in her \textit{History of Grant County} reported that "Ortonville, Minnesota, sister city at the foot of the lake, built the pavilion which had a seating capacity of two thousand."\textsuperscript{53} A 1901 issue of the \textit{Review} estimates
the capacity at three thousand.\textsuperscript{54} Regardless of the seating capacity, the pavilion played a central role in the Chautauqua for it was there that all the programs were presented. Tom Tippett, a resident of Big Stone City, reported that the pavilion was covered to allow presentations even in adverse weather.\textsuperscript{55} It was noted that no cancellations because of weather were recorded.

Another of the major facilities on the grounds was the Hotel Minne-warmett (pronounced Minnie-warm-it).\textsuperscript{56} This hotel was planned for completion in 1899 but could not be completed by that date.\textsuperscript{57} By the end of May 1901, however, the Minne-warmett was ready for occupancy. It had seventy-five rooms.\textsuperscript{58}

A teacher's dormitory was also located on the grounds. In 1901 the Teacher's Dormitory Association was formed. Its purpose was to provide room and board to teachers attending the Summer School Institute.\textsuperscript{59} This Institute operated as a teaching training service. It was usually held concurrently with the Chautauqua so that teachers could benefit from the lectures presented.\textsuperscript{60} This Institute will be dealt with in Chapter III.

There was also a dining facility located at the park. It stood across the drive from the pavilion and was built out over the water. It was called the "Polly-cook-it," to harmonize with the Hotel Minne-warmett.\textsuperscript{61}

A supplement to the Review summarized the facilities and services available on the grounds as: (1) thirty-two acres platted in 30' x 40' lots and selling for one hundred to one hundred fifty
dollars; (2) cold, clear spring water; (3) a large institute building for the summer school; (4) Hotel Minne-warmett, room and board six to seven dollars per week; (5) the pavilion; (6) sixty cottages, renting from two to five dollars per week; (7) launches and stabling facilities; (8) tents; (9) springs and mattresses; (10) a lunch counter with provisions such as vegetables, ice and milk; and (11) gasoline stoves. In later years, a garbage removal service was available for those living in the cottages.

Transportation

The Big Stone Lake Chautauqua was fortunate in having several modes of transportation to the grounds. Besides being accessible by land for individual travelers, Big Stone City and Ortonville were served by a railroad. Ortonville was connected with the Chautauqua grounds by boat service and passengers departing trains in Big Stone City were carried to the grounds by a bus line.

The 1901 Chautauqua Supplement of the Grant County Review noted that "Reduced rates are given from all points on the Chicago, Milwaukee and St. Paul Railway within a reasonable distance." Rates were given from such places as Aberdeen, Eureka, and Woonsocket (in South Dakota), Fargo, North Dakota; and Bird Island, Minnesota. Rates were based on the length of time an excursion ticket was held. For example, tickets could be good for a round trip. The thirty-day tickets ranged in price from sixty cents to seven dollars and eighty cents, depending on the distance.
A shorter term ticket, from Big Stone City to Odessa, Minnesota, for example, cost the Chautauquan twenty cents. The railway ran only to Ortonville and Big Stone City. It did not directly service the park.

Two other forms of transportation carried the traveler from the train stops to the Chautauqua grounds. From Ortonville, boats transported Chautauquans to the park. A program supplement to the Headlight in 1916 outlined the boat service. A boat left Ortonville at 9:45 a.m., 11:30 a.m., 1:40 p.m., 2:15 p.m., 5:45 p.m., 7:15 p.m., and 7:40 p.m. Boats returned from the park at 10:00 a.m., 11:50 a.m., 1:55 p.m., 6:00 p.m. and after the evening program. A twenty-ride ticket cost one dollar and fifty cents; a single-ride ticket cost twenty cents. The Review indicated that the boat service was perennial.

The boat service caused some minor problems, however. In 1914 the boat operators raised their rates arbitrarily, from fifteen cents to twenty-five cents. This action threatened to reduce patronage for the 1915 session. The 1915 Chautauqua was held, however, and it was reported that favorable boat rates were secured for 1916. The Independent of Ortonville pictured some of these boats and indicated that they carried between sixty and seventy-five persons.

Those persons arriving by train at Big Stone City were taken to the park by the Simpson Park Bus Line. The bus line, owned by Charles Whipple, was operating in 1901 and was advertised as being "the only regular bus service to the park." This bus
service was later operated by John DeGreel, his nephews and several helpers. The bus fare to the Chautauqua grounds was twenty-five cents. The horse-drawn buses had seats along the sides and luggage space on top. John DeGreel was killed driving his bus in 1909 when a cyclone went through Big Stone City. The busline continued to operate and later the passengers were transported by automobile.75

Those three means of transportation combined to bring Chautauquans to the park. These were by no means the only ways of getting to Chautauqua Park. Chautauqua was popular enough to insure that many would suffer the necessary uncomfortable transportation. Black's History of Grant County quotes an anonymous man as saying "that a ten-mile ride in a springless 'flivver' to the Chautauqua seemed like the poetry of motion after he had been riding a disk harrow for days."76 Such was Chautauqua.

These facilities contributed to making the Big Stone Lake Chautauqua a rewarding cultural, educational, and social experience. Many of the facilities were similar to those at the Mother Assembly. They included services which allowed the Chautauquan to stay on the grounds for a day or a week. The covered pavilion allowed Chautauqua programs to be presented during inclement weather, and Big Stone Lake itself provided a source of recreation. The transportation available brought the Chautauquan to the grounds and returned him at sessions end.
Finances of the Big Stone Lake Chautauqua

As was mentioned in the section dealing with the Big Stone Lake Assembly Association, the Big Stone Lake Chautauqua was the product of a joint stock company. This stock company was capitalized for twenty thousand dollars and owned the grounds known as Simpson or Chautauqua Park. Although the admitted purpose of the Assembly Association was to provide enlightenment to area residents, the stock company also had the implied purpose of making some profit. Even if profit-making was not a main objective of the Assembly Association, it can be assumed, based on its stated purpose of buying and selling real estate, that the organization wanted to break even financially.

Chautauqua talent was brought to Big Stone City through the efforts of an agency which provided Chautauqua talent and the money was provided by the Assembly Association. This was known as a guarantee system. With only a few exceptions this was the case throughout the life of the Big Stone Lake Chautauqua. If the receipts from the Chautauqua did not pay the guarantee, the association had to provide the difference. In 1923, for example, the signers of the guarantee paid fifteen dollars each.

The Assembly Association was financed in several ways. The first method of obtaining revenue was the selling of stock. The association needed money to capitalize; it got the money by selling stock. The Assembly Association was capitalized for twenty thousand dollars. In 1907 the Headlight reported that the
Big Stone Lake Assembly Association reorganized and issued new stock to cover expenses of presenting a Chautauqua program.\textsuperscript{83}

A second way in which the Chautauqua was financed was through charges on the use of facilities on the grounds. These facilities included tents, cottages, a hotel, a dining facility, and a lunch counter which sold provisions and charges for services.\textsuperscript{84} No detailed accounting was discovered concerning the revenues derived from the use of each of these facilities. In 1900, cottage rent ranged from two to five dollars per week. Tents were one dollar a week without a floor; one dollar and fifty cents for a floored tent.\textsuperscript{85}

In 1901, the \textit{Review} reported that room and board at the Hotel Minnewassee was six or seven dollars per week. Cottage rent again ranged from two to five dollars per week. Tents rented for fifty cents a day, two dollars and fifty cents per week, or four dollars per season. Springs and mattresses were thirty-five cents a week. The lunch counter sold light refreshments, provisions, fresh milk, ice and vegetables.\textsuperscript{86}

In 1915, those owning cottages on the grounds were assessed a five dollar caretaking fee. This fee was collected by the Assembly Association and the service was provided by it.\textsuperscript{87}

By 1918 prices were higher at the Big Stone Lake Chautauqua. Cottages rented for one dollar and twenty-five cents or one dollar and fifty cents per day. Tent prices had gone up fifty cents—
to three dollars per week. Garbage removal service was provided
for fifty cents a week. One possible reason for the price increases may be the deficit the organization carried forward each year beginning in 1915. Even though no detailed accounting of revenues received was discovered, those revenues contributed to the finances of the Assembly Association.

Another source of revenue for the Assembly Association was the sale of tickets for admission. The Review reported that admission prices in 1900 were:

- Single Program: $0.25
- Single Day: $0.50
- 3-Day: $1.00
- Per Week: $2.00
- Per Season: $3.50

A transferable season ticket cost the Chautauquan five dollars. Children were admitted for one-half the adult admission.

By 1912 the admission prices had changed to the advantage of the ticket-buyer. A Headlight report indicated that ticket prices were as follows:

- Teachers attending the Summer School: $2.00
- Children under fifteen: $1.00
- Adult Season Ticket: $2.50
- Single Adult Ticket: $0.35
- Single Children Ticket: $0.25

Children the age of eight were admitted free.

In 1918, a ten per cent war tax was added to the basic price of admission. The prices listed on the 1918 program were:

- Single Program: $0.25 to $0.50
- Adult Season Ticket: $3.00
- Season Ticket before opening day: $2.00
- Teachers Season: $2.00
Children under seven years of age were admitted without charge.91

Although there was no war tax assessed on admission prices, they rose by about fifty cents in 1919, according to the [headlight].

Those prices were as follows:

<table>
<thead>
<tr>
<th>Admission Type</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single Admission</td>
<td>$ .15 to $ .75</td>
</tr>
<tr>
<td>Season Adult Ticket</td>
<td>$3.00</td>
</tr>
<tr>
<td>Season Ticket before Opening Day</td>
<td>$2.50</td>
</tr>
<tr>
<td>Children's Season Ticket</td>
<td>$1.50</td>
</tr>
<tr>
<td>Teachers attending Summer School</td>
<td>$2.00</td>
</tr>
</tbody>
</table>

No reason was found for the rise in admission prices.

Admission prices again rose in 1920. In that year a ten percent tax was added. No explanation for that tax was discovered.

A season ticket for an adult bought before the session started cost the Chautauquan two dollars and fifty cents plus twenty-five cents tax.93

In 1922 season tickets were two dollars for adults and one dollar and fifty cents for children.94 No explanation was discovered for this price reduction. Single admission prices in 1923 were fifty cents and twenty-five cents for adults and children, respectively.95 Certain individual performances commanded higher prices. For example, the play "Sweethearts" cost eighty-five cents for adults and forty-five cents for children.96

In 1924 the Big Stone Lake Chautauqua switched from the guarantee system to a home talent program. Season tickets were one dollar and fifty cents for adults and one dollar for children, a
reduction from 1923. Season ticket prices dropped twenty-five cents in 1925.

As with the revenues received from the use of facilities, what the total admission revenues were remains unknown. Although specifics were not always recorded, the newspapers did periodically report the general financial condition of the Assembly Association. These reports did not differentiate between revenues obtained from ticket sales and those derived from other sources.

The complete financial records of the Assembly Association were not located. Earl F. Nixon, president of the Dakota State Bank, Milbank, South Dakota, reported that the Gold Brothers, bankers of Big Stone City, underwrote the Assembly Association and probably held the records. He further stated that the Gold Brothers' bank went into receivership in the late twenties and was disbanded. He could offer no possible location of such records. Ray Nelson, president of the Big Stone State Bank, Big Stone City, said that he knew of no existing records. He had previously made inquiries in the area at the request of this writer and could provide no additional information. Tom Tippett, also of Big Stone City, stated that the basement of the Gold Brothers' bank was filled in some time ago to make a solid floor and that the records may be located there. Dayton Canaday, Director of the South Dakota State Historical Society, could not provide any information concerning the financial records of the Assembly Association. Because the above attempts to locate
financial records failed, local newspapers served as the only financial indicator for the organization.

The first year's financial deficit was somewhat ominous. The Herald-Advance reported that "The slight financial deficiency of the present year has already been taken up and provided for . . . " No details were discovered regarding the amount of that deficit.

The 1900 session was more successful financially than was the previous session. The Herald-Advance reported that the assembly this year we understand was more successful financially than that of last year and the receipts will go toward paying the indebtedness incurred the first year of the assembly.

The Review noted that "from all accounts the Chautauqua has been successful financially."

The Review also reported that the 1901 session proved financially successful. There was nothing discovered indicating the financial status of the Assembly Association for 1902 or 1903.

The Headlight carried reports about the finances of the Assembly Association in both 1904 and 1905. These reports stated "that the association will carry a small balance to be applied in securing better talent than ever, in 1905." That balance was apparently well-used. A 1905 Headlight report noted that "The receipts were satisfactory to the management and will pay all expenses."

In 1906, it was reported by the Headlight that "The enterprise here appears to be fairly on its own feet financially
and the Chautauqua will grow of its own motion like the snow ball." 109

In 1907, however, the Assembly Association elected to reorganize and sell new stock. 110 Nothing was discovered to indicate the reason for this stock sale. Nothing was found concerning the financial status of the Assembly Association for 1908, 1909, or 1910.

In 1911, the organization was still in the black. The Headlight reported that:

Financially the management came out a little ahead, and to be able to do that certainly speaks well for the future of the enterprise. The usual ticket pledges for next year were secured at the close of the session... 111

The Chautauqua was a financial success again in 1912. A Headlight account noted that:

Financially... the enterprise paid out, with something like two hundred dollars to the good. As it is not a money-making enterprise for anybody, the only regret is that it was not more, so that more could be put into next year's program. 112

The 1912 audience also voted to continue the Chautauqua and pledged a large number of tickets for 1913. 113

The Headlight reported that by the end of 1913 the Assembly Association had an indebtedness of forty-five hundred dollars. This indebtedness was cancelled by lot sales. The net deficit for the 1913 session was $22.43. The 1914 report showed a total deficit of $145.23. 114
The 1915 Chautauqua fared no better. The Headlight reported that financially, the outcome, while not quite as good as it would have been had the weather been favorable instead of the most unfavorable the Chautauqua has known in the seventeen years of its life, was satisfactory. The receipts will come very near paying the expenses.\textsuperscript{115}

One week later, a total deficit of $578.90 was reported by the Headlight.\textsuperscript{116} The 1916 session also showed a deficit.\textsuperscript{117}

Nothing was discovered to indicate the financial status of the Assembly Association in either 1917 or 1918. In 1919, however, the Chautauqua was still not paying. The Headlight reported that "the receipts, in spite of the rainy weather a good share of the time, will about pay out."\textsuperscript{118} That was also the year that the Gold Brothers, the underwriters of the Big Stone Lake Chautauqua, wished to be relieved of their responsibility because of the increased business of their bank.\textsuperscript{119}

The 1920 session was no more profitable than the previous one. The Headlight noted that

"On account of the rainy weather and bad roads, the attendance at the Chautauqua was confined mainly to local support this year, and was not sufficient to pay expenses, leaving a considerable shortage."\textsuperscript{120}

The 1921 session appeared to be more profitable, but only when compared to other Chautauquas in the area.\textsuperscript{121} This was not to say the Assembly Association made any profit.

Nothing was discovered indicating the financial outcome of the 1922 session. In 1923, however,

The patronage for the six days fell several hundred dollars short of meeting the guarantee and the men
who signed on the dotted line had the pleasure of digging up some fifteen dollars each for the privilege of furnishing a six days show. 122

That same article went on to criticize those who sought to make a profit from the Chautauqua. It referred to the talent agencies. The Headlight report also forecast the end of the Chautauqua because of these profit-seekers. 123

By 1924, the talent which appeared on the Big Stone Lake platform was no longer provided by the guarantor system. Rather, the program was made up entirely of local talent. The Headlight reported that the 1924 receipts were close to six hundred dollars. 124 Of the home talent idea, the Headlight noted that "It has abolished forever the idea that it is necessary to guarantee any outside organization any sum." 125

No financial report was found for 1925. The Headlight did announce that all participants in the 1925 program and all season ticket holders were entitled to a twenty-five cent refund from the management. On July 22, 1925, the bank account of the group was to be closed and divided among its members. 126

The revenues of the Big Stone Lake Assembly Association were obtained from three sources: the sale of stock, admissions, and charges for the use of facilities or services. There were no records located specifying the revenues obtained from each source. The financial picture of the Assembly Association fluctuated somewhat. From 1900 until 1913, a small balance was carried forward each year. The Headlight reported that a large back indebtedness was paid in 1913. From that time on the Assembly Association
carried forward a small deficit each year. The large indebtedness was apparently a long-term debt. In 1919, the Gold Brothers asked to be relieved of their responsibility to the organization. The 1924 session had six hundred dollars in gross receipts, but no expenses were discovered. Even though the early years showed receipts in excess of expenses, it appears that the Assembly Association made little profit over the entire period of Chautauqua.

**Major Decisions of the Organization Affecting the Chautauqua**

As has been indicated, the Big Stone Lake Assembly Association began ten years prior to the first Chautauqua presentation at Big Stone Lake. The first major decision affecting the Chautauqua was the decision to hold a Chautauqua at Big Stone Lake. That decision was made at a January 18, 1899 meeting of the Assembly Association and was probably the single most important decision of the organization originally responsible for the Chautauqua.127

In 1907, the Assembly Association decided to reorganize and issue new stock so that the Chautauqua could continue.128 The Headlight reported that action upon that decision had been successful, that stock had been subscribed, and that the area would have a Chautauqua in 1908.129 That decision marks the first indication that the Chautauqua was not faring well, but its success in implementation indicated that the Chautauqua was still important to the area residents.

In 1909, the organization made two major decisions. It voted to hold weekend Chautauqua programs after the regular session
of 1910. In 1910 a weekend program was held July 15 through July 17. There was no indication that other weekend programs were held in 1910. The Assembly Association also voted to change the name of Simpson Park to Chautauqua Park in 1909.

In 1914, the boat operators, who played an important part in bringing patrons to the Chautauqua, raised their fares arbitrarily. This threatened to reduce patronage, and the management considered cancelling the 1915 session. The 1915 session was held, however, and favorable rates were secured after arbitration between boat operators and the Assembly Association.

In 1919, a major decision concerning the organization was made by the Gold Brothers, owners of the local bank. Due to increased business at the bank, they wished to be relieved of their responsibilities to the Chautauqua. As stated earlier, the Gold Brothers underwrote the Chautauqua from its beginning. This decision appears to mark the beginning of the end for the Chautauqua. The quality of the programs seems to have decreased after 1919, and only six years later the Chautauqua became history.

There is no indication when the decision was made, but between the close of the 1923 session and the opening of the 1924 session, it was decided by the Booster Club of the Big Stone City community to have a home talent Chautauqua. The 1924 session marked a departure from the guarantee system of obtaining Chautauqua talent. It was also the first indication that the Booster Club was assuming responsibility for the Chautauqua.
Only two home talent Chautauquas were held. In a meeting held March 23, 1926, the Booster Club voted to let the Chautauqua pass by Big Stone City. No reason for the Booster Club's decision was discovered.

Undoubtedly, numerous other decisions were made concerning the Chautauqua. For reasons unknown, these have not been reported. Those reported above, however, represent decisions which dealt with the initiation, continuation, and discontinuation of the Big Stone Lake Chautauqua.

Programs Presented at the Chautauqua

1899

The first of twenty-seven Chautauqua sessions opened at Simpson Park the evening of July 14, 1899. Continuous programs were presented through the evening of July 31. The afternoon program usually began at three o'clock with a prelude of musical entertainment and/or a lecture. In the evening an assembly chorus performed at seven o'clock and a band performed at eight. At eight-thirty special entertainment or a lecture was presented.

Several special days were set aside in the opening session. July 17, Music and Entertainment Day, was given to features of an entertaining nature. July 18 was the day devoted to the young people. The program was geared to the youth attending what was probably their first Chautauqua. July 19 and July 20 were Anti-Saloon Day and U.C.T.U. Day respectively. July 21 was devoted to the Honorable J. F. Dooliver of Iowa. July 22 was "Tho Chautauqua
Rally" to honor Bishop John H. Vincent, the conceiving of the Chautauqua idea. Bishop Vincent spoke in the afternoon. July 26 was Tri-State Day and stressed audience competition between South Dakota, Minnesota and North Dakota. Old Soldiers' Day, on July 28, was devoted to veterans of the G.A.R. (Grand Army of the Republic). The national chaplain of the G.A.R., the Reverend Frank C. Bruner, gave the main lecture.

Those few reactions reported were favorable to the program choices. The Review reported before the Chautauqua closed that "up to the present time there has been a continuous series of good things." The Herald-Advance reported that "the talent secured for the occasion was first-class in every respect." The initial Chautauqua session at Big Stone Lake apparently had some effect on area residents. According to the Herald-Advance, "The possibilities as developed by the recent assembly have awakened an interest and enlisted the influence and cooperation of a large number of successful businessmen . . ." The first Chautauqua held at Big Stone Lake was apparently judged to have been successful.

1900

The second annual session of the Big Stone Lake Chautauqua opened at eight o'clock the evening of June 28, 1900, and closed the evening of July 13. The opening session was devoted to an explanation of the Chautauqua and what the 1900 program was to be. Much of the 1900 program was religious in nature. Some part of
each day, usually the morning, was given to Bible School or Bible Study, a School of Prayer or a Women's Missionary Program. Sunday's programs were totally religious in subject matter. July 4 was designated National Day and the program was appropriate for the day. J. P. Dolliver delivered the Fourth of July oration. After the evening program, a sham naval battle was fought on the lake in front of the grounds. July 12 was Old Soldiers' Day, honoring the veterans of the area.\textsuperscript{148}

In these early Chautauquas, most of the day was spent in work connected with the Chautauqua. The program for 1900 lists the forenoon as given to departmental work. Those departments were a School of Prayer, Vocal Culture, Physical Culture, a Women's Club School for Parents, and the C.L.S.C. Round Table representing the Chautauqua Literary and Scientific Circle. With only minor exceptions, each forenoon was devoted to these departments.\textsuperscript{149}

C.L.S.C. was designed as a home study plan for the Chautauquans. Materials used in the C.L.S.C. were compiled and printed at the site of the Mother Assembly in New York.\textsuperscript{150} These circles were designed to raise the level of education of the Chautauqua.

The 1900 session was also reported as being a success. A \textit{Herald-Advance} account after only a week of Chautauqua read that--

There are already a far greater number of people encamped upon the grounds than there were at any time last year and the program of entertainment is fully equal if not equal [sic] to the splendid programs of last year.\textsuperscript{151}
Later the Herald-Advance reported that the second week the audiences filled the auditorium (pavilion) to overflowing and that the entertainment was deserving of the patronage it received. The Review termed the 1900 session of the Chautauqua as "a well-deserved success." The Herald-Advance noted that "the management of the association is to be congratulated on the excellent program."

1901

The 1901 program at the Big Stone Lake Chautauqua opened the evening of June 27 and met continuously through July 12. With the exception of Sundays, every forenoon was devoted to department work. Sunday mornings were filled by an interdenominational service and Sunday School. Sunday afternoons and evenings were devoted to sermons and sacred concerts. The programs of the other six days of the week followed a general pattern: a musical prelude and a lecture in the afternoon, and a musical prelude and entertainment in the evening. On occasion a lecture would be given at night but it was usually in the form of an illustrated lecture.

Audience reaction to the entire 1901 program was positive. The Grant County Review rated it "a very successful, interesting and profitable session ... to those who attended [it was] a source of profit and pleasure." No extended summaries of audience reactions were noted for the 1901 program but the reports indicated that the 1901 program was one of the most successful held to that date.
There was no complete program found for the 1902 session of the Big Stone Lake Chautauqua; neither was the writer able to find the inclusive dates of the Chautauqua. The earliest reference found in the Review was to Miss Carrie Nation's lecture on June 23. The last reference was a Herald-Advance program listing an appearance by the D. W. Robertson Projectoscope Company on July 5. Between these dates some notable appearances were made. On July 1 William Jennings Bryan lectured to an audience of two thousand people for two hours and fifteen minutes. Captain Richard P. Hobson of the United States Navy appeared during the Chautauqua. Frank R. Roberson, the stereopticon lecturer gave two performances, June 30 and July 1. The titles of the lectures will be reported elsewhere (See page 70.). Madame Bailey, a singer, appeared on June 28; Benj. Chase, a blind tenor, appeared on July 1; the South African Boys Choir performed July 2; and the Dunbar Bell Ringers appeared July 3.

As with a complete program, a detailed summary of the program was not found. The Review indicated that the Chautauqua was the most successful in the history of Simpson Park. Thousands have been here and they come from all the northcentral states. The fact that people are coming such distances indicates that Big Stone Lake is becoming one of the best known and most popular resorts in the country.
1903

The Big Stone Lake Chautauqua program for 1903 opened the evening of June 26 and closed July 10. A program was presented each day. Sundays were again given to religious services, sermons and concerts of sacred music. In the afternoons, lectures were preceded by musical preludes. Evenings were devoted to musical preludes and entertainment of motion pictures. These motion pictures often were accompanied by a lecture. The ninth of July was Prohibition Day, and the morning consisted of presentations of Prohibition papers and discussions. Several area Prohibition lecturers appeared on the afternoon program. 165

Specific audience reactions were not found but the comments in the Big Stone Headlight were positive in nature. Because the editor of the Headlight was away from the Chautauqua grounds for a week, a complete summary of the 1903 session was not included. 166

1904

The afternoon of July 28 was the opening date for the 1904 session of the Big Stone Lake Chautauqua. 167 Continuous daily programs were presented until the close of this session on July 11. 168 A detailed program was not found, but the program as summarized in the Headlight contained a fair share of the entertainment and lectures. As in previous years, department work was held during the forenoon. 169 Frank R. Roberson, the stereopticon lecturer and the D. W. Robertson Projectoscope Company again
appeared. The summaries found pertained mainly to lectures given and will be reported elsewhere (See page 72.).

Reaction to those programs presented was favorable. The Headlight did report, however, that "Aside from the first two or three days, the Chautauqua program was better this year than usual." Most comments which were found about the individual entertainers or lecturers or about the program in general were of a positive nature. This pattern emerged early in Chautauqua reporting and continued until the Chautauqua at Big Stone Lake ceased operation in 1925.

1905

The 1905 program of the Chautauqua opened June 29 and continued through July 10. By that year, the programs were taking a form which was to remain throughout the next twenty years. The afternoons were usually filled with a prelude of music or readings and followed by a lecture of some sort. At night, there was again a prelude followed by some form of entertainment such as a play or moving pictures. Sometimes these moving pictures were accompanied by a lecture. On Sunday, July 9, D. W. Robertson Projectoscope Company presented "The Life of Christ" in moving picture form.

Audience reaction to the 1905 program was again quite good. While a play by the Anna DeLong Marten Company was not well-received because the audience was "unfamiliar with the legend," the entire program was praised in superlatives.
1906

The 1906 program of the Big Stone Lake Chautauqua opened the afternoon of July 3 and presented daily programs through the evening of July 16. The forenoons were devoted to department work. Sunday mornings were given to interdenominational religious services and Sunday School. The remainder of the day was spent in activities of a religious nature such as sacred concerts and sermons. Weekday afternoons followed the pattern previously mentioned, a prelude and a lecture. In 1906, the prelude included such things as a crayon artist, a humorous vocalist and novelty music by a colored group. Musical programs preceded some form of entertainment in the evenings. Magic shows and moving pictures dominated the evening programs in 1906.176

The Headlight lauded the entire program as usual but indicated that the audience may not have been so generous with good comments:177

Our Chautauqua audience has grown critical. ... we now accept the best things as a matter of course and criticize the average performance. Of course this is in line with the policy and aim of the Chautauqua movement, which is intended to raise the standard of the popular taste, and no doubt the Chautauqua management congratulates itself upon the gratifying result.178

1907

The 1907 program of the Big Stone Lake Chautauqua opened July 2 and continued through July 15, according to the Headlight. Forenoons were given to department and class work. Sundays followed the pattern previously developed. Mornings were devoted to
It should be noted that the 1908 program was six days shorter than the 1907 program. No reason was found for this curtailment. Only two indications of audience reaction were discovered. According to the Headlight, the singing group, Columbia Tennessean Company "delighted the audience" and Nicola, the magician, "pleased the audience immensely."184 The Review's report concluded in 1908 that "the Big Stone Lake Chautauqua; [sic] it is to life what oil is to machinery."185

1909

The Headlight reported that the 1909 program of the Big Stone Lake Chautauqua opened the evening of July 1 and continued through July 15. Afternoon and evening programs were presented every day except opening day when only an evening program was given. These programs followed the same general pattern previously established. In the afternoons a musical program usually preceded a lecture. The evening programs also had a prelude followed by entertainment or an occasional illustrated lecture. Motion pictures were shown for some of the entertainment. New to the 1909 program was the inclusion of a Biblical Hour and Literary Hour in the forenoons. These were usually conducted by someone who was on the grounds as a lecturer. Sunday programs also conformed to the previous years' pattern. The forenoon of the last day was devoted to the W.C.T.U. The Marshall Company, a dramatic group, appeared in several short skits.186
If the Headlight account is an indication of audience response, the 1909 program was well-received. The Headlight report noted that "on the whole, the eleventh annual program of the Big Stone Lake Chautauqua needs not apologize to any of its predecessors. It is undoubtedly the best program ever put on the platform here."\(^{187}\)

**1910**

The evening of July 1 marked the opening of the Big Stone Lake Chautauqua in 1910, and July 10 marked the end. No forenoon work appeared in the 1910 program. The 1910 program also indicated no definite religious program for Sundays. The afternoon and evening portions of the daily programs followed the established pattern.\(^ {188}\) The session contained some elements worth mention. Frank R. Roberson presented motion pictures on "Arctic Travel" and "The Panama Canal."\(^ {189}\) On July 7, Mascot, a horse insured for fifty thousand dollars, performed various tricks.\(^ {190}\) July 8 was devoted to a good roads congress presided over by a government expert.\(^ {191}\) The temperance faction was given complete billing on July 10.\(^ {192}\)

A new twist was added to the 1910 session of the Chautauqua. After closing on July 10, the program reopened for three days on July 15; this weekend program contained talent familiar to the Chautauqua goers.\(^ {193}\)

The Headlight noted that "The Chautauqua programs this year have been unusually fine, and if you have missed them, or any of
them, you have missed something worthwhile."194 The account also indicated that "The week-end program of the Chautauqua was fully up to the standard set by the program preceding it."195 As in years past, the Headlight praised the individual performances with superlatives.

1911

The 1911 program of the Big Stone Lake Chautauqua began on the evening of July 196 and concluded on July 9.197 This program does not appear to have been as strong as those in prior years. A good deal of the program was devoted to musical or other entertainment. Few lectures were given; some days had none. The single unique element of the program was a performance by "Bronte," a trained dog. Lectures by the Governors of South Dakota and Minnesota highlighted Governor's Day on July 7.198 The Headlight noted that "South Dakotans outnumbered the Minnesotans 2-1."199

The Headlight's reaction to the program was to be expected. It read: "The program this year was very satisfactory to the patrons, who showed their appreciation by their excellent attendance."200 The individual performances of 1911 were given high acclaim.

1912

The 1912 program of the Big Stone Lake Chautauqua opened June 29 and continued through July 7. As in 1911, much of the nine-day program consisted of musical entertainment. Some lectures were given but they seemed to have dropped from the prominence
once accorded them. July 5 was States Day and as in 1911, both South Dakota and Minnesota were represented by a speaker. In 1912, however, the audience was equally divided between South Dakotans and Minnesotans.

Praising the individual performances quite highly once again, the Headlight also reported that "the audience voted unanimously to have a Chautauqua in 1913 and made a good record in pledging themselves to take tickets." The newspaper noted further that this response was quite pleasing after a year of short crops and also hoped for a better year in 1913.

1913

July 2 through the evening of July 11 were the days of the 1913 session of the Big Stone Lake Chautauqua. There was an exception to the usual pattern established in earlier years, however. Miss Edna Lowe gave health lectures at ten o'clock each morning on July 5 and July 7 through July 11. The opening night was given to an illustrated lecture on the Panama-Pacific International Exposition. Motion pictures were shown on the operations of the Panama Canal. Clarence Darrow, the noted lawyer, was scheduled to lecture on July 4 but failed to appear. On July 10, the West Central Development Association of Minnesota presented a forum. This forum dealt with agriculture in Western Minnesota. The 1913 program also contained a great number of musical and other types of entertaining presentations.
The Headlight reported that

There are always some disappointments in every Chautauqua, but the one of 1913 was on the whole a good one and some of its programs were worth the whole price of a season ticket. 210

The Headlight regretted the cancellation of Clarence Darrow's engagement but indicated the management was seeking to secure him for July 3, 1914. 211 As in prior years, there was the highest praise for individual programs and entertainers. 212

1914

The 1914 session of the Big Stone Lake Chautauqua began the evening of July 1 and concluded the evening of July 11. On the Fourth of July, no program was presented until evening. This allowed for family activities during the afternoon. A joint debate on socialism was held July 3. Charles Edward Russell represented the Socialist viewpoint; his opponent was Dr. John Wesley Hill, president of the International Peace Forum. July 7 was Excursion Day, the afternoon being given to lake excursions. In the evenings of July 6 and July 7, the Cales Company gave costume lectures on India and Japan, respectively. July 8 was Minnesota Day and the afternoon program was given by J. C. Landry of the University of Minnesota Extension Department. 213 Louis Williams presented a talk on electricity on July 10. He illustrated the presentation with examples of wireless telegraphy and x-ray production. 214

The Headlight reported that the "Chautauqua program this year held up a very high average of talent, perhaps the best we have ever had, certainly as good as the best." 215 Of the musical
entertainment, the Chicago Male Quartette was rated as "most popular." If the Headlight is an indicator of audience reactions, the entertainment was received more favorably than the lectures.

1915

According to the Headlight, the 1915 session of the Big Stone Lake Chautauqua opened the evening of July 2 and concluded with a concert the evening of July 10. Dana Walden, the magician, opened the July 2 program. The 1915 program was filled with a great deal of entertainment. Music was the most common entertainment and reading occupied the second place. Much of the program seemed filled by people from South Dakota. The Cadet Band of South Dakota State College under the direction of Professor Carl Christensen played July 5. That concert was followed by addresses by the Honorable Philo Hall of South Dakota and ex-Governor Eberhardt of Minnesota, who both spoke on educational progress in their respective states. The 1915 program seemed to include an assortment of items of local interest.

As is to be expected, the Headlight had nothing derogatory to say about the 1915 program. The Headlight reported that the "seventeenth session . . . has been fine this year throughout." It further reported that "the audiences were large and responsive despite the worst weather in the seventeen years of the Chautauqua. The management is most appreciative of the loyal patrons."
1916

The 1916 Chautauqua program, which appeared as a supplement to the Headlight, reported that the 1916 session of the Big Stone Lake Chautauqua opened June 30 with an evening concert by the Ortonville Band and Criterion Glee Club. It closed July 9 with an evening performance of the American Operatic Company. The program was filled with many musical programs. July 6 featured a Suffrage Debate in the afternoon and a lecture by Thomas L. Riggs, an Indian missionary, in the evening. Mrs. Booker T. Washington lectured on July 7, and a children's program was presented July 8. Some local talent was used at the Big Stone Lake Chautauqua in 1916. Doane Robinson, a South Dakota historian, lectured July 3. On July 4, the Honorable Elwood C. Perisho, president of South Dakota State College, delivered the oration.225

The 1916 audience was apparently more enthusiastic about the lectures than they had been in the immediately preceding years. The Headlight's reporting of reaction to the programs leaned very much in favor of the lectures. As the lectures are dealt with separately in context, they will not be discussed here. The entertainment reported, however, was also lauded.226

1917

According to a supplement of the Headlight, the 1917 session of the Big Stone Lake Chautauqua opened the afternoon of July 3 with a performance by Vierra's Hawaiian Singers. The program again contained a number of lectures, many directed at
the United States or America's part in what is now known as World War I. One feature of the program was the appearance of Dr. Lena K. and Dr. William S. Sadler of Chicago. Both were medical doctors. Their lectures dealt with children and aspects of health care. These lectures are discussed elsewhere (See pages 89 and 90.). Again in 1917 the lectures seemed to have a predominant place in the total program.

No general session reaction was found. The Headlight contained a summary of the entire program. Nothing negative about the individual performances was reported. The program was oriented to the war and the audiences were reported throughout as being large.

1918

The 1918 session of the Big Stone Lake Chautauqua consisted of daily programs from the afternoon of June 30 through the evening of July 6. The 1918 Official Program listed as new features a Children's Chautauqua at 9:30 a.m. and 4:30 p.m. daily except Sunday and a Story Hour for Kee Tots at 3:30 p.m. The 1918 program had a great deal of war-related attractions. Military musical groups, government lecturers and Red Cross personnel were featured. There were six lectures in the seven-day program; five dealt either with the war or the government's role in some phase of American life.

No audience reaction to any part of the 1918 program was discovered.
1919

The 1919 session of the Chautauqua opened July 2 with afternoon and evening performances and closed after the evening performances of July 8. The 1919 schedule was composed of many war-related attractions; it contained nine lectures in all. Some of these lectures related to the effects of the Great War or dealt with innovations brought to the attention of the American people by the war, such as air travel. The remainder of the programs was musical entertainment.

"The 1919 Chautauqua closed, fittingly, in a blaze of enthusiasm ..." was the observation of the Headlight. As had been the well-established pattern, the Headlight had little negative comment about the programs. The Chautauqua was held to be generally successful, but the Headlight did mention that the management, because of the increased banking business, wanted someone else to assume the responsibility for the Chautauqua. This statement referred to the Gold Brothers, who ran the bank of Big Stone City, and who, according to Earl Nixon, president of the Dakota State Bank, Milbank, South Dakota had underwritten the entire Chautauqua enterprise.

1920

An evening concert by the Temple Choir on July 8 was the finale of the 1920 Big Stone Lake Chautauqua which had begun just one week earlier, on July 2. The program, evenly divided between lecture and entertainment features, contained such novelty features
as the Philippino Royal String Band and lectures on Russian women (given by a Russian woman), India and the American Indian. With the exception of July 3 when four attractions were presented, only three programs were given each day. The entertainment presentations included the Lyceum Arts Trio, the Milano Sextette of New York, the Wales Players, who presented a humorous play on July 5, and the Edward Clarke Concert Company of Chicago.237

The Headlight reported that because of "rainy weather and bad roads the attendance at the Chautauqua was confined to local support . . . ."238 It further surmised that "it is safe to say that some form of literary and musical program will be provided for 1921 . . . ."239 As in earlier years, negative response to any of the programs of that year's Chautauqua was not reported by the Headlight.240

1921

The eight days of the 1921 Chautauqua, from July 10 through the evening of July 17, included only three lecturers for the Chautauqua goers. Smith Dameron lectured on pottery on July 11, Ruth Bryan Owen, the daughter of William Jennings Bryan, on July 14, and the platform manager, Edgar Llewelyn, lectured three times. The remainder of the program consisted of entertainment. The White Hussars, Mallory Players, Sholles Orchestra, Davies Opera Company and the Crawford Adams Company dominated the schedule. Gay Zenola McLaren, a reader, appeared July 12.241 Miss McLaren, a native South Dakotan, was the author of a book, Morally We Roll
Along, which dealt with the Chautauqua Movement and her experiences as a part of it. 242

In its evaluation of the 1921 Chautauqua, the Headlight observed that

Taken all in all this year's program is one of the best that has yet been offered here. The criticism we would offer is as to its length. The people here would have been just as well satisfied had it extended over only five days instead of eight, and no attraction billed for more than one day. 243

The Headlight responded favorably to all entertainment events, especially Miss McClaren. It pointed out that "Our list of superlatives is too small and our command of the language inadequate to make you see Miss McClaren as she really is." 244

1922

The Headlight's request for a five-day Chautauqua was met in 1922. The program opened July 4 and was to close with a lecture by South Dakota Governor Harding on July 9. No program was given July 8. 245 Harding was unable to keep his engagement and was replaced by Stephen O. Haboush who lectured on Galilee and Judea. 245 Again in 1922 the bulk of the program was filled with musical entertainment. The Preacher's Quartette, Bronco's Jubilee Company, Warwick Male Quartette, Mallory Players and the Hadley Concert Company presented ten programs. One reader and three lecturers appeared. 247

The Headlight contained no general audience reaction other than to headline the program as "A Fine Chautauqua." 248 It did,
The 1923 program expanded to six days, opening on June 21 and closing on June 26. The lecture, however, continued to have a back seat to entertaining features; only four were given. Two plays were presented: "Three Wise Fools" on June 21, and "The Storm" on June 26. The afternoon of the twenty-sixth was devoted to children, and Herbert A. Taylor, a clown, entertained the youngsters. The rest of the program was filled by the New England Trio, Solis' Royal Guatemalan Marimba Band, The Roanoke Singers, and the Hugulet Instrumental Trio. Victor Herbert's operetta "Sweethearts" was presented June 24.

At the close of the 1923 session it seemed that another Chautauqua program would not be presented at Big Stone Lake. The Headlight reported that "While the programs presented were good as a whole, the patronage fell several hundred dollars short of meeting the guarantee . . . ." There was nothing else reported concerning the 1923 session.

The 1924 session of the Big Stone Lake Chautauqua was held, but it was made up solely of local talent. This first home talent Chautauqua opened July 16 with the American Legion doing a Minstrel Jubilee. July 17 the Odessa, Minnesota Community Club presented a three-act play entitled "Back to the Farm." July 18
featured the Methodists of Big Stone City performing a one-act
comedoy, "Suppressed Desires." Music was provided by a local
saxophone quartette. The Big Stone Booster Club presented a three-
act farce comedy, "Bashful Mr. Bobs," on July 19. A Dr. Thoms
of Vermillion, South Dakota, delivered a lecture on Sunday, July
20, entitled "The Bible and Common Sense." The first home talent
Chautauqua closed Sunday evening with a band concert by the
consolidated Big Stone City and Odessa bands.22

The first home talent Chautauqua, according to the Headlight,
was

a success in the splendid programs given--a success in
the point of attendance--a success financially--a suc-
ess in the pleasure it gave to the people of this
community.23

In addition, all the programs presented were given high praise and
the audiences were generally quite large.24

1925

The second annual home talent Chautauqua opened July 7 and
continued through the evening of July 12. On the opening day, the
Big Stone City American Legion again presented a minstrel show;
following this, the same group put on the comedy farce "Zanzibar."
On July 8 the Methodist Episcopal Church of Big Stone City pre-
sented the musical play "Receiving the Parson." The combined bands
of Odessa and Big Stone City presented a band concert. "An Old-
Fashioned Mother," presented by the Evangelical Church of Twin
Brooks, South Dakota, was the highlight of July 10. On July 11,
two movies were shown in the Chautauqua pavilion. Featured on
the closing day was the Big Stone City Evangelical Church presenting a patriotic and sacred pageant, "The Striking of America's Hour," which contained about sixty characters. 255

Again in 1925 the Headlight lauded the program presented at the home talent Chautauqua. 256 The pageant, "The Striking of America's Hour," was reported as "a really beautiful spectacle . . . . It was a really worthwhile effort which drew the most favorable and complimentary comment on all sides . . . ." 257

But the second annual home talent Chautauqua at Big Stone Lake was to be the last. The Headlight reminded all participants and season ticket holders to go to the Big Stone City State Bank or the Booster Club to get a twenty-five cent refund. It was reported that the account would be closed and divided on July 22. 258 On March 23, 1926, the Big Stone City Booster Club voted not to have another Chautauqua in 1926. 259 After twenty-seven consecutive sessions, the Big Stone Lake Chautauqua closed permanently. The last program had been given.

Summary of Programs

The Big Stone Lake Chautauqua had a program each year from 1899 to 1925. These programs varied with regard to length and content. The longest Chautauquas were those held in 1899, 1900 and 1901. Each one lasted sixteen days. From 1902 until 1908, session length varied from two weeks in 1902 to only eight days in 1908. Nothing was reported explaining this shortened 1908 session. Again in 1909 the session was two weeks long; the 1910
session was only ten days long. The following sessions were nine or ten days in length until 1917. From 1917 until 1922, the sessions ran one week. The 1922 session lasted only five days. The last three sessions of the Chautauqua were six days in length.

The content of the programs also changed as time progressed. The programs presented in the early years of Chautauqua included many lectures on a variety of social, political and moral issues. These early programs also featured many different forms of entertainment. As time progressed, the lecture lost its prominence at the Big Stone Lake Chautauqua. More and more of the program was devoted to entertaining the audiences. This trend changed temporarily during the war years. There was no explanation found for this trend. Only one lecture was given during the last two years of the Chautauqua. This change in program content seemed to lead the Big Stone Lake Chautauqua away from its intended purpose of educational enlightenment.

Reactions to the programs also varied somewhat. It can be said generally that the local newspapers praised the programs. The praises that were consistently reported must, in part at least, measure the reactions to the programs. While the Chautauqua was probably greatly enjoyed by most, it surely must have had more shortcomings than those reported.

Lectures Presented at the Big Stone Lake Chautauqua

This section deals specifically with the lecturers and lectures presented at the Big Stone Lake Chautauqua. The lecturers
are listed as they appeared on the program, and the title of the lectures (if available) and the date of the lecture are cited. Given titles appear in quotation marks. The term "lecture" here has been applied to only those presentations of an information-sharing or persuasive nature. Generally, entertaining speeches were not listed. Illustrated lectures are also included in this section.

1899

Twelve speakers presented nineteen lectures during the 1899 session of the Big Stone Lake Chautauqua. On the evening of July 14, Dr. Frank R. Roberson presented an illustrated lecture entitled "Norway." The Herald-Advance reported that the lecture was a surprise and revelation to its patrons. The illustrated lecture on Norway by Dr. Roberson created such a furor that the business houses of Ortonville and Big Stone City immediately voted to hereafter close at 7:30.

Roberson's second illustrated lecture was entitled "Manila" and was given the evening of July 15. According to the Herald-Advance, the lecture was "unsurpassed by anything of the kind in America both as to the beauty of the pictures and the graphic and instructive story of the lecturer."

"Dixie Before the War" was the topic chosen by lecturer Dr. A. W. Larson for July 15, and the Herald-Advance termed the presentation as "a most interesting story of southern life and customs in the old slavery days." A second lecture was
presented by Dr. Lamar on July 17; however, nothing was found concerning the content of that lecture.  

Frank M. Chaffee delivered a lecture entitled "Talkers and Listeners" on July 20. There was no further information concerning the lecture's content.

Also lecturing on July 20 was E. J. Colton whose lecture for the day was called "King Sixpence." Nothing further was found in relation to this lecture.

Jonathan P. Dolliver, the Iowa congressman, delivered "Our Country" on July 21. "The eloquent and powerful manner in which the principles, character, achievements and destiny of the Republic were presented, was one of the best... of the assembly," were the words of the Herald-Advance in describing Dolliver's address. The congressman also spoke on the evening of July 22, but nothing was found about the contents of this lecture.

The featured lecture on the evening of July 21 was entitled "The Matterhorn" and was given by Dr. Eugene May. There was no other material found concerning his lecture. The Herald-Advance reported that Dr. May also addressed the Chautauqua audience on "The Yosemite" on the evening of July 22. Nothing was found concerning that lecture either.

Bishop John H. Vincent delivered the keynote address on July 22, which was Chautauqua Rally Day. The day was held to honor Vincent's role in founding the Chautauqua. Further comment on this address was not found.
On July 24, "My Trip to Japan" delivered by Bishop Thomas Bowman, captured Chautauquans' attention. The Herald-Advance termed it "an interesting and instructive lecture." Dr. George F. Hall spoke on "America in the Twentieth Century" on the afternoon of July 25. No reactions or comments describing the content of the lecture were found. Hall again lectured on July 27 on "The Model Woman." No comments were discovered concerning that lecture.

A lecture on "International Arbitration" was given by Dr. Josiah Strong on July 25. The Herald-Advance commented that it was a lecture on international matters and in a vivid and rational manner after reviewing the wonderful development of our country and the growth of the Anglo-Saxon civilization, pointed out the coming conflict between this civilization and the growing power of slave nations as represented by Russia.

July 26 also included a lecture by Dr. Strong; this time he outlined "The Supreme Peril to Modern Civilization." The lecture was on "the mighty growth of accumulated wealth when not accompanied by a corresponding growth in intellectual and moral force."

The Herald-Advance reported that the Reverend Frank C. Bruner spoke on July 28 as part of the Old Soldiers' Day program. Bruner was the chaplain of the C.A.R. and his lecture was entitled "The Brown Button." He also appeared on the July 29 program. Nothing was found about the nature of either lecture by Bruner.
Reverend W. H. Milburn's address, "What a Blind Man Saw in London," was given on the afternoon of July 29. Nothing was found to indicate the nature of the lecture.

1900

Nineteen lectures were presented by sixteen speakers during the Big Stone Lake Chautauqua session of 1900. The welcoming address was delivered by J. C. Wood on the first night of the Chautauqua, June 28. No descriptive data was uncovered.

Professors Keefe and R-mer discussed the "Connection Between Summer School and Chautauqua" the opening night of the Chautauqua. This presentation was not reported on.

Another address on the opening evening of the 1900 Chautauqua was given by S. R. Gold, who discussed "Our Object as a Chautauqua Management." Comments on this address were not located.

The Chautauqua platform manager for 1900, C. E. Hager, briefly discussed the program for the year.

"There Are We At?" by Honorable Jeremiah Simpson captured the audience's attention on June 29. According to the Herald-Advance, Simpson's address was

devoted largely to the dangers and difficulties that confront us as a nation, from the inordinate greed of individuals, of trust and combinations of capital, and what he termed a new danger in expansion, a danger that we as a nation were getting away from the declaration of independence and the constitutional government of the fathers. The speaker made a very able presentation of the arguments in vogue against expansion, protection and the policies of the present national administration.
Also on the program for 1900 was Dr. D. F. Fox, who spoke on "How I Made a Fortune" on June 30. He spoke again on July 2, but no information concerning the content of either lecture was reported.

Dr. Thomas Nicholson spoke on July 3; however, no material concerning his address was found.

 Appearing for the second year on the Chautauqua stage, Jonathan P. Dolliver delivered the Fourth of July oration entitled "The Nation of America." An article in the Herald-Advance stated:

The address was a patriotic and inspiring review of the past and a sublimely hopeful faith in the future progress and prosperity of our country and the great principles it represents.

A program found in the Herald-Advance reported that Frank R. Roberson gave two illustrated lectures at the 1900 session. His first address, "The Briton and the Boer," was given on July 4, and "Japan" was presented on the evening of July 5. A Herald-Advance report noted that Roberson told "all about that wonderful little nation [Japan] and entrancing eye and ear with the story."

An enthusiastic Father J. M. Cleary spoke about "The Great Passion Play at Oberammergau" on the afternoon of July 5. A praise-filled account in the Herald-Advance revealed that

This Catholic clergy is a man of fine address, advanced in years, but with all the sunshine and enthusiasm of youth, and he captivated his audience from the very beginning.
Afternoon Chautauqua goers on July 7 listened to General Z. T. Sweeney's address, "The Golden Age." Comments in the Herald-Advance showed that

in a torrent of eloquence and masterful logic he depicted the wonders of the age in which we are living, its privileges and equally great responsibilities. It proved to be one of the greatest events of the Assembly.

Prison reform was the topic chosen by Mrs. Maud Ballington Booth for a July 10 lecture. The Herald-Advance noted that she gave an outline of the work, the obstacles in the way of reform among these men, conditions surrounding them and the results obtained and the prospects for permanent reform after their release. The lady is a pleasing speaker and her deep enthusiasm in her subject could be easily discerned.

Professor N. N. Redfield gave the lecture "Blunders of Life" on the evening of July 10. The afternoon of July 11 he gave a "science lecture . . . in a surprising and interesting form."

The Herald-Advance's program copy reported that the title of this lecture was "Heredity."

The Herald-Advance's program also revealed that Dr. John C. Magee's address, "Marching with Sherman to the Sea," was given the afternoon of July 12. Nothing further was found about the nature of that lecture.

The evening of July 12 and the afternoon of July 13 featured Mrs. Mary Church Terrell as Chautauqua lecturer. Her lectures, according to the Herald-Advance, were "The Brighter Side" and "The Progress of the Colored Woman." No descriptive data on the content of the lectures was uncovered.
1901

1901 brought fifteen speakers and nineteen lectures to the Big Stone Lake Chautauqua grounds. A 1901 Review program revealed that J. C. Wood delivered the opening address on June 27. S. R. Gold discussed the 1901 Program at the same opening assembly.

"More Taffy and Less Epitaphy" was the main address of the opening assembly, as reported by the Review. Delivering this speech was the Reverend W. H. Sears. He spoke again the afternoon of June 28 on the subject "Crumblers and Their Cure; or Climbing the Mountain Before you Get to It." The lecture was termed by the Review as "brimful of good sense, good humor and good advice."

Chautauquans heard W. Hinton White expound upon "The Sea, Its Ships and Sailors" on the evening of June 28. This lecture was illustrated, and the Review called it "perfect." White's second lecture, "Picturesque New Zealand," was given on June 29. This lecture was also illustrated but no comment was found about it.

The Reverend George L. McNutt's lecture, "Living the Life of a Laborer," was given the afternoon of June 29. The Review reported that

his recital of privations endured and of the battle for existence in the crowded tenement districts was a revelation to his listeners, who never knew. It afforded much food for thought.
The Review's 1901 program listed Mrs. Carrie L. Grout as a speaker on behalf of the W.C.T.U. She lectured the afternoon of July 1.\(^3\) Nothing was found about the content of her address.

A spellbound audience listened to Dr. Thomas E. Green's talk, "The Key to the Twentieth Century," on a July third afternoon.\(^3\) His words, according to the Herald-Advance,

"held the immense audience in spellbound interest as he pictured the glory and grandeur of our common country the fiery conflict through which it has passed in its triumphal march for 125 years . . . . The orator was enthusiastically congratulated on his splendid address.\(^3\)"

Dr. Green also delivered the Fourth of July oration. It was entitled "Red, White and Blue."\(^3\) The Review's report termed the lecture "one of the finest ever heard."\(^3\)

The 1901 program of the Review listed H. V. Richards as lecturing on the evening of July 4.\(^3\) Richards gave an enlightening science lecture on "Wireless Telegraphy." A Herald-Advance account noted that he made an electrical display with his apparatus, illustrating a scientific lecture which was both instructive and entertaining, and presented the wonders of electricity.\(^3\)

On July 5, Richards lectured on "The Wonders of Water."\(^3\) No account of the content was located.

At the Chautauqua lectern on July 5, Herr Gustavus Cohen conveyed thoughts on "The Hebrew at Home."\(^3\) The Herald-Advance was surprised to find one of the most entertaining and instructive speakers who have appeared on the Big Stone platform. His talks on the Hebrew and on character
building were without doubt the most enjoyable and pleasing features of the course.\textsuperscript{332}

The Reverend J. B. Hingeley gave an illustrated lecture the evening of July 6. The 1901 Review program listed the title as "The Chivalric Orders and Christ in Art."\textsuperscript{333} More data on that lecture was not discovered.

Appearing on the afternoon of July 8 was the Honorable John M. Stahl who lectured on "Cloid Hopper Abroad."\textsuperscript{334} Nothing more was found on the lecture.

Making his first appearance on the Chautauqua platform was Dr. George F. Hall who gave advice on "Happy Homes and How to Have Them" the evening of July 8.\textsuperscript{335} Nothing was uncovered concerning the nature of the lecture.

Review program listings for 1901 included the Reverend Father Nugent for the evening of July 9.\textsuperscript{336} No further data indicated the content of the lecture or reactions to it.

Eugene V. Debs'\textsuperscript{337} lecture "The March of Progress and Social Ideals" was scheduled for July 11\textsuperscript{338} but was given July 1.\textsuperscript{339} According to the Herald-Advance, Debs lectured on the coming socialism and presented his views of what was desirable to bring about the social democracy of which he is a most eloquent champion. However, people may differ with Mr. Debs in regard to the practicability of socialism, all agree that he is intense in interest and presents his case in a masterly manner.\textsuperscript{340}

Governor Robert M. LaFollette was scheduled to give the address "Representative Government" the afternoon of July 12.\textsuperscript{341} Additional material relating to the lecture was not discovered.
1902

A nation-wide leader of the Temperance movement was among the five speakers of the 1902 Big Stone Lake Chautauqua. Miss Carrie Nation delivered one of the six 1902 Chautauqua lectures on June 23. Her speech was, according to the Herald-Advance,

an agreeable surprise to probably the greater number of the larger audience that had gathered to listen to her. She is a quiet little woman who without any flourishes or pretensions has a straightforward, common sense talk on the liquor question, presenting some very indigestible facts.343

William Jennings Bryan's lecture, "The Conquering Nation," was delivered the afternoon of July 1. The Review reported that the lecture was a "grand plea for good government and that morality, equity, and justice should enter into national legislation."345

The Herald-Advance described Bryan as

a rather unique character possessing a pleasing personality and wonderful oratorical ability, he draws men to him every day of the year--except election day, when the voter strives to get away from him as far as possible.346

Captain Richard P. Hobson spoke on the United States Navy, of which he was a member.347 No date was discovered for that lecture, nor were details of its contents reported. According to the Herald-Advance, Hobson

held them lashed to his subject for two straight hours . . . and many of them had a more intelligent conception of the American Navy, its construction and enlargement as a national necessity, than they had before they listened to him. He was as full of his subject as the ocean is full of brine . . . .348

Frank R. Roberson mounted the Chautauqua stage another time to give two illustrated lectures in 1902. On the evening of June
30 he gave "The Eruption of Mount Pelee," and on July 1 he presented "William McKinley." No comments relating to these lectures were found.

The Fourth of July address for 1902 was scheduled to be given by Thomas E. Green, but nothing indicating the title or content of his address was reported.

1903

Audiences at the 1903 Chautauqua were to hear fourteen speakers and a total of seventeen lectures. The Headlight's 1903 program listed the Reverend Irving Johnson's "Four Characters, Four Principles and Four Wars in American History" for June 27. Nothing further was discovered about the content of Johnson's lecture.

According to the Headlight's program Frank Weld was scheduled to lecture on June 30. The Headlight did not report the title of that lecture nor did it comment about its content.

Captain Richard P. Hobson was scheduled to lecture July 1. The Headlight did not report the title of that lecture nor did it comment about its content.

The Fourth of July address was presented by Governor Robert M. LaFollette, but no title for the address was revealed. The Headlight reported that

Mr. LaFollette is an able speaker but he presented the American Bird of Freedom in a rather bedraggled light. Much of his speech was like a historical novel, founded in fact, but unhampered in detail.
The first of two lectures given by the Reverend G. E. Gowdy was entitled "In the Land of Pharoah" and was delivered the afternoon of July 5. The second, "Five Hundred Miles on Horseback Through Palestine," was to be the evening of July 6. The Headlight said that it was a "hurried lecture but interesting." Afternoon Chautauqua-goers on July 6 heard Congressman E. W. Martin speak on "Greater America." No more about that lecture was discovered.

Elsworth Plumstead's July 7 lecture was called "Thoughts for a Discouraged Farmer." According to the Headlight, "the work was very fine and he caught the sympathy of the audience at once."

The 1903 Program of the Headlight listed Congressman J. Adam Bede as scheduled to lecture the afternoon of July 7. No title was given for the lecture but the Headlight termed it "an interesting and hopeful talk upon the progress of the world ...." "The Tracks of the Tenderfoot" and "The New Woman" were lectures given by the Reverend G. L. Morrill who spoke twice on July 8. Nothing was uncovered regarding the Morrill lectures.

Giving lectures on July 10 was Dana C. Johnson. "Thomas Jefferson" was given in the afternoon, and "Joan of Arc" was given in the evening. Nothing further was uncovered concerning these lectures.

July 9 was Prohibition Day at the Chautauqua, and short addresses were given by Stanley B. Roberts, W. G. Calderwood.
Oliver W. Stewart and B. E. Haugen at different times during the day. These addresses pertained to Prohibition. 366

1904

Eight speakers delivered eleven lectures in 1904.

The first day's program of the Headlight listed Mrs. General John A. Logan giving a lecture on the subject "Patriotism and the Military Genius of the American" on the afternoon of June 28. 367

The Headlight noted that Mrs. Logan read her speech and that it was "not especially thrilling." 368

John Z. White lectured on "Single Tax versus Socialism" the evening of June 28. 369 That White was "an enthusiastic advocate of the Single Tax and many of his hearers learned what it was all about and received clearer notions than they had heretofore," was the comment of the Headlight on White's address. 370

A summary of the 1904 session found in the Headlight reported that the Reverend Samuel Phelos Leland gave three lectures at the Chautauqua that year. He delivered one, "Jesus, the Scientist," on July 3. Some time before that date, he delivered "The Worth of an Idea" and "Our Country." 371 The dates of those lectures were not found. Nothing was located relating to any of Leland's talks.

A speaker from previous years, Frank R. Roberson, appeared again in 1904. He presented two illustrated lectures, "Russia" and "Japan Up-to-Date." 372 The dates of these lectures were not found. The Headlight reported that the Roberson lectures "drew the largest audiences of the Chautauqua." 373
Scheduled to lecture on July 2 on the subject "Mammoth Cave and Its Wonders" was Richard S. Haney. This lecture was termed "a richness of description." A Dr. Randall delivered the Fourth of July speech. The Headlight stated that it was "an eloquent discourse, full of interesting and instructive thought."

On July 5, a Professor Iyenara spoke on what was termed "the eastern question." Indications from the Headlight on this speech were that it was "one of the special treats of the session" since little was known of the Orient.

The Headlight's summary of the 1904 program included Dr. E. L. Parks' lecture, "The South and the Negro," which was given July 11. It was described as "one of the most interesting of the season."

1905

In May, 1905, the Headlight reported that Robert M. LaFollette was scheduled to lecture on June 29. LaFollette was one of six speakers who delivered eight lectures in that year. After his lecture, the Headlight reported that Mr. LaFollette's remarks were confined to his political experiences in Wisconsin, and his assumption that conditions were the same in all other states of the union were somewhat gratuitous. He showed his ignorance of conditions here by asking which political party was dominant here. Mr. LaFollette has some excellent ideas, in general, and his audience were in sympathy with them.
As indicated by the Headlight's program, W. H. Jordan was scheduled to lecture July 3. Nothing was reported in relation to the title or nature of that lecture.

The Honorable Frank Dixon gave the Fourth of July oration. It was entitled "The Coming of America." Dixon gave another lecture, according to a Headlight summary of the 1905 program; this lecture was entitled "The Threat of Socialism" and was given later in the session. The Headlight rated this "the greatest lecture delivered on the Chautauqua grounds this season. It should have been heard by every voter. It was thoughtful, consistent, and eloquent."

H. S. Bigelow was scheduled to lecture July 5 and July 7 on "Public Ownership of Public Utilities" and "The Cause of Political Corruption and Its Remedy." Additional comments concerning the nature of these two lectures were not located.

Scheduled to speak July 8 was Quincy Lee Morrow, according to the Headlight's program. No title was given and nothing was discovered to indicate the content of that lecture.

The last lecturer scheduled to speak was Arthur W. Hawks, delivering the speech "People I Have Met," on July 10. "A popular humorous lecture" was the description of the Headlight.

1906

A total of seven speakers and nine lectures were a part of the 1906 Big Stone Lake Chautauqua. The Headlight's 1906 program
reported that Congressman E. W. Martin was scheduled to speak. Evidence as to the title and content of his lecture was not found.

The same program listed Governor Elrod as scheduled to speak July 3. He presumably spoke on South Dakota as he was governor at the time. The Headlight reported that "It bristled with facts and figures which were very encouraging to the optimist." South Dakota Senator Kittredge was also listed to speak July 3. Details concerning the nature of Kittredge's address were not located.

According to the Headlight, Judge Ell Torrence delivered the Fourth of July oration, filling the engagement originally held by Congressman C. B. Landis of Indiana. The title or content of the oration was not discovered.

A. M. Lamar was scheduled to deliver "Dixie Before the War" on July 5. Lamar delivered this same lecture during the opening session in 1899. The Headlight noted that the lecture "gave us a new viewpoint of the Civil War . . ." Lamar also spoke on July 6, delivering "Brace Up." Nothing further was discovered about that lecture.

The Headlight's program listed Major General O. O. Howard as scheduled to lecture on "The American Volunteer" on July 7. The lecture was described as being appreciated by the veterans present, even though it was mainly about Howard's personal reminiscences.
A later Headlight program reported that A. Wirt Lowther was scheduled to speak on July 13 and 14. No titles were found nor was anything relating to the lectures' content discovered. The Headlight reported that Lowther delivered "two fine lectures." Nothing was found to cover the time between July 7 and July 13 so it is not known if lectures were given during that time period.

1907

Seven lectures delivered by five speakers comprised the lecture portion of the 1907 Chautauqua performances. The Headlight stated that Senator Dubois from Idaho lectured on the Mormons on July 2. That address was termed "a fund of interesting information." Senator A. B. Kittredge of South Dakota was scheduled to deliver the Fourth of July oration. "Interesting and full of information" were the words of the Headlight in evaluating Kittredge's address.

The Headlight's program listed the Honorable E. S. Johnson as scheduled lecturer for July 5. Nothing was discovered indicating the title or content of that talk.

July 8 and July 9 were the dates scheduled for lectures by Guy Carlton Lee. Those lectures were entitled "The Strength of People" and "I Am the Queen." No details were found concerning those lectures.
The Headlight reported Dr. G. F. Gault as the scheduled speaker for July 10. The title and contents of his address were not described.

No program was discovered for July 10 to July 15. The session closed July 15 with an illustrated lecture on United States life saving. It was described as "one of the best features of the program."  

1908

Only two speakers and six lectures were listed for the lecture portion of the 1908 session of Chautauqua. The Headlight's program for the 1908 session indicated that H. M. Spickler was the scheduled speaker July 1 and July 2. The lectures were entitled "Around the World Without a Cent" and "Derelicts of the Deep." Nothing about the content of either lecture was revealed.

The same program reported that Preston W. Search was engaged to deliver the Fourth of July address and to speak again on July 5 and July 6. No information concerning the titles or content of these speeches was located.

A lecture was also scheduled for July 7, but no lecturer or topic was found. No summary for the 1908 program was found. The research has not indicated that the 1908 session was longer than a week, but the preceding and subsequent sessions were.

1909

Although the 1908 lecture portion of the Chautauqua seemed small, 1909 featured seven speakers and fifteen addresses. The
program found in the Headlight for the first week of the session listed Dr. W. H. Jordan as scheduled to address the audience in the opening session of July 1. He again spoke on July 2 on Napoleon. That lecture, "The Fallen Meteor," was termed "one of the best lectures judged from a literary or from an informational standpoint . . . a fine opportunity for the teachers at summer school."  

Horace Ellis was listed as lecturing twice on July 3. His first lecture, "Basis of a Purposeful Life," was "highly enjoyed." His second lecture was an illustrated one entitled "Sauntering Around Washington." No comments were found relating to Ellis' second lecture.

"The Man among Men" was the address scheduled to be given by L. G. Herbert on July 6. The report of the Headlight was that "His lectures and platform appearances suggest Dr. Lamar, who has been regarded by Chautauquans as pretty close to high water mark on the Big Stone platform."  

A. W. Lowther's lecture "A Ramble in Old Mexico" on July 7 was "highly spoken of," according to the Headlight. Lowther was also engaged to give two lectures on July 8. Descriptions of those lectures or reactions to them were not uncovered.

A later week-long program of the Headlight reported that Arthur E. Griswolde was scheduled to give five talks at the 1909 session. He gave "How To Be Happy While Living" on July 10, "Sowing Wild Cats and the Harvest" on July 11, "Unfettering the Angel" on July 12, "The Greatest Need of the Twentieth Century"
on July 13, and "The Investment that Pays" on July 14. The Headlight noted that "Mr. Gringle is a gentleman of pleasant personality, who made a fine impression on his audience."

Scheduled to give "Sour Grapes" on July 12 and "The Spenders" on July 13 was Edward Amherst Ott. Of "Sour Grapes" the Headlight said that "Those who missed that lecture, missed a rare lecture, indeed."

C. N. Howard also delivered two lectures at the 1909 session. Both "A Ride on the Water Wagon" and "Wanted: An Earthquake" were given July 15. Nothing was found concerning the nature of those two lectures.

1910

1910 brought seven speakers delivering twelve lectures to the summer Chautauqua session. Colonel George W. Bain, according to the lecture program of the Headlight, was scheduled to deliver "A Searchlight for the Twentieth Century" July 3. The Headlight commented that "The John B. Gough of this generation gave a lecture well worth listening to."

The same lecture program reported that Joseph K. Griff--"Tahan"--was to lecture July 2 and 3. Griff had been captured and held captive by the Indians. His lectures were entitled "Things I Saw and Did as a Savage" and "Up From Paganism." Tahan, said the Headlight, "instructed and delighted his hearers with his stories of Indian life. His stories made the old-fashioned dime novels dull reading."
A Fourth of July audience at the Chautauqua grounds heard the Honorable S. C. Hartranft lecture.\textsuperscript{437} He filled the engagement missed by Ollie James, Congressman from Kentucky. The address was "a rousing patriotic address by ... the silver-tongued orator from Los Angeles, California."\textsuperscript{438}

"The Criminal in the Making" was the scheduled speech of Judge Frank P. Sadler for July 6.\textsuperscript{439} It was termed "one of the best lectures of the season" by the Headlight.\textsuperscript{440}

A past Chautauqua lecturer, Frank R. Roberson, was to give two illustrated lectures during the 1910 session. He gave "Arctic Travel" on July 6 and "The Panama Canal" on July 7.\textsuperscript{441} Nothing was discovered about these two talks. The Headlight did report, however, that a third lecture "on the ancient rock city of 'Petra' conveyed a vast amount of most useful information."\textsuperscript{442} There was no indication when this lecture was given.

The Headlight program also listed a Dr. Lanham as the scheduled lecturer for July 9. His lecture was entitled "The World's Battle Ground."\textsuperscript{443} He also delivered two lectures on Temperance Sunday, July 10.\textsuperscript{444} Nothing more was discovered regarding these lectures.

On July 8 a government expert gave an illustrated talk as part of the good roads congress of that day.\textsuperscript{445} The Headlight termed the "good roads lecture a fine one. Two things are costing farmers more than taxes and high living expense ... poor roads and weeds."\textsuperscript{446}
1911

The Headlight indicated that five speakers and six lectures would make up the lecture part of the 1911 Big Stone Lake Chautauqua session. The Headlight's summary of the 1911 program noted that a Dr. Cathell delivered two lectures, "Crators and Oratory" and "Lincoln" on July 2. The Headlight further noted that his lectures "were much enjoyed by all."  

That summary reported that Charles Edward Russell lectured on July 3 about "The Brotherhood of Man." The lecture, according to the Headlight, was about ancestry and "left his hearers with the feeling that they had heard something worthwhile."  

Chautauquans were scheduled to hear Lou J. Beauchamp July 6. Reactions to the lecture or the content of the lecture were not reported. 

According to the Headlight, Governors Vessey of South Dakota and Eberhardt of Minnesota were scheduled to deliver addresses on Governor's Day, July 7. Details about these addresses were not located.

1912

Dr. Lena K. Sadler, or "Dr. Lena," as she was called, lectured on "The Influence of Thought Suggestion for Children" on July 29, as indicated by the Headlight summary. Nothing was reported concerning that lecture.

Another of the eight speakers and thirteen lectures reported for 1912 was Dr. William S. Sadler, who lectured on "Blood Pressure"
on June 29 also. A further account of the Headlight stated that "During this lecture the other members took the blood pressure of perhaps fifty members of the audience and the doctor made use of the data obtained, as a sort of clinic." The Headlight also listed the Sadlers as lecturing twice a day June 30 and July 1. No titles or discussion of these lectures was discovered. Both Sadlers were medical doctors, and it is assumed that the lectures were of a medical nature.

According to the Headlight, a Mr. Kirkpatrick was engaged to give two lectures, "The Iron Fist" and "Think of Surrender," on July 2. No details were given concerning either lecture.

The Honorable D. W. Lawler was scheduled to lecture July 31. Nothing was reported regarding the title or the content of that lecture.

Persons attending the Fourth of July session of the 1912 Chautauqua heard Dean Elwood C. Perisho of the College of Arts and Science, South Dakota State College, deliver the oration for the day. It dealt with those in the United States who feel that one man is capable of running this country. Perisho said those who feel so should go back to Europe where one man does rule. According to the Headlight, "The audience fairly went wild at the expression of sentiment, and it indicated that sane thinkers are appreciated by a Chautauqua audience."

Thomas Sterling, nominee for a South Dakota Senate seat, and Mr. Murphy of Wheaton, Minnesota, each spoke for their state at the States Day exercises, July 4. The Headlight noted that
"the audience applauded them both liberally and left with a feeling that it was a mighty fine thing to live right on the line between two such magnificent commonwealths."

The last lecturer reported for the 1912 session spoke on July 5 on the sources of patriotism. This man, Governor Yates, was described by the Headlight as

The governor is a free and easy speaker, and his personal reminiscences, dropped in here and there, interested his auditors. Should he come here again, there will be a large audience to hear him.

1913

Nine lectures were given by four speakers on the stage of the 1913 Chautauqua. The first week's program, as found in the Headlight, listed C. E. Lampert as the scheduled lecturer for the evening of July 3. His lecture was entitled "Lives of the Master Musicians." In the words of the Headlight, Lampert was "a most interesting lecturer."

A speech on domestic bliss, by Dr. William Spurgeon, entertained the Chautauquans on the afternoon of July 4. Spurgeon filled the engagement of Clarence Darrow, who had missed train connections in Minneapolis. The doctor also lectured July 5 on "The America of Today—Her Strength and Weakness." The Headlight praised this lecture as "Spurgeon's best." On July 6 Spurgeon lectured on "The Monk That Shook the World." This was a Sunday and it is presumed that the lecture had religious overtones.

Scheduled to give a health lecture each morning from July 7 through July 10 was Miss Edna Love, according to a Headlight.
program. The daily lectures were called "The Royal Road to Health," "Cross Roads," "Danger Signals," and "Proper Habits." Each was advertised as a health lecture. Miss Lowe also appeared during the program as a reader.467

An illustrated lecture on the Panama-Pacific International Exposition was scheduled for July, as reported by the Headlight. Motion pictures were shown on the operations of the Panama Canal.468 Although no lecturer was named for this presentation, the Headlight termed it "one of the great interests and well-attended."469

1914

In addition to the seven speakers and nine traditional lectures included in the 1914 lecture portion of the Chautauqua program, two "costume lectures" by The Gales were given. Although it doesn't fit strictly into the category of a lecture, the debate on socialism, held July 3, will also be discussed. The participants were Charles Edward Russell, a socialist, and Dr. John Wesley Hill, President of the International Peace Forum.470 The Headlight reported that

Both men are masters of argumentation, finished orators, and skilled in the special pleaders' arts. The men had never met before the Big Stone Lake Chautauqua and the speeches didn't fit together well . . . two great speeches nonetheless.471

The debate apparently took the form of two separate lectures. The Headlight did not indicate any clash between the speakers.

The 1914 Official Program, a supplement to the Headlight, listed Father J. M. Cleary as scheduled to speak July 5 on
"American Citizenship." The lecture was termed "A masterpiece and demanded the strictest attention from his audience throughout."  

Listed in the same program was Louis Williams as the speaker engaged for July 10. His lecture was about electricity. The lecture was illustrated with demonstrations of wireless telegraphy and x-ray production. The Headlight account of the lecture stated that "Williams "did some astonishing and spectacular things."  

July 8 was reserved for Minnesota Day. Professors J. C. Landry, Andrew Boss, and J. S. Young of the University of Minnesota Extension Department gave short lectures. There was no indication as to the content of these lectures.

The program listed two costume lectures by The Oales, a musical group, on July 6 and July 7. The lectures were on "Indian Life" and "Japan." The Headlight reviewed the program as one that "gave a new meaning to Indian music."  

1915  

The month of July at the Big Stone Lake Chautauqua grounds brought six speakers and seven lectures to the platform of the 1915 session. The first speaker in the lecture portion of the session was the Reverend P. Marion Sims discussing church unification on July 4. According to the Headlight, Sims "presented thoughts most of us have been thinking for some time."
A summary of the 1915 program noted that the Honorable Philo Hall addressed listeners the afternoon of July 5. That lecture was reported as being a "pleasant address about early South Dakota history and progress along educational and material lines."  

Ex-Governor Eberhardt of Minnesota also spoke the afternoon of July 5. The Headlight commented that he presented an "entertaining address [about] Minnesota's progress in consolidating rural schools."

July 8 audiences were scheduled to hear Bob Seeds give two lectures that day. A Headlight summary remarked that they "were great stuff and entertained the crowd remarkably well."

The summary also noted that Miss Effie Epton lectured on the "Evolution of the Heroine in the English Novel" on July 11. "Highly interesting" were the comments of the Headlight on her presentation.

Ideas on the European War were expressed by Dean Elwood C. Perisho on July 11. The talk was termed by the Headlight as "one of the most wonderful extemporaneous speeches ever presented here." Perisho filled in for a speaker who was unable to be there.

1916

A variety of topics were presented in thirteen lectures by twelve speakers participating in the 1916 Big Stone Lake Chautauqua. Audiences were enlightened on the subject of bees by Frank C.
Pellett, listed as the scheduled speaker for July 1. Other than the name of the lecturer and his chosen subject, further details as to the nature of the talk were not given by the 1916 Official Program, a supplement of the Headlight.

A Headlight summary reported that Dr. D. D. Vaughn's lecture, "American Ideals," was given July 2. His talk was lauded by the Headlight as "a splendid address highly appreciated by the audience."

The summary also noted that the Honorable Doane Robinson spoke July 3 on "The Last Stand of the Sioux." Because the Wales Company was scheduled to present a play, this lecture had to be shortened. The Headlight noted that "the Sioux had to be left standing." Reports also revealed that the audience was greatly interested.

The 1916 Official Program listed the Honorable Elwood C. Perisho as the scheduled speaker for the Fourth of July. Reviews in the Headlight pointed out that he did not spend so much time in lauding the fathers as he did in pointing out some very necessary patriotic duties on the part of their sons. Some said it was the best address we ever heard.

Father M. D. Collins was listed as the scheduled lecturer for July 6. His talk was on Mexico. The Headlight reported that he "was not an orator but his address was one of great interest at the present and was closely followed by his audience."
According to the 1916 Official Program supplement, Thomas L. Riggs was to speak on July 6. Riggs was a missionary who worked with American Indians.\textsuperscript{495} Nothing was discovered concerning the content of his lecture.

Engaged to appear July 7 was Mrs. Booker T. Washington.\textsuperscript{496} Nothing was found to indicate the nature of her lecture; however, the Headlight reported that her "poise and ease on the platform was noteworthy" and that she was "highly spoken of."\textsuperscript{497}

Mexico was the topic of Max M. Mahany, scheduled to appear on July 7, according to the 1916 Program.\textsuperscript{498} No more information regarding that lecture was disclosed.

That program listed Stanley L. Krebs as the scheduled lecturer for July 8 and July 9.\textsuperscript{499} Details about the topics of these lectures were not discovered, but they were termed by the Headlight as "very interesting and instructive."\textsuperscript{500}

A Headlight summary of the 1916 session reported that a Suffrage Debate was held July 6. Mrs. Ethel Jacobson of Pierre spoke against suffrage and Mrs. Grist of Miller and Mrs. Benedict of Denver spoke in favor of suffrage. According to the Headlight, the debate "drew a splendid audience all of whom were interested in the addresses."\textsuperscript{501}

1917

Eight speakers presented eight lectures as a part of the 1917 Chautauqua session. A 1917 program supplement of the Headlight reported that the Honorable Victor Murdock was scheduled to lecture
July 3 on "National Remedies for National Ills." It was described as "a very fine and inspiring lecture."

Also listed in the supplement program was Harriette Gunn Roberson, scheduled speaker for July 4. She was to lecture on "Success Where You Are." Nothing else was located regarding that lecture.

A Lieutenant Nichols was to speak on "The Human Side of Life in the Trenches" the evening of July 4. Readers of the Headlight were told that

His lecture was a plain, unassuming description of life in trenches, and conveyed a good deal of information to which human interest feature added to a great extent.

Named by the program supplement as the lecturer for July 6 was Governor H. A. Buchtel who expressed ideas on "America and the Great War." The Headlight noted that "It would be conservative to say that he ranked with the best of them."

Again appearing on the Chautauqua stage was Dr. Elwood C. Perisho who gave a July 7 address relating to the war. According to the Headlight, it was

a short address on the production and conservation of the wood supply, and incidentally, on some phases of the war situation, which he presented in his usual vigorous and convincing way.

The 1917 Program Supplement listed the Sadlers as lecturers for July 8. According to the Headlight, Dr. Lena K. Sadler's lecture, "Little Foxes," dealt "with little things which help to break down the health and to some extent with forming the habits of children."
Dr. William S. Sadler's scheduled July 8 lecture was entitled "Faith and Fear." The Headlight's report was that it was "worth the price of a season ticket and all seemed to think so."

"Sunshine and Awkwardness" was to be given July 9 by Strickland Gillilan. He drew a big audience, and according to the Headlight he "reminds one of Bob Burdette and James Whitcomb Riley. A humorist, yes, but a poet and a philosopher as well."

1918

The 1918 Chautauqua Program, which now belongs to Frances Tippett of Big Stone City, listed Miss Marie Van Castel, a Red Cross nurse, as the scheduled speaker for July 12. As one of six speakers delivering six lectures as part of the 1918 Chautauqua, she was to speak of "Hun atrocities . . . during the German drive through her native Belgium . . . ." Nothing was found concerning reactions to her lecture.

Mrs. Tippett's program also listed the Honorable Leslie M. Shaw as the speaker scheduled to appear July 3. Shaw, the twice governor of Iowa and five-year Secretary of the Treasury, dealt with "The Government in Business" as his topic. Nothing further was discovered in regard to his address.

E. J. Powell, engaged to speak on July 4, delivered "The Second Line Defense" which contained "authentic facts and figures direct from the government." No additional information relating to this address was located.
Another member of the Red Cross, Dr. Robert C. Matthews, was to speak July 4, according to the 1918 Chautauqua Program. Further details on this were not encountered.

A lecture entitled "The Greatest Work on Earth" was to be presented by Dr. Henry Clay Risner July 5. As with the other lectures, nothing was reported.

To be delivered on July 6 was a lecture called "Prison Shadowed Homes." Charles Brandon Booth was the speaker. The 1918 Chautauqua Program termed it "a preventive work to diminish crime." Again, nothing more about the lecture was found.

1919

Big Stone Lake Chautauquans in 1919 were scheduled to hear nine speakers and nine lectures as part of that year's session. A 1919 Headlight program supplement outlined the summer's schedule and listed Major Arthur S. Libby as the proposed speaker for July 2. His talk was about "his experiences as a war attaché in Frankfort, Germany. Many said it was the best war lecture they had heard."

Those attending the evening program of July 2 were scheduled to hear Dr. Arthur K. Peck speak on "France and the Great War." The lecture "interested a large audience," according to the Headlight.

Lieutenant A. J. Nielsen was to enlighten his audience on the subject, "Problems of the Air," on July 3. He used a model airplane to show an airplane's parts.
Dr. Lyman P. Powell's lecture "Educational Matters Growing out of the War" was given July 4. It was "greatly enjoyed by a large audience," reported the Headlight.

A second topic presented on July 4 was the Foreign Legion, presented by Dr. Amury Mars. A Headlight account revealed that "He had a thrilling story. An American by technical law, he is French in personality and a cosmopolitan in education."

The program supplement reported that Dr. Alvin M. Reitzel's lecture "Problems of Patriotism" was to be delivered July 5. It concerned "the problems of assimilating our citizenship into a more homogeneous whole. A good lecture but a little heavy and long for the afternoon of the day after the Fourth," according to an account in the Headlight.

Among the many other events of the day, a lecture on "A Warless World" was to be given by Dr. James T. Nichols on July 6. That lecture was "personal reminiscences of the peace conference as he saw it," in the words of the Headlight account of the lecture.

Dr. D. D. Vaughn, the program supplement indicated, was the scheduled July 7 speaker. Dr. Vaughn's lecture was entitled "American Ideals." The Headlight noted that "Dr. Vaughn is an easy and impressive speaker and his prescription isn't all soap ... he gives you something to chew on ... ."

A Headlight report noted that Dr. H. V. Adams spoke on "The Power of Suggestion" July 8. "It was a great address, with much practical and useful information," according to the Headlight.
Seven speakers delivered seven lectures during the 1920 session of the Big Stone Lake Chautauqua. Bob Seeds, a previous Chautauqua lecturer, was listed in a 1920 Headlight program supplement as engaged to deliver "How God Made the Soil Fertile" July 2. The Headlight termed it a "good lecture on community cooperation." 

South Dakota Congressman Royal G. Johnson was to mount the platform July 3. The Headlight called that lecture "one of the best lectures on current national problems which it has been our good nature to hear."

A Russian woman, Madame N. N. Selvianova, delivering "Russian Women of Today as They Face Bolshevism," held July 3 on the summer Chautauqua schedule. The lecture was a story of conditions in Russia and wasn't political, as stated by the Headlight.

The Headlight reported that Dr. George G. Glueck's lecture "Slaves of Tradition" was given July 5. It was about intolerance and prejudice. Dr. Glueck was described as being "forceful and eloquent" by the Headlight.

The 1920 supplement reported that "India and Her Awakening" was to be given by Dr. Sudhindra Bose. An article in the Headlight noted that Dr. Bose discussed Oriental problems and that the lecture "contained much food for thought."
Former Pennsylvania Governor M. C. Brumbaugh was scheduled to speak July 7. No title was found, but the Headlight termed his lecture "one of the best lectures on the program."

The 1920 program supplement of the Headlight listed Princess Neawanna as the scheduled July 8 speaker. The title of the lecture was "An Eloquent Plea for a Vanishing Race." Princess Neawanna was an Ojibwa Indian. The Headlight called her address an "interesting lecture on the American aborigine which was well received by the audience." The editor of the Headlight, however, had some rather caustic comments about the lecture. He indicated that some Indians didn't deserve citizenship and that the Indian had little complaint against the white. Of Princess Neawanna he stated "The daughter of a justice of the peace of Big Stone City is about the same kind of a princess as Neawanna."

1921

Only three speakers presenting five lectures comprised the lecture section of the 1921 Chautauqua. Scheduled to deliver "The Potter and His Clay" on July 10 was Smith Cameron. No details were found concerning the nature of that lecture.

Elgar Llewellyn was the platform manager and was scheduled to lecture July 13, July 16 and July 17. The content of his lectures was not discussed anywhere, but the Headlight rated him a human Gatling gun. His lectures were full of good things inspirational to the highest degree and replete with high ideals which cannot fail to make his hearers better citizens.
The last lecturer scheduled for 1920 was Mrs. Ruth Bryan Owen, the daughter of William Jennings Bryan. She spoke July 14 on "The Lure of Egypt." According to the Headlight, the lecture contained "personal reminiscences of the Palestine campaign which resulted in the capture of Jerusalem from the Turks."

1922

As in 1921, only three speakers appeared on the lecture program for Chautauqua 1922. Each was to give one lecture. The first of these speakers, listed to appear on July 4, was Dr. Roy Smith. There was no title given in the Headlight's program. The Headlight called the lecture "one of the finest ever delivered from our Chautauqua platform."

The Honorable Josephus Daniels, a former Secretary of the Navy, was scheduled to deliver his lecture "Forces of Folly" on July 7, according to the Headlight. No further comment about his lecture was discovered.

Speaking on his travels to Judea and Galilee, Stephen O. Haboush delivered "Shepherd of Galilee" July 9. Haboush spoke in place of South Dakota Governor Harding, who cancelled his engagement.

1923

Four speakers each gave one lecture on the platform of the 1923 Big Stone Lake Chautauqua. A Headlight preview of the 1923 session listed Charles Brandon Booth as the proposed lecturer for
June 22. His lecture was entitled "Dollars and Sense in the Crime Question." No details about Booth's lecture were found.

The same preview listed Dr. Jesse K. Holmes' lecture "The News Headlines: An Interpretation" for June 23. No information concerning that lecture was located.

The preview indicated that Clyde Wilson McCord was scheduled for June 24. No details about his talk were found.

The last lecturer for 1923 was Senator Frank E. Willis of Ohio who was to speak on "Alexander Hamilton" June 26. Again, nothing was discovered about the lecture.

1924

The program for the first home talent Chautauqua listed a single lecturer, Dr. Thomas of Vermillion, for July 20. "The Bible and Common Sense" was his topic. The Headlight said that he "is an easy and fluent talker and his message received a large hearing."

1925

There were no lectures given during the final session of the Big Stone Lake Chautauqua.

Summary of Lectures and Lecturers

The initial presumption of this study was that the lecture would have the most prominent place in the Big Stone Lake Chautauqua programs. That presumption was not sustained throughout. In the early days of Chautauqua, men such as Robert M. LaFollette, William
Jennings Bryan and Eugene V. Debs spoke from the Big Stone platform. As time went on, however, the lecture lost its prominence. Entertaining features, particularly music and readings, replaced the lecture. This trend began in the early years of this century and continued until the war years. It seems that the lecture regained some of its importance as the world went to war. After the war had ended, the Chautauqua platform was once again dominated by the entertaining features. Nineteen lectures were given during the first session in 1899. Only one lecture was presented during the final two years of the Big Stone Lake Chautauqua. The generally favorable comments about these lectures may be attributed, in part, to a promotional effort. It is, however, likely that most of the lecturers were skilled platform artists.

**Information Diffusion Function of the Chautauqua**

Other Informational Sources

It is difficult to determine the information diffusion function of the Chautauqua at a date this far removed. As has been mentioned previously, enlightenment was a goal of the Chautauqua movement. To determine what function the Big Stone Lake Chautauqua played in the process of information diffusion, several sources were examined.

One prime source was the area newspapers of the day. Four independent newspapers served the immediate Big Stone City area. Ortonville, Minnesota is one mile from Big Stone City, yet each
had a newspaper. Milbank is only twelve miles west of Big Stone City and Milbank had two newspapers, the Herald-Advance and the Review. Each of these was a weekly paper. The fact that the area resident had available to him four weekly newspapers does not mean he had that many sources of different information. Each of these papers was printed in part on boilerplate. The Language of Journalism defines boilerplate as "stereotype plates, often of a syndicated material, furnished to a newspaper ready to be mounted." It also indicates that regarding literary content boilerplate is a derogatory term. Each of the papers was printed in this manner. In a four-page issue, pages two and three were usually boilerplate, one and four were local news and advertisements. In an eight-page issue, pages two, three, six and seven were usually boilerplate. Indications from the papers through the years showed advertisements for patent medicines, stories in serial form or profiles of different prominent world or national figures. These boilerplate sections did not contain much material which could be termed current national or international news.

The broadcast media was virtually unknown during the time the Big Stone Lake Chautauqua was in operation. At the end of fiscal year 1925, there were only radio stations operable in the United States and most were non-commercial. These usually broadcast only two or three hours per day. Radio in the twenties did not carry any immediate, first-hand information to the Big Stone City area.
Chautauqua

One must not infer from the above that the Chautauqua played the most important role in information diffusion. At its height, the Chautauqua was in the Big Stone City area for only three weeks each year. This severely limited the Chautauqua as a source of current information. But the Chautauqua may have more fully filled the educational task for which it was originally founded by providing information to the Chautauquans. The information was provided in the form of lectures, moving pictures, and political or social forums. In the early years of the Chautauqua, forenoons were often devoted to class work.

Although it is difficult to determine the diffusion function, it may help to examine some representative lectures and reactions to them to see what kinds of information were contained.

One prominent feature of the Chautauqua which appears to have had informational value was the illustrated lectures presented by Frank Roberson. In 1899, Roberson lectured on Manila and Norway. In 1900, he lectured on Japan and "The Briton and the Boer." His lectures in 1902 were "The Eruption of Mt. Pelee" and "William McKinley." Roberson again lectured on Japan and on Russia in 1904, but the lecture on Japan was updated. The Panama Canal, Arctic Travel, and the ancient rock city of Petra were subjects for his lectures in 1910. In total, Roberson delivered eleven lectures on ten different subjects. Regardless of the content of these lectures, it is important to note that Roberson utilized a device used extensively today in conveying a message...
to the audience—the visual aid. Akira Watanabe, in his book *Mass Communication and Education*, indicates that the use of such an aid heightens information-sharing.\(^{579}\) Reported reactions, as discussed in the section concerning lectures, generally held these illustrated lectures as instructive.

Other lecturers also used visual illustrative devices. In 1901, H. V. Richards presented a science lecture on wireless telegraphy using different electrical apparatus. This lecture was reported as being highly instructive.\(^{580}\) Louis Williams, in 1914, lectured on electricity using various apparatus to demonstrate concepts.\(^{581}\) In South Dakota nearly sixty years ago, wireless telegraphy was novel. Lectures such as these must have helped to bring new ideas to the people of the area.

Some lecturers dealt with subjects of immediate concerns. In 1916 there were two lectures on Mexico. At that time, in 1916, the United States had troops involved in Mexico's civil rebellion.\(^{582}\) To bring information to the people about this country, the Big Stone Lake Chautauqua program provided two lectures on Mexico.\(^{583}\) Nothing was found to indicate that these lectures dealt with the Mexican Civil War.

The years of World War I, 1914 to 1919, were filled with several lectures informing the Chautauqua-goers of the war. In 1915, Dean Elwood C. Perisho lectured on the European War.\(^{584}\) This lecture was given some time before United States involvement in that war. He again lectured in 1916 concerning the duties of a patriot.\(^{585}\)
At least four lectures were given in 1917, the year of America's involvement in World War I. A Lieutenant Nichols, lectured on his experiences on the lines during the war. Perisho again spoke, this time relating to the production of various materials. Even though the newspapers carried some news of the war and the part of the United States in the war, these lectures surely brought additional information about the war.

The 1918 program featured two Red Cross lectures by people who had been in Europe during the war, working with the Red Cross. Once again, the Chautauqua tried to bring first-hand information to the Chautauquans.

In 1919, a great number of the lectures dealt with the previous war which had lasted four years. Major Arthur Libby discussed his experiences as an attaché in Frankfort, Germany. Dr. Arthur Peck spoke on France's part in the war. Lieutenant A. J. Mielson demonstrated the airplane, an innovation which had come of age during the war. Dr. Lyman Powell discussed the educational matters stemming from the war. Dr. James T. Nichols lectured on a world without war. His lecture grew from his experiences as a correspondent at the peace conferences. These war lectures must have played an important role in telling the people about the war. The people did not have the battlefield reporting of our present generation. Their contact with the war was what they read in the boilerplate accounts of the war, or what they heard in first-hand reports from those who had been there. Often, Chautauqua lecturers were able to provide these reports.
Another facet of American life which was placed before the Chautauquan was that of politics. The Chautauqua platform provided the opportunity for differing political views to surface. Robert M. LaFollette represented the Progressive movement. Charles Edward Russell and Eugene V. Debs expressed the Socialist viewpoint. John Z. White advocated the single tax during the 1904 session.

William Jennings Bryan delivered an address in 1902, and while his speech was not totally political in nature, the *Herald-Advance* reported that Bryan alluded to the fight for silver currency. The Prohibition movement was well represented at Big Stone Lake Chautauqua. Carrie Nation, one of the nation's most famous temperance movers, lectured in 1902, apparently with a great deal of influence. The early Chautauquas had a day devoted to the anti-liquor faction entirely.

In addition to those national figures in well-known movements, many congressmen, senators, governors, and ex-governors spoke at the Chautauqua on various occasions. The presence of these political figures, regardless of their prominence, allowed the Chautauquans to glimpse the people making decisions for them and to learn something about different political movements. The exposure gave the Chautauquan first-hand observations about the political climate of the country.

Another informational aspect of the Chautauqua was the health lecture. In 1913, Miss Edna Lowe gave four health lectures on four consecutive mornings. In 1912, Dr. Lena K. Sadler and her husband, Dr. William S. Sadler, each delivered three health
The Sadlers again appeared in 1917, giving two of the same lectures they presented in 1912. These lectures informed the Chautauquans about common sense aspects of health and disease prevention. Dr. Lena K. Sadler's lectures were directed toward the health of children.

The 1900 and 1901 assemblies opened with addresses and comments by members of the Big Stone Lake Assembly Association. No comment about these addresses was found, but the title of the 1900 address indicates that the management attempted to explain the Chautauqua to those attending.

Several lecturers with religious titles appeared on the Big Stone platform. Often these lectures did not indicate a religious leaning, however. Bishop Thomas Bowman lectured on Japan in 1899. Reverend W. H. Sears lectured twice in 1901, and nothing indicated that these lectures were of a religious nature. Reverend Irving Johnson lectured in 1903, but his lecture was entitled "Four Characters, Four Principles, and Four Wars in American History." The list continues, with clergy giving lectures throughout the years of the assembly. It cannot be said with certainty that these apparently secular lectures contained no religious message. Rather, it seems likely that a moral, religious, or social message was contained. Nonetheless, the lectures given by clergymen contained some information, and delivered by men of perceived character, were well-received.

As was indicated, it is difficult to assess the total information diffusion function of the Chautauqua at this date.
However, it is almost certain that the Chautauqua disseminated information on a wide variety of subjects. The information was diffused by a method which is instantaneous and usually immediately intelligible. The spoken or oral medium of communication, in this case, bolstered by the printed media or vice versa, brought new information to the residents of the Big Stone City area. It is a reasonable assumption that the Big Stone Lake Chautauqua played an important part in disseminating information to the residents of the area during its life span.

SUMMARY

The purpose of this chapter has been to document historically the Big Stone Lake Chautauqua. To this end, an attempt was made to answer several questions. These questions concerned the beginnings of the Chautauqua, the organization responsible for the Chautauqua, and the programs and lectures presented at the Chautauqua. Finally, an attempt was made to determine the information diffusion function of the Chautauqua.

The Chautauqua at Big Stone Lake was started in 1899. The organization which elected to hold this first session was the Big Stone Lake Assembly Association. The Assembly Association was the owner of Simpson Park and the facilities on the grounds. Religious, moral and educational similarities between the Mother Assembly at Lake Chautauqua, New York, and the Assembly Association were determined to be influential in beginning the Chautauqua.
The Chautauqua was fortunate to have many facilities available for use. A hotel and dining hall were located on the grounds. Cottages and tents could be rented. A lunch counter served light meals and offered some grocery items. Stabling facilities were also found on the grounds.

The park itself was considered a big asset to the Chautauqua. It was a sloped, wooded area on the shores of a beautiful lake, Big Stone Lake, which provided recreation for the Chautauquans.

Several transportation modes also enhanced the Big Stone Lake Chautauqua. Rail service was available to Ortonville, Minnesota, and Big Stone City, South Dakota. Boat service carried passengers from Ortonville to the park. A bus service brought passengers from the train station in Big Stone City to Simpson Park. Of course, private means of transportation could bring local patrons directly to the Chautauqua.

The Assembly Association which coordinated this vast activity, was financed through the sale of stock, revenues from the use of its facilities and through admission revenues. No detailed account was discovered concerning the revenues from each source; nor were the financial records of the organization located. It can be said, however, that the Assembly Association showed a small profit for about the first half of the Chautauqua and lost money during the later years.

Programs were presented through the efforts of the Assembly Association each summer for twenty-seven years. In the early years
of Chautauqua, lectures were presented nearly every day. Musical, reading and other entertainment were also presented. As time passed, however, lectures were supplanted by more and more entertainment features. The exception to this pattern was during the years of World War I, when lectures were again frequently given. Only one lecture was given during the last two sessions of the Chautauqua.

The main thrust of this chapter was an attempt to document the lectures given at the Big Stone Lake Chautauqua. It was discovered that the lectures fell into three general categories: informative lectures, usually dealing with historical persons or places, political speeches and lectures by religious men. During World War I, several lectures were given about United States involvement in the war or other war-related subjects. The Chautauqua attracted such political figures as William Jennings Bryan, Eugene V. Debs, and Robert M. LaFollette. Several state and local political leaders also appeared on the Chautauqua stage.

Those lectures formed the basis for determining the information diffusion function of the Chautauqua. It was determined that Chautauqua lecturers provided first-hand information on many social, political or moral issues. In the war years, many lectures dealt with the government of the United States and were given by "experts" and apparently contained much information. Although a specific information diffusion function was not determined, it can be assumed that those lectures presented did provide worthwhile information for the Chautauquans.
The Assembly Association and the Chautauqua ideals combined to bring enlightenment and enjoyment to Big Stone City. Learning and entertainment were not mutually exclusive, however. From newspaper accounts it was demonstrated that the Chautauqua at Big Stone Lake offered fun and education to the area residents.
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CHAPTER III

THE SUMMER SCHOOL INSTITUTE

Introduction

The purpose of this chapter is to provide a selective history of the Summer School Institute held in Grant County, South Dakota. This Summer School began in 1895,1 and the last session was held in 1919. An effort was made to determine whom the Summer School served, who the instructors of the Summer School were, and what instructional programs were presented. Reports in the local newspapers provided the bulk of the data for this section. Legal details concerning the Summer School were taken from South Dakota's School Laws.

The Summer School started in 1895. The Big Stone Lake Chautauqua presented its first program in 1899. From 1899 through 1919 the Summer School was held at the same time as the Chautauqua. Although the two were held in conjunction and at the same location, they often differed in length.

The Summer School Institute

Laws Governing the Summer School Institute

According to The Amended School Laws of the State of South Dakota: 1822, a Summer School Institute was required for each county. The Institute had to be held between April 1 and September 15. The law also stipulated that the Institute be held for at
least five days.\textsuperscript{3} The responsibility for conducting the Institute fell upon the county superintendent of schools. An 1897 edition of \textit{The School Laws of South Dakota} outlined the duties of the County Superintendent. It noted that he

\begin{quote}
shall labor in every practicable way to elevate the standard of teaching, urge the continual employment of successful and efficient teachers and prevent by all proper means the employment of those who are incompetent and inefficient \ldots \textsuperscript{4}
\end{quote}

The laws governing the duties of the superintendent also required teachers' attendance at the Institutes. \textit{The Compiled School Laws of South Dakota} published in 1899 noted that "refusal or neglect to attend a county institute \ldots after due notice \ldots shall authorize and require the county superintendent to revoke the certificate of such teacher."\textsuperscript{5} It appears that attendance at the Institute was mandatory for certification. The laws did not specifically indicate this, but other sources (indicated at other points in this chapter) have. An inquiry was addressed to the Division of Elementary and Secondary Education of the Department of Education and Cultural Affairs of the State of South Dakota to determine if credits were granted by any institution of higher education. F. R. Wanek, Assistant Superintendent of Special Services, replied that "No credits were issued for attending the Institutes, but for a period of time, examinations were administered at the close of the Institutes." Wanek's letter further reported that the superintendents were required to conduct the Institutes to prepare people to become teachers.\textsuperscript{6}
The laws governing Summer School Institutes remained the same until 1915. In that year The School Laws of South Dakota noted that

the state superintendent of public instruction may approve summer schools conducted by the South Dakota normal schools and colleges for the attendance of teachers ... all summer schools as defined in this act shall be considered for accreditation toward teacher's certificates.7

The Summer School Institutes were still in effect that year. The School Laws of South Dakota for 19218 and 19279 also indicated that the Institutes were still operable under law. Wanek's letter pointed out that the county superintendent's responsibility for conducting the Institutes continued until the office of superintendent was eliminated in 1970.10 It seems that the county superintendent didn't feel the need for a Summer Institute after the 1919 session.

Another of the county superintendent's responsibilities was certifying teachers. The 1893 edition of School Laws listed three levels of certification: 1) the first grade certificate, valid for three years; 2) the second grade certificate, valid for one year; and 3) the third grade certificate, valid for less than one year.11

The criteria to be used by the county superintendent in determining those who qualified for certification was also indicated in the School Laws. An outline of the criteria for the first grade certificate in the School Laws reads,
Applicants for certificates of this grade shall pass examination in orthography, reading, writing, arithmetic, geography, including physical geography, English grammar, physiology, hygiene, history of the United States, civil government, current events, bookkeeping, American literature, drawing and didactics.12

Those applying for the second grade certificate were not required to pass examinations in current events, bookkeeping, American literature, or drawing.13 Those applying for a third grade certificate were required to pass examinations in orthography, reading, writing, arithmetic, hygiene, geography, English grammar and United States history.14

County institutes grew out of these various state laws. Much of the responsibility for the institute and its instructional program was placed on the county superintendent. While the law indicated the subjects in which the teacher was to be competent, it fell to the county superintendent to insure that certification requirements were met by the teachers.

The Summer School Institute held on the shores of Big Stone Lake was one such institute. From the time of the first Chautauqua presentation until the Summer School was no longer held in Grant County, the two were scheduled at the same time. The laws of South Dakota had nothing to do with this concurrent schedule. It appears to be of design that the Chautauqua and the Summer School were held at the same time and place.

No Institute was held in 1896. A 1919 Headlight report noted that the Institute had not been held three years between
1895 and 1919. Nothing was discovered for 1896, 1905 and 1908. It is assumed that these were the three years in which no Institute was held since reports of the Institute sessions were found for all other years.

1895

The first Grant County Summer School Institute was held at Simpson Park in June, 1895. I. D. Aldrich, the county superintendent, was the general manager of that first session. Aldrich also instructed courses in orthography and penmanship.

The faculty was composed of five other members. Professor W. W. Girton of Howard, South Dakota, taught courses in didactics, physical geography, civil government and American literature. Professor David Griffiths of Aberdeen, South Dakota, conducted the math and physiology courses. A Professor Kelley taught composition and history classes. Miss Helen Carrick led the instruction in drawing and reading, while H. M. Ramer taught music and aided in geography instruction. The Herald-Advance reported that one hundred persons were enrolled for the first session of the Institute. Nothing was discovered indicating the length of the first session, but the law required a session of at least five days.

1897

The Herald-Advance reported that the 1897 session at Simpson Park was a short one. Ninety-five persons were reportedly enrolled. The 1897 session was conducted by Professor Homer Davis of Marion, South Dakota. Primary methods, taught by Miss Lillian Lancaster
of Webster, South Dakota, was the only course offered in 1897 which was not offered in 1895. Professor S. C. Hartranft of Groton, South Dakota, and Professor M. M. Ramer of Big Stone City comprised the remainder of the faculty.

1898

July 11 through August 6 were the scheduled dates for the 1898 session of the Institute, according to the Herald-Advance. County Superintendent I. D. Aldrich conducted this session, which was also held at Simpson Park.

The faculty included Dice McClaren, a medical doctor of South Dakota Agricultural College at Brookings, South Dakota; DeAlton Saunders, professor of botany, South Dakota Agricultural College; and A. B. Crane, professor of math, South Dakota Agricultural College. A Professor B. T. Butler also taught at the 1898 session. The instructional program consisted of "botany, zoology, algebra, drawing and all common school branches of instruction," according to the Herald-Advance.

The Herald-Advance reported an enrollment of two hundred, including persons from the South Dakota cities of Sisseton, Waubay, Webster, Aberdeen, Watertown, and Clear Lake, and from the Minnesota city of Madison. It was also noted that "One of the attractive features was the practical work in trigonometry and surveying by Dr. Crane . . . ."
1899

The 1899 session, as reported by the *Review*, was scheduled to open July 5 and continue through July 28. The first session of the Big Stone Lake Chautauqua opened July 14. Both were held at Simpson Park.

The faculty for 1899 consisted of Professors Crane and Saunders of South Dakota Agricultural College, Mrs. E. T. Fitch of Aberdeen, South Dakota, who taught English, and Miss Ella Hallenbeck, who instructed Primary Methods. Five lectures on physics for the elementary teachers were also on the instructional program.

No further details were found indicating the degree to which the Chautauqua was used by the teachers attending the Institute. Both were located at Simpson Park, and it is assumed that some of the teachers utilized the Chautauqua programs.

1900

July 13 was the last day of the three-week session of the 1900 Institute. The enrollment was reported by the *Herald-Advance* to be in excess of three hundred. It further reported that Superintendent Haner of Grant County, Superintendent Keefe of Big Stone County, Minnesota, Superintendent Williams of Traverse County, Minnesota, and a representative of Roberts County, South Dakota, were present and assisting in the educational program. This seems to indicate that the Institute at Simpson Park was serving
more persons than those of Grant County. Nothing was found concerning the instructional program.

At the close of the Institute, the *Herald-Advance* reported that

The entire session has been a most helpful and harmonious one to all attending, and will undoubtedly result in improved methods and better work in the school rooms.27

1901

According to the *Review*, the 1901 session of the Institute was to open June 24 at Simpson Park and continue for three weeks.28 Class work was to be held in the forenoon so that teachers might attend the Chautauqua lectures.29

Six faculty members conducted the class work for 1901. Professor R. W. Cooper of Hamline University, St. Paul, Minnesota, was in charge of the English instruction. Pedagogy and mathematics were taught by W. J. Schmitz of Albert Lea, Minnesota. H. S. Hilleboe of Benson, Minnesota, assisted in the pedagogy instruction and also taught history. Latin, music and drawing classes were conducted by Miss Stella Schofield of Ortonville, Minnesota. Classes in various sciences such as botany, physics and geography were led by Professor J. R. Toxme of Aberdeen, South Dakota; and Mrs. Nellie Swingle of Sioux City, Iowa, was in charge of primary methods.30

A three-hundred enrollment was reported by the *Review*. Those attending came from Big Stone and Iac Qui Parle Counties in Minnesota and Grant County in South Dakota.31
Seven or eight instructors were expected for the 1902 Institute, reported the Herald-Advancenot. Nothing was discovered concerning the instructors present or the program offered. The enrollment for the 1902 session at Simpson Park was about three hundred and represented six states.

At the conclusion of the session, the Herald-Advance noted that "The management promised a broader field for next year. The majority of teachers are taking hold and there is a growing interest with every recurring year."34

The promise to offer more in 1903 was apparently kept. The Headlight listed forty-one courses offered at Simpson Park in 1903. The description of the courses was "common school courses plus photography, psychology, agriculture, elementary and advanced botany, political economy, industrial work, nature study, geometry, constitutional history and primary methods."35 The Headlight reported an enrollment of four hundred teachers from two states and claimed that the Institute "has a larger enrollment than any Normal School in Minnesota or South Dakota."36

In 1903, I. D. Aldrich, editor of the Headlight, said this about the Institute: "The Inter-State Summer School is fast becoming to realize the dream of the editor of the Headlight when he held the first summer school at the lake eight years ago."37
1904

The Institute at Simpson Park did not diminish in 1904. The Headlight reported that attendance at a summer institute was required to maintain certification and noted that the Big Stone Lake Institute was scheduled to open June 20 and continue for four weeks.38

There was nothing discovered indicating the composition of the faculty or the instructional program offered. The Headlight did report that nearly forty classes were to be offered and that "The cream of the teaching force of South Dakota and Minnesota is present as faculty."39 The reported enrollment for the 1904 session was four hundred and twenty.

1906

The Institute was not held in 1905. It was, however, resumed in 1906. It was to open July 2 and last four weeks, according to a Headlight account. Mr. F. E. Granger of the Granger Business School, Aberdeen, South Dakota, was scheduled to instruct at the Institute. He was to teach bookkeeping and the touch system of typing.41 The complete composition of the faculty and the instructional program was not discovered.

The 1906 session of the Institute was mandatory, and the Headlight noted that

All those who expect to teach in Grant County next year, must attend this summer school, or some other institute, and obtain a certificate of attendance before they will be permitted to teach in the schools of this county.42
The attendance at the 1906 Institute was about half as great as the attendance in 1904. The Headlight reported that Roberts County, South Dakota, and Minnesota counties which were usually represented at Simpson Park held their own Institutes.

1907

In 1907 the Institute was held on the Minnesota side of Big Stone Lake at Ortonville. It was scheduled to last four weeks starting July 1. The Headlight reported that this Institute complied with South Dakota laws.

The faculty for the 1907 session included Professor H. T. Hilleboe, J. V. Turner of Sioux Falls, South Dakota, and Miss Susan Hohman of New Ulm, Minnesota. Classes were offered in all first and second grade subjects. Other classes were given in primary methods, industrial work, algebra, plane geometry and physics. The classes were held at Ortonville from 8:00 a.m. to 12:25 p.m. so that the teachers could attend the afternoon Chautauqua program.

1909

The Institute was not held in 1908. The Headlight indicated that the 1909 session was to be held at Simpson Park from June 23 to July 23 and would include a "comprehensive review of all subjects required for first, second and third grade certificates."

Seven persons comprised the faculty. Professor S. C. Hartranft was the conductor of the session and taught geography.
reading and grammar. A Professor Clark conducted classes in arithmetic, American literature and agriculture. Physiology, geography, civics and music were taught by a Professor Gueffroy of the University of Minnesota. History lessons, both United States and South Dakota history, and South Dakota civics were taught by a Professor McKenna. Miss Phillips of the Iowa Normal School at Cedar Rapids, Iowa, instructed in drawing and primary methods. A Professor Purdy and Superintendent Jones of Brown County, South Dakota, led classes in English history and drawing, respectively.  

1910

Very little information was revealed concerning the 1910 Institute, which was held at Chautauqua Park. The Headlight noted that it closed on July 15 and that the "attendance was unusually large." The Headlight account also indicated that "The school has had a strong faculty and they and the teachers expressed themselves as highly pleased with the work that has been done."

1911

Only the faculty and instructional program were reported by the Headlight in 1911. President George W. Nash, Northern Normal of Aberdeen, South Dakota, taught dialectics, South Dakota history and word study. Superintendent Hilleboe of Benson, Minnesota, was again present and offered instruction in agriculture, grammar, reading and physical geography. Professor J. W. McClinton
of Mitchell, South Dakota, taught United States history, civics and arithmetic. H. L. Mossman and a Miss Layden, both of Sisseton, assisted in the teaching work. Mossman was responsible for physiology, music and literature. Layden taught drawing. A Miss deCamp of the Minneapolis, Minnesota school system and Miss Charlotte Griggs of Groton, South Dakota, were responsible for primary work. The 1911 session was held at Chautauqua Park.53

1912

The Headlight contained the following daily program for the 1912 Institute at Chautauqua Park. It was to open June 24 and continue through July 7:

8:00 a.m. -- Mrs. Reynolds, General Methods and Language
Mr. Mossman, United States History
Mr. Souder, Arithmetic
Mr. Smith, Agriculture
Miss Berkin, Music

8:40 a.m. -- General Assembly

9:10 a.m. -- President Nash of Northern Normal and Dean Elwood C. Perisho, Didactics and Current Events

9:50 a.m. -- Perisho, General Geography
Mossman, Literature
Smith, Physiology
Nash, South Dakota History

10:30 a.m. -- Reynolds, Drawing
Mossman, United States History
Souder, Grammar
Nash, Civics

11:50 a.m. -- Perisho, Field Work
Reynolds, General Methods
Mossman, Reading
Souder, Composition
Smith, Nature Study54
The Headlight reported that Institute attendance was required in 1912.\(^5\)

According to the Review, two hundred eighteen persons attended the Institute.\(^5\) A Headlight report indicated that a special feature of the 1912 session was a penmanship demonstration by Professor F. F. Von Court. He demonstrated the A. N. Palmer system of penmanship.\(^5\)

At the conclusion of the 1912 Summer School, the Headlight quoted President Nash as saying,

> The opportunities of the Chautauqua were a feature of the Summer School, of great value to the young teachers. The fine music and elevating lectures furnish food for reflection and meditation throughout the coming year, the beautiful lake and forest give one an outing and vacation, and the school work proper has been an inspiration.\(^5\)

1913

A joint Summer School Institute for Grant and Roberts Counties was held at Chautauqua Park in 1913. Attendance at an institute was required for certification.\(^5\) The session was to last from June 30 until July 12.\(^6\)

The Headlight reported that the faculty was to include President Nash, Professors Perisho, Hilleboe, McClinton, and Johnson, and a Miss McGrath of Spearfish, South Dakota.\(^6\) Enrollment at the 1913 session was nearly two hundred, according to the Headlight.\(^6\)
1914

The 1914 session of the Institute, held at Chautauqua Park, was only six days long. Elwood C. Perisho, who had just been elected President of South Dakota State College, taught principles of education, school management, spelling and penmanship. The superintendent of the Milbank schools, Joseph T. Glenn, was the instructor for math, United States history and civics classes. H. E. Dawes, President of the South Dakota Grain Growers Association, conducted classes in agriculture, physiology, and school sanitation. American literature, South Dakota history, grammar and reading were taught by Charles H. Lugg of the Parkston, South Dakota school system. Mrs. Edith Beaumont, Director of the Training Department at Madison State Normal, Madison, South Dakota, directed classes of primary methods, drawing, music and advanced methods.

The Headlight reported that the 1914 session was a single county Institute and had an enrollment of about one hundred seventy-five persons. The Institute closed July 11.

1915

Again in 1915 as in 1914, the session of the Summer School Institute was only six days long and was held at Chautauqua Park. It was to open July 5 and close July 10. The Headlight noted that "six days of work will be required of all those who desire certificates of attendance." President Perisho, J. T. Glenn and Mrs. Edith Beaumont were again on the faculty. Miss Nina B. Lankin of the Illinois
Normal School instructed classes in child study. A Superintendent Johnson of Aberdeen, South Dakota, was also present at the Institute. Professor Moore of the Big Stone City schools conducted classes in arithmetic and physiology. The reported enrollment was one hundred forty.

1916

The 1916 session of the Summer School Institute, which was held at Chautauqua Park, closed July 8 after one week of instruction. President Elwood C. Perisho of South Dakota State College was director for the 1916 session. He was assisted by a faculty of five. Professor Frank E. Brown of South Dakota State College taught American literature and reading. Grammar, arithmetic and physiology were taught by the superintendent of Spink County schools, Edward D. Kahl. Miss Mary A. Parmenter of Knoxville, Illinois, conducted classes in primary work. School management, arithmetic and history classes were taught by Professor M. M. Ramer of Pierre, South Dakota. Miss Jean Small of Summit, South Dakota taught music. An enrollment of one hundred forty was reported by the Headlight.

1917

A one-week Institute was held at the Park in 1917. President Elwood C. Perisho of South Dakota State College was again conductor of the Institute. The faculty for 1917 included J. T. Glenn, M. M. Ramer, Professor H. J. Hilleboe, Mrs. Lillie S. Cooper of the Normal School at Springfield, South Dakota, and
Miss Grace Kysar. The *Headlight* reported that Ramer had been the State Superintendent of Education.

The instructional program for the 1917 Institute complied with state guidelines, according to a *Headlight* account. That story also indicated that the enrollment was approximately one hundred sixty.

1918

The only account located relative to the 1918 Institute was an announcement by the County Superintendent, Sidney Barricklov. The 1918 session was scheduled to begin July 1 and continue for six days and was again to be held at Chautauqua Park. That *Headlight* report indicated that attendance was mandatory.

1919

The 1919 session of the Institute was to be the last held at Chautauqua Park. A *Headlight* summary of that session indicated that the Institute was held from July 2 to July 5. This time period was a day less than required by law.

The faculty was comprised of six instructors. Superintendent Nettie Johnson and a Miss Leavitt were in charge of the session. A Professor Seymour lectured on political history. Classes in art, art appreciation and drawing were conducted by a Professor Smith. A Miss Lewis of Pierre, South Dakota, presented information about the state library. The *Headlight* commented that the enrollment was one hundred seven. That same account indicated
that the future of the Institute was uncertain. There was nothing
discovered which indicated that any Institute was held after 1919.

SUMMARY

The Summer School Institute held twenty-two sessions on
the shores of Big Stone Lake. The Institute was first held in
1895; the last session was held in 1919. For reasons which were
not discovered, Institutes were not conducted in 1896, 1905 and
1908.

It seems that the Institute conformed to the South Dakota
laws governing its existence. The one exception found was that
the last session was four days in length rather than the required
five. The course of study offered at the Institute appeared to
remain consistent with the South Dakota laws governing certification.
In years when the Institute offered long sessions, other areas of
instruction, such as typing and the A. W. Palmer system of perman-
ship, were offered. Although it was not indicated each year, the
Institute seems to have been organized so that teachers could use
the Chautauqua as further instruction.

Although the instructional program of the Institute remained
somewhat consistent, the faculty varied from year to year. High
school and college faculty were at the Institute as instructors
each year. These persons represented South Dakota, Minnesota,
Iowa and Illinois. Many were college administrators or county
superintendents. Five of the faculty, W. W. Girton, M. M. Ramer,
S. C. Hartranft, G. W. Nash, E. C. Perisho, and J. W. McClinton,
served as president of the South Dakota Education Association, according to a plaque in the South Dakota Education Association Building, Pierre, South Dakota, honoring those presidents.\(^80\)

The persons served by the Institute also varied. South Dakota law provided for county institutes and also provided that attendance at any county institute fulfilled the attendance requirement. The Institute at Big Stone Lake served the teachers of Grant County, but educators from Roberts County, South Dakota, and several counties in Minnesota also attended. In some years, teachers also came from other areas of South Dakota. In serving the teachers of these various areas, the Institute also served the people in general. Institutes were intended to foster a higher degree of education for those attending and thus insure that those attending the county schools would also benefit. Ultimately, it might be assumed that the entire county could benefit.

The purpose of this chapter has been to attempt to document the Summer School Institute which was held concurrently with the Chautauqua. The research has not shown a permanent, direct link between the two; it has, however, indicated that the Chautauqua was used to expand the educational program offered at the Institute.
FOOTNOTES


10Letter from F. R. Wanek.


12Ibid.

13Ibid.

14Ibid.

15"The Teacher's Institute," Headlight, July 10, 1919, p. 5.


17Ibid.

22. Ibid.
27. Ibid.
30. Ibid.
38. "Notice to Teachers to Attend Summer School," Headlight, June 9, 1904, p. 2.


Ibid.


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"A Summer School at the Lake," Headlight, May 16, 1907.

Ibid.

"Summer School at the Lake," Headlight, June 6, 1907.

Ibid.

"Interstate Summer School of Grant and Roberts Counties," Headlight, June 10, 1909, p. 4.


Ibid.

"The Summer School," Headlight, July 13, 1911, p. 4.

"Chautauqua," Headlight, June 13, 1912, p. 4.

Ibid.


"County Normal Institute," Headlight, June 12, 1913, p. 8.

Ibid.


63 "The Institute," Headlight, June 25, 1914, p. 5.
64 Ibid.
65 1914 Chautauqua Program, undated supplement of the Headlight.
66 Ibid.
69 Ibid.
70 "The Teacher's Institute," Headlight, July 1, 1915, p. 5.
73 Ibid.
74 Ibid.
75 "The Summer School," Headlight, July 12, 1917, p. 5.
76 "The Teacher's Institute," Headlight, July 19, 1917, p. 5.
77 "Notice to Teachers," Headlight, June 27, 1918, p. 1.
78 "The Teacher's Institute," Headlight, July 10, 1919, p. 5.
79 Ibid.
80 Plaque honoring past presidents of the South Dakota Education Association, SDEA Building, Pierre, South Dakota.
City were associated with the Assembly Association until 1919. They owned the bank in Big Stone City and underwrote the financial aspect of the Chautauqua. Sometime between 1918 and 1924 the Booster Club of Big Stone City assumed responsibility for the Chautauqua. The 1924 and 1925 sessions sponsored by the Booster Club were comprised of home talent. The 1925 session was the final one held at Big Stone Lake.

Data concerning the facilities of Simpson Park was also examined. These facilities were discovered to have included the park itself, its natural habitat including Big Stone Lake, a seventy-five room hotel, and a dining hall for those attending the sessions. The Assembly Association owned several cottages which were rented to Chautauquans. Tents, mattresses, and gasoline stoves were also available. A lunch counter offered light provisions.

The transportation available was an important element of the Chautauqua. Trains brought Chautauquans to either Ortonville, Minnesota, or Big Stone City, South Dakota. From trains arriving in Ortonville passengers were taken to the park by boat. Those coming by train to Big Stone City were carried the one and one-quarter miles to Simpson Park by bus. Area Chautauquans were conveyed to the grounds by any other means available.

An effort was also made to determine the financial structure of the Big Stone Lake Chautauqua. The Assembly Association was discovered to have been financed by three sources. The first was the sale of stock. The Assembly Association was initially
capitalized for twenty thousand dollars. In 1907 new stock was issued to cover the expenses of Chautauqua programs.

Revenue was also derived from charges on the use of facilities of Simpson Park. These charges varied, and no detailed accounting of the revenues was located.

Charges for admission was the third source of revenue. Ticket prices varied considerably. During World War I a ten percent war tax was added to all ticket prices. After the war, this tax was continued but no reason was found for the assessment. When the Booster Club assumed responsibility for the Chautauqua, admission prices were reduced substantially. As was the case with revenues from facilities, no detailed accounting was discovered concerning these admission revenues.

The Big Stone Lake Chautauqua seemed to make money for the first half of its existence. In 1907, however, it was necessary to sell new stock to cover expenses. In 1913 an indebtedness of forty-five hundred dollars was paid. This was apparently a long-term indebtedness. From 1914 until the Chautauqua closed, a deficit was recorded.

A review of the programs presented at the twenty-seven Chautauqua sessions revealed that they varied considerably from year to year. The early programs were dominated by lectures. This appears to have been consistent with the Chautauqua's objective of education. In later years, however, the programs were comprised of more entertaining features. Nothing was discovered indicating reasons for this change. Recorded reactions to the
later programs seemed to reveal that as time moved on, the audiences of the Chautauqua began to appreciate entertainment more and lectures less. The war years were exceptions to this general pattern. During the last two years only local talent was used. The guarantor system had proved to be financially unsuccessful.

Records of lectures given at the Chautauqua were studied to determine the content of the lectures and the part they played in information diffusion. As was mentioned in the previous paragraph, the lectures declined in importance as time progressed. However, some lectures were presented each year except the last one. The lectures were diverse in content. Many political, social and moral issues were discussed. Political leaders such as Robert M. LaFollette, William Jennings Bryan, and Eugene V. Debs expressed differing political philosophies at the Chautauqua. Reactions to these lectures were often quite varied, especially reactions to lectures which differed from positions held by area residents.

Other information diffusion methods of the time were examined in order to estimate the Chautauqua's diffusion function. Newspapers of the area were printed, in part, using a process called boilerplating. Approximately one-half of the printed matter of these papers was preprinted material. Local news was added for each community. Most of this news seemed to be quite general in nature.

Radio had not developed to any great extent by the time the last Chautauqua program was presented in 1925. It seems likely that the Chautauqua played a role in getting information to the
area. The information given on the Chautauqua platform was usually first-hand even if it was not current. During World War I, various government-related lectures were given. One can assume that the Chautauqua supplemented the other information sources available to the area residents.

**Summary of the Summer School Institute**

The purpose of Chapter III was to provide a selective history of the Summer School Institute which was usually held at Simpson Park. A direct link between the Chautauqua and the Institute was assumed. Research, however, failed to prove that link. A few references found indicated that teachers were allowed to attend the Chautauqua for its educational benefits.

The Summer School Institute at Simpson Park opened in 1895. It held sessions until 1919 excluding the years 1896, 1905, and 1908. The Institute was held at Ortonville in 1907. Throughout the life of the Institute, cooperation between South Dakota and Minnesota was recorded. Faculty and teachers attending the Institute came from both states. Laws concerning attendance at Institutes indicated that a teacher had to demonstrate attendance at an Institute to maintain certification.

The faculty of the Institute varied from year to year. The county superintendents from those counties represented by most teachers were usually present as Institute conductors or faculty members. Area colleges and high schools were also represented by having professors and secondary school teachers as Institute faculty.
Members. Classes often differed widely in subject matter, but they seemed to fit the criteria established by South Dakota law. Some members of the faculty, such as Elwood C. Perisho of South Dakota State College (now South Dakota State University) and G. W. Nash of Aberdeen Normal (now Northern State College) served for several years.

Teachers from Grant and Roberts Counties in South Dakota and from several Minnesota counties attended the sessions. Since attendance at any county institute met certification requirements, one can assume that teachers from other South Dakota counties may have also attended. Because area teachers were provided with additional education, it is also possible to assume that some of this education was passed on to area students. Any assumption that the Institute served a large number of people, either directly or indirectly, is probably sound.

Conclusion

A study of this nature is undertaken with certain inherent difficulties. One is the time elapsed since the Big Stone Lake Chautauqua existed. Certain information which may have proved useful was not located. The lack of this information has left gaps in the history of the Chautauqua and the Summer School Institute. Some of these gaps may be minor, but like an underexposed negative, the picture is not complete. The time span may account for some of these gaps. For journalistic reasons of time and space, other details which now seem important may have been omitted from area
newspapers. It is quite possible that pertinent data in the possession of individuals was not discovered.

Despite these shortcomings, several conclusions were drawn.

1. The Big Stone Lake Chautauqua provided a measure of enlightenment and enjoyment to those attending.

2. The Big Stone Lake Chautauqua lasted only about half as long as the Mother Assembly.

3. The Big Stone Lake Chautauqua had financial difficulties.

4. The Big Stone Lake Chautauqua served a large number of people.

5. The Big Stone Lake Chautauqua was a joint venture of several South Dakota and Minnesota communities.

6. The lectures, although they declined in frequency, brought information on varying subjects and issues to the Big Stone Lake Chautauquans.

7. The Big Stone Lake Chautauqua brought lecturers of national and international prominence to the Big Stone City area.

8. The lectures played a role in supplying information to the area, but that information was probably supplemental to information obtained from other sources.

9. The Big Stone Lake Chautauqua and the Summer School Institute were held at the same time and usually in the same place.

10. The Summer School Institute complied with South Dakota laws regarding certification.
Implications for Further Study

This study may have provided some further insight into the phenomenon known as Chautauqua. There were literally thousands of Chautauquas functioning during its lifetime. Some of these have been the subjects of studies such as this; many others have not. The Chautauqua Movement, or any part of it, has potential for study as an educational, entertaining, or communicative endeavor. It appears that much more could be done in this area.

The Big Stone Lake Chautauqua and Summer School Institute could also provide a basis for further study. The study of lectures could be expanded as a rhetorical study. The Chautauqua could be the subject for a content analysis in the area newspapers. Musical or dramatic productions of the Chautauqua could be examined. The Summer School Institute could be studied as part of the larger process of educating South Dakota's teachers.

It may be obvious by now what the Chautauqua Movement and the Big Stone Lake Chautauqua mean to this writer. When the research began, this feeling was not so prominent. While questioning persons in the Big Stone City area about the Chautauqua, their feelings were evident. Mrs. Frances Tippett of Big Stone City echoed the feeling of many when she said of the Chautauqua, "Oh, we loved it!" She certainly is not alone.
FOOTNOTES

¹Mrs. Frances Tippett, personal interview, Big Stone City, South Dakota, August 22, 1973.
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