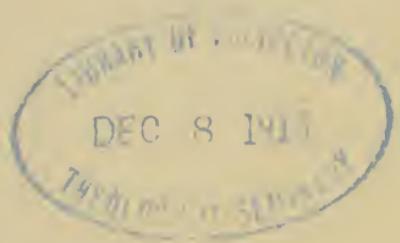


COUNTRY CHURCH
and
COMMUNITY COOPERATION



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The Country Church and Community Cooperation

Edited by
HENRY ISRAEL

Editor of Rural Manhood

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YOUNG MEN'S CHRISTIAN ASSOCIATIONS

INTRODUCTION

This conference is the third of a series beginning with the gathering of December 1, 1910, the proceedings of which were published under the title, "The Rural Church and Community Betterment." That certainly acted as an appetizer, and last year the conference developed into a somewhat larger and more comprehensive one. It was held at the International Committee Building, Thursday, November 23, 1911; the proceedings were published under the title, "The Country Church and Rural Welfare."

This year it is evident that the conference has assumed even larger proportions. Its object was to compare the work of the men who labor and know the problems, the men who are making special studies of these problems from the outside as well as the inside point of view. The matter here presented is, therefore, of real value and includes papers and some recommendations by a Commission especially appointed consisting of Professor T. N. Carver of Harvard University; Professor E. L. Earp of Drew Theological

Seminary; Dr. M. A. Honline of the International Committee, Religious Work Department; Mr. D. C. Drew, State Secretary of County Work of Massachusetts and Rhode Island; and Rev. Charles O. Bemies, pastor of the Presbyterian Church in McClellandtown, Pennsylvania.

D. HUNTER McALPIN, M. D.

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I

COMMUNITY COOPERATION—THE COUNTRY SCHOOL AND THE COUNTRY CHURCH

T. S. SETTLE

State Supervisor of Rural Elementary
Schools of Virginia

This is an age of cooperation. It is being practised on every hand and in all walks and occupations of life. The business world has learned its value, bankers, merchants, manufacturers, railroad magnates are practising it as never before. Educational and philanthropic movements are also awakening to its importance. Every day one sees striking illustrations of cooperative efforts succeeding where heretofore individual endeavor failed.

While cooperation is valuable and highly desirable in many lines of business and in the various enterprises connected with city life, it is the first essential in bringing about any real development and improvement of indus-

trial, economic, educational, social and religious conditions of present day American country life. The country is so sparsely settled, the amount of revenue is so limited, the number of efficient workers is so small, that unless all cooperate enthusiastically and intelligently real progress cannot be attained.

Nor are there any two forces working for the country community's betterment between which cooperation is so essential as between country school and country church. The country school exists primarily to make good citizens, but no one can be a good citizen who lacks the moral and religious training that the church gives. The country church exists primarily to give moral and religious training, but no church can accomplish satisfactory work without an intelligent and educated membership. This educational training must be obtained largely from the country school.

If then cooperation is so essential between the country school, the country church, and all other country betterment forces, the first thought that comes to us is, Around what can these forces unite? What is the logical center of community life and community activity? In some communities it is one thing and in other communities it is another, but

taking the United States as a whole, in a great majority of communities the logical center is the country school. If it is not now the center of community life it is because the possibilities connected with it have not been developed. It is the one building owned by all the community. It is the one place where the rich man, poor man, Protestant, Catholic, feel equally at home and have equal right to be. It is where the future citizens are being trained and where their parents should be learning how better to discharge the duties of present day citizenship.

If then the country school is the logical center of country life, the country school plant should be adapted to this broad use. In Virginia we are including an assembly hall in every new school building, even though the school has as few as two teachers. This assembly hall is used for almost every kind of public gathering from school exercises to farmers' meetings and political rallies. It is where we train the "grown-ups." These schoolhouses are located on lots varying in size from two acres to eleven acres. These large lots furnish a place for play and athletics for the school children, for all the people of the community. It is the com-

munity's baseball park, the track field, picnic ground, play festival ground.

Agreeing that the school is the logical center of community life and given a school plant adapted to this broad use, along what lines can the country school, the country church, the country Young Men's Christian Association and other forces cooperate in building up country life? There are many of them but I will attempt to discuss only three; they are:

First. Citizens' Leagues.

Second. Play and Athletics.

Third. Mountain Mission Schools.

I take it for granted that the reader prefers hearing about something the people are doing or beginning to do to mere theorizing; that the concrete is preferable to the abstract. I will therefore confine my discussion of these three lines of activity to what we are doing in my own state of Virginia.

Citizens' Leagues

We are attempting in Virginia to organize in connection with every country school a citizens' league. By the means of the school

machinery, we gather together all the people of the community at the school building, explain to them that we want to organize a citizens' league whose object will be "To advance the social, civic and school interests of the community," and invite all interested in the objects of the league to become members. When the objects of the league are thus presented they rarely fail to organize. Officers are elected, simple constitution and by-laws are adopted and, what is much more to the point, they go to work.

One of the first things the league frequently does is to clean up and beautify the school grounds. It is an inspiring sight to see farmers, merchants, bankers, ministers, teachers, gather on the school grounds with picks, crowbars, shovels, hoes and teams, pull off their coats and go to work shoveling dirt, leveling ground, digging post holes, planting shade trees, setting out hedges and in other ways working to make this, the one piece of public property, the most beautiful and attractive spot in the community.

The league also frequently cooperates with the school board (which often has a very limited amount of money) in securing proper furniture and other equipment. It presents

to the school portraits of such famous Virginians as Washington, Jefferson, Jackson and Lee. It nearly always buys a piano or organ for the school. There is nothing that country people appreciate more than music.

These leagues have placed libraries in many of the country schools. The library contains books, not alone for the children, but also for the grown people. Indeed it is not merely a school library but a community library. One room in the school is set aside for its use. In addition to books it is supplied with daily papers, periodicals and leading magazines. The library is kept open in the afternoons and evenings. Public spirited citizens alternate in acting as librarians. All this work is given because the community cannot afford a paid librarian.

Another valuable thing the league does for the community is to conduct a lyceum course. This course includes lectures on health, given by representatives from the State Department of Health and by local health departments and local physicians; lectures by representatives of the State Department of Education and local educators. Local talent is also utilized in these courses. Frequently outside paid lyceum numbers, including high

class music, trained elocutionists and high grade comedy are a part of the course.

The league takes up many other lines of work such as good roads, village sidewalks, study of better farming methods, literary clubs, etc.

But how does the church cooperate in this work? The most active members of the various churches are usually the most active workers of the citizens' league. Nearly every minister of the community is an active worker in the league and frequently the president of the league is a minister. The ministers assist in cleaning up the ground, keeping open the community library, in bringing the right kind of lecturers and entertainers to the community and frequently furnish one or more of the lyceum lectures themselves. Owing to their talent, training and position, they become the leaders of the people in this as well as in other work.

Play and Athletics

Throughout America, both in the country and in the city, there is being preached the gospel of play and athletics. People are realizing as never before the physical, mental

and moral training value of play, provided that the play is properly directed. Virginia is awakening to the possibilities of play. Our country school teachers are teaching and directing pupils in simple games and, through the school, they are introducing suitable games for the home. Playground equipment is being installed on many country school grounds. Baseball, basket ball, soccer, tennis and such games are being introduced and enthusiastically received. The athletic badge contests for boys and girls, that have been in use in New York, Chicago and other large cities, have recently been adopted by the State Department of Public Instruction for all the schools of the state of Virginia, both country and city. To illustrate: A boy in any isolated country school who can chin the bar four times, run sixty yards in eight and three fifths seconds, do the standing broad jump five feet nine inches, will be presented by the State Department of Public Instruction with a "Class A" button. By meeting higher requirements he can secure "Class B" and "Class C" buttons.

But we take a step beyond athletics for the individual school. We organize the schools of a county into a County Athletic League.

A baseball tournament is arranged for the boys, a basket ball tournament for the girls. The rivalry between the different schools is usually very keen. An outsider would think that a "World's Series" was being played. A track and field meet is held in the spring and to this meet each school sends its best runners, jumpers, pole vaulters, shot putters, etc.

It is not difficult to introduce these games and athletic contests. Children enjoy them and respond readily. It is, however, often difficult to have them conducted properly, to find people in a country community who are trained in athletics and understand how to conduct such contests. It is in this capacity that the country preacher, the country Y. M. C. A. worker, can render and often does render the most valuable cooperative service. Frequently our country ministers umpire the baseball and basket ball games. I recall one instance where a Methodist minister was umpiring a game and darkness coming on, the score a tie, he tossed a quarter to decide the winner. In another community the Presbyterian minister has trained the high school track team that has won the county championship for several years. In another

county where we have recently organized such a league, the county Y. M. C. A. secretary was made a member of the executive committee and he will do much to train the teams and conduct the meets. This is a fine illustration of cooperation between religious workers and the school. He finds this an excellent means of connecting himself with the life of the county. We have 7,000 school children to be trained and directed and he is a potent factor in this work.

Mountain Mission Schools

Another most valuable line of cooperation for country school, country church and the Home Mission Board is the Mountain Mission School. Allow me to illustrate what I mean by describing a school and community that I visited and studied last summer. In Rockbridge County, situated in an isolated hollow of the Blue Ridge Mountains, is a settlement, eight miles from the railroad, known as "Irish Creek." Rockbridge County is one of our richest counties and boasts of more blue blood than perhaps any other county of the state. Located at its county seat are two noted higher institutions of learning, Virginia Military Institute and

Washington and Lee University. But none of the professors of these institutions or the "blue bloods" had ever attempted to carry the light of civilization to Irish Creek. It was considered a very dangerous community to visit. Rumor has it that many people have been killed there in times past.

The inhabitants have cleared small patches of ground on the mountain sides and live by farming them and by lumbering. Their homes are for the most part wretched huts. I visited one such home in which two families lived. One family had four children and the other five and these thirteen people were living in a hut eighteen by twenty-two feet containing only one room; not even a curtain was used to separate one family's domain from the other. The other homes were not so crowded, but the houses were on a par with this one.

Although a little one-room schoolhouse had been erected in that community years ago, no school had been conducted there for the past six years. It had been impossible for the school board to induce teachers to take this school. Last session the board offered this school to twenty-one different teachers but every one refused. You can readily

understand that a trained teacher who could get a position elsewhere would not care to live in this isolated community, board at one of these miserable huts, associate constantly with people, the majority of whom are illiterate and only one of whom could boast of having traveled as far on the road of learning as the mile post of "common fractions." Nothing but the genuine missionary spirit could compel one to take such a position.

But the people continued to implore the school authorities to send them teachers. So they decided last spring to attempt to conduct a summer school. Two of the best teachers of the county volunteered to undertake the work. Taking along a twelve-year-old boy for assistance and protection, they went into this mountain hollow, carrying their tents, provisions and cooking utensils with them. You can readily imagine the hardships they underwent. Think of housekeeping eight miles from the base of supplies and with no telephone, no deliveries, no buggies and only occasional communications from the outside world.

But they endured these hardships and went earnestly to work. Soon they had a school of sixty-five pupils, varying in age from seven

to twenty-one. The great majority were in the primer, none were beyond the fourth reader. A class for grown people was also organized and every Wednesday and Saturday afternoon twenty-five illiterate but earnest mountaineers, both men and women, learned to read and write. In this class was a grandmother of seventy-five studying the same primer and the same lessons as her granddaughter of eight.

When my co-worker, Mr. J. H. Binford, and I visited this community we organized a citizens' league, a debating society, gave a series of stereopticon lectures, had an old time spelling bee and held an athletic meet.

We had not been working in this community long, however, before we found that the people needed religious training; that in order to make a success of our work and to really elevate the tone of the community it was necessary to have the cooperation of the church. As this is a Presbyterian county, a Presbyterian minister came there and held a series of meetings. He brought with him an especially talented worker, a ministerial student of twenty years of age, who pitched his tent near that of the teachers, boarded with them and cooperated with them in the com-

munity betterment work. He and they organized a Sunday-school, taught the people songs and hymns. He preached every Sunday. He also built a dam across a small mountain creek and made a large swimming pool in which many of the natives learned for the first time the joys of taking a weekly bath. He was a great aid to the teachers and but for him they could not have remained and continued their work.

I frankly admit that without the cooperation of the church our attempt at a school would have proven a failure. But I also claim that without the school, church work in such a community would prove a failure. How could a church prove a success with such an illiterate membership?

The State Department of Public Instruction is making a survey of the mountain sections of Virginia for the purpose of conducting many such schools as the one at Irish Creek. But our minds are made up upon one thing—we will not attempt to conduct such a school in any community where we cannot get the cooperation of the logical religious denomination. In some communities it will be one denomination and in other communities it will be another.

II

RELIGIOUS EDUCATION AS A FACTOR IN TRAINING FOR COUNTRY LIFE

G. WALTER FISKE

Junior Dean, Oberlin Theological Seminary

The teaching function of the church; the opportunity of the country Sunday-school; fundamental principles involved; specific aims and a constructive policy.

Invaluable as our public school system is as a prime agency in training for citizenship and leadership, it has at least two limitations which are rather permanent. We all have high hopes for the rural school. We look forward to the time when it shall be centralized in its township; when it shall be well housed and equipped, properly supervised and maintained by county or state taxation instead of on the niggardly district system. We pray for the time when the

rural schools everywhere shall have teachers who love the country and are not eternally hankering for the city, and giving the farm boys and girls the city fever; when the country school shall really train for country life and for farm life, and shall utilize the splendid rural materials for education that are everywhere near at hand, and shall develop a generation of country lovers who know how to utilize the forces of country life. But even then the public school is likely to have limitations.

The public school is, and doubtless always will be, limited in its *scope of instruction* and its *content of teaching*. Although it must increasingly serve the interests of the whole community, only a small portion of the community will at any time be under its direct influence; and some of the most important subjects it dare not now, and perhaps never will, teach. So long as our public schools teach only children and confine their attention to secular subjects, they will need help in this problem of training for rural leadership and citizenship. Foremost among these institutions which share this responsibility is the church, particularly through its Sunday-schools.

It is a well-known fact that 95 per cent of our boys and girls the country over never reach the high school. It is not so generally known that the bulk of the pupils are in the lowest grades. Fully four-fifths do not reach the seventh grade; that is, they leave school before they enter their teens. In the public grade schools of the city of Cleveland two weeks ago there were only 60,881 children, or one-ninth of the population. (The normal proportion of children from five to fourteen years inclusive is 22 per cent.) But of this 60,881, only 15 per cent were in the seventh and eighth grades; while 61 per cent were in grades from one to four. Comparison with last year's figures shows a relative decline in the higher grades. Apparently then, in one of our cities of the first class, where educational standards are relatively high, nearly half of the children under fifteen are not in the public schools at all; and of those that attend, nearly half graduate after the third grade. That is to say, making fair allowance for the children in parochial schools, the average schooling of Cleveland children is not far from three years.

We have no such accurate figures for the rural districts or I should have quoted them.

But we have little reason to think that the conditions are very much better than in the cities, except in prosperous villages or in townships where the schools are consolidated. More country children are in school, but probably for a much shorter school year and for irregular periods. The fact is clear that our public school constituency is very limited. Great is our debt to the schools. They are the hope of the republic. There is a splendid army of earnest men and women giving heroic service as teachers, and every year their standard of efficiency is raised a little higher. I am not criticising them; I am simply showing that they cannot do the whole work of training for country life and leadership, for their scope of influence is seriously limited, mainly to young children.

This is not true of the church or the Sunday-school. Both include potentially the entire population and actually include people of all ages as no other institution does. Whereas isolated Sunday-schools can still be found in which most of the members are children, they are very exceptional, especially in the country districts. The "Adult Bible Class movement" the past ten years, and the growth of the "Home Department" have

considerably increased the percentage of adults in Sunday-schools, so that I think the results Dr. Wilson found in three Indiana counties, which were intensively studied, will prove typical of most rural counties. The total enrollment was found to be divided into almost equal thirds, children under fourteen, adults over twenty-one, and youth between those ages. Substantially the same results are found in Missouri. This is not saying that there are more children in Sunday-school than in day school; but it shows that the scope of the former is far broader, that the country Sunday-school especially is not merely a child's institution. There are villages in which the Sunday-school enrollment exceeds the village population, because of attendance from outside, added to efficient work in the neighborhood.

There can be no question that the Sunday-school is a far greater factor in the community life in the country than in the city. Three-fourths of the total Sunday-schools in America are in the rural sections. They are far more representative of the population than the city schools. Usually they are community institutions and often the country people think more of them than they do of

their churches! While the preachers come and go and are usually non-residents any way, the Sunday-school officers and teachers are the permanent religious leaders of the community and are often prominent citizens. Preaching services are irregularly held, but the Sunday-school meets every Sunday in the year.

In the Southern Baptist and Methodist churches we are told there are 17,000 preaching services omitted every Sunday for lack of a regular pastor, but their Sunday-schools are doubtless in session regularly. The Sunday-school is a laymen's institution with lay leadership; perhaps that is why Dr. Wilson found 12 per cent more men in the Sunday-school than in the church. Though rural Sunday-schools are often very crude in their methods, it is evident that they have a great opportunity to wield vast influence in country life and to train a staunch, true rural leadership.

This is doubly evident when we reflect that the church school is teaching what the public school cannot teach—spiritual realities, and what the schools at present seldom teach—ethical standards, moral principles and motives for the making of character. Until

the public schools of America, which are so much more timid than the schools of Germany, France and even Japan, discover how to teach ethics, the rural Sunday-schools will be indispensable. It is the church's unique function then, as the teacher of the most vital spiritual and ethical truths to all classes and ages, which compels us to consider it one of the foremost factors in training for country life.

I have carefully noted conditions to remind you that we cannot afford to neglect the Sunday-school as we face our problem of vitalizing country life with new purposefulness, of training a rural citizenship which shall be efficient and loyal to the country, and of developing a rural leadership which shall be able to cope with the serious difficulties involved in rural redirection.

A new country life is surely in the making. A new rural civilization is already here, with its modern equipment, its scientific agriculture, its wonderful machinery, its gradual conquest of isolation and drudgery and the hopelessly commonplace, and its crying need of social cooperation in every phase of life. We rejoice in our "bumper crops," the foundation of our national prosperity, but whence

shall come the high ideals which shall thwart an increasing rural materialism? Whither shall we look for the *leadership of the spirit* which shall keep country life sound and true at heart? Our rural leadership must not be simply corn fed. It must be an illumined leadership; not merely intelligent but prophetic, keen in insight and with spiritual perceptions. Our choicest country boys and girls, yes, and the rank and file, must come to the purest springs of inspiration which the world has known, the literature of the Old and New Testaments, and here kindle the noblest enthusiasms of their young lives, and see the visions of the world's greatest seers and share the heart throbs of God's prophets who felt the divine call and the divine impulse in their lives.

The people of the open country have so few institutions, their social structure is so simple and so bare, they can ill afford to lose any of their effective social outfit. They need to utilize and vitalize every institution they possess which makes for righteousness and an efficient life. Anyone can criticise the country Sunday-school. It is an easy mark; so naïve in its blunders and so quaint in its crudeness; but before we deign to criti-

cise it, let us recognize the service it has rendered and the unique position it still holds. It is too essential—just because of its unique opportunity for influence—to justify either condemnation or neglect. Let us find its needs and try to improve it; for we cannot do without it.

I suspect that we need a different objective, or rather a broader objective, in most of our rural Sunday-schools. Too many of them limit their efforts to making Christians, or perhaps Baptists, instead of developing manly, effective Christian citizens. Do not misunderstand me. I mean simply this. The evangelistic aim should not be the whole purpose of the Sunday-school. Leading the boys and girls to begin the Christian life should not be the *end* of the Sunday-school's effort, as I fear it is too frequently. This is making an end of a beginning—a manifest absurdity. What then should be the end of the Sunday-school's effort? I do not know. It is invisible. It is very great, but too far away to see. There is a vast area of service in between. But I am sure that the Sunday-school should aim at nothing less than to develop a symmetrical Christian manhood and womanhood in its boys and girls, and to

have a share in making efficient citizens of its men and women; citizens of this present world, I mean, not merely passengers safely ticketed on the Methodist Limited to Emmanuel's Land far away. In saying this I would not diminish at all the right sort of evangelism in the Sunday-school. It is mighty important for a boy in his teens, yes, before, to become a friend of Jesus Christ and to ally himself loyally with his great world movement; but enlistment is only the soldier's first duty. The cross is no mere resting place. Let Christian make himself useful on the King's highway.

It is quite evident that many country Sunday-schools are handicapped by the low ideals of the churches and their serious misconception of what religion really is. In many places I have discovered the ideal of religious experience to be so crude and vapid, so unintelligent and so lacking in real moral results in character that it fails to win the respect of the average man in the community. I am making no attack upon sane evangelism when I say that country churches must quit depending on periodic debauches of feverish emotional revivalism to maintain their spiritual life. Self-respecting people shun stimu-

lants. The after effects are too awful—whatever may be the temporary exaltation.

When the country churches frankly face the fact that a permanent religious experience must be based upon an intelligent consecration of the individual life, and that this must be prepared for by a patient course of teaching and training—then the Sunday-school will come to its own. I rejoice that many churches have already come to the joy and peace of this discovery and are making *religious education*, both in the Sunday-school and in a thoughtful pulpit, the practical ideal of their chief service to the community. The wise minister is depending *less* upon the “rousements,” to which an over-exhorted congregation soon becomes immune, and more upon the practical teaching of the facts of religion and life, which feeds souls and grows character. Sermons of frothy piosity and noisy “hot-air” are more and more repulsive to the country people after once they have heard the *real preaching of a man with a life message* who rejoices in the function of a true religious teacher, appealing to intelligence first, and the will second and then developing through action the wholesome emotion which endures in a permanently consecrated life.

While we are speaking of fundamentals, next in importance after the new ideal of the religious life itself is an intelligent knowledge of the Bible. The blight of country life is a perfunctory belief in a dead book, which somehow, no man knows how, like Moses' tables of stone, is supposed to have come from the finger of God. Religious education needs a better foundation than this, or, under the onslaughts of doubt, faith totters to its fall. The basis of a living faith must be a Book of Life. The Bible is not a mere magazine for the storage of theological powder and shot for use against heretics, higher critics and the devil, nor is it an unearthly book of apocalypses like the Koran or the book of Mormon. The Bible is a wonderful part of human history. A splendid enthusiasm will increasingly come to the country churches as they discover the Bible to be the record of actual life-struggles of real prophets and living apostles, who left the world these glowing records of their lives and of God's progressive revelation of himself to them. The historical interpretation of the Bible gives a new and vital meaning to many chapters which have been dead letters, neglected and forgotten. Young people espe-

cially, trained to the scientific method in the schools, welcome it as a reasonable and worthy basis for a vital, self-respecting faith.

Our faith in the Sunday-school as an institution of unique importance in the country must not blind us to its defects. We must discover them to remedy them. Often the country Sunday-school is just as efficient and conducted on just as modern lines as the best in the city; but in general the country Sunday-schools are fully as defective as the local public schools and for similar reasons. The state Sunday-school associations are making rapid progress in standardizing the schools by the introduction of partially graded lessons and something of the machinery of the modern system. But the teachers are usually untrained, though well-meaning; and they usually stay with the same class year after year, growing up with the members instead of remaining in the same department and becoming expert teachers in some one grade and period of boy life and girlhood.

A very common fault in the country Sunday-school is not merely the disorder but the *noise*—the extremely loud talking indulged in by everybody simultaneously! It is very distracting to one not used to it and

sometimes very laughable. It seems to add to the boys' interest in the auction-like proceedings, though certainly not to their intelligence about the lesson. Such schools are not equipped of course for effective teaching, the classes being so near together as to fatally disturb each other.

In harmony with the parsimonious thrift of rural church finances, the popular lesson quarterlies in the country are often of the cheapest variety, Chicago-made canned orthodoxy preserved in perfectly harmless pre-digested doses, and printed on appropriately cheap paper. The teachers are apt to follow all too faithfully the golden rule of ancient pedagogy: "Teach unto others as it was taught unto you." Stereotyped questions and printed answers are consistently recited by the younger classes without stirring anything but surface interest. The older classes often make the lesson merely a point of departure and soon take to the well-worn fields of theological discussion on trite themes of personal hobbies. Or, if the teacher happens to be fluent and the class more patient than talkative, he makes the teaching purely homiletic, and, like the apostles of old, takes a text and then goes everywhere preaching the gospel.

Though many country Sunday-schools have already been rescued from the dull monotony of this fruitless routine, there is still great improvement needed. The first essential is to raise up and train a new corps of *teachers* of the *vital, full-blooded sort*, men for the classes of boys in their teens which are more often found in the country than in the city. The teaching must be less a matter of mere parrot-like recitation or weak moralizing and more a matter of definite instruction. Nothing is taught unless somebody learns something.

I am confident that the country Sunday-school has a great possible usefulness among the *men* of the community, as a developer of public opinion and a community spirit. A year ago in a rural county of Central Ohio the annual County Sunday-school Convention demonstrated the loyalty of the men to religion with a street parade of over three thousand men (10 per cent of the total population of the county). The finest men in that county are back of the Sunday-school movement and are really making it efficient.

To arouse such enthusiasm the Sunday-school must be definitely practical in its teachings. Sectarianism must be discarded

and the great essentials of a universal Christian faith must take its place, the vital truths which evangelical Christians hold in common. And there is surely a great opportunity in the country for the study of the social gospel of Jesus and the prophets, covering the vital matters of common life, of ordinary righteousness and social ethics, the relations between men. Here is an opportunity not merely for developing the most exciting sort of class discussions among adult men, on live topics in which they are keenly interested, bringing to bear all the pure white light of Christian teaching where it will do the most good; but also the opportunity to get speedy results in the life of the community, as the social ethics and the practical personal religion of Jesus work out in life and the church becomes most effectually a community builder. I know of no better place to discuss all the problems of rural progress and to develop constructive plans for real community building, than right here in the Brotherhood class of the Sunday-school.

We have yet to develop a Sunday-school literature which is adapted to the needs of the country Sunday-school and is therefore well fitted to train for country life. It is an

unfortunate fact that most Sunday-school quarterlies and lesson studies are being produced in the cities and by city editors, and like practically all text-books bear pretty evidently the urban stamp.

Yet the Bible itself is a book of rural life with the exception of some of the writings of Paul. The Gospels breathe the free air of Galilee and Perea; and the Old Testament is rural from the Garden of Eden down. No wonder country folks appreciate it. As Dr. Franklin McElfresh well says: "The Bible sprang from the agonies of a shepherd's soul, from the triumph of a herdsman's faith and the glory of a fisherman's love." Its religion keeps *close to the ground* and interprets the daily life of sincere men who *lived near to nature*. One of the great days in the history of religion and of liberty is on record when a vinedresser named Amos stood up before the king of Israel to speak the burden of his soul. "Prophet," said he, "I am no prophet, only a plain farmer; but I came by God's call to tell you the truth." This was the daydawn of Hebrew prophecy.

"The Bible can best be interpreted in the country. It sprang from a pastoral people. It is full of the figures of the soil and the flock

and the field. Its richest images are from the plain face of nature and the homely life of humble cottages." Country Sunday-schools need a lesson literature which can interpret to them the wonderful messages of the Book of books in terms of rural life; but meanwhile they are doing their best to discover these messages of life themselves; and a vast army of teachers are week by week sharing their visions and giving of their best to make the country Sunday-school an effective institution in the Kingdom of God.

It is difficult for us, meeting in this metropolis, where we are overwhelmed by the greatness of all things *urban*, to think of the real *vastness of things rural*. Among these rural forces the country Sunday-school I believe is one of the greatest. In the aggregate it is after all a great affair. When I remind you that there are in our land 17,000 annual Sunday-school conventions, and that most of these are in the country, you can imagine for yourselves the far vaster number of separate Sunday-schools which practically everywhere are serving the interests of the people who live on the land. There are state, district, county and township organizations, in which sectarian divisions,

the curse of religion, are merged and temporarily forgotten; and so thorough is this work, in some places practically the entire population of a rural community is connected with the Sunday-school.

In attempting in conclusion a summary of my message I would offer a constructive policy as follows:

Inasmuch as the breadth of the country Sunday-school's opportunity is unique, broader than the public schools and even broader than the church itself, because more nearly universal, and including in its scope the entire population, both children and adults; and because its business is to teach the great truths of life and apply them to practical living; it is evident that this is one of the greatest of all rural institutions, possibly second to none in its actual influence.

Because of this vast potential influence of the country Sunday-school, all country lovers should recognize that it can be made to outgrow its crudities and to become one of the mightiest allies of the country life movement for permanent rural progress; that by developing the efficiency of the Sunday-school we are not only enriching country life at its very

center, but are helping to train an intelligent, consecrated, community leadership.

What then should be our endeavor in relation to this great social factor in rural community life?

1. To enlist in it and claim for it the loyal support of the entire rural community; insisting that the strongest men and women in the community will find it not only a potent agency for their local influence and service, but also for their own personal development and training for better leadership.

2. To obtain for the Sunday-school an adequate equipment, so that it can do efficient work. It is a wonder that Sunday-schools using merely a single room, with practically no equipment at all, accomplish as much as they do.

3. To relate the Sunday-school and the work of religious education to the educational forces of the community and to be content with no lower pedagogical standard than the day schools maintain.

4. To claim the cooperation of the best trained teachers available, including the public school teachers; and to maintain teacher training as a regular part of the church's work.

5. To develop a Sunday-school literature indigenous to rural life and adapted to its needs, which shall utilize the vast body of rural material in the Bible, and shall be prepared for the making of country character by writers who understand country life and the needs and viewpoints of country people.

6. To combine in the objective of the Sunday-school a vital evangelism with a genuine religious culture which shall incarnate spiritual teaching in ethical character, so that the moral results of our Sunday-schools in the country may be more evident and more permanent.

7. To relate the work of the country Sunday-school in some effective way to the play life of the boys and girls, and, when necessary, to the recreative life of the whole community. This does not necessarily mean turning the annual time-honored Sunday-school picnic into a continuous performance. But it means the frank facing of the fact by the Sunday-school authorities that no rural community can be saved until its play life is redeemed, and wholesome recreation provided as a basis for morals. If the Sunday-school can stimulate other agencies to function socially, well and good; otherwise the

Sunday-school must see to this work, if it would save its boys and girls.

8. The Sunday-school leaders should be statesmanlike enough to discover latent leadership in the young people and help to train it. The leader's knowledge, power, skill, character and vision must somehow be developed in the most promising members of the community, in order that these choice spirits may grow to their largest possible service either in their own community or in some other. Somehow the raw material of leadership, that most costly thing in the world, must be better conserved. This is tremendously vital both in the case of the country youth who go to the cities, so often unprepared, and also for those who stay at home with great undeveloped capacity for leading their native township to an effective community life. In this single point there is suggestion for broad usefulness for the Sunday-school.

9. There should be the closest cooperation between the Sunday-schools in the country and the work of the rural Young Men's Christian Associations, where these are found. The rural secretaries are usually well-trained college men, experts in boy life and

leadership as well as in all fundamental rural interests. They can be of great help to the rural Sunday-schools when cooperation is secured.

III

A COORDINATING FACTOR

HENRY ISRAEL

International Secretary of County Work

Our hearts and patriotic impulses were greatly stimulated as we read in the newspapers that through the judicious statesman-like leadership of our President, Mr. Taft, we have been placed in the peculiar position of a coordinating factor with relation to all the other nations of the world in the use of the Panama Canal.

A few months ago Mr. Taft had submitted to him the recommendations of Professor Emery R. Johnson of the Department of Commerce and Transportation of the University of Pennsylvania as to the charges that shall be made for the vessels that shall pass through the Panama Canal, considering the variety of the capacity of these vessels and other measurements.

We have since learned that after carefully considering the recommendations our President is about to submit them to the other nations of the world to secure their approval and acceptance and thus achieve the ultimate reimbursement to our government of the millions which it has expended in the building of the Canal.

Professor Johnson said it would take approximately twenty years to pay the price of this gigantic piece of engineering.

We are invited to discuss practically a coordinating factor in the great rural problem. Who is to determine what price will need to be paid for this progress of rural civilization not only in our own land, but in the nations of the world? Are we not face to face with the need of scientific data with regard to the money, the time and the human energy which will be required? Can we be consistent and approach this human and spiritual task with any less exactitude than does the engineer in the building of a canal?

Whoever or whatever agency undertakes this task must be in a position to take a telescopic view of the whole problem as it presents itself in this country. We face problems intensive as well as extensive. Some of

these have been presented in other chapters, along educational lines, civic, social and religious, and there are others that still need to be discovered. We must first find the sources out of which coordination can issue. Mr. Taft is seeking out the farthest nations of the world which may have any use for the Canal in order that he may submit to them his proposals. As a coordinating factor he must have an outlook; he must be statesman-like as well as sympathetic; his overtures must be acceptable.

Our nation presents the rural problem of a vast area. There is need of understanding and cooperation on the part of all those factors who are participants in the furthering of our rural civilization. There are experiments going on in the state of Washington and vicinity, in Texas, in New England, in the north and in the south, and where is the coordinating factor whereby duplication and waste can be eliminated and inspiration given to the consideration and experimentation in those problems, of which there is no general "awareness"? *The time has come when we must make for coordination in a constructive program that will reach its consummation and destination within a definite period.* This is

what I mean by a factor with a telescopic viewpoint—reaching out to a definite goal.

We need to establish friendly relationships among all who have the least share in this great ideal. In order that Professor Fiske's findings may be made available to the student in the state of Florida, in Maine, in India, or anywhere in Great Britain, there is needed this intermediary who is accepted by all. Such an agency, bureau, commission, organization or committee must be so situated that it can readily see what is going on and project the results into the realm where these are needed. It must *inspire, suggest and cooperate.*

Let me submit such a project that looks forward to the consummation of a plan within a given time to reach a definite goal. It entails the ultimate investment of ten millions of dollars, the life energy of five thousand trained leaders in the course of a period of from sixty to seventy-five years.

If the payment for the Panama Canal can be made in twenty years by patron nations, on the basis of the accurate measurements of their vessels which are to use the Canal, then likewise we can approximate a superior rural civilization within a given time provided

adequate measurements and evaluations have been made of all the elements involved. Having thus established standards, any practical demonstration under such standardized conditions can be readily duplicated under like circumstances anywhere on the globe. Thus we are compelled to reckon in terms of the geographical units in which we are to undertake our task. In our nation the foregoing fundamentals must be applied to states in and for themselves as well as in cooperation with all the other states through an inter-state or national coordinating agency. What applies to this area applies to counties relative to the state, townships relative to the county, communities relative to townships and so on down until in the final analysis we come to the individual who is the basis of our whole propaganda.

These are the various realms in which not general but very specific evaluations must be made. This requires statesmanship, expertness, leadership, yes, all that is embodied in a real Christ-spirit life-sharing with the individual in the community for the maximum of efficiency and minimum expenditure of "professional" leadership. It must be of the soil,

native to the community and to neighborhood life.

It is to this sort of a program that the County Committees, State Committees and the International Committee are addressing themselves. It is a herculean task that we are facing in the helping of the group of boys in the isolated community to find for itself its own potentialities. Here begins the problem of coordination and cooperation because the values of one are not known to the other and collective values and powers much less. Individualism, social stratification, denominationalism, family group jealousies of a century we must face, and whether we believe in predestination or not we are adding our fixed share to the changing of these conditions through local volunteer leadership which is being inspired, trained, developed and utilized by that employed leadership about which Professor Fiske has previously spoken.

This is not a matter of weeks or months or of impossibilities; it is not unlike the situation with which the Panama Canal Commission was confronted. Yet out of this apparently impossible task which France had proven impossible, the Canal is about to be completed, and in our experience we find life

in the open country in village, town and hamlet yielding to the call to a new rural civilization. This, if you please, is even more than statesmanlike social engineering. Nothing less than the dominating, patient, persisting and pervading spirit of Christ can overcome this static condition of country life.

We are now at work in something like 600 communities, in eighty counties in twenty-two states and provinces in America. Over 1,500 volunteer leaders in these communities constitute the pioneers of this new civilization; they have come out of the old into the new. They exemplify and project for their community in and through their groups of boys twelve to fourteen years of age, the new ideals of community life in which they dwell; they dignify it; appreciation of it is awakening during that impressionable age of boyhood until, with patriotic pride and honor for village and country together with intelligence of conditions in the city, the suggestion of and craving for urban centers loses its one-time force. Such is the spirit in at least 1,200 boy groups.

Thus, as some of our rural leaders have declared, the problem of the country is not an economic but a moral problem. Laying

our foundations in the word of God as did the founders of our nation, who landed on the rock-bound coast of New England, and with abounding faith in the superhuman leadership of Jesus Christ, we hope to share in the ushering in of this new civilization. *It is this supreme and superb inheritance which humanly speaking needs to be capitalized,* particularly in the face of the kind of task with which we are confronted. In demonstration of this spirit and unified approach, individual churches, two and three, have merged into one community-serving church. Boy power has been conserved and directed purposefully involving 100 per cent of the boy life in many communities. This spirit of solidarity and coordination finds expression in the strong County Committee, each member of which possesses the vision and spirit of service, has the county-wide outlook, is ready to share material as well as spiritual weapons for this crusade. He experiences as a pleasure and privilege the investment of his money. Therefore, men of influence and men of financial resources are enlisted without difficulty when once the program of a generation or two is outlined. Thus ten millions of dollars will not issue from some inanimate

“Foundation” but from devoted and consecrated men and women in partnership with God toward the consummation of his will, that it be done on the earth, in community life as it is done in Heaven.

IV

EDUCATIONAL READJUSTMENT OF COUNTRY LIFE

MASON S. STONE

Superintendent of Education, Vermont

A colored orator said that "Education is the great palladium of our civil and religious liberties and the grand pandemonium of our civilization." In reporting for Vermont, I am very glad to say that we have been endeavoring to create a pandemonium because we prefer it to an unresponsive quiescence.

It has been our great good fortune to invite into the state and to have the benefit of the services of that general disturber, Mr. Roberts, and we are not through with him yet. It is highly significant that we have men who are giving themselves so generously to the rural uplift and in this connection I am especially gratified that the National Agricultural Society and the American Country

Life Federation have been organized, because, if I have understood correctly, they are going to back the Page Bill, which will mean more for the development of country life than any other measure ever presented to Congress. In the old country they are accustomed to confer the degree of D. C. L., and I am inclined to believe that some of our American institutions will eventually confer D. C. L. on such men as Messrs. Hays, Israel and Roberts as Doctors of Country Life.

The condition of the country is rather inviting as a field for work, but you all appreciate that there are two adverse conditions, one of which is isolation. The country people are not brought together and socialized in the manner in which they ought to be; in fact, the country people need to be saved from their sordid and materialistic selves. When any community becomes self-centered and self-conscious, that community begins to rot educationally, morally and spiritually. The salvation of country life is a salvation from itself. It needs a vision and I am highly gratified to have been at a conference where so much has been said in regard to vision.

One other feature which is adverse to the development of country life is the push and

pull factor. The drudgery of the country home and the lack of social activities, to a certain extent, drive the young men and women away from the country home; and on the other hand is the pull of the city and village. In consequence there has been a depletion of country life. The great problem is, "How can we in any degree revive rural conditions?"

I am to report in regard to some agencies at work in Vermont for readjustment of country life and for its development. I wish to call your attention first to the fact that Vermont has established a system of school supervision by combination of towns and a bill is before the legislature to make the system mandatory. Also, I am glad to say that the greatest agency we have in Vermont is the establishment of a teacher training course system by which we are fitting teachers for the rural schools. We expect that within five years Vermont will have a supply of trained high school graduates available for all the rural schools of the state.

Within a month, the Bureau of Education at Washington has put forth a little bulletin relative to the high school at Colebrook, N. H., entitled "The Readjustment of a

Community and Its Needs." In Vermont we have one such institution through which a community is finding itself and through which it has discarded the old monopoly by the classics and is trying to give the children, the boys and girls of the community, an education fitted to their experience and needs. In fact, a complete change of teachers has occurred and the school board has put in a department of agriculture with an especially trained man in charge, a domestic science course, a course in good business citizenship and a course for preparing teachers for rural schools. The community awakened to the fact that it was devoting its substance almost wholly for college and was not expending its public funds for the benefit of the community. Mr. Hurd of Windsor County has been doing a magnificent work and his report in regard to it appears in another chapter.

Vermont has also established a state agricultural school. One night over in a little town in the mountains, after I had spoken, a boy came to me to know if he could get into the new agricultural school at Randolph Center. I told him I did not know, because I did not know what attainments he had reached. After a while he told me, and I

then told him I thought he could. He explained to me his inability to get over there because his people were very poor. His only possession in the world was a swarm of bees. But he went over to the agricultural school and took his bees with him. Later I received a letter from this boy and he wanted to know what would destroy the bee moth. I wrote to a gentleman who could inform him. The boy also wrote, "Will you please tell me what is the best rifle to use for deer hunting." I wondered how a boy without any means could go to school, pay his way and buy a rifle without any money. On visiting the school I learned that he arrived with the swarm of bees the night prior to the opening of the school. As he had to pay his way, he was assigned to the care of one of the halls. Early the next morning one of the instructors was awakened by a disturbance in the hall, and, on looking out, saw this boy at work. The instructor asked him why he was up so early. He said he wanted to earn as much as he could. That first day at school, in addition to his regular recitations, he put in thirteen hours' work, and received credit for \$1.30. Then I understood how he could go deer hunting.

We have several instances of teachers who have been trained in our teacher training classes, who have gone out, not merely as teachers but as workers with the country people and with a proper attitude toward country life. They go out, not to superimpose themselves as leaders in the communities, but to work for and with the people and to live their life. In one of our training courses, several young ladies met one day with the specialist and wanted to know what they could do along the lines of community service and began at once to study country life and to get all the literature they could in order that they might go out fortified to meet the problems which were to confront them.

Over in a little community there was a boy who had attained the age where he was intractable and he had caused the teacher considerable disturbance and anxiety. The father of the boy was one of the school directors. At the close of school, the father sent the boy over the mountains to the valley beyond in order to carry the teacher to the station. He went to the teacher's boarding place in the morning, put her grip in the carriage, started down the village street, crossed the little meadow, passed through the bridge

and began to climb the mountain. That boy had never been out of the valley before, but, as he climbed the mountain, he began to see hills to the westward and, when he got nearly to its crest, looking back he could see the magnificent range of the Green Mountains. Then as he passed around the mountain and came out on to a little tableland, he obtained his first outlook upon the world. Over across the valley were forest-crowned hills; on the slopes were large quadrangles of waving grain and grass; below was a superb valley, a majestic river and numerous goodly homesteads. The boy could not control himself. He rose up in the carriage and exclaimed: "Oh, Jiminy!" That boy on the mountain top caught his vision of life, and from that moment he was transformed. He hurried down the valley to the railroad station, helped the teacher out and asked if he might not see her at the train when she returned. She told him he might, and the boy was there. From that moment that boy's life was changed, simply because he had caught the vision. That is what we are trying to do in Vermont, to give the boys a vision, to help them to realize their ideals and to make country life richer, sweeter, better.

V

HOW A WHOLE COMMUNITY IS BEING HELPED

WICKLIFFE ROSE

Executive Secretary of the Southern Education Board and the Peabody Education Board

Permit me, first of all, to modify so far as our work goes, the conception of the country school as given elsewhere by Dean Fiske. The educational funds which we are using in the southern states are being used for the improvement of country schools; but the country school as we conceive it is not designed solely for teaching small children. The country school whose work is limited to small children and confined within the boundaries of the school grounds is not doing the most important work that a real country school ought to do. The type of country school which we are seeking to build up has the community for its campus and all the people of the community for its pupils.

This is the kind of school I saw last spring at Cokato, Minnesota. I am going to tell you of some of the things I found going on there.

Cokato is a country community located on a railroad. In the village proper are four or five hundred people; the village is the center of an unusually prosperous farming community; the whole population is thoroughly rural, with rural activities, sympathies and outlook. In this village is located the central country school. This school comprises in its course all grades through the high school; and has under its supervision the thirteen elementary schools of the surrounding district.

I found here a school plant that is inexpensive; the building is unpretentious; the equipment is simple; the whole work of the school is kept very close to the simple life of the farm and the farm home. I will not attempt in this space to tell of the ordinary things which one would expect to see in any good school. I was interested mainly in the school's effort to reach out a helping hand to the community.

As I sat in the office Mr. Munroe, the principal, was telling me of the farm demon-

stration work and of the short course, which is open for three or four months in the winter to all the people of the community. To this short course come farmers and farmers' wives and the older children; they learn how to select seed, to breed stock, to drain the soil, to grow better crops, to keep farm accounts; they read history and literature and sharpen their wits in debating clubs; in the wood shop and blacksmith shop they learn to use tools in repair work and in making the simple things that are needed about the farm and farm home; they cook and sew and learn to make the country home a better place to live in.

As Mr. Munroe sat telling me of these things a man came in and was introduced as "Mr. Tappio, one of our demonstration farmers." "Mr. Munroe," I said, "will you please go on with your work and let me talk with Mr. Tappio; he is the man I want to see."

Mr. Tappio is a Finn, about thirty-five years of age; had gone through four grades in the public school; had married and had two small children; owned his farm and was working it.

Turning to him I said: "Mr. Tappio, will

you please tell me how you came to take up this farm demonstration work?"

"It all began," he said, "with my coming into the short course."

"Then tell me in detail just what you have got out of it all."

"First of all," he said, "the man from the school came out and tested my dairy herd. I was milking twenty-four cows; he found that fourteen of the twenty-four cows were not paying for their keep."

"What did you do?"

"I sold them."

"Did you sell them to your neighbors to milk?"

"No, I sold them to the butcher. Then I began improving my herd by breeding. I now have nineteen cows, and each one of them pays."

"How do you know each one pays?"

"I keep an account of each cow."

On visiting his farm that afternoon I saw this account, showing for each cow the feed, the cost of feed, the cost of labor, the amount of milk given, the percentage of butter fat and the net gain or loss, week by week.

"Then," he said, "the school taught me

how to increase my yield of corn by selecting the seed."

"How do you manage that?"

"I have a seed plot. With the best ears I plant this seed plot. From this crop I take the best ears for planting my next seed plot; then I take the next best for planting the rest of my corn crop; and what is left I sell at fancy price as seed corn. In this way I have brought the average yield of my farm from thirty-five bushels per acre up to a little over fifty bushels per acre."

That afternoon when we went into his house he apologized for the sacks of shelled corn which lined two sides of the sitting room, and explained that the family had been shell-ing the seed corn of evenings. I noticed that each sack was tagged to sell for \$6.00. I do not know just how much it contained.

"Then," Mr. Tappio continued, "the school planned a complete system of drainage for my farm. I have drained one seven-acre plot, have plowed it and have it ready for planting."

"What did it cost you?"

"It cost \$20 per acre."

"How long will it take this plot to pay for the draining?"

"I can't say. They tell me the first crop should pay for the draining. When this plot has paid for itself I shall use the money for draining another plot; and so on till the whole farm is drained."

This community lies within the drift area; small lakes are numerous; they cover the best soil. On the walls of one of the classrooms I was shown the blue print of the drainage system for Mr. Tappio's farm. The blue print was not only serving Tappio as a guide, but also was effectively serving the school as basis for the teaching of farm drainage to the pupils.

"Then the school through this demonstration work is showing me how to manage my farming operations as a whole so as to cut out the waste and to increase my income. For example, I had no chickens. They showed me that by having chickens I could add to my income with but little increase in my expenditures. I have built a chicken barn, have laid out some runs and made a beginning toward stocking the place with chickens."

"In the short courses," he said, "I learned to use tools. I now do my own repair work, and make many things about the house and the farm." In the afternoon he showed us

his new chicken barn which he had made and painted with his own hands. I saw the wind-mill which he had installed. It pumps his water, grinds his feed, saws his wood. He took us through his house and showed the tank, pipes and fixtures which he had installed for lighting his house with acetylene gas.

What this school has done and is doing for Mr. Tappio it is doing for other farmers in the community. It was the banker in town who took us out in his automobile to see this farm demonstration work. He is interested in the school, he said, because it is making business for him. His business is mainly with farmers; the school, he said, has increased the value of every acre of land for miles around; and has greatly increased the farmers' deposits in his bank.

Here is at least a most hopeful beginning toward the realization of my conception of what a country school should do in the way of helping the whole community; in teaching the grown people as well as the children: in getting its hand on those fundamental economic forces which underly all things that make for a better individual and community life.

THE VALUE OF A SOCIAL SURVEY TO A COMMUNITY

HERMANN N. MORSE

Of the Board of Home Missions of the
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Church and Country Life

We may define the social survey as the collection and arrangement, in scientific and orderly form, of all the information about any given community which has immediate social significance and constructive value.

In the study of social institutions in the country, particularly the church and the school, it is frequently an open question whether one should say that they are ministering to the country community or that the country community is ministering to them; that they are rendering a service to the community by making it more efficient, or that the community is rendering a service to them by keeping them alive. The social survey

owes its origin to this fact, that these institutions are in many cases unproductive of substantial good to the community which maintains them and that their maintenance is an unjustifiable drag upon its resources, that they must, in short, be classed as luxuries which it cannot afford to enjoy. It is an avowed attempt to bring social institutions in the country into some more vital relationship to the community, so that they may justify their existence by adding to its productive efficiency.

The value of the social survey hinges absolutely upon its motive and its method. Its motive is immediate and constructive usefulness for the building up of the country community. There isn't suggestion of pedantry here. Its uses are not primarily for research to give basis for speculation and theory. Nothing has any place in the social survey whose interest is primarily archæological. It aims to collect information for use. It is not made for the archives, but for the hands of social workers who will use its results to advantage. It can afford to neglect many things which are entirely true, but are without direct social significance. It is not unduly concerned with the remote origins of things.

Its whole justification lies in the fact that it is a serious attempt to better a particular community by ascertaining what are its prevailing conditions and needs by fixing attention upon its pertinent problems and by indicating a way to their solution.

Facts, carefully tested and rightly interpreted, are the material with which all social workers must deal. Guesses and theories, even a general acquaintance with the make-up of a problem, will not fill their place. The forces of social causation are more than skin deep and are not to be determined by snap judgments. They must be studied to be known. The survey is a means of conserving energy by locating problems and defining issues.

The value of the survey is also dependent upon its methods. Assuming the scientific accuracy of its investigations, which is frequently a big assumption, the important thing here is that it works to as great an extent as possible through local agencies and by means of local cooperation. This is partly because without local cooperation it would not obtain the information it required; chiefly it is because the best way to help people is to direct them how they may best help them-

selves and arouse them to do so. The survey awakens and informs the conscience of those who should be concerned over local conditions. The chief value of many questions on the ordinary survey blank lies in their moral effect upon the minds of those of whom they are asked. For example, the surveyor is far less anxious to know whether the weeds are cut around the school building and its surroundings kept attractive, than he is to implant in the mind of some indifferent trustee the notion that this would be desirable, which possibly had never occurred to him.

The survey is dependent upon those who live in a community to carry out the work whose need it points out. It therefore makes use of those who are in the best position to do this thing, namely, the ministers, teachers and prominent farmers. It organizes the forces of the community for civic betterment. In doing this it puts the emphasis upon the community rather than upon the individual, an eloquent parchment for a social gospel.

It is recommended that even in the most backward communities there are always those who dream dreams of better things. The survey tends to utilize dreams by showing a

definite program to well-wishers. Every survey made by the Presbyterian Department of Church and Country Life has resulted in concise and constructive recommendations being made to the community surveyed. In numbers of instances the investigators have left behind them organizations of workers formed for the avowed purpose of bettering their communities along the lines indicated.

Finally, the survey is of value in the actual information which it conveys, not only to resident workers but to those who must deal with similar problems elsewhere. It thus gives one community an opportunity to help others. It puts into the hands of social workers everywhere a well-ordered body of knowledge which will make it easier for them to interpret the conditions which they must immediately face.

In summing up the value of the social survey, it is just to say that a survey which does not result in the substantial betterment of conditions in the community surveyed is almost a total failure; while a survey which remains wholly of academic value and without contact with vital problems anywhere is a failure without any qualifications. The test to be applied should not be whether the con-

clusions reached have universal validity or whether they will be accepted ten years hence; but whether the facts set forth are accurate and verifiable and the deductions drawn from them of immediate value for community building.

VII

A METHOD OF MAKING A SURVEY

JOHN BROWN, JR., M. D.

International Secretary of County Work

I would rather undertake the conduct of one of these surveys in two days than undertake the telling about one in ten minutes.

I am going to pass over the value of the survey and go on to the method of these particular surveys we have in mind. The method of these surveys is on the campaign basis entirely; the same as our financial campaign today. As in these campaigns quite a little preliminary work is necessary; the defining of the area to be included, the securing in advance of as many statistics as possible, the lining up of men to participate in the survey, and the charting of these statistics in graphic form, the lining up of a strong chairman for the entire survey and strong men as chairmen of the various committees to be appointed. The survey is started by what we call a "set-

ting up meeting." On a certain evening, perhaps a Monday evening, every man in the town, whether he has any interest or not, is prevailed upon to be present if possible. The meeting is not held in a church preferably, or where men will be liable to stay away because they have no particular interest in the building. The plan of the survey is presented. Here we have to break down prejudice and explain the purpose and plan of the survey. After the plan is presented the committees are appointed by the chairman. The general meeting is then adjourned, breaking up right there into the sub-committees. Each chairman is given an outline of the work his committee is expected to investigate in the next two days. Two facts are impressed upon the committees; first, they must present a report in writing based on actual personal investigations by the committee. Second, a written report of recommendations based on what they have found. During the two days intervening between the setting up meeting and the closing meeting, these different committees get the information as best they may on the particular phase they are to investigate and report upon. For instance, the committee on school conditions that have to do

with everything pertaining to health and recreation of school children visits the schools. They spend hours in this visit, as much time as is necessary to go to the building, study its construction, its location, its heating and lighting apparatus, sanitary conditions, ventilation and water supply, the curriculum with reference to the health of the child, the recreational facilities and what games the boys and girls play and whether or not the teacher participates in them. That committee bases its report on what it finds, the idea being that these men who are really on the job themselves when it comes to following up the survey should be made alert and educated while the survey is on, someone going with them to point out what is to be looked for. Medical inspection is considered fully and defective children observed. Before they have been doing this work very long the committeemen are calling attention to these things and saying, "There is a girl who is a mouth-breather; there is a boy with bad teeth." This very often paves the way for things we cannot get when we go in from the outside. They will ask, "What would be the steps necessary to have medical inspection here?" In the larger centers,

where men are perhaps more ready to undertake these things, we take a grade and have their local physicians examine them and test their eyes, hearing and teeth, and the condition of their noses and throats. In one instance, after examination, out of thirty-six children, we found only eight normal in these four things alone. The people then want to know whether their own boys and girls are among the defective ones.

So it is with each of the committees; they bring in the reports on conditions found, then the recommendations follow. The committee on community hygiene studies the matter of water supply. This does not simply mean, Is there a water system? But if there is a water system, how many are using it? One town of 420 homes had a splendid water system but when investigated it was found that only eighty-six homes were connected with it. When the committee investigated where the other families were getting their water supply they found so many unsanitary wells that it presented a different aspect entirely. So with relation to the conditions of the yards and privies, disposal of sewage and garbage, manure piles, cleansing of alleys and streets of the town.

The committee on amusements and recreation has an important phase to consider, having to do with the outdoor and indoor play and social activities of the boys and girls, young men and women. This committee studies the school as a social center and invariably brings in a recommendation for some kind of a play center.

The matter of proper bathing facilities is also investigated. Sunday baseball and saloon control are very often encountered.

The committee on Sunday-schools and churches discusses its whole work from the standpoint of health and recreation. At the closing meeting the reports are usually accepted and the recommendations adopted sometimes with slight modifications.

The surveys have been productive in various ways. In some cases, each committee has been charged with bringing about the improvements commended. The advantage of such a survey is to arouse local interest—the interest of several of the best men in the town in all these things, as a survey by the men from the outside cannot. No man studies the thing he is interested in; we do not go to a church man and ask him all about the church. We get lots of information in

this way, but we also get men who are not on the school board and not school superintendents to study school conditions. We can do better work in two or three days than if we had a month. We can get men to give whole blocks of time where we could not get the same amount of time spread out over a month.

Results: The story of this survey method is in the May number of *Rural Manhood* and in the November number of *The Playground*. We give play demonstrations and have union church meetings where possible to promote interest.

I have a letter from one lad, requesting me to order a volley ball. The secretary writes that the children are delighted with their new games. I have another order from a playground for two basket balls with the request that we get them as soon as possible as they are anxious to commence practice.

Results one man sent in: Public School Athletic League organized, interest growing on the part of teachers, action is taken by the county medical society to support findings of survey. Favored by the master of the Grange in the county. The ministers have invited us to take up the matter of reporting

on health talks through the committee on the health survey and other matters pertaining to the health of the pupils in ten districts.

VIII

THE NEW RURAL SOUTH

JAMES H. DILLARD

President Anna T. Jeanes Foundation and
General Agent John F. Slater Fund

Those of us who are working in distant fields get inspiration when we come to New York, which is the center of things, and meet with those who are in the heat of the fight.

I have very limited space, and I am so much interested in the work of the Jeanes Fund for country schools that it is hard for me to talk about anything else. Perhaps the best thing I can say is something about this work which is interesting and new.

Before I do that I hope you will pardon me if I say just a word in general about this whole question of country life and country improvement. I do not know that I can say anything that has not been said before and that is not already in your minds, but still

out of the mouths of all of us certain facts may be established.

I do not believe that anybody has any idea about country conditions and country life, who does not go there and see them. No report in writing tells the story. I took dinner just a little while ago at the house of a supposedly well-to-do farmer. We had pork cooked in two ways and not done either way. We had biscuits that were raw in the center; we had one kind of vegetable, sweet potatoes, which were as raw in the center as were the biscuits; we had an apology for coffee, sweetened with molasses and no milk. I asked our host if he did not keep cows. He replied that he had three or four. He did not seem to be certain whether it was three or four. He added that he had not seen them lately. This is not an exaggerated report. What I have described is literal fact. Do not suppose that such cooking is all in the South. I have tramped in Massachusetts and let me tell you that I have seen just as poor cooking in the country in Massachusetts as in Alabama. It is well to come down to such a specific case. I have asked myself, What can be done for this man and his wife and for his little girl? One thing can be done, we can

send the girl to a school which will put a different spirit in her. What about him and his wife? What influences do they get? What comes to them from the outside? They go to church twice a month. Perhaps if they could have the right kind of religion preached to them, they might see that religion has something to do with this world as well as with the next. They seemed to have no reading matter. The only book I saw in the house was a gaudily bound subscription book entitled "The Sins of Chicago Society."

I have come to the conclusion that there are three vital things we must do if we want to build up country life. First, we must make it as easy as possible for the people who are going to till the soil to have their own soil to till and not be tenants. How are we to make that easy? It could be done by a better system of assessment. If the lands were assessed more in accordance with their value, the people who own the great tracts of land would be more willing to sell to those who want to use the land. A vital point, let us not forget, in the improvement of country life is that the man who tills the soil must own the soil. Second, as I have intimated just now, we must change much of the char-

acter of the country preaching. This is one of those reforms that we talk about, and I have no doubt that it has been mentioned here time and time again, but there is urgent need that we try to bring it about. There is not a man in the United States today who holds so much power in his hands in the way of undisputed influence as the country preacher. We must put it into his head that he must preach to the people that their dealing with the things all about them in their lives here is a part of their religion. If we could do that it would be a tremendous step forward. Third, it is most necessary to get a better country school, one which will fit country life. We talk about a better country school, but we do not make much headway in getting it. We want a country school that is going to let the pupil see that what he does in school touches the life around him. It can be worked out. We want the pupil to see that school is for something else beside teaching what is the southern cape of Madagascar. We want him to feel that school touches also the things that will be a part of the life he is to lead now and when grown up.

This question of education in the country schools has to do with the work in which I am

especially engaged. The Jeanes Fund is interesting in its work. It was founded by the gift of a million dollars from a lady in Philadelphia for Negro country schools. The first idea of the method of applying the revenue of this fund was to extend to the country the plan adopted in cities, by which one teacher goes to several schools to teach different forms of manual training and domestic science. Then at the suggestion of the superintendent of Henrico County, Virginia, Mr. Jackson Davis, we adopted the idea of giving the salary for a supervising industrial teacher for a whole county. This plan, known as the Henrico Plan, has worked with success in over a hundred counties in the southern states. What we do is this. We try to get from such institutions as Hampton or Tuskegee a trained teacher who is to work under the school superintendent and to go from school to school in the county. This supervising teacher introduces simple forms of industrial work, such as mending, sewing, cooking, carpentering, building fences and helps in any possible way to improve the life around these schools, working always with the idea of making the school a part of the child's life. These teachers also

work in the community, sometimes spending a day, sometimes two days and sometimes a week, forming mothers' clubs, getting the men together for school improvement and extension of the school term, and helping and encouraging the local teachers. It is an interesting plan and I predict that it will be generally adopted for country schools, white and colored. Many superintendents, after trying the plan, advocate its adoption in white schools of the county as well as in colored schools.

In conclusion let me say that I do not know when I have heard of any movement that gave me more pleasure than when, some years ago, I heard about the movement of the Young Men's Christian Association to extend its work into the country. I think it is one of the greatest and most splendid efforts toward the improvement of country life. Everybody is inclined to say that this or that is the greatest need in our present civilization. It is my firm conviction that for our civilization today the improvement of the country, making the country a better place to live in, is the most pressing need. I am speaking of the rank and file of the country. There are rich people in the country, there

are western farmers who own automobiles, but I know the country in the South and I know it somewhat in New England, and it seems to me there can be no doubt that the most vital of all good activities are the various movements to improve the country, so that the people will want to continue to live there and not overcrowd the towns.

IX

RELIGIOUS AND EDUCATIONAL COOPERATION WITH COUNTY AND STATE FAIRS

A. C. HURD

Secretary of the Windsor County, Vermont,
Young Men's Christian Associations

If I may diverge for a moment from the subject assigned me, I want to add just a word to what Mr. Stone has said—another illustration of what teachers are doing in Vermont.

Some time before our recent State Agricultural Exhibit, a teacher wrote us regarding a wayward boy in her school whom she had threatened to dismiss. Before this climax was reached, however, it occurred to her that possibly something in the line of gardening or agricultural work might reach that boy if nothing else would. So she secured some seed and a piece of land and set the boy to work. Presently she wrote us again, saying

that she would like to bring that boy to the State Agricultural Exhibit, if she could be entertained by our committee.

For a teacher to come something over a hundred miles at her own expense for the sake of a boy whom she had tried to discipline is certainly a promising indication, and there are other teachers who are also getting the vision. They are surely growing in number, and she is but one of many who are really doing things that count.

I wonder just what your attitude has been in regard to the county fair proposition. Some of us feel that the day of the old instructive agricultural fair is past. We now have some mighty good state fairs, but many of them are far from being what they ought to be. In the case of the agricultural county fairs, there are many agencies able to co-operate with the management of these fairs and help to improve them along various lines. Some of us know of the work carried on by county committees, such as taking over an afternoon for general athletic contests. We know of many similar phases of the work that are entering in. We know something of how the Woman's Christian Temperance Unions have cooperated on the fair grounds,

with their tent and their temperance talks, and the like. I am not in a position to suggest what you may do with your fair—I hesitate to throw out any suggestions here for fear that your situation may not be like ours in Vermont. Still, from what I may say relating to our state fair, you may gain some new idea that will help you in your own locality.

About five years ago the fair began its work in Vermont. Our first visit there convinced us that it had overlooked ordinary comforts for the general public, for the fair management, or commission, using state appropriations, had failed to provide even a place to rest. We felt, in that particular instance, we might cooperate as a county committee to supply some of those things until the state fair got on its feet. The result is that in recent years a large tent has been provided. A spacious building is now in sight as an outgrowth of the work conducted during the past five years. An emergency hospital has taken care of something like 600 patients—though the plan was ridiculed by some at the outset. One case will illustrate its usefulness. Not long ago, a young fellow while on the fair grounds came down with

typhoid fever; he was some distance from home, having traveled from Ohio with a herd of cattle. We cared for his herd, secured for him a room in the hospital and a nurse to care for him, attended to the drawing of his premiums and other business. How many times he mentioned when he was able to get around "that he had fallen among thieves in some places, but not at the Vermont State Fair grounds."

The County Young Men's Christian Association has proven to be of service even if we had done nothing else than provide for that one man. Our first ambition and thought in providing this social service work was not primarily to take care of men, even though we were a Young Men's Christian Association, but to provide some real comfort for the mother who came lugging her child if she came at all, and so a free nursery was provided, with twenty-five beds, where three hundred children were taken care of in the playground and nursery. The playground equipment with its supervision has suggested possibilities to school teachers and others, for school grounds. The rest tent, provided as it has been with all ordinary Y. M. C. A. equipment, has really become

the social center of the fair, and we hope, within another year, to have a building there. We have no business to bring crowds of people together for that or any other activity without providing some decent facilities for the care of those people.

Actually, I was visiting one Sunday-school where you could see by the faces of the children that they were suffering tortures in not being able to go out to a toilet. We, in our churches, ought to see to it that proper ventilation and toilets are provided, some place to wash hands, and do not let us forget to provide for that mother who will come in from a country home to the agricultural fair. Make the fair attractive so she will want to come in, so we will be able to influence her for better things. Later the Young Women's Christian Association can take up such work.

And what has the pageant committee provided for the comfort of the public? Not even a checking room or, in some instances, a place to sit down without paying for it! This we find true of many fairs; everything has to be paid for. In introducing some changes we are going to make it possible for mothers to enjoy seeing the fair while their children are cared for under proper super-

vision. In my four years of work with the fair I have seen just one man bring the children. Let us make it possible for the wife of that poor farmer to enjoy the fair with him. We are providing many activities for the men, but how little is provided on the average agricultural fair ground for the comfort of the women and children. It has so influenced the members of one fair commission that they are now carrying part of the expenses, and, if I understand the temperament of that commission aright, I believe they are going to provide a suitable building for the work. This kind of Christian social service has had its influence. Six or eight other fairs have followed its example. We are glad to see that people are waking up to the fact that all of these activities are necessary. So many Old Home weeks, pageants, etc., fail to provide these ordinary essentials—a clean place to wash up and rest. Do not forget to provide for the comfort and care of the good farmer's wife.

Midways

I might suggest here that a county committee can be of unusual service in cooperating with the fair management in other ways.

Many are inexperienced in the handling of the midway; many times you can suggest things kindly that they will listen to. Sometimes you have to use force; put on a little pressure, as we have had to in Vermont, I am sorry to say. We were able to organize a civic committee among the business men and leading farmers in our section of the state; they took it upon themselves to see how things were being conducted. Now, what is true of Vermont is true of other fairs in New England, and you and I who are patronizing these fairs, ought to be ashamed of ourselves that we do not raise our voices against the midway. The average fair is far from contributing what it ought to contribute toward the improvement of agriculture. Is it not about time that some of us tried to raise the standard if we are going to have these fairs? Let us make them contribute something more than they do. The state and county contribute, but how much are they contributing in the way of agricultural improvement? Bringing so many people together is really worth while if you provide instructive features and a decent midway. It has taken a good deal of effort and has drained our patience to the last dreg to try to persuade

one fair commission that they are making a dreadful mistake in influencing crowds of people with the type of midway attractions they have. Still, they throw up at us, "The crowds want the fakirs, they want the cheap shows and all that sort of thing." We are glad to see at the Vermont State Fair a great improvement along this line. We are trying to be patient and trying to secure a fair commission that will cooperate with us. Only the other day one of the commissioners said, "The other fairs have these things, why should not we?" Now perhaps it was not the business of the County Young Men's Christian Association Committee to mix up in this matter to such an extent, but it had to be somebody's business and we were glad to make this contribution. We feel we have accomplished more good by first working through the public service tent, for they feel our motives are good and that we have the best methods for the improvement of the fair, after we have demonstrated, through a public service equipment, how the general public can be served. If we are going to have this type of Christian service at one end of the fair grounds, this other work ought to correspond with it.

X

PLAY A SOCIALIZING FACTOR IN RURAL COMMUNITIES

E. K. JORDAN

Secretary of the Dutchess County, New York,
Young Men's Christian Associations

I have been asked to give a few concrete illustrations of the sort of work we have been doing in Dutchess County in the way of play demonstrations.

About a year ago I was in a small New England town with a friend, in connection with the Men and Religion Movement in that section, and being entertained over Sunday, we went into one of the churches for the morning service and to another one during the Sunday-school hour. It was a very ordinary country church; the Sunday-school was, perhaps for that section, a very ordinary one; the pastor was the only man present, and, while talking with him about the school, my friend looked around saying, "The thing that

puzzles me is that boys' class over there." It was a class of about four boys. The pastor said there ought to be more boys in that class and went on to explain why they were not there. "That isn't the point," my friend replied. "The thing I am surprised about is that there are any boys here at all. There is nothing here to attract them."

That is something like the problems in the country. When you stop to consider what the country is offering a boy, the wonder is that there are any there at all, or that the boys are there a minute after they can get away. In pursuing one of our plans for improving conditions for the country boy, I started out in the early spring to set up a more or less systematic demonstration of plays and games through the agency of teachers of rural schools. These were carried out first by interesting the four district superintendents of the county. They were interviewed in regard to the matter and were lined up on the proposition with more or less interest; two out of the four developed a good deal of enthusiasm. These superintendents helped to put us in touch with the teachers' institutes of the county. During the early spring some of these institutes were

visited, and talks given to them in regard to the things which we proposed to do in connection with play in the schools. A part of one of the programs consisted of the consideration of three things: First, discussing with them the value of games. It was not difficult to get their interest and to demonstrate to them that games really ought to be an important part of what was going on in the school. Interesting things were brought out in the discussion. One teacher had dispensed with the recess because the only recreation the older boys knew was to annoy the little ones.

The second point was putting them in touch with books about games and showing them how usable these would be.

Third, teaching them a simple calisthenic drill such as any teacher could learn in a few minutes.

During May and June we undertook to put into practice the plan of meeting with the school children and teachers, using these three different methods. First, we ran a sort of play picnic for a number of schools through the aid of superintendents and teachers, setting up a play day for all the schools within reach, the teachers

coming with their pupils and in some cases the trustees of the district driving to this central place a team crowded with children from their school. The pupils from each school brought their lunch and had a picnic dinner. Part of the day was spent in play and the remainder in badge contests. We reached a large number of schools with three of these days.

Another plan we employed was getting a teacher's agreement to close early on some particular day and let us have the whole school for the rest of the afternoon to give such a demonstration of play as was best suited to the children. An equally good plan adopted was to visit in succession as large a number of schools as possible in one day, giving an hour to each, taking the district superintendent along and notifying the teachers ahead that we were coming. We would make some explanation of what we wanted to do, and they would turn the school over to us for an hour. We would then give a demonstration to the teacher and pupils of games that they could use. The teachers were divided into groups and to each were given certain games best adapted to the children's ages. In the conduct of all these

hours, we made it as much a demonstration as possible, by trying to instruct the teachers in the value of games so as to be able to conduct them. From the requests for further information and orders for books and simple apparatus which they have placed with us, we are sure that the thing has taken root and that many teachers are beginning to have a systematic play life in connection with their schools. We have been pleased to find that several of the schools have been purchasing adjoining land for playgrounds. It would seem that one or two acres of land purchased and used as a playground is a step towards making the school a social center.

What we hope to accomplish another year is something like this. We shall enlarge and develop our previous plan so as to reach people of all ages in the community, then by using some school as a center for the whole township, with the cooperation of the pastors of the churches and the district superintendents, we hope to be able during the last six weeks of the school year to start a festival in each town in the county.

XI

THE MORAL AND EDUCATIONAL VALUE OF ATHLETICS

H. D. MAYDOLE

Secretary of the Camden County, New Jersey, Young Men's Christian Associations

Those of us who have been boys remember distinctly how many times we heard the word "don't." It often seemed as though it were the only word in the vocabulary. Now a boy's nature demands some natural form of expression and athletics seem to be among the very best.

This topic relates especially to the country community, and my work is largely suburban. However, I feel it to be true that even in country communities our athletics in relation to athletic meets and public school picnics are influenced by our universities and colleges. In our own county the young men are under the shadow of a great university and their

standard of athletics is influenced by this. Their standard of measurement is that of the Pennsylvania Relay Races. This has called for a system devoted primarily to the interest of the star and the prospective specialist in athletics so that the boys and young men who have really needed the training and practice have been disregarded.

Our problem became acute in the annual athletic meet between the various organized groups for county championship. It finally threatened to kill entirely the proper spirit of this work. This problem was solved very largely for us when Dr. Brown came in with the proposition that we use the 50 per cent badge standard for our meet.

We were agreeably surprised with the way our business men, who were related to our work, saw this. They immediately recognized its efficiency in giving every boy a fair chance. The boys who had been delegated to the side lines to cheer for the stars were to have an opportunity to assert themselves and give vent to the expression which was waiting for its chance. Of course we met with opposition. Immediately the fellows who were the favorite stars and had a trail of supporters raised a protest. While they were pro-

testing the boys in the smaller towns were beginning to get ready and work. Here was the chance to be freed from an athletic serfdom which had bound them.

In one of these towns where a group had been organized for only a few months, and where there was almost desperate need for such work, much interest was taken. One man who was closely related to the group as their leader would be met at the train on his way home, night after night, by these boys, besieging him to time them as they ran certain distances measured by telegraph poles. At last he borrowed a stop watch from one of his friends, so he could do the timing properly and give them correct records.

After our meet was over and we had done about a day's figuring, we found that the Association had won the county championship. Ninety-five and five-tenths per cent of their entire membership had participated in the meet, while the towns with the stars, on account of lack of loyalty, reported with as low as 30 per cent.

Any town, either country or suburban, can work on this basis with satisfaction. With us it meant that many of our best men were willing to cooperate when they saw the advantage

in this form. The details were so arranged that five of the best men we could muster were selected and worked with a group of boys during the meet, going with them from event to event, keeping careful records and assisting. One of these men was at the head of the Men and Religion Forward Movement in his own town and was tied up with a group of older fellows. He soon began to get into touch with them personally and found out some things about their manner of living, etc. Some boys were telling others how much beer they drank in a dry town. Another man wrote each one of the thirty or more in the group he was with after the meet, commanding them for their manly attitude, thus establishing a definite relationship with them.

In the town that won this championship, when it was announced at their regular meeting, one of the boys in speaking about it that evening said to the others, "Fellows, I do not know what you think about it, but I think if we are going to hold this cup it means clean living and if we are going to live clean, it means for some of us to stop smoking cigarettes."

There is now a more wholesome respect for clean athletics in this town and it has

established this organization there. At an appointed time the entire group assembled, with the people of the town present, the cup was presented by one of the leading men of the county and was accepted in a neat speech by a boy thirteen years old. Short talks were given by other men commanding the group and emphasizing the value of their loyalty. They were impressed that clean thinking and clean living would be essential to the holding of this cup when it came to the test another year. Some of these boys have taken a stand for the Christian life.

In other towns, where they lost out because of a selfish attitude and lack of loyalty, they have awakened. One boy who saw his error in opposing it came and said, "I have seen my mistake and if I can do anything now to train the fellows in our town for next year, I want to do it."

It meant a re-direction of thought toward these things on the part of some of our men and it has assisted in the formation of a club, which provides golf and every kind of athletics without Sunday golf or baseball.

This form for public schools and Sunday-schools affords unusual advantages for coming together in competition, at the same time

giving every boy a chance to do his best and get credit for what he does, so that it conserves the interest of the group. I know of no better system that offers safeguards against the difficulties and objections of the old form. I am not a walking delegate for this particular form, but I am interested and believe in it with all my heart.

I taught a class of boys in a small Sunday-school in a country community last spring and told them about a corn growing contest. It was fitting and in keeping with the lesson just before Easter and through this discussion I established the most splendid contact with a group of boys. Possibly it was not just exactly orthodox to some, but to me and to those boys it has meant much. Let us not forget that boys are thinking of these things, and that because they are foremost in their minds, through them we reach the real boy. The boy who needs this the most is the one who is backward and indifferent, and we owe him an opportunity to express himself as others do, even though at first he may not be interested.

NOTE.—At this point the conference adjourned, and the appointed commission met for consideration

of the matter that was discussed with a view of preparing special papers under specified titles which were assigned to the members of the commission, and which are herewith submitted as the result of the work of this conference.

XII

THE IMPORTANCE OF THE SOCIAL SURVEY

T. N. CARVER

Department of Economics, Harvard
University

The whole scheme of a social survey may very well be entitled "What a minister ought to know about his parish," or possibly we might go a step further and say that if to "know thyself" is the height of wisdom for the individual, that also may be true of the community, and the social survey is the means by which the community may come to know itself; but whether we take that point of view of it or not, I would like to suggest the possibility that every graduate of a theological seminary be required, in place of a thesis on a scholastic subject, to write a survey or get up a survey of some typical parish or community.

I am a firm believer in the doctrine that education in general must be directed more

and more toward study of the field for which the students are being trained. In our public schools, I think, we are beginning to learn that education is something more than educational psychology. You need to do something before you study the internal workings of the pupil; you need to look over the field and see where men are needed, in what occupation they are most needed, what kind of talents are needed and after that has been discovered, then it is time to study educational psychology in order to find out what kind of material you have with which to supply those needs.

This doctrine of theological education is merely a phase of that general doctrine of education; we must first know the field and what is needed in the field for which these students are being trained. After we have discovered that, then we may look to the psychology of the students and make psychology thereafter the basis of our educational theory, so that we may know what kind of materials the theological school is handling in order the better to provide for the field. Likewise study the characteristics of your materials. After you have gotten your plan you must know what kind of a structure

you want to build. I have also been impressed with the idea that hereafter we are to have a new test of the effectiveness of a church or of the success or the failure of a religious revival. I predict that hereafter, a religious revival will be written down as a failure, no matter how it may increase church attendance or attendance upon prayer meeting, or the contributions toward the support of a church, unless it raises the price of land in that community, unless it reduces the death rate in that community, unless it increases the crops of that community.

Suppose we were as wise on the subject of work as we are on the subject of music. It took the prophet to learn that all good music was religious music and all musical instruments were religious. Possibly we will eventually learn that all useful work is religious work, then we may expect that as a result of a religious revival a doctor may get religion and if he does he will then give himself with a new zeal and enthusiasm to the study of medical science and to the practice of the medical art. That will result in the alleviation of human suffering and the lowering of the death rate. Encouraging such religion as that would be a very good way to reduce

the death rate and any right-minded person must approve such a religion. Whenever a farmer gets religion he will give himself with a new zeal and enthusiasm to the study of agricultural science and the practice of his productive art, then the wider the spread of such a revival, the more good farmers we would have. Encouraging such a religion as this would be one good way of solving the high cost of living. So with the business man, when he gets this kind of religion he will throw himself into the subject of business efficiency with a new zeal and enthusiasm. It would mean expansion of business; the starting of new enterprises; more employment for laborers and business school graduates. Encouraging a religion such as this will go a long way towards solving the labor problem. When we test the efficiency of a religion by methods similar to those suggested here for the efficiency of a country school, when we can really once apply that kind of a test, we will be supporters of religion in proportion as we are patriotic. The point which Mr. Maydole brought out—the young boys training for athletes concluding that they must give up cigarettes in the interest of their contests—suggested to me that

when we get a sufficiently broad idea of what religious work is, we may discover that any kind of sin is disloyalty to the community. For that boy to have continued smoking cigarettes, thereby endangering the success of his team, would, of course, have been disloyalty to his team.

Suppose we get this idea of religion; the religious life is the efficient life. It means we are going to do everything better than we did before. Then you can make your appeal to men in general as you could have made the appeal to these boys—but not if you are living a life which interferes with your efficiency. Therefore, in proportion as you are patriotic, in proportion as you are loyal to the community, you must be religious, you must give up any of your irreligion or sin, for sin is the dissipation of human energy and righteousness is the economy of human energy. When we appeal to other men in the community, in the interests of loyalty and patriotism, to live the life which will contribute to the utmost to the success of the community, then patriotism and religion will go hand in hand. Until that comes and so long as people cannot see the connection between religion and patriotism, between religion and

loyalty, you will find some very patriotic people who have no use for religion.

The Need of a Study of the Field

If I were looking for a guide, the first thing I should insist upon would be some one who knew the country through which I was to be guided. I should also be interested in his character and companionableness, but, lacking knowledge of the country, these other qualities would count for very little. Or, if I were in need of a physician, the first thing I should be anxious about would be the accuracy and extent of his knowledge of the nature of the body and the diseases which prey upon it. If he lacked knowledge, I should place very little value upon his moral and social qualities. I should also apply the same test to a spiritual or a social adviser. He who aspires to leadership in social service or religious awakening should expect to be judged by this standard.

However, every religious educator engaged in training men for religious work agrees that knowledge is the first requisite. The only question is, what kind of knowledge. When the subjective side of religion was emphasized by the world at large, it was

natural that the chief emphasis in religious education should be placed upon the spiritual nature of man and its relation to the spiritual universe. Now that our interest is directed toward the objective side of religion, it is equally natural that the chief emphasis shall eventually be placed upon the economic nature of man and his relation to the economic environment, both material and social. The natural course of training, from this point of view, is a thorough study of economics.

For the religious worker, particularly the worker in the country, this training should not only be broad and extensive, but it should be focalized and applied intensively to a narrow field. To this end a survey of a parish should be undertaken by every candidate for the ministry before he is turned loose to practise upon a parish. Instead of a thesis upon some problem of textual criticism or philological exegesis, he should be required, before graduation from a divinity school, to make a thorough study of a single parish, village or township, acquainting himself thoroughly with its history, its social, economic, moral and sanitary conditions, its problems and its opportunities. The fact

that he has done this for one parish would be one evidence of his fitness to assume ministerial responsibilities in some other parish. This should be as rigidly required of the candidate for the rural ministry or for county work in the Young Men's Christian Association as a knowledge of human anatomy is required of a candidate for the medical profession. The making of a survey would not be so very unlike, in educational principle, to the dissecting of a cadaver in a medical school.

After all is said that can be said about the psychology of leadership, the fact remains that, whatever other qualities are necessary, clear and definite knowledge of the field and the work to be done in it are the first requisites. We may insist upon vision, but unless the vision includes a clearly defined perception of the work to be done and the way to do it, the possessor of the vision is only a visionary. We may insist upon courage, but unless the courageous person knows the best way to begin a needed piece of work he is only a blind guide. We may insist upon initiative, but unless the initiator knows exactly what he is initiating and why, he may be leading in a circle instead of a straight

line. The point to remember is that knowledge—not abstract or general knowledge, but concrete and definite knowledge—is the first requisite of a leader. Not only must the knowledge be definite and concrete, it must apply to the specific problems before the community.

A group of boys had lost their way in the woods. They were wandering about in a bewildered sort of fashion, no one knowing in which direction to go. There was plenty of courage, of initiative and general knowledge in the group. The one thing needful was definite knowledge of the way. Suddenly one boy recognized a landmark and said, "I know the way." He had courage, initiative and general knowledge, but no more than many others. He had never been recognized as a born leader, but in this situation he became a leader by the only kind of divine right now recognized in the world, by right of superior fitness for leadership, not leadership *as such*, but leadership out of the specific difficulty of time and place.

This is the only kind of leadership which counts for much. Many of our rural communities are in a bewildered state. They realize that something is wrong but do not

seem to know exactly what, nor how to get out of the difficulty. The man, woman or boy who can go into such a community and say, "I know the way," and convince them that he does, will become the leader by divine right. Mr. Booker T. Washington tells of an old colored farmer of the South who, after hearing a lecture on the new agriculture, came up to the lecturer and said, "Mr. Washington, Ah knows what you says is right and Ah wants to do what you says, but Ah don' know what to do fust." It was not until Mr. Washington was able to tell the southern negroes how to begin, "what to do fust," that his real leadership began. The man or woman who can tell any rural community how to begin, "what to do fust," will achieve an equally beneficent leadership.

XIII

THE NEED OF TRAINED LEADERSHIP IN RURAL LIFE

EDWIN L. EARP

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The facts that have been brought out by men in the field and the discussions of the past two years have brought us to a recognition of the need of trained leadership in rural life, and we have had ample demonstration of what a trained leader can do; we have had presented to us the problem of coordination of the four great institutions that have to do with rural life—that is, the country church, the country school, the Sunday-school, and the Young Men's Christian Association or its county work department. The county work department is so new I shall speak of the other three only, but it has already entered into the work as an important factor.

We know, in spite of all that has been said about the Sunday-school, the rural school,

and the country church, that all three of these institutions have been in the country districts some of them for over a hundred years.

Last year I raised the question as to what had been done in all these years in a certain country community, and said that no effort had been made to meet the facts which we had discovered in a short survey. I want to say this to encourage you, that the country preacher of my own denomination in that rural district who had been appointed again for the third year, and of whom the people said he had not "get-up" enough in him to eat their fried chicken, died recently. I suppose we do not want to see too many funerals, but we do want to see in that rural life of which we are all a part, because we depend upon it for our resources, some sort of a change in leadership that will awaken us and help us to secure the very best kind of a rural life from the standpoint of economic success as well as religious and social outlook.

Coming to the point of leadership; how can we coordinate all the educational forces we have that look towards leadership in these three institutional phases of rural life? Now, most of our teachers for the country

schools are trained in our colleges and normal schools. We have seen what splendid results can come through one man or one woman having the rural mind and an economical plan for community life, religious impulse, and moral vision to see what the community needs. We have learned with interest how a country church out in Morris County, New Jersey, could have all the paraphernalia and successful display of a department in an agricultural college.

A country school in Minnesota that was not organized on the agricultural plan has been giving a short course which we have found only in some of our state institutions in the East. We have had the same thing demonstrated by two institutions of the three; we hardly expect the Sunday-school to do it, but wherever we have leadership in these institutions the trained leadership of the school, for example, is secured in the colleges or the normal schools. But have we reached the sources of trained leadership in these schools? Are we getting extra biblical material on rural life in our graded systems today? The rural Sunday-schools are not adopting the graded system. They do not know what it means. Can we not see to it

that the sources of our training for Sunday-schools are under skilled leadership? We are going to use those helps in the country as long as we can raise money enough to get them into the rural schools. We are going to follow verbatim the questions necessary to the system. They are not going to study the lessons independently; once in a while you will find a teacher who will do it, but you go into the publishing houses of some parts of the country and you will see some of these people that make up what we call the "dope." Can we not see to it that they put in some of these factors that lead to the social mind and develop these people in social sympathies? These lesson helps may be illustrated. Dr. Stroup gave us an illustration of four farmers who lived on four corners of a cross road in Ohio. He discovered that all four were driving five miles to a milk station every morning carrying two cans of milk each to the secretary, while one man could have carried eight cans of milk with one horse and let the others stay at home and do something else, so that in a cooperative way they might have done a lot of work. Now why could not somebody have pointed out to those men the idea of cooperation with

each other, rather than individual indifference? They were not competing. They had been following this course for years and years but did not see that cooperation was worth developing. I am a country bred boy and know what that means.

Take the rural free delivery—and by the way, an institution which we thought would socialize the farmers has isolated them. They used to go at least once a week to the country store; we stopped them by delivering their mail at their gates. We have been giving the farmer his religion in a little schoolhouse on the old circuit system, on the R. F. D. plan, instead of establishing what I call the social center system and then if a woman gets a new Easter bonnet, or if a man gets a new side-bar buggy (for even such worldly motives can be sanctified to holy uses), let them drive to the center where they can show them off, and there you can put in a man who can be supported in such a center, a leader in rural life who will amount to something, rather than putting in a man on the R. F. D. plan and starvation wages.

The third point is the leadership for the church itself; I have spoken of Sunday-school leadership, of day school leadership, and now

for the church itself we must go back to the sources from which this leadership is drawn.

I have not seen in the curriculum of any theological seminary a course on the rural church and the country problem.* For the first time in the history of Drew Theological Seminary, where I happen to be a teacher this year, I have a seminar of ten men who are studying the country church and the rural problem. The other day a lecturer asked for hands up where the men had been brought up in the country; including our president emeritus, one hundred men of us were in a classroom listening to the lecture and eighty-five hands went up out of the one hundred, and yet for all these years (we have had our forty-fifth anniversary) not a course has been given for the training of young men for country work.

We are coming to it because our denomination is preeminently a rural denomination. It has more country churches than city or village churches. I think I could mention other denominations where, for the first time, they are beginning to give courses for trained leadership in country work. The County Work Department of the Young Men's

*Oberlin, I am told, is offering such a course.

Christian Association has men who have been brought up in our churches, trained in our colleges, and have been many of them successful Sunday-school teachers or they would not have been put on the job, and they are going into these communities and are giving a new impulse to the young life there through all these avenues of service that are represented here today. What a splendid coordination we would have if we could line up the forces of our churches, our Sunday-schools and our day schools in cooperation with this institution which is interdenominational. If you can give it a chance through its summer conferences and through its winter conference gatherings, to bring together these people in all these centers and to give them that information that we are getting here which gives us the social outlook and creates in us what we need so often even in our professional work, it will develop a broader social consciousness and social sympathies, that will help each man that is on the job to make this a better country for all of us to live in.

What Makes a Leader?

In this discussion we are interested particularly in rural leadership, and the answer

to this inquiry will have reference only to such. It is of course necessary to keep in mind the different vocations in which rural leadership is especially needed: as, for example, in the church, in the school, in the County Work Department of the Young Men's Christian Association, and in all other voluntary organizations for the cooperative action of the whole community for the welfare of the people as a whole, as well as for the individual in special need.

We mean by a leader not merely the man who is ahead of those who are following, for that may be true and yet the group may not be getting anywhere, or even be headed for any definite goal. But we mean rather a man who has experience and vision so that he can not only see the needs of the people and show them a better way, but also a man of practical skill and untiring zeal stimulated by a constructive imagination and the dynamic sense of human needs; who actually gets people to do something for their own betterment as well as for the uplift of the whole community.

The factors of leadership are as follows: (1) a chance to express the adolescent impulse *to do something*; (2) ability to sense

and perceive human needs; (3) a constructive imagination; (4) engineering skill or tact in avoiding social friction; (5) a persistent purpose to win in a good cause. We will now take up these factors of rural leadership and amplify them in the order in which they have been stated.

*A Chance to Express the Adolescent Impulse
to Achieve*

I have in mind now a young man from one of the southern states who is acknowledged to be a leader in modern rural life work who started his career at the age of sixteen by being given a chance to teach a Sunday-school class in a country church where the majority of the pupils were older than he; later he was given the superintendence of the Sunday-school, at the age of seventeen; at the age of twenty-one he went to a preparatory school, and at twenty-eight graduated from college. He would never have developed leadership in any good cause had he not been given a chance in early adolescence to *do* something. Even at twelve he did a man's work, plowing his six rows of corn in turn like the rest.

Functional psychology confirms this point

of view with respect to leadership. As a matter of fact our educational system hitherto, in the rural schools, in the college and in the theological seminaries has educated men away from the rural field, not purposely but as a matter of mental adjustment. When we used to go on a 'possum hunt in my boyhood days, as I remember, the leader was always a young man who had been on a 'possum hunt before and by actual experience knew how to lead. So for every department of organized endeavor for rural betterment today, there must be given young men in the country a chance to express this adolescent impulse to achieve and it must be given deliberately in every case, whether by Sunday-school, Church, Grange, Farmers' Club, County Young Men's Christian Association or what not.

Ability to Sense and Perceive Human Needs

A second factor to be emphasized in this discussion is the ability to know the needs of the community in a sympathetic and intelligent way.

A real leader in rural life can make a social survey of his community without even

giving evidence to the casual observer that he is engaged in such a complex undertaking. He can readily see the lack of cooperation, the results of isolation and a suspicious individualism, the product of generations of such isolation, or lack of community solidarity. He can readily perceive the economic basis of many of these human ills and trace the social and spiritual evils to their most important cause.

He can not only sense the needs, but, if a leader, he will see through them to their causes, and thus be able to intelligently direct to available resources for their treatment and cure.

A Constructive Imagination

A real leader has also the power to construct a plan by which men can work toward achievement. He is able to build up a community structure in the minds of the people before they have actually achieved results. Take for example a successful country minister who has upon his study walls a map of his parish, with the problems and needs all charted—this man has taken the first constructive step in showing his people how they

can get together. So must the leader in rural life today arouse the imagination of the farmer to see the relative greatness of our rural domain, and its tremendous significance as the resource field for the supply of the populous cities of the world. Thus will be given dignity to the toil of the men and women in our vast rural domain.

Engineering Skill in Avoiding Friction

Still another factor that constitutes rural leadership is that skill which enables a man to keep at work with various groups that, because of individualism and class consciousness, are often in conflict instead of cooperation. In other words, it is the skill to get team work. I remember once, when a boy on the farm, seeing a great steam thresher drawn by four horses stuck in the mud on a hill, and I remember the skill with which another farmer with his team hitched on and pulled it out and up the hill by getting the eight span to pull steadily together without jerks and without geeing and hawing.

The rural leader should have the skill to unite for community work the church, the school, the grange and all other organiza-

tions when some great occasion demands that they all pull together for the benefit of the community.

A Persistent Purpose to Win in a Good Cause

The last and not the least factor is persistent purpose. Leadership can never count for much unless it really gets the people somewhere. I recall a little country church near a little village surrounded by a fairly prosperous farming district that had closed its doors for a year because of lack of interest by the people in paying the salary of an efficient pastor. One young man, a farmer, and the village shoemaker got together and determined to hold a Sunday-school in that church building even if only a dozen people could be persuaded to cooperate. And as a result of persistent effort and a masterful purpose, carried out for a period of two years, that whole community was revolutionized and nearly a hundred adults were converted and made permanent members of the church.

So with all forms of community leadership—to succeed there must be added to all the other requisite factors this indomitable

purpose to carry to successful issue the cause we have undertaken.

The time to *pull* and *push* hardest is when the load is nearest the top of the hill. This is the supreme test of successful leadership, to get your team to pull the load over every break in the hill of human uplift.

These, then, are to me the most important factors in the make-up of a real leader in the country community life. *How* we are to make such leaders would require another paper equal in length to the above. The colleges of agriculture, the County Work Department of the Young Men's Christian Association, the theological seminaries in some instances, and in many states the departments of education and agriculture are seeking to solve this problem and, in a measure, too little known by the general public, are succeeding.

XIV

HOME-MADE LEADERS

D. C. DREW

Secretary Y. M. C. A. County Work,
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Many different plans are advocated for the solution of the rural problem, but the one element common to every plan is the need of new leaders and of better leaders in the local rural community. The home-made leader is the man in the village or on the farm who accepts some local responsibility for community uplift. The college professor, the home missionary agent, the county and state secretaries of the Young Men's Christian Association and all others promoting rural progress from without the country community are not in this article regarded as home-made leaders. Every plan promoted by these national leaders of rural life must be finally tested for its usefulness by its efficiency in stirring up and guiding these home-made

leaders. This fact indicates the vital importance of this subject.

What causes a man to undertake community leadership? The very same influence which induces a man today to assume the responsibilities of leadership has been working in the hearts of men from the earliest times. The prophets of old gave as their credential for utterance the fact that they had seen a vision. The vision impelled these men to undertake great superhuman tasks in an evil age. The vision which these men saw was that of the need of mankind and how their talents could be used for its uplift. The vision compelled them to accept responsibility, or, in the words of Isaiah, "Here am I, send me." The vision of St. Paul also led naturally to the thought, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." Although these men exerted a national and international influence, the very same principle is repeated in the life of the modern man. First comes the vision of the need of the community and the part which the individual may take in meeting the need; and second, the willingness to follow where the vision leads.

In the great work of the discovery and

enlistment of unpaid social leaders within the rural community the Young Men's Christian Association has been a pioneer. Church boards and school supervisors have sent men into the community to become leaders, but it remained for the Association to have sufficient faith in the men now residing in the small localities to make its whole program, difficult as it is, depend absolutely upon these very men. The county secretary is primarily a discoverer of leaders and is a man with such clear perception of the needs of young men that he communicates this vision to others. Some local men receive almost instantaneously the vision of their life interpreted in service to young men. Other men demand many infallible signs to prove that the work which is suggested by the Christian Association secretary is worthy of the personal sacrifice which it involves. Right here is the critical point in making a home-made leader. If the local man sees a clear vision of the work to be done then the results are satisfactory.

The experience of T. B. Lanham, County Secretary of Medina County, Ohio, is duplicated by nearly every county secretary. He says: "I know of no better way of enlisting

men as leaders than that of a personal conversation with them. This is sometimes slow and tedious, but I believe that it is the best way. For instance, I have one man on our field today whom I tried for four years to tie up as a leader, believing that if we could get this man under our work in the town in which he lived there was no question about its success. We blundered along and kept things going in a manner for this period of time. This man told me repeatedly that if he took on any additional work he would have to give up his job. He is a man who has a very important position and is drawing a salary of \$5,000 a year. I never lost an opportunity to drop in and spend a few minutes with him, telling him of the possibilities of a leader of young men and boys, and how sadly in need the community was of such leadership. I finally got him to agree to give one night a month, and he accepted the chairmanship of our local board of directors. Today we have the best work ever in the history of this organization, and this man is giving one night a week, besides extra things that he does for the Association."

If the secretary knows exactly what to do and how to do it, and has the genius to com-

municate the vision in his own heart to another man, he will usually accept the work which he is asked to do. Every volunteer worker who really accomplishes much in his community comes to the point of the Apostle Paul and says, "Woe is me if I do not this thing." The secretaries who have been most successful are those who have conscientiously employed the divine element in their work. O. B. Read, Burlington County, N. J., says: "I have yet to be disappointed in a leader who was enlisted on the basis of its being the will of God for him in service." The loyalty of the hundreds of Association leaders is due to the fact that they are held true by the religious motive.

Of course it is assumed that a secretary will ask only those men who have the qualities which are fundamental for leadership among young men. H. D. Maydole of Camden County, N. J., looks for men with initiative, some originality, willingness to be led and trained, willingness to sacrifice, loyalty to the work, energy, enthusiasm, devotion to duty, and with love for boys.

Occasionally, with almost no direction from sources outside the rural community, some individual works out a broad construc-

tive plan of work. Such a man was Oberlin, who, without precedents or encouragement from those outside of his mountain hamlet, accomplished a great historic feat. Throughout the country, here and there, exceptional leaders, single-handed, without knowledge of technique, have wrought great things. Such an example is furnished by a woman on the tip of Cape Cod. She saw the vision of the tremendous need among the young people of the community, heeded this vision, and without even so much as hearing of the names of Fiske and Hall, developed along scientific lines activities among boys and girls which revolutionized the social and intellectual ideals of the young people.

If cases like this were the rule, long ago the rural problem would have been solved, but, unfortunately, even those who receive a great vision of need often undertake to meet it by methods which are sure to fail. For instance, in thousands of communities today it may be safely asserted men and women are planning to work out the social redemption of boys and girls chiefly through rooms open nightly for social enjoyment with no thought of an adequate program or the development of leaders. These plans almost universally

fail after the first year. It is apparent then that something besides an impelling vision and a willingness to work is usually necessary for any guarantee of results. Educational systems have long since discovered this and in many states there is a plan of compulsory supervision of all public schools whereby every rural school is under the guidance of some man who has traveled the path of rural education. The churches have discovered the need of supervision and in those denominations whose system does not demand supervision for all churches, home missionary secretaries are appointed to supervise the rural church. If supervision is necessary for churches and schools which have behind them years of experience and thousands of precedents, how much more important it is for unpaid social work in a rural community to have an even more adequate plan of supervision.

The county secretary, therefore, gives his attention to the supervision of these workers. This he does by personal visits, giving the information and working plans necessary for intelligent work. This is a tedious task and the results are not uniform, so that periodically county secretaries have thought that

highly organized courses on the psychology of leadership, conducted by experienced teachers in pedagogy, are necessary in the proper training of social leaders. Few courses have ever been arranged. Consequently there is a feeling of depression on the part of some of the employed officers that they are not living up to their responsibilities of leader training. There seems to be a decided movement against this conception today. Experience in county work has proven that the most effective way of leader training is the intimate contact of the leader with a secretary and the conferences of the various leaders in the county doing similar work.

Read of New Jersey says, "One of the best remedies for an indifferent or discouraged leader is to take him over to visit another group where the leader is delivering the goods." F. S. Knapp of Hillsdale, Michigan, says, "I believe that nothing can take the place of fellowship with men doing similar tasks in keeping up a spirit that will bring sure success." Close contact with the other leaders in the county and with the county secretary will help keep a fresh vision of the work. W. Gospel of St. Joseph

County, Michigan, says, "The best way to keep a man on the job is to supply him with the material by which to make his meetings successful."

Right here is where most of the secretaries have failed. Better than any highly organized theoretical knowledge, then, is first of all the imparting of the vision to local men; second, the assigning of a definite task; third, presenting in a concrete way the methods which will insure success in the task; fourth, by giving such general inspiration through conferences, personal contact, suitable books and pamphlets as will enable a man to be successful.

We have to this point considered the effect which a secretary may exert upon an individual in a country community. It is now important to consider how the effort which is thus promoted be made a part of a larger plan for community uplift. Too often men have undertaken work among boys or young men as a purely private enterprise, with little or no reference to the attitude of the community. Men have undertaken work with boys in precisely the same way that they might start in raising chickens. When problems arose and they had gone to the extent

of their knowledge they gave up the work precisely as they would give up the chicken business if it was inconvenient or unprofitable.

For this reason it is very important that whenever the Christian Association secretary enters a community he first receive the good counsel of those who intimately know the community life. Whether or not a board of directors be definitely organized is not so important, but every effort for the community which an outside party inaugurates should have the approval of the pastors, school teachers and influential people in the community. This is the only way of keeping work perpetual in a town. This also serves as a distinct guide for any leader, for he now has the judgment of other men. It also makes the work which a leader may start a permanent factor, for he may through sickness or other emergencies be unable to continue; but if the work which he has attempted is a part of the program of the community, his successor is chosen and the work proceeds.

There is another reason also why the more progressive forces of each community should be definitely committed to the plan of the Young Men's Christian Association, and that is in order to supplement the work of the sec-

retary. In process of years an intelligent committee of a town should be able to look out for the individual efforts of men serving on committees and taking special responsibility with groups of boys. As these local committee men develop in strength the secretary has more time to develop other activities.

XV

RELIGIOUS EDUCATION IN COUNTRY LIFE

M. A. HONLINE

International Secretary, Religious Work
Department

Man a Religious Being

Few subjects have received more attention in recent years than that of religious education, and today it is being studied from practically every standpoint, and while very much still remains obscure and uncertain, great progress has been made and the lines for further advancement have been clearly marked out. We have already gone far enough to be convinced that "man is a religious animal," endowed with religious instincts, equipped with the capacity for becoming religious and has a natural tendency toward a religious life.

That every child born into this world of ours brings with him certain religious in-

stincts and capacities as an integral part of his original endowment, is just as apparent as the manifestation of those other inherent powers which have their seat in his intellectual nature, and are equally definite and strongly marked. For years educators have been telling us that the chief business of education is to develop aright all inherent capacities. Now religion is one of those inherent capacities, for man possesses the latent power to become religious and to live a religious life. Therefore the right development of the child's religious instincts and capacities must necessarily be an essential part of the educational process.

The fact that man comes into this world bringing with him a religious faculty or nature as a vital part of his original endowment, carries with it the possibility as well as the need of appropriate training and development. Every new-born child enters this life potentially perfect, no matter on what part of this planet he first sees the light; nothing is added during the years he may be permitted to live beyond the original endowments bestowed upon him by nature. It would be no more possible to add a new organ to his body than to add a new faculty to his

soul. Religion is not an external process, something grafted on to the soul in later life, it is there at birth; it is neither an incident nor an accident, it is the most universal and persistent fact in human history. Helen Keller, deprived of the senses of sight and hearing, tells us that God spoke to her many times, long before she knew His name or had been made conscious of His existence by those who sought to teach her. Religion is truly the "life of God in the soul of man." Science is in exact agreement with the statement of the Apostle John that there is a light which lighteth every man coming into the world. At no time since man made his appearance on this earth has God left Himself without a witness in the heart of human beings.

This doctrine that religion is one of man's primary endowments finds many ardent advocates outside the so-called "religious schools." The historian, Guizot, said that if education was to be truly good and socially useful it must be fundamentally religious. Benjamin Kidd in "Social Evolution" declares religion to be "the central feature in the development of human society." Equally strong is the statement of Professor Alfred Marshall in

his "Principles of Economics" when he says that "The two great forming agencies of the world's history have been religion and economics." The framers of the Northwest Ordinance of 1787 believed that "Religion, morality and education are necessary to good government and the happiness of mankind."

The history of any people is largely a history of their religion. The modern writers of ancient history devote a very large portion of their texts to a careful survey of the religious beliefs of these early peoples, for they have come to realize that a people's religion is the most potent factor in their entire national life. The great temples, tombs and pyramids of ancient times are but silent witnesses to the religious spirit which virtually dominated those departed civilizations. Art, literature and music, in every stage of man's upward march in civilization, have received their inspiration from religion. Some one has said that "Medieval art is medieval theology fossilized." For the last eighteen hundred years the Christian religion has been one of the chief propelling forces in the development of the Germanic races.

Now if this is all true, if the child has a religious nature, endowed with the capacity

to live a religious life, and if education is a unitary process whose chief concern is to develop aright all innate powers which the individual brings with him into this world, to whom are the youth of this generation in America to apply for religious training and development which the educator tells us is so imperative in any system of education?

In every civilized country three great educational agencies are to be found—the home, the state and the church. Here in America specific religious instruction is banished by law from our public school system, due, very largely, to our exaggerated idea of democracy on the one hand, with a multiplicity of Protestant religious denominations on the other, thus reducing us to an educational condition practically unknown to any other Christian nation in the world, with the exception of the Republic of France. In our country the state does not, and possibly cannot, include religious training in its program of studies. The home, because of certain factors which have entered into our family and community life, is neglecting this most important phase of education. Professor Walter S. Athearn has well said that "The American home tends to become a cheap tavern where father,

mother and children meet to sleep and eat, and then go their separate ways, each finding comradeship away from home. From the early homes where everything was done with the cooperation of the children, we have come upon homes where very little is done for or by the children." The average American home is doing very little today in the way of religious training of its own children.

The state cannot include religious training in its program, and the home does not include it in its widely increased program of numerous activities, *therefore the Church must include it.* That part of the Church which has set itself the task of religious education is the Sunday-school. The facts are, the religious instruction of the youth of this country is in the hands of the Sunday-school teacher. It is said on good authority that 87 per cent of all persons who join the Church today come as a result of Sunday-school teaching, and that 85 per cent of that number unite with the Church during the "teen age."

The Sunday-school an Educational Institution

We should never fail to recognize the fact that the Sunday-school is a real s-c-h-o-o-l. Like the public school its problems are edu-

cational problems. Its field of instruction, its courses of study, its text-books, questions of organization and administration, time and place of meeting, all these are educational problems and must be considered in the light of recognized educational principles.

1. *Its Function.* As an educational institution its function is to teach, not to preach; to instruct, not to amuse and entertain. It is not intended primarily for worship, although worship should have a very important place in all its services. Its true task is instruction, and if it fails here it can never fulfill its high calling or justify its right to exist. The specific task of every school, no matter on what day of the week it holds its sessions, consists in imparting right information, forming worthy habits, discovering latent powers, arousing desirable interests, discouraging evil tendencies and inspiring high ideals. Systematic development rather than formal instruction should be the aim of every school, regardless of its place or time of meeting.

2. *Its Subject.* Its subject is religious truth, not dogmatic theology, philosophy, physical science or even sociology. These things are all exceedingly helpful as illustrative material, in the hands of a teacher suffi-

ciently familiar with them to utilize them in such a way as to contribute to the one end in view, but after all they are only secondary material and must be treated as such. In religious instruction that which is natural ought to precede that which is spiritual, for truth becomes a real asset in knowledge just in proportion to its assimilation. In other words, the pupil must come into possession of religious truth through an intellectual process, before the truth can come into possession of him with sufficient power to become a dominating factor in his life. In presenting these truths the teacher must never forget that the child's mind, as well as his body, demands nourishment, and that these demands are orderly because they follow laws which the Creator of us all has seen fit to implant within the child's nature. His presentation of truth must fit into this divine-human program.

3. *Its Text-book.* The Sunday-school text-book is the Bible, not a lesson quarterly, helpful as that may be. The teacher should never substitute the quarterly for the Bible, the function of the quarterly is to aid the teacher in answering questions which Bible study raises but does not answer. The quar-

terly is for use in the preparation of the lesson; it should then be left at home and the Bible taken to the class for use during the recitation period.

The permanent source, guidance, and inspiration of all religious education is the Bible. It is the abiding belief of many who are competent to judge that Christianity, in the centuries to come, will stand or fall with the teaching of the Bible to the young of this present generation. Whether or not we believe the state should engage in systematic biblical instruction, the fact remains to confront us that it is not doing it at the present time, and it is not likely that the future will witness any very radical changes in our public school program of studies. The only institution in America today engaged in teaching the Bible to the masses is the Sunday-school.

4. *Its Object.* The object for which the Sunday-school exists is threefold in its nature:

- a. The conversion of the pupil.
- b. The development of Christian character.
- c. Training for, and enlisting in, Christian service.

The Sunday-school is to attain this three-fold object through:

- a. Religious instruction in general.
- b. Biblical study and instruction in particular.
- c. Adequate knowledge of the pupil.
- d. A knowledge of right principles in teaching.
- e. Proper Sunday-school equipment, organization and administration.

Inherent Weaknesses in the Present Sunday-school System

While the religious instruction of the youth of this country is almost exclusively in the hands of the Sunday-school, that institution is failing to qualify its own pupils to become competent teachers. This failure grows out of certain inherent weaknesses in the present Sunday-school system. The average Sunday-school devotes less than thirty minutes each week to the teaching of the Bible, which means but twenty-four hours a year. The child who attends both Sunday-school and public school receives twenty-four hours' biblical instruction in the Sunday-school and in the public school during but nine months of

the year receives one hundred and twenty-four hours' instruction in arithmetic, or five times the number of hours in arithmetic that he receives in biblical instruction. When we come to compare the time spent in the actual study of these two subjects, the comparison becomes almost painful. What must be the conclusion of the child regarding the relative importance of these two subjects? Will he not feel that his parents and those who teach him regard arithmetic as of far greater importance than Bible study? If not, why devote more than one hundred and twenty-five hours to the one and only about twenty-four hours to the other? To solve the problem of religious education, the church must provide more time for actual Bible study and Bible teaching.

Untrained teachers are another very serious weakness to be found in the American Sunday-school. We insist today on a trained ministry, specially trained choirs, and trained missionaries; to be consistent, why not lay equal emphasis on a trained teaching force for our Sunday-school? The young man contemplating work in the foreign field is expected, yes, even required, to devote several years in preparing himself to teach the

heathen beyond the waters, and yet how willing we are to intrust the religious instruction of our own boys and girls to persons who have made no special preparation whatever for that kind of work. Is one to infer from this attitude of both the church and the home that we look on the religious training of the heathen as of more consequence than the training of our own American children? I am not criticising the work of foreign missions; I am only recognizing our own inconsistencies.

For years the Sunday-school, through its system of uniform lessons for all departments of the school, has been trying to adapt the child to the lesson instead of seeking to adapt the lesson to the child; it has seemed to ignore the fact that the immature nature of the pupil with its limitations and its possibilities, and not the lesson material, was the one thing which called the school into existence and made education possible. Too long we have been victims of false educational methods; we need never hope for adequate results so long as we persist in employing inadequate methods.

Poor and incomplete equipment is another serious handicap in many Sunday-schools.

What tremendous protests would go up from the parents of any community if the public school teacher should be reduced to an equipment as inadequate as the equipment of the Sunday-schools in the same community. They will insist on the public school teacher being provided with the very best equipment that money can buy, and yet how willing they are that the poor Sunday-school teacher struggle along with nothing more helpful than a three-cent lesson quarterly. Most Sunday-schools are provided with charts showing how many heathen there are in Africa without a preacher, but in very few of them can one find so much as a map of Palestine for teaching their own boys and girls.

Let us Christianize the heathen world as rapidly as possible, and in doing so let us spend a little more time and considerably more money in looking after "the lost sheep of the house of Israel."

The Hopeful Outlook

Properly trained teachers, lesson material adapted to the pupil, adequate equipment, organization and administration operating in harmonious combination will go very far in

overcoming the weaknesses indicated above. All these are available and may be had in any school in the land. The outlook is not discouraging but most hopeful. The Sunday-school of today is 50 per cent better than the Sunday-school of fifteen years ago and is steadily improving each year. As an institution it has begun to recognize its own defects and has set itself the task of correcting them. The marks of greatness in any organization lie in its ability to locate its own weakness coupled with a corresponding ability to correct that weakness when discovered. The Sunday-school is beginning to demonstrate to the world that it possesses these characteristics of greatness. It has at last discovered its true task; it is beginning to realize that it is an educational, as well as religious, institution ordained of God for the promulgation of religious truth; it has found its true mission in the earth, and is beginning to assume as never before the gigantic responsibility of religious education and biblical instruction. When I stop to consider the enormity of her task, the material with which she has to work—inadequate equipment, untrained and unpaid teachers, ungraded lesson material, voluntary attendance on the part of

both pupils and teachers, parental indifference, together with the counter attractions of the world—I am really amazed with the results already accomplished. It is by all odds the greatest department of the Christian church, for it gives to the church eighty-seven out of every one hundred of its converts.

When I survey this field, with its possibilities, its opportunities and its responsibilities; I am convinced beyond all question that the Sunday-school is by far the most potent force for righteousness in America today. What may we expect in the years to come with chairs of Sunday-school pedagogy in all of our denominational seminaries; when our equipment becomes as perfect as that of the day school; when the lesson material shall be thoroughly graded to meet the growing needs of child life; when every teacher shall be a trained teacher—an expert in his particular department; and when parents and church members shall be regular attendants at the Sunday-school? The Sunday-school is saying, "Give us the equipment, the teachers, the money, and the parental cooperation which you give to the public schools of this country and we will give you results far

superior to anything the public school has ever done. Give us the means and the raw material and we will return to you the finished product, ‘furnished completely unto every good work.’ ”

XVI

THE OPPORTUNITY OF THE COUNTRY PASTOR TO DIRECT SOCIAL ENTERPRISES

CHAS. O. BEMIES

Pastor of the Presbyterian Church of
McClellandtown, Pa.

The rural pastorate is a definite and specialized calling, requiring a man in the full possession of all his powers and the utmost variation of manly and Christian faculties, in order to meet the necessities of all phases of rural life with their entanglement of complex problems. There is a seeming simplicity about rural life and a country community, but it is in reality nearly as complex as the individuals in it. As a rule, the rural churches have gone backward or remain undeveloped through various causes not necessary to mention here; there has been an increasing proportion of a lower class of people left in the country, lower in every

plane of life, a class harder to reach through their lack of ambition in all directions and a contented indifference to progress, presenting a vast need and opportunity in inspiring rural life at every point—religious, social, intellectual, economic, recreative, political—and in promoting community welfare. The greatest home missionary field in the United States is the average country community. The man going into a rural charge should regard it as of equal importance to a foreign mission field. A young theological seminary man could find no better opportunity to develop all the qualities which make up the full rounded preacher, pastor and social service worker than in the country.

Take one line, for instance: the rural pastor's opportunity to direct social enterprises of the community is without limit. He and the church ought to stand as the greatest factor in the real social life of the parish; for, literally, the Christian life is nothing if it is not social. The old individualistic idea of the Christian life consisting chiefly of private prayer, Bible study and meditation, a selfish relationship to God, is rapidly disappearing. Although these private devotions are necessary, they are simply a basis from which to

express the Christ spirit in every phase of daily life; and without any other manifestation than a pious look he might as well be under the mystic spell of Nirvana. In view of the all too prevalent idea that the Church ought not to concern herself with anything but the so-called spiritual side of a man's life, it seems necessary to briefly outline the principles underlying the scope of the Church's work in the world.

We cannot serve God directly, for He needs nothing. He does not suffer pain, hunger or homelessness. The universe is His and all things contained therein. He is self-sufficient in all things. Our private devotions are not classed under service, as they are simply acts of worship and dependence. No man can serve God by segregating himself from others of his kind. Christianity is eminently a social religion animated by the spirit of the Master. The church that is only "spiritual" is not fulfilling its mission. For we are not spiritual beings yet, but a combination of spiritual, physical, intellectual; with a diversity of faculties, appetites, impulses, ambitions; living in the midst of conflicting environment in our imperfect world of economics, business, production, dis-

tribution, politics, government, education, morals, living and working conditions. Into this pot-pourri of our mixed natures and complex surroundings the essence of Christ must be cast and thoroughly stirred, until all the relations of life, private and public, are permeated with the same spirit. There is no such thing as saving a man's spiritual nature in this world apart from his many phased nature. The whole man is saved or not at all. Old things have passed away, all things have become new. The church which does not project her direct influence into her many-sided community life may be said to have no influence, and therefore to be ignorant or unmindful of her great mission to gradually transform this earth and all its contents into a smoothly running, equitably prosperous, righteously governed Kingdom of Heaven, with the living spirit of Christ as the animating and powerfully leavening principle. The Church, which is the body of true believers, serves God only by serving others and by building up this Kingdom.

To come to a concrete locality, and to take one phase of social service, which is a broad term, let us confine ourselves to answering the question, "What can a country pastor do

to spiritualize what is commonly called the social life of his community?" For no church is a power unless she is social. In the first place, he is directly responsible to God for the character of the social life of his parish, for it is a part of his business to put into operation ways and means to develop it towards the highest ideal; to produce a hearty wholesomeness in every department of church and community life. Furthermore, he has the natural opportunity to direct social enterprises, as the very heart of the gospel is essentially social, and the people expect and demand that the church atmosphere shall be cordial, as also that the parish social life shall be uplifted. It is not always necessary for the pastor to make a flying leap every Sunday from the pulpit to the front door after the benediction to shake hands with every one before the man in the back seat can get to the door. It means vastly more that he should be hearty in his manner in the pulpit, speaking to the people and not at or over them. That self-important ministerial dignity which some preachers assume fools no one and is a positive barrier between the pulpit and the heart in the pew. Direct personal address establishes a bond of unity.

His presence among his people, before and after service or at any church gathering, should radiate a sincere cordiality. All fawning effusiveness, a condescending unbending and the "chessie cat" grin or the "seraphic" smile, are abominations in the minds of the people. He must be at heart a real lover of his kind without partiality. If he is not this he ought to get out of the country ministry or get converted all over. Just as soon as a pastor quits being selfishly minded he can become social. He must by various persistent means develop his people into hearty friendliness with each other and with strangers while in the church on any occasion. The social feeling and atmosphere is a necessity to successful church work on any and all lines. His Sunday-school officers, teachers and scholars must have the cheerful earnestness which is attractive to all ages if it is to prosper. The pastor is primarily responsible for the growth of this atmosphere, and if it is lacking there is something wrong with him, either with his heart or his methods or both. Everybody will finally melt down and together under a persistent social pastor. The young people's society and every organi-

zation of the church must be saturated with a satisfying fellowship.

In the pastor's visits to the homes he should have that genuine feeling of good will to all, from the baby to the grandmother, which makes the people say, "He seems like one of the family and we're all glad to see him come at any time." He ought to talk interestingly with the men and women on all subjects and ought to sit or stand around with the men, in moderation, at the store, post office, blacksmith shop, public sales or picnics, and enter into familiar conversation with them on any subject from politics to hogs. He can develop by various means that old-time neighborliness between the people in sickness and in health. One helpful way is for the different committees of the Sunday-school, young people's society, ladies' aid and missionary society or other organizations to meet around at the different homes. Choir meeting or singing school is a splendid social means, as is also the literary society, the rightly conducted play party, other socials, dinners, festivals, home talent plays and concerts and the general observance of the regular and the special days of the year.

The opportunities of the country pastor to

direct social enterprises are legion and teeming with life at every point.

The preacher is naturally an inventor, as it is a most important part of his mental equipment for sermon work, and any minister who pretends to be alive can easily apply or invent the methods by which he can develop the people into a hearty unit of cordial friendship, with the church as its center, and the Spirit of Christ as its healthy life.

NOTE.—As the result of the work of the commission, some resolutions were deemed timely to crystallize the general expression of this commission which are herewith submitted.

RESOLUTIONS

1. We recommend that the subject of Rural Life be adequately presented at the summer conferences and at state and county conventions at other seasons of the year;
2. That courses in Rural Leadership be adopted as part of our Bible study program;
3. That colleges, theological seminaries, colleges of agriculture and normal schools provide courses on Rural Life in their curricula;
4. That publishers of Sunday-school literature be requested to make special provision for the needs of rural life;
5. That churches and other religious organizations be urged to give attention to the teaching of choral music through the use of religious hymns and forms of martial music in rural communities.

Signed,

T. N. CARVER,
EDWIN L. EARP,
M. A. HONLINE,
CHARLES O. BEMIES,
D. C. DREW,
HENRY ISRAEL.

DELEGATES TO THE COUNTRY CHURCH CONFERENCE, NOVEMBER 14, 1912

BALDWIN, B. J. Columbia University.
BOARDMAN, JOHN R. Good Will Home Association.
BRAUCHER, H. S. Secretary Playground and Recreation Association of America.
BUCHMAN, FRANK N. D. Pennsylvania State College Young Men's Christian Association.
CARVER, DR. T. N. Department of Economics, Harvard University.
COPELAND, C. M. Territorial Committee, Ontario and Quebec.
DILLARD, DR. JAMES H. Russell Sage Foundation.
DOLE, ARTHUR A. Business America.
DYKEMA, PETER W. Ethical Culture School.
FELTON, RALPH A. Department of Church and Country Life, Presbyterian Board of Home Missions.
GILBERT, J. L. Business America.
GOODMAN, FRED S. Religious Work Department, International Committee of the Young Men's Christian Associations.
GRANGER, DR. W. A. President, Baptist Missionary Convention of the State of New York.
HANMER, LEE F. Russell Sage Foundation, Division of Recreation.
HAYS, HON. W. M. United States Department of Agriculture.
HERRING, REV. HUBERT C., D. D. Congregational Home Missionary Society.
HONLINE, DR. M. A. Religious Work Department, International Committee of Young Men's Christian Associations.
HOWARD, JOHN R., JR. General Secretary, Thomas Thompson Trust.
JOHNSON, PROF. WM. H. Lincoln University.
LANGDON, WILLIAM C. Russell Sage Foundation. Writer and Student of Pedagogy.
LATSHAW, DAVID G. Community Extension Department, International Committee.
McALPINE, REV. CHARLES A. Baptist Missionary Convention of the State of New York.
MANN, PROF. A. R. Secretary, Registrar and Professor of Agricultural Editing, Cornell University.
MARLING, ALFRED E. Chairman of the International Committee.
MONAHAN, HON. ARTHUR C. Department of the Interior, United States Bureau of Education.
MORGAN, E. L. Community Field Agent, Massachusetts Agricultural College.
MORSE, H. N. Department of Church and Country Life, Presbyterian Board of Home Missions.
MORSE, RICHARD C. General Secretary of the International Committee.
MUNN, DR. JOHN F. Member of the International Committee.
NATSCHE, HENRY.
PAYNE, BRUCE R. George Peabody College for Teachers.
RICE, DR. EDWIN WILBUR. American Sunday School Union.

- ROSE, WICKLIFFE. Rockefeller Sanitary Commission, Southern Education Board and the Peabody Education Fund.
- SANFORD, DR. E. B. Corresponding Secretary, Federal Council of the Churches of Christ in America.
- SETTLE, T. S. State Board of Education of Virginia.
- STEINER, IVAN. Chilmark Farm, Ossining, N. Y.
- STONE, HON. MASON S. State Superintendent of Education, Vermont.
- TAFT, MISS ANNA B. Assistant Department of Church and Country Life of the Presbyterian Board of Home Missions.
- WELLS, REV. G. FREDERICK. Pastor of the Federated Church, Tyringham, Mass.
- WESTERVELT, FRANK. Reformed Church Sunday School, Spring Valley, N. Y.
- WHEELER, R. W. Playground and Recreation Association of America.

Theological Seminaries

- BERG, PROF. J. FREDERIC. Theological Seminary of Reformed Church.
- BOYNTON, DR. C. H. Professor of Homiletics and Pedagogy, General Theological Seminary.
- EARP, PROF. EDWIN L., Ph. D. Director Drew Theological Seminary, Department of Sociology.
- GEER, PROF. CURTIS M., Ph. D. Professor Hartford Theological Seminary.
- FISKE, DR. G. WALTER. Junior Dean of Oberlin Theological Seminary.
- FISMER, A. W., Ph. D. Professor of Practical Theology, German Theological Seminary.
- GESNER, PROF. ANTON T. Professor Berkeley Divinity School.
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- ROCKWELL, PROF. WILLIAM W. Union Theological Seminary.
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- STARRATT, PROF. FRANK A., D. D. Colgate Theological Seminary.
- WASHBURN, PROF. HENRY B. Episcopal Theological School.
- WOOD, JOHN A. Bible Teachers Training School.

Rural Pastors

- AUGUSTINE, REV. R. H. M. Pastor Hanover, N. J., Presbyterian Church.
- BEMIES, REV. CHARLES O. Presbyterian Church, McClellandtown, Pa.
- BRAUNSTEIN, REV. RICHARD. Ashland Methodist Episcopal Church, Ashland, N. Y.
- BROCK, REV. T. S. Burlington, N. J.
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TAYLOR, CHARLES F. Second Congregational Church,
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CAMPBELL, W. J. State County Work Secretary of Penn-
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GOLD, GUY D.
HATFIELD, C. C. County Work Secretary, International
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