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**Western State Teachers College Bulletin v31 n1:, Souvenir Thirtieth Anniversary Rural Progress Day**

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SOUVENIR
THIRTIETH ANNIVERSARY
RURAL PROGRESS DAY

March 6, 1936
AN ADVENTURE IN RURAL EDUCATION

KALAMAZOO, MICHIGAN
Published Quarterly by the Western State Teachers College
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THIRTIETH ANNIVERSARY

SOUVENIR BULLETIN

OF

RURAL PROGRESS DAY

WESTERN STATE TEACHERS COLLEGE
KALAMAZOO, MICHIGAN
MARCH 6, 1936

AN ADVENTURE IN RURAL EDUCATION
Written and Compiled by
ERNEST BURNHAM
Assisted by
LUCILLE E. SANDERS

This Institution is a Member of the American Association of Teachers Colleges. It is fully accredited as a College by the North Central Association of Colleges and Secondary Schools.
Editor's Note

The winter and spring issues of the Quarterly Bulletin of this College are used for the Summer Session Announcement and the Annual Catalog, therefore it is necessary to use the fall issue of the Quarterly for this Souvenir. This explains the publication of the Souvenir several months before the date of the event, March 6, 1936. At the date of publication the Thirtieth Anniversary Rural Progress Day program is tentatively set up.

Program

There will be the usual high grade musical features. The forenoon program will present first the widely expanded rural electrification and will follow with an engineer's view of what is ahead in farming. This will take account of the "factory stomach" for farm products. The second part of the forenoon will be given to addresses in appreciation of the outlook in rural schools and churches. At noon many happy groups will lunch together as usual. For the afternoon Miss Katherine Lenroot, Chief of the Children's Bureau, U. S. Department of Labor, has accepted an invitation to speak on "The Welfare of the Rural Child"; and the 30th Annual Rural Progress Lecture will be given by Dr. Carl C. Taylor from Raleigh, North Carolina, now in the U. S. Department of Agriculture, on the subject "What Kind of Rural Life Can We Look Forward to in the United States?".
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PRESIDENT DWIGHT BRYANT WALDO
DEDICATION

This Souvenir Bulletin is most wholeheartedly dedicated to President Dwight Bryant Waldo for his constructive originality, his sincerity of purpose, his cooperative friendship and always inspiring interest and appreciation in directing the preparation of teachers for rural schools. In his generation he has done most among Teachers College presidents to put this problem in the educational consciousness of the Nation.
AN ADVENTURE IN RURAL EDUCATION

CHAPTER ONE

GROWTH EXPERIENCES

The necessity for adequate schools for country children became a conscious matter with me fifty years ago. When I came away from the home district school to a village high school, I seemed to get what satisfaction I could by main strength and in spite of awkwardness. Such preparation as I brought to the village high school was without organic unity. Here I first sensed the possibility of an orderly advance in knowledge. When I came at the age of nineteen to city high school, after two terms of attempted teaching in the home school and a year lost through illness, the school superintendent after an hour of conversation said, “If any one can tell where you belong in high school he can do better than I can. I will seat you in the tenth grade room and if I am a good guesser you will graduate in two years.” This happened, not to my advantage as preparation for college, but to the temporary saving of my personal pride, because I had already attained my majority.

After another year of teaching and farm work my high school diploma admitted me to a liberal arts college. Here I found that my over load of science and my under load of languages in high school meant that I must practically abandon the sciences, in which I had already met many a thrilling revelation, and make my major effort in Latin, German, and French with social science, literature, and add any further physical science and mathematics for which I could get time. Because of poor elementary preparation in the mother tongue and a short-circuited high school course, not to mention natural handicaps, I found myself up against something approaching a minimum of satisfaction and a maximum of futility in work that took a full third of my time in college. Courses in literature, social science, college mathematics and physical science, much abbreviated, kept up my spirits.

Because of my week ends at home in the country while in high school, I made few new social contacts and reached college in a very undernourished social condition. To be sure I had considerable social culture, mostly gained vicariously, but I was so unsophisticated that no one seemed to suspect it. My maturity and willingness to tackle anything I was asked to do presently let me into the fraternal, literary, athletic, and class group activities of the college. Thus my major need was met and I look back upon it as the greatest growth service to me of my college course.

Immediately following graduation from college, I became the editor of a country weekly newspaper. I held this position for three years and came into intimate contact, as reporter and editor, with the whole gamut of human experience which takes place in half a rural county centering about a college town of some 5,000 population. Years afterward, when I had an intimate look at some parts of Ireland, I wrote home: “It seems to me that the history of this ancient island must have more heart throbs of hate and love, comedy and tragedy, despair and triumph than any equal area of the earth’s surface.” The reporter and editor of a country weekly must see and record the breakdown of this Irish summary into the items which compose it. Life has taught me that these items are only circumstantially different throughout the human race.

*On the occasion of the 25th anniversary of Rural Progress Day in 1931 a Souvenir Bulletin was published of an historical and summarizing nature to which more than one hundred individuals contributed, each from his or her point of observation. For the 30th anniversary a Souvenir Bulletin of different type is presented. It is not itemized and documented like a history, but is in story form much of which must be in the first person. E.B.*
At the conclusion of my editorial experience I was elected County Commissioner of Schools in a county having three city districts, six village districts, and 161 open country district primary schools. Thus at the age of twenty-nine I had to forego in large measure the total picture of life which I loved, enforced upon my attention as an editor, and concentrate my work and thought largely, but not exclusively, upon one, and to me the most interesting of the five major fields of experience. Political, religious, educational; home, and larger social identifications for five years in the life of a county-seat city, with almost daily cross country travel by horse, bicycle, and foot transportation in connection with my superintendency of the schools of the county, wrote a long and rich chapter into my life. I soon learned that, during the decade since I was formerly familiar with conditions in the country schools, the movement for the equalization of the state's offering, of elementary education at least, to her child citizens had been going on apace.

There was now a printed course of study, there were better text books, teachers were better prepared, health conditions were better, the annual budgets including salaries and upkeep had been increased, there were promotion certificates which were credentials for entrance into high school, and public awareness of the whole school situation was noticeably better. To be sure there were frequent exceptions of one or more, and even in a few districts of all of the mentioned improvements. Life in a really democratic country is not by fiat, it is rather by birth and growth. I think I learned once for all while I was county commissioner that social progress has its itemized birth and growth in the sunshine of appreciation, understanding, sympathetic, kindly and wise leadership; and that derogatory public discussion of unsatisfactory conditions in any given public service by non-resident volunteers is just exactly the poorest way to inculcate the new ideas needed in the people being talked about.

Annual state meetings of County Commissioners of Schools were invigorating in new ideas and friendships. Annual County Institutes were as necessary for the commissioner as for the teachers, who had little or no professional preparation in those days. Both socially and professionally I stuck as close to the leaders who came to work in the institutes as I could. There were many heroic men and women who kindled my imagination. It was thus I learned a fundamental educational principle, viz.—The easiest and the quickest way to learn anything is to get by a really alive person who already knows it. I will never forget the charm in the transparent simplicity with which President James B. Angell presented his great lecture on "The Reflex Effect of Teaching".

A telephone call in April, 1904, brought me to meet the recently chosen Principal of a new State Normal School in Kalamazoo. He invited me to membership in the faculty he was beginning to assemble. The legislative act which founded this normal school had specified that one of its major functions was to be the preparation of teachers for the rural schools. He proposed to give emphasis to this function by establishing a department of rural schools coordinate in the professional status and salary of its leadership with all other departments. This idea, in so far as I have ever been able to learn, was original with the president of this college. After the two weeks I asked to take in coming to a decision, I had decided that I would do no injustice to the county I was leaving and that while the new opportunity promised no increase in salary, it did offer a permanent life work in a practically unworked field. Four years later, when invited to join the faculty in the University of Wisconsin, I was called into his office by my president who said: "You are not going, are you? You were brought here to do a certain work. You have not done it yet." Then I felt sure that I did have a life position.

I knew then, and I know much better now, that higher institutions of learning have a tendency to draw away from the people. Further, older and ranking institutions in a state, which have already succumbed to this tendency, exercise a strong influence to lead new institutions, on their level, to do the
same. How to escape being caught by this influence and held in thrall by it, has been a departmental problem here from the first. A greater problem has been to try to make it impossible for this institution to go historic and fall for this insidious traditional influence. Fortunately the up coming of the multitude through the elementary schools until seventy per cent of youth of high school age are now enrolling there makes certain the eventual end of that assumption of superiority of the few over the many, which academic seclusion from life, and that only, in many cases, has perpetuated even until now.

Because rural education was being brought forward from the rear, and since it is a habit of institutions of higher learning to make much of their front, there has probably never been a day in the more than thirty years since the founding of this institution when the Department of Rural Education could have been taken for granted, except for one fact, we have had an honest and competent administration. Beginning on the academic level of rural teachers thirty years ago we had for a few years a combination high school and rural teacher training department. Presently the high school and the rural school department could stand apart and alone in their own strength. Minimum preparation for certification was first, two years and two summer sessions after the completion of the elementary school. Next it was made equivalent to high school graduation. Then a year of college was required for certification. There were always the better courses beckoning the student further. Now two years of college work is required for a minimum certificate, and a life certificate is given only upon the completion of a full college course, including a specified due proportion of time and effort given to preparing to teach in the public schools.

Facilities and personnel grew along together very slowly for years. In 1908, a one-teacher demonstration school was affiliated two miles from the campus. Several years later, when this had become a crowded two-teacher school almost in the city, another one-teacher school three miles from the campus was affiliated. It was not until 1917-18 that practice teaching in actual rural schools was made available for students preparing to teach in such schools. Now there were five teaching in the department two on and three off the campus. In 1921 a school in a hamlet five miles out was affiliated, and this again increased the personnel. By contract with the State Board of Education this last school, which had become a consolidation of three districts including the hamlet, and a township consolidation nine miles away, including a village with an accredited high school, became a part of the Teachers College for practice teaching and demonstration purposes. This contract scheme also included a one-teacher school five miles out. Suitable buildings were built by the consolidated districts to care for the established academic regime in elementary and high school and for the addition of home economics, agriculture, shop work, and physical education. The one-teacher school also provided a new building planned to accommodate practice teaching. Later a county seat village of some 1,800 population, located sixteen miles from the campus, sought and obtained from the State Board of Education a similar contract relation with the Teachers College.

There was never any attempt to differentiate the campus and off-campus practice schools in administration. What was desired and seemed just was an equipment of such schools representative of those types of schools which are numerous in the state. Here was a situation at least as permanent as the life of the contracts. Some mutual concessions seem to be advisable to keep the situation in adjustment to the considerable growth of the schools contracted and to a fluctuating enrollment of students who need practice in what are now called in some places “Laboratory Schools”. By the use of these schools under unified administration the department of rural schools, which changed in name to Department of Rural Education when the Normal School was renamed Teachers College, grew more consciously into the unity of the whole institution at the same time that it grew, objectively at least, in size and significance.
Abounding good will and thoughtful cooperation among all persons directly or indirectly active in the Department of Rural Education have been chief characteristics in personal relationships. Loyalty to the work in hand, even to the extent of personal sacrifice of time and money, has often been exemplified both on and off the campus. By reason of their location in schools miles apart it has not been possible to maintain the same sense of unity among the teachers as has always obtained among the students in the department. All teachers in this department and in the college have worked together in the evolution of courses of study suited to the varying needs of necessarily differentiated groups of students throughout the institution.

Department leadership on the campus, in addition to the duties incident to the maintenance of a wholesome routine and generous part-taking in writing, editing, and all sorts of committee work, has been best expressed in two outstanding voluntary participations—the Country Life Club and Rural Progress Day. The first had its thirty-second anniversary last October, and the second celebrates its thirtieth today. More than 2,000 students and approximately fifty members of the faculty at one time and another have done voluntary service in these undertakings. Many faculty members and students outside the department have cooperated most generously. As each of these students and faculty members passes in parade through my memory, I would greet and thank each and this I do in my heart, though I must forego attempting it in this souvenir.

The Country Life Club

Less than one month after the opening of the first full term of the new Normal School, four students were invited to our home to consider forming an organization to afford voluntary group experience to the members of the department of rural schools. A little later all of the students in the department were invited for a social evening, when decorations of beautiful autumn leaves and red apple refreshments set a true perspective for the adequately formal and yet almost entirely informal fellowship which happily has characterized the human relationship in the department from that day to this. By January, 1905, a constitution had been adopted under the name “Rural Sociology Seminar”. This name was prophetic rather than a real name. The prophecy came true many years later when rural sociology had become an accepted discipline for more than 20,000 college students, and the American Country Life Association had set up a national organization for local clubs like ours. We were among the first to make the national affiliation under the name “Collegiate Country Life Club”.

The club has been alert in using the advantage enjoyed by an early start in a pioneer area of local, state, and national thought and action. It has, as the preamble to its constitution promised at the beginning, studied the physical, intellectual, social, and spiritual standards set up by ideals dominant in current country life, and has made vivid and vital in hundreds of country youth the best contemporary ideals in rural progress. The increased membership, more competent faculty direction, and the national affiliation, which has brought annual reports of the delegation representing the local club in national forums on country life, have been mainsprings of growth. Frequently in recent years our club has been referred to by faculty members outside the department as the most useful departmental student organization on the campus. Often students from other college departments have been voluntarily active in the club.

The social life of the club has remained free from specialization in any one form of recreation. It has offered in simplicity a spontaneously voluntary and inclusive participation in games and fun hard for any member to resist. Natural and true social culture rather than mere sophistication has been the goal. The programs from the first have not hesitated to tackle any worthwhile topic. As early as 1909 there was a club debate: “Resolved, That the
agencies for adult education in the country are inadequate.” It took a great-economic and social crisis twenty years later to focus the attention of the entire nation on this phase of educational work. Another debate before 1910 was: “Resolved. That agriculture may better be taught in rural schools by the project method than by the textbook method.” In an early debate on the question: “Should rural sociology be taught?” the main point made in the negative was that lack of reference made the subject too embarrassing for the teacher.

A complete story of the growth of the rural youth organization and participation on a national scale is told at length in Chapter Four of this Souvenir by Dr. E. L. Kirkpatrick, the national advisor of Collegiate Country Life Clubs for the American Country Life Association. In some years preliminary meetings of students have been held in the spring to make plans for the national program to be given in affiliation with the sponsoring national organization some months later. In 1931 such a meeting was held on our campus under the chairmanship of Reva Gooch of our club, who was the national president in that year. The sessions were attended by eighty-eight student delegates and faculty sponsors, representing twenty-four clubs in eleven colleges in eleven states. This was one of our great occasions. Another one occurred in the form of a Silver Anniversary Banquet which brought back to the campus Sarah Turner Huffman, a member of the original committee of 1904, and representatives of many intervening groups. Out of this unique occasion grew the establishment of alumni and honorary club memberships.

Many graduates now maintain their affiliation with the club. The honorary membership is enlarged by one or two new names each year, when distinguished men and women in rural life bring honor to our club. So far all such memberships have been accepted in person by the recipients. This growing list shows these names: Dr. E. L. Kirkpatrick, Dr. Kate V. Wofford, Dr. Eben Mumford, President Dwight B. Waldo, Dr. Liberty Hyde Bailey, and Dr. Charles J. Galpin. The last named was presented with honorary membership in the club in 1935 by Elizabeth Allen, an active member. She said: “Members of the Country Life Club, faculty, and honored guest: A number of years ago Kalamazoo was the home of a successful history professor who taught for three years at Kalamazoo College prior to accepting a position in the state of New York. Tonight Kalamazoo has the privilege of welcoming this same professor who, in the course of these past years, has gathered a wealth of experiences through travel, teaching, and many other varied activities. Dr. Charles J. Galpin in 1896, again in 1914 and still later in 1926 was in Europe studying rural problems and these contacts and experiences have given him a great loyalty to rural people in the United States as well as the entire world. At present Dr. Galpin is ranked as an agricultural economist and lecturer on social problems of the farmer; he is affiliated with the American Country Life Association; acts as a contributing editor on the staff of the magazine “Rural America”; and is the author of several books dealing with country life. He honors Western State Teachers College by his presence with us. Dr. Galpin, the members of the Country Life Club wish to bestow upon you an honorary membership in their organization. Your acceptance of this membership will be recorded as an outstanding and memorable event in the history of our club.”

Dr. Galpin responded in the following classic statement. I have heard him speak many times (his able formal address of the afternoon is printed in full later in this souvenir) but this to me is the speech of his life:

Some Experiences in Rural Education

Miss Evans has just told me that last year your guest on Rural Progress Day was Dr. Liberty Hyde Bailey. His birthday, do you know, is today. Tomorrow will be my birthday. When Dr. Bailey was ten years old, going
to school at or near South Haven, Michigan, I was four years old, just enter-
ing school in Paw Paw, some twenty miles away. Tonight, on his seventy- 
seventh birthday, I propose a toast to Dr. Bailey, who has written his name 
into the new rural civilization of America: Liberty Hyde Bailey, distin-
guished son of Michigan, rural scientist of renown, rural poet of note, fast 
friend of the American farm family, prophet of the commonwealth of 
agriculture.

I began my teaching career when twenty-one years old, in a typical New 
England academy, founded by farmers when the country was first settled. 
It was a signal stroke of good fortune for me that I was thus thrown into a 
community of 1,000 farms six miles from a railroad. I taught here thirteen 
years. My range of subjects was broad: chemistry, physics, biology, botany; 
algebra, plane geometry, solid geometry; Latin, French; literature, economics, 
history,—in fact, any subject which no one else would teach. The only edu-
cational ideals I knew were gained from my college teachers, such as 
 thoroughness in subject matter, intellectual honesty, high personal de-
development of the student. I was, in many respects, like a child. I was just living 
along in an untried world, possessing no sense of rural problems. I took 
farming as I took the blue sky, without thought or question. These 1,000 
farm families made my rural atmosphere, for they took me into their life from 
the start. I ate in their homes, shared their pleasures, felt their sorrows, 
and was one of them without knowing the meaning of their life or my own 
life.

More and more I became adviser, sent their children to universities and 
normal schools in several states, got interested in the forty or fifty little 
schools in the larger community. I knew the teachers of these schools, knew 
many of their scholars, watched them grow up till they came to my school. 
The human personal touch all about me was the great characteristic of this 
country community and I liked it.

One night something happened, and I awoke to a new sense of the dignity 
of farming. A farmer from Ohio was talking at a Farmer's Institute in the 
auditorium of my school. I was only half listening, my attention being 
 focussed on my boys in the back of the room lest they should make any 
disturbance; but I heard this farmer say, "potatoes, wheat, clover, rotation," 
and I began to listen to his explanation of the wonderful clover plant. This 
clover plant opened my eyes to the science in agriculture, and I was for 
putting a course of agriculture into my school right away. I went down to 
Cornell University where Dr. Liberty Hyde Bailey was then teaching Horti-
culture, and laid my plan before the Dean of the College of Agriculture. 
The reply was, "I don't know of a course of agriculture in a high school, but 
I think it will work. We will plan the course for you and give you a man to 
teach it." So came about the first set of regular courses in a high school— 
the first as far as I know—in the year 1902. This was the climax of my 
work in that community.

It came to pass not long after this that I began to reflect upon farm life, 
farm people, farm institutions as I had become acquainted with them in this 
community. The outcome was that I became attached to the College of Agri-
culture in Wisconsin, and was asked to teach young men and women the 
nature of society among farm people and their relations with city people. 
My first great professional thrill came close on the heels of my entrance to 
the University of Wisconsin. One day I was introduced to President Van 
Hise. I said to him, "What is the difference between a state university and 
an endowed university?" President Van Hise replied at once, "I can speak 
only for this state university. Here the state is our campus, and in fact we 
run this university for the people out in the state, for those who may never 
see the university, even unto the last man, woman, and child in the last com-
munity of the state. The students here enrolled, are in a sense accidental, 
and are simply carriers of technics and culture to the communities of the 
state." This totally unexpected answer burned within me like a fire.
Students, carriers! A university for the whomsoever! I became a devotee of this ideal, and travelled to the far corners of Wisconsin, carrying my gospel of rural life improvement. In this spirit, I started farmers' clubs, social centers, consolidated schools, even cooperative laundries; and I sought to equip my students as carriers of this spirit.

In a year or two I had my second great professional thrill. I read the life of John Frederick Oberlin, a man of 100 years ago, in the mountains of France; a Doctor of Philosophy from the University of Strasburg. He had, as a student, hung around the University waiting for a work which no one else would do, a work which would not be done unless he did it. The work of a country pastor in a remote, almost inaccessible community, came into sight, stirred his soul, and he took it. He became a “carrier to the last community”—a carrier of religion, education, agriculture, cooperative organization. He lived and worked here for sixty years, in fact all his life. He would not go elsewhere. Kings and emperors honored him. He could not be obscured. I was not satisfied, after reading this life, until I had put the story into bulletin form and sent it out to 40,000 country readers, of whom about 25,000 were country ministers.

In 1914 I had my third great thrill. I was in Denmark, in Roskilde, at a country folk school. The master of the school, Thomas Bredzdorff, sat at his desk with an English-Danish dictionary between us. I spoke no Danish, he but little English. His eyes shot fire as he toiled to give me the secret of his folk school. He looked, and was, the seer and prophet. The soul of the Dane was shown to me, as in his school he conveyed it to the Danish youth. The youth saw that he himself now was to be the carrier of the soul of Denmark to the next generation and the youth rose to the stature of a patriot as he caught from Bredzdorff the vision, through Danish history, through Danish poetry, folk songs, and the philosophy of the great Grundtvig.

These three mighty visions have stayed with me through the years. You see they were all branches off the same tree. We are carriers of life from one group to another even to the most remote. I have built my own philosophy of rural life on the philosophy of the American Van Hise, of the French Oberlin, of the Danish Bredzdorff. I have seen and talked with kings and potentates, but they did not so stir my being as the words and deeds of these three men.

From the Nation's capital, in the Department of Agriculture, I have simply tried to repeat in the communities of six million farms, my experience in that first community of 1,000 farms; repeat in forty-eight states, my experience in one state. I have kept repeating the three philosophies, kept making friendships far and wide, kept magnifying the dignity and importance of rural life. My duties have brought me in touch with rural folks the world over. I have visited the homes of European peasants and eaten rye bread at their tables. I have found them essentially like ourselves, and well worth knowing.

I tell you frankly that service to the whomsoever brings back to the heart of the one who serves a warmth of feeling which compensates for many a weary step and many a sore disappointment. My wish for you all is service,—rural service if possible—at any rate ungrudging service; and along with this service, I wish for you the consciousness of having fulfilled the purpose of your living.

Among other major activities have been most generous cooperation in an annual State Rural Youth Conference which we helped initiate at State College in 1932; several broadcasts from the local broadcasting station, as well as participation in a broadcast from the State College station; the maintenance of a weekly column in the Teachers College Herald; participation in all sorts of group activities and competitions on the campus; programs of entertainment for off campus rural groups; and visits to comparable clubs in other institutions. The largest enterprise of the club is the management of
the Annual Rural Progress Day of the college. The thirtieth program is offered today.

Rural Progress Day

Two purposes chiefly characterized the beginning years of this effort which is thirty years old today. The on-campus purpose was to afford students in the department of rural schools an annual occasion comparable in intellectual and social significance with the best major events in the annual college life. The purpose for the larger campus which was specifically western and southern Michigan, and at large the whole state and as far beyond as we could make our constructive influence felt, was to demonstrate around age old agrarian problems the growth effects of great occasions and dynamic personalities in the life of college students, faculty members and patrons.

Originally the program consisted of music and a lecture, followed by a reception for the lecturer. On the sixth recurrence of the day the lecture was given in coöperation with an Arbor and Bird Day; and the following year the annual lecture followed a conference on rural life problems, which it supplemented. This scheme has continued with the elaboration afforded by affiliations with other groups in the state having mutual major interests. This has helped build up attendance and has broadened the interests until the whole range of rural living is included.

On the occasion of the tenth anniversary, in 1916, a sixteen-page Souvenir Program of historical material was issued. For the twentieth anniversary, in 1926, a Souvenir Bulletin of seventy-two pages was distributed. It contained summary statements, indicating the current and trends of progress in twenty-five fields of rural life in general; a penetrating survey of comparable interests in Kalamazoo County; and a definite statement of growth in rural education service in the Western State Normal School. This Bulletin was in demand by libraries in all the states. The souvenirs published in recognition of the twenty-fifth anniversary, in 1931, was a bulletin of ninety-two pages under the title—"A New Dispensation in Rural Life."

The Souvenir of 1931 was the most elaborate publication yet issued directly by the Teachers College for the Department of Rural Education. It was dedicated to Dr. Stephen Moulton Babcock, with a frontispiece picture of the world famous inventor of the Babcock Test and this statement: "The Souvenir Bulletin is reverently dedicated to Dr. Stephen Moulton Babcock, whose scientific researches and inventive genius discovered the knowledge and devised the mechanisms which make possible modern dairying, the greatest of agricultural industries. By giving his inventions to the public without personal return he achieved a record of service as distinguished as his scholarship, and in his eighty-seventh year received with universal approval the first great cash award given to any man in America for distinguished service in agriculture. This award adds a nation's benediction to his earlier state, national and international recognition."

The contents of the Souvenir were made up of a brief historical statement; greetings from lecturers and discussion leaders; a summary review of rural progress with reference to 48 agencies actively constructive in rural life; concluding with a prognosis of the future, with especial reference to leadership, population shifts, marginal areas, awards, associations, foundations and funds, master farmers, master farm homemakers, units of measurement, family building, and the literature, culture, and philosophy of rural life. This bulletin had a nation wide distribution in libraries. The plan for the Souvenir for 1936 permits space for only a summary of persons and subjects outstanding in the thirty programs. The following arrangement is chronological from 1907 to 1936 inclusive.
Lectures and Lecturers

"The Social Factors in Rural Progress". President K. L. Butterfield, Amherst, Mass.

"The Outlook For Rural Progress". Dean I. H. Bailey, Ithaca, N. Y.

"Education in Rural Progress". Dean Eugene Davenport, Urbana, Ill.

"Some Rural Problems". Hon. Henry Wallace, Des Moines, Iowa


"Three Steps in Rural Progress". Dr. Henry C. Adams, Ann Arbor, Mich.

"A Decade of Rural Progress". President K. L. Butterfield, Amherst, Mass.

"Rural Progress in Denmark". Mr. H. W. Foght, Washington, D. C.

"Rural Progress in the South". Mr. Zebulon V. Judd, Raleigh, N. C.

"Organization in Rural Progress". Dr. T. N. Carver, Cambridge, Mass.

"The Teacher in Rural Progress". Miss Mabel Carney, St. Paul, Minn.

"The War and Rural Progress". Dr. Henry J. Waters, Kansas City, Mo.

"New Activities in Rural Progress". Dr. C. J. Galpin, Madison, Wls.

"Moral Training in the Country". Dr. W. W. Diehl, Detroit, Mich.

"Rural Welfare and National Progress". Dean Eugene Davenport, Urbana, Ill.

"Factors in Improving Agriculture and Country Life". Professor O. F. Hall, Lafayette, Ind.

"Economics in Rural Progress". President David Friday, East Lansing, Mich.

"Cooperative Marketing and Rural Progress". Aaron Sapiro, Esq., New York City


"The Government and Rural Progress". Dr. C. B. Smith, Washington, D. C.

"The Farmers Three Horse Team". Hon. L. J. Tabor, Columbus, Ohio

"Programs in Rural Progress". Dr. Nat T. Frame, Morgantown, W. Va.

"Anticipations in Rural Progress". Dr. J. H. Kolb, Madison, Wis.

"Congressional Action and Rural Progress". Dean A. R. Mann, Ithaca, N. Y.

"Agricultural Prospects".          Hon. Henry A. Wallace, Des Moines, Iowa

"Costs of Medical Care in Rural Areas".      Dr. John Sundwall, Ann Arbor, Michigan

"The Rural Outlook".                  Dr. Liberty Hyde Bailey, Ithaca, N. Y.

"The Place of Rural Life and Its Problems of Today and Tomorrow".    Dr. Charles J. Galpin, Washington, D. C.

"What Kind of Rural Life Can We Look Forward to in the United States".  Dr. Carl C. Taylor, Raleigh, N. C.

Among the leaders of discussions, after the conference idea was introduced as a regular feature of the Day in 1913, these names appear: Jessie Field, Iowa; Mrs. Marie Turner Harvey, Missouri; A. C. Monahan, Washington, D. C.; E. C. Lindeman, New York; Georgia L. White, Michigan; M. S. Pittman, Oregon; Fannie W. Dunn, New York; Lee L. Driver, Pennsylvania; Flora Trites, Minnesota; Florence M. Hale, Maine; Mrs. John B. Cleaver, Delaware; Anna M. Clark, New York; Edmund Brunner, New York; Mrs. Vera B. Schuttler, Missouri; Helen Heffernan, California; Anna D. Cordt, Iowa; Mrs. Charles W. Sewell, Indiana; Kate V. Wofford, South Carolina; Florence M. Ward, Washington, D. C.; Anna Swenson, Minnesota; Grace E. Frysinger, Washington, D. C.; Katherine Lenroot, Washington, D. C.; Betty Eckhardt, Wheeling, W. Va.; and Jennie Buell, Michigan.

In addition to the Souvenirs issued there have been outstanding special features of the program several times. In 1926 a Pageant of Rural Progress was presented by some 200 participants from three rural communities. In 1930, special recognition was given to a guest of honor—Dr. E. E. Brunson of Ganges—who had been in actively efficient practice as a country doctor for over fifty-five years. The following year Master Farmers and Master Farm Homemakers with wives and husbands were special guests. In 1934, editors of country newspapers in western and southern Michigan were honored with the major address of the morning and were entertained at luncheon at noon. In concluding his address—"The Country Editor and His Community"—John L. Brumm, Professor of Journalism, University of Michigan, bestowed on the editors of longest service this Citation:

Citation

Ladies and Gentlemen: It now becomes my privilege to cite for meritorious service the following editors:

Edwy C. Reid, Allegan Gazette
Marshall Cook, Hastings Banner
James M. Moses, Marshall Chronicle
William H. Berkey, Cassopolis Vigilant

Gentlemen of the Press: You have had, through the years of a faithful devotion to your readers, no thought of the special recognition which this hour brings to you. You doubtless feel at this moment the embarrassment which truly modest men must experience when suddenly acclaimed for doing what they have always regarded as the simple duties of the day's routine. Indeed, had you, years ago, tried to anticipate this occasion by striving for the honor which now is freely bestowed upon you, I am sure that yours would not be the names cited for meritorious achievement. No conscious effort could have won the respect which is accorded you in this friendly ceremony. For he who seeks, in vanity of mind, to glorify himself deserves only the indifference of his fellows. You have gone your unpretending way through the years.
inspired by no false sense of high destiny, but imbued by the spirit of honesty and courage, dedicated to the homely tasks to which you have committed your hands. It is devotion such as this that gives weight to men’s counsels. Your voices have been the quiet voices to which the public has listened with confidence. Not that the way of life has ever been smooth for you. Opposition you have faced, and false accusations. Mistakes you have made. There have been misunderstandings and dark hours of discouragement. But amid all the confusion of divided interests, you have been able to steer a sure course of tolerance and forbearance, without the compromising of truth or the betrayal of your own integrity. Today you review the years that have passed so swiftly away, not with the smug satisfaction of those who are content with what they have wrought, but with humble gratitude for whatever of faith and loyalty and beauty have blessed your lives.

It is not as priest or official of state that I name you to this assemblage, but as fellow citizen, mindful of the superior human values that have been quickened into life through your personal influences. As the privileged spokesman for this occasion, therefore, I salute you as men who have been faithful to a trust. I wish you Godspeed and many years more of much honor among your people.

In Chapter Two of this Souvenir the content of the program for 1935 is presented in full as an illustration of the growth of Rural Progress Day into what Dr. Eben Mumford, head of the Division of Sociology of Michigan State College, who has been the chairman in the forenoon session for twenty-two consecutive years, including today, calls an institution in itself. The personal relationships and friendships which are renewed annually are in my estimation of equal value in life’s satisfactions for many people with the diversions in mind which result from the entertaining and instructive content of the programs. The luncheon of hundreds together at noon with the attendant sociability, followed by a delightful program of vocal music by the College Choir introducing the afternoon program, afford relaxation and inspiration which bring confidence and courage back into many lives.

Further Illustrative Experiences

It is for no personal purpose on the part of the writer that these following experiences of his at home and abroad are recited. These statements are offered as a revelation of the professional challenge to a life career of public service in the field of education in rural life. These experiences show that there is a life career of most unusual service and therefore of public recognition and appreciation in this field. To be sure the work has been in the training of rural teachers, which is only one of the major opportunities in rural education. This has appealed to me as the most direct public participation in rural welfare that I can think of and the largest field of service in the whole range of public education, which is to so great an extent yet to be worked out. In vocational education, in personal guidance work with rural young people, in school administration, and most of all in direct and indirect teaching by instruction and a wholly demonstrated life this challenge reverberates.

By the statesmanship in education of the president of this college, supported by the State Board of Education, opportunity for graduate work is afforded faculty members every third summer, and every seventh year. In my first sabbatical leave, having already a master’s degree, I was able to finish residence work for the highest graduate degree. In the following year the required dissertation was written and the degree achieved in June, 1912. The dissertation was the first offered in rural elementary education in America. Some fifty doctors’ dissertations in this and other fields of rural educa-
tion have been written since. Other summer and sabbatical absences from
the campus have been turned into growth by travel with observation and
reading concerning rural education conditions, with especial reference to
the training of teachers in forty states, in Canada, and in six European
countries. By special permission of state authorities, summer session teach-
ing of courses in rural education and rural sociology has been enjoyed in
Columbia, Michigan, Cornell, and California universities.

A liberal and cooperative attitude on the part of President Waldo has made
opportunity for institute teaching, lecturing, and research work from the start
in 1904, which experiences have extended into many states. Contacts with
growth compelling personalities have resulted in some stimulating permanent
friendships among the professional leaders in education in the nation.
Scholarship in the study of rural education has reached several adequate
expressions, and is best demonstrated for me by Fannie W. Dunn. Personal
and cooperative researches in rural education have been made and published
in Michigan and Pennsylvania by the aid of funds from state and philan-
thropic sources, and one study of national scope was made in my second
sabbatical year and was published by the federal government in 1918. Campus,
state, and commercial periodical publication of any meritorious writing in
rural education has always been available for any margin of time or energy
one might care to devote to it. Among these many and varied experiences, a
banquet toast response at Columbia University arranged by Mabel
Carney, and a nation wide broadcast from Chicago, for the N.E.A. were most novel.

The editor of the Yearbook on Rural Education of the National Society for
the Study of Education, published in 1931, says in his introductory state-
ment that I had repeatedly called the publishing of such a study to the
attention of the Board of Directors of the society. That a group of recently
and thoroughly trained scholars in the specialized fields of public education
could and would do the work involved in the discussions of rural education
published in that Yearbook affords me one of my highest professional satis-
factions. Dr. George A. Works of Chicago University disposes of the question
sometimes raised—"What is rural education?"—in specific language at the
opening of the first chapter in this book, and the whole book is a general
answer to it. Since this book the statement still made by some influential
people that there is no such thing as a rural or an urban education is more
suggestive of a defense of ignorance than a revelation of information or
sincerity. Intrinsically in human nature they are right, circumstantially,
in either rural or urban life in regard to conditions controlling the organ-
ization, administration, teaching and support of public education they are
wrong. There is much more likelihood of changing life conditions or failing
in this making the most advantageous adjustments to them, than there is
likelihood of changing human nature.

Gifts of life memberships in the National Education Association and the
Michigan Education Association have come to me. Many years of member-
ship have been maintained in the American Association for the Advancement
of Science, which association bestowed fellowship recognition on me in 1915;
in the National Society for the Study of Education already referred to; in
the American Sociological Society; in the National Geographical Society;
and, from its origin, in the American Country Life Association. I have had
executive experiences in various official capacities in several of these organiza-
tions both state and national, though I have never had much capacity for nor
desire to run things. The most exacting duties assigned me in these mem-
berships have been twice as chairman of the Rural Education Department of
the National Education Association; five years as chairman of the executive
committee which published the national Journal of Rural Education; and
chairman of the committee on education of the American Country Life Asso-
ciation which reported at Columbus in 1924.
Some Special Recognitions

In connection with the observance of the twenty-fifth anniversary of our Teachers College there was given to me a very beautiful book, bound in full morocco, which was made up of nearly 200 personal letters from friends including representatives of the whole range of positions in public education in America. There were messages from students, country, village, and city teachers and executives, together with state and national executives in education, college and university presidents, with neighbors and friends and lifetime intimates from the home township. Its inclusiveness, irrespective of economic, social, occupational, or professional status, was the glory of this book to me. The tenderness that endeared this book and the committee having it in charge to me was that it was done in utter secrecy and was shown to my Good Companion, then in the third year of her fatal illness, before it was presented to me.

At the same time a permanent fund was provided through the generosity of many participants for a Burnham Rural Life Library collection of books and other publications to keep available the best references in rural life for students and all others using our college library. This fund has been given legal status under the title—Burnham Rural Life Fund and designated for permanent use in library service and, when it seems wise, in direct personal service to worthy students in the Department of Rural Education.

In February, 1931, at the annual winter meeting, some long-time friends in the Department of Rural Education of the National Education Association, with the active cooperation of the necessary number of former students and faculty associates, honored O. J. Kern of California and me at a beautifully appointed dinner at the Hotel Tuller in Detroit. The book of letters and the beautifully printed and bound address made at the Detroit dinner about somebody I supposed was me are kept stored in the Library at the College, because I think the less these books are read by anybody when I am around the better.

Further Appreciative Paragraphs

Of course when one has the great advantage of living and working for most of a long life in one locality, there are many precious friendships of great intimacy and deep satisfaction. There are also a multitude of acquaintances made in social and professional contacts which endow life with growing significance. In addition to these personal relations, there has always seemed to me to be a sense of community proprietorship, and when one is called into public participation on memorial occasions, institutional anniversaries, welfare work, religious activities, the initiation of new enterprises, the support of semi-public cultural agencies, and non-partisan public forums, there is rare satisfaction in trying to be equal to the occasion. This sort of thing puts one in such debt to his home community that he can only express it in words, never in deeds, because life is too short. Here and everywhere names have been left out of this short story of my adventure in rural education, because it is not possible to put them in. However, my memory is saturated with them, and they continually lift up my spirit as each has done in word or act in the past.

In 1927, something happened which President Waldo and I had talked over earnestly many times. A young, well prepared, specifically experienced and devoted new leader was brought here to become director of the Department of Rural Education. In the years since, the wisdom of the choice has been amply proven. The greatest wish of my professional life is to see the work of preparing teachers for all types of rural schools, to which this institution was originally committed by the legislative act of its establishment, and now for more than thirty years committed in deed and in truth by the administration of President Waldo, go on under the most skillful direction and
unabating consecration. My continued participation in the work in the fields of rural and general sociology makes a challenge to all my energy.

The discouragements are not all past. Only a good beginning has been made. As the time rapidly approaches when the frontiers of academic and professional preparation are worked out in the more populous and highly organized areas in the states, the annual replacement, which will slowly decrease in number, will be the only demand upon the teachers colleges from these schools. The frontier challenge will remain for the preparation of teachers in rural schools until readiness equivalent to the highest standards extant is achieved by the teachers of these schools. To be sure there are economic and other retarding conditions to be surmounted, but that any state teachers college will much longer be able to ignore or minimize its attack upon its greatest unfinished task is beyond my belief. Even the least alert administrative leadership must ultimately discover the necessity of this work.

In concluding this story I cannot refrain from saying to President Waldo—I thank you with my whole heart fervently for your generosity of friendship to me and to the cause of rural education all these years, and your consummation of friendship in bringing Wm. McKinley Robinson, the best equipped man you could find, into the headship of the Department of Rural Education. Your support of him with liberality and constancy is characteristic of the quality of your life.
AN ADVENTURE IN RURAL EDUCATION

CHAPTER TWO

THE FORUM IDEA DEMONSTRATED

In Chapter One a brief but specific history of Rural Progress Day has been presented. In this chapter the content in full of the program of one of these days is given. The program of last year, 1935, is selected, because it has been possible to bring together all that was said by the participants that day. The background expression of the theme of the day was— "Education, faith of our fathers"—and the organization of the facts and ideas presented was such that the present constructive expression of this faith was brought adequately into the foreground of rural life.

The chairman for the forenoon session, who was acting in this capacity for the twenty-first consecutive year, was Dr. Eben Mumford, head of the division of sociology of the Michigan State College of Agriculture and Applied Sciences. His introductory remarks took account of the occasion extemporaneously about as follows:

"For twenty-one consecutive years it has been my privilege to be present for the inspiring and informing programs of Rural Progress Day at Western State Teachers College. No one can measure or fully estimate the value or influence of these annual meetings upon the rural life of Michigan. The founders of this day were truly pioneers in the movement for equality of educational, economic, and social opportunity for the rural child and for farm people. The first meetings came before the automobile and good roads, before the work of the Country Life Commission appointed by the farsighted and dynamic Roosevelt, before departments of rural education in our colleges were more than started, before the agricultural extension movement, the county nurse and the county library, before cooperative marketing had received much attention, and, in fact, before any general interest on the part of the people of our nation in rural life problems. Annually since 1907, through leaders in rural thought and activity from all sections of the nation, the program has brought to large audiences the achievements for the year in the various phases of rural life in Michigan and throughout the United States, pointed the way to greater achievements, and started us on the new year with renewed faith in ourselves and in country life. Not least among the values of these days has been the noon hour, with its renewal of old friendships and forming of new ones. But looking to the future, the climax of the day has been the evening program of the students of Western State and of the other colleges of Michigan for we must look to them to carry on. If the strength of their interest in and enthusiasm for country life and their opportunities for training in science, organization and leadership are indications of what they will do, we need have no fear that Rural Progress Day will not be continued or that agriculture and rural life will not continue to contribute their share to the life of the nation and the development of humanity."

Doctor Mumford's remarks followed the opening concert by the Western State Band. A concert by the band has opened the program for several years, to the great enjoyment of the early comers. Mr. George Amos, the director of this organization, and the members, have given the note of cooperation characteristic of the attitude of the whole institution toward the day. On this occasion the band played "The Wedding Ring", an overture by George Barnard, and "Saucy Susan", a humorous fantasia by Peter Buys.

The discussions of the morning, practically all from manuscripts, follow in order. The first division considered club and extension work.
Why We Like 4-H Club Work

Presented for the boys by William Kersten, Portage Township

Boys and girls 4-H Club Work is a publicly supported and directed educational enterprise of the United States Department of Agriculture, State Agricultural Colleges, and county government cooperating. It is designed to teach through doing and is so organized as to teach better practices in agriculture, home economics, and the finer things of rural life, at the same time developing wholesome, industrious, public-spirited boys and girls.

We like 4-H Club Work because membership in the clubs is voluntary. Rural boys from 10 to 20 years of age may join by applying to a county extension agent or local leader. One of the essentials of membership is that each boy taking up the work shall learn and demonstrate some better practice in agriculture under the guidance of a competent leader, keep a record of his work, make a public exhibit, and report on it to the county extension agent.

We like 4-H Club Work because of the good times we have in our local club meetings. We are taught simple parliamentary law, care of livestock, use of tools, or whatever may be the objective of the club. For the social part of the programs, we enjoy games, hikes, coasting, and many other pleasures dear to the heart of a boy.

We like 4-H Club Work for what it offers in the way of opportunities. Did you know that more than one million dollars in money are distributed each year to club members having outstanding records? This money is spent for educational trips to various parts of the United States, such as the National 4-H Club Camp at Washington, the National 4-H Club Congress held at Chicago, the National Dairy Exposition held at St. Louis, Camp Vail held at Springfield, Massachusetts, trips to the Detroit State Fair and to the Michigan State College at East Lansing. In addition there are offered college scholarships, club camp and short term scholarships.

But, best of all, the thing which the 4-H Clubs are doing for us is to provide a broad yet practical education which will help us to bring true our dreams of things to come. 4-H Club work will help us to go to college. It will help us to become leaders in our communities. The friends which we are sure to make through 4-H Club contacts will help us to climb life's ladder.

We like the goals of a 4-H Club boy. They are: to make my best better; to learn to preside well at business meetings and to speak in public; to win without bragging and to lose without squealing; to live in keeping with what the 4 H's of the 4-H Club insignia mean; to finish school and to attend college; to learn to appreciate the best in music, art and literature; to see the wonders of nature and the advantages of living in the country; to render service wherever there is an opportunity.

We like the National Club emblem, which is the four-leaf clover with the letter H on each leaflet. The 4 H's represent the fourfold development of the head, heart, hands, and health.

We like the 4-H Club colors of green and white. The white background of the 4-H Club flag symbolizes purity. The green 4-H emblem is Nature's most common color in the great out-of-doors, emblematic of springtime, life and youth.

We like the 4-H Club creed because we believe in boys' 4-H Club work for the opportunity it gives us to become useful citizens. We believe in the education of our heads for the power it will give us to think, plan and reason. We believe in the teaching of our hearts for the nobleness it will give us to be kind, sympathetic and true. We believe in the training of our hands for the ability it will give us to be helpful, skillful and useful. We believe in the training of our health for the strength it will give us to enjoy life, resist disease, and make for efficiency.
We believe in the United States of America, in the State of Michigan, and our responsibility for their development.

In closing, Ladies and Gentlemen, the boys of the 4-H Clubs of America pledge: our heads to clearer thinking; our hearts to greater loyalty; our hands to larger service; our health to better living for our clubs, our communities, and our country.

Why We Like 4-H Club Work

Presented for the girls by Ruth L. Brown, Kalamazoo Township

4-H Club Work, as you know, is an asset to any community and should be encouraged even more than it is now in communities where there is a large number of boys and girls who are between the ages of ten and twenty years. Membership in this club tends to make the boys and girls of today better citizens of tomorrow.

The kinds of 4-H Clubs which girls may organize are numerous, including Sewing, Food Preparation, Canning, Gardening, etc. During 1931 and 1932 I completed my first and second year work in the 4-H Clothing Club. As a reward for my first-year work I was selected as a delegate from Kalamazoo County to attend the annual State Club Week which is held each summer at Michigan State College. During club week at East Lansing about six hundred and fifty boys, girls, and leaders assembled from all over the State of Michigan. This trip will be one of those I have taken which I never shall forget.

In the summer of 1934, I was a member of a Food Preparation Club. The work that is accomplished in this club by any girl certainly would be a help to her in future years and a great help to her mother now. Since I was chosen as delegate from the summer 4-H Clubs at the Winter 4-H Banquet, I am now looking forward to a trip this summer similar to that one several years ago.

We girls like club work because it teaches us to do and to learn many things which often times we do not have the opportunity to learn if we do not have the privilege of joining these organizations. There are many good times and social activities as well as hard work connected with these clubs.

The motto of the 4-H Club which I think would be well for not only members of the 4-H Clubs but for everyone to apply to situations in every day life is "Make the best better". This motto as well as "Win without bragging and lose without squealing" have been inspirations to me in my high school years here at State High. As an ending to my little sketch of Girls' 4-H Club Work, I will recite the club pledge. I pledge my head for clearer thinking, my heart to greater loyalty, my hands to larger service, my health to better living for my club, my community and my country.

Clubs in Smith-Hughes Schools

Presented for the Future Farmers by Howard V. Harrington, W. K. Kellogg Consolidated School, Ross Township

The Future Farmers of America is a national organization of boys studying vocational agriculture, and, as the name implies, boys who plan to make farming their future. On January 15, 1930, fourteen months after the birth of the organization in Kansas City, there were 1,800 local chapters with a membership of 30,000. This covered thirty-five states and the territory of Hawaii. At the present time there are 3,500 local chapters with a membership of 80,000. This included every state, with the exception of Rhode Island and
the territories of Hawaii and Porto Rico. It is hoped that by the next national convention there will be 100,000 members. The growth of the organization has surprised everyone, including the promoters.

The purposes of the F. F. A. are numerous, namely: to promote vocational agriculture in the high schools of America by developing the pride of Future Farmers in vocational agriculture, encouraging members to improve the quality of their work in vocational agriculture and the like, to create more interest in the intelligent choice of farming occupations, to create and nurture a love of country life. Such things as beautifying home and school grounds, woodland hikes, and the study of natural phenomena make for an increased appreciation of the country and country life. Thrift by membership is promoted through the establishment of saving accounts and investments in agricultural enterprises. Other purposes of the organization include encouragement of co-operative effort among students of vocational agriculture and the establishment of confidence of the farm boy in himself and his work, the promotion of scholarships, and last but not least the development of rural leadership.

The farm boy starts out as a “Green Hand” in his work in vocational agriculture. He must carry an agricultural project, such as raising corn, cattle, chickens or any of a number of specified projects for a year before he is promoted to the rank of “Future Farmer”. After he has proved himself an efficient Future Farmer, he is promoted to “State Farmer”. Further achievement wins him the “American Farmer” degree, and the highest award is “Star Farmer”. Jay Morris, a Grand Ledge youth, is Michigan’s latest American Farmer. Last year he rented 169 acres; this year he plans on having about 100 acres. His father owns a 220 acre farm, in which Jay has a fifty-fifty partnership. He is the leader of their local 4-H Club, also the president of the township fair association. He is completing his second year of short-course at Michigan State College.

As another illustration of F. F. A. accomplishments, a certain Paul Astleford of Newburg, Oregon is a Star Farmer. When he entered high school he knew nothing of farming. He took a course in vocational agriculture, and at the present time he is considered an authority on swine and dairy in his community, owns thirty acres of fine Willamette silt loam, rents and works other land, and is building his future on the land. During high school Paul took an active part in all activities, and now that he attends Pacific College, he still keeps up his active work, as he gets up at four o’clock every morning to milk his cows and deliver his milk. By eight o’clock he is in his classes at Pacific College.

The old adage “All work and no play makes Jack a dull boy” goes for F. F.'s also. Each year our chapter takes a trip. Last year we went to the World’s Fair. In October we sponsored a school fair. Each May we go to the State Convention at East Lansing at which time officers, State Farmers, and representatives to the National Convention are elected. They also hold judging contests, speech contests, and the like. In conclusion let me say I believe the future of farming depends largely upon the Future Farmers of America for its inspiration and success.

**Clubs in Smith-Hughes Schools**

Presented for Future Home Makers by Reva Mott from same school

The Future Homemakers Club of the W. K. Kellogg School is a branch of the American Home Economics Association. Any school may organize a club, and when this club is strong enough it may become an affiliated member by paying dues of three dollars a year. Any girl, regardless of whether or not she is taking a Home Economics Course, may become a member, and when she has been a member two years, she has the right to wear the pin of the Home Economics Association.
Our club is run by students, under the supervision of an advisor. The students make the rules and regulations of the club. Our meetings are held the hour before lunch and are followed by a pot-luck luncheon. In our club at the Kellogg School we are studying Holland from the standpoint of dress, customs of the people, family life and points of interest in that country.

Our club is also cooperating with the National organization and taking up a "Cosmetic" project. We are interested in knowing why girls use the kinds of cosmetics they do, and it is the aim of the National organization to have legislation passed to protect women from cosmetics that contain harmful ingredients. We hope that this project which is being carried on is a step toward the passing of this legislation. Our club also does philanthropic work. Every year we plan to make up baskets for the needy families in the community at Thanksgiving and Christmas times. Most of the materials are contributed by the girls in the club and the club buys the necessary articles to make an attractive basket.

Last fall we again cooperated with the Future Farmers in putting on a school fair. The products brought in from the community were judged by outside judges, and ribbons were awarded to the winning articles. The two clubs also had booths where they sold sandwiches, cider and candy. The profits were divided. Also, last fall our school entertained the superintendents of the schools in our community with a Round Table dinner and the girls in the club served the dinner. We enjoy our club at the Kellogg School and it helps to develop leadership among the girls of the school.

Collegiate Country Life Clubs

Presented by James O. Ansel, Western State Country Life Club

Mr. Chairman, Ladies and Gentlemen: For a few minutes I am to talk to you about the Collegiate Country Life Club. This is an organization of young men and women who are interested in and wish to be better equipped to meet the needs and fulfill the demands of rural communities. They think, and desire that others think with them, that the country is a good place in which to live and work, whether it be teaching school or raising crops. The first club of this type was organized at Western State Teachers College in 1904 and was called the Rural Seminar. The students of this organization met and discussed problems relating to rural interests. These were in the form of debates or lectures. Occasionally social evenings were held, at which times the members played and sang together and in this manner became better acquainted with their associates and the members of the faculty of the Rural Department.

In 1923 the Rural Seminar at Western was invited to affiliate with the National Country Life Association. The invitation was accepted and the name of the organization was changed from Rural Seminar to Country Life Club. This club has been affiliated with the national organization since that time. However, this enlargement has not changed the aims and purposes of the Club. In the new constitution which was drawn up, we find that the aim and purpose is the same as that of the old Seminar—"to vivify and vitalize the best contemporary ideals of rural progress".

One may ask, "Who is eligible to join the Country Life Club?" Any one who is interested in country life or its people may join. Since this is true it is evident that there are many students belonging to clubs who are interested in rural work but whose club or clubs have a different name. Such names as Student Grange, Appleblossom, College 4-H Clubs, Alpha Gamma Rho are typical of this group. All clubs are of collegiate standing, there being none on the secondary school level. Usually these clubs are connected with a college or university, and they have been organized because in this particular college or university, rural economics, rural sociology, or rural social prob-
lems constitute a part of the courses offered and the students felt that by organizing these clubs they could supplement their classroom study by a situation in which the conditions of a real community were more closely realized.

The club at the University of Illinois, organized in 1913, decided that more clubs of its type were needed and accordingly sent out a model constitution to different colleges in the United States and Canada. By 1919 about 200 such clubs existed. It was that year that the American Country Life Association was founded. This is a voluntary organization of adults who are interested in and are working for a more wholesome attitude toward country life. It is an outgrowth of the Country Life Commission appointed by Theodore Roosevelt in 1908 "to gain such information and advice as would enable him to make recommendations to Congress in the interest of better living conditions". This new association endorsed the Collegiate Country Life Clubs and in 1922 invited the student clubs to join them in a national meeting at St. Louis, Missouri. Western's club received one of these invitations and accepted. Since that time we have been affiliated as a part of the Student Section of the American Country Life Association.

Each year a national meeting is held, and each year Western's club has sent one or more delegates. Each year the attendance has grown and the national membership has increased slightly. To stimulate interest it was decided at the 1930 national conference to hold state conferences. In accordance with that idea each year, in this and various other states, college students who are interested in rural conditions meet, usually at the Agricultural College, and discuss problems relating to their needs. These pertain to recreation, discovery of talent, revival of the country church, cooperation of country and city, development of leadership, etc. Already plans are formulated for the third state conference at East Lansing on April 27, to which all colleges are invited to send delegates or students who are interested in such meetings. The preparation for these state conferences rests with the local clubs. Members who participate are appointed by the president and faculty advisor. Those selected prepare the topics assigned and one club meeting is devoted to hearing what has been prepared.

In addition to the previously mentioned activities the Country Life Club at Western has certain other functions. First, to get as many members as possible to take part in club work. It is felt that three objectives are maintained by doing this. One is that it prevents too much work being placed on the shoulders of a few capable students; second, by having each member take some part, no matter how small, it creates a feeling of student responsibility and loyalty which could not be obtained otherwise; thirdly, it is a factor toward creating that uncertain thing called personality. To fulfill these objectives there are selected each term a number of committees, the names of which are almost self-explanatory. These are: program, social, athletic, music, dramatic, membership, and news.

A second function of the club is to render service to rural communities. In doing this certain members go, upon invitation, into small communities and provide all or a part of an evening's entertainment. There is no lavish equipment or a great expenditure of funds. We take what we have and develop it as best we can. In this manner we gain experience and give what we have. The third and last function of the club is service to this school. We hope that in carrying out the type of program I have briefly described that in this manner we can help to develop a well balanced individual and potential teacher who will be an asset and not a liability to any community.
AN ADVENTURE IN RURAL EDUCATION

County Extension Work

Presented by Mrs. Winifred Goss, Covert, Van Buren County

Prior to 1925 the people of Van Buren County were almost totally ignorant of what agricultural extension work stood for, how it originated, how financed, the cooperative connection between the United States Department of Agriculture, the state government, the agricultural college, and the county. It was necessary to remedy this condition before any plan of work could be set up, or we might say the people must first be educated to the possibilities of agricultural extension work. This was done by newspaper articles and lectures.

Soon people were talking about this new idea, and you know when several people get the same idea and start talking about it, they soon quit talking about it, and start doing something, and so the work was launched in Van Buren County.

Previous to this fifty women in different parts of the county had pledged themselves to meet with a specialist from the Michigan State College to study the clothing project. These women were organized under the local leader plan, which comprised two women in each community who met at two different places in the county (known as leader training centers), took the lesson from the specialist, made up note books, prepared illustrated material and generally fitted themselves to carry the lesson back to groups which the leaders had organized in their communities. These women spent a great deal of time preparing the subject matter to take back to their group members, therefore learning it more perfectly. Then they had the experience of teaching it (some leaders having more than one class) and it is a well known fact that “they who teach, learn most”. The fidelity with which these leaders relayed the lectures and performed the actual operations was wonderful.

Some of the work was quite technical and difficult to learn, and the leaders were to be commended for their untiring efforts to relay the work in every detail as it was given to them. Their classes were supposed to consist of at least ten women each, but more often numbered from fifteen to twenty-five. A goal of five hundred families was set up, and six hundred and one were reached which, together with the outsiders taught, brought the number up to 1,004 different women instructed.

A very attractive exhibit of the work of this project was set up and shown at the West Michigan State Fair, Grand Rapids; the Van Buren County Fair, Hartford; and at the State Federation of Women's Clubs at Benton Harbor.

Another important event of this project was a meeting held in one of the large towns with an attendance of 108 interested women, dry goods and clothing merchants, who listened to a clothing specialist from the Michigan State College tell them some facts about fabrics of which they had never heard. These men and women got an entirely different idea of the high class and practical nature of the work, and the knowledge gained by those men that day will ever benefit those who shop at their stores.

The fifty women who were really the pioneers in agricultural extension work in the county had, by their enthusiasm, interested their husbands and children to the extent that twenty-six leaders, some of them women, were organized in “Poultry Husbandry” and taught twenty-six classes of 234 members. In boys' and girls' clubs, eleven leaders conducted work in soil improvement, eighteen farmers furnished meeting places for soil demonstrations; in horticulture, thirty fruit growers did the same; while in dairy husbandry, fifty-two men joined in the cow testing association. Altogether 160 persons occupied positions of voluntary leadership in some phase of the work.

A relay leaders' class of fifteen men took a short course, devoted to disease and insect control, relaying the work to 150 group members. This method built up a group of men who acquired a more comprehensive knowledge of the management of their orchards, relative to the identification of insects and disease, their state of development, and economic importance.
The soil improvement project was carried on entirely by the relay plan, and not only were the leaders and group members benefited, but also their friends and neighbors, for they learned to distinguish different types of soil, how to make soil tests, which they tried out on their own land and then climbed the fences and helped their neighbors test their soil. They studied fertility balance, crop rotation, how to till different soils, and many a farmer who had made a miserable failure of growing alfalfa was helped so that now his alfalfa meadows flourish like the proverbial green bay tree.

In 1928 the women voted in the “Home Management” project and though the interest in the previous project had been very keen, it was greatly increased after the first lesson in “Home Management” since the first thing the specialist asked the leaders to do was to score their “work shop”, the kitchen. Much to their surprise the results were lower than they had anticipated, but with a determination to raise them, and not being the type of women daunted by lack of funds to purchase new equipment, they went to work with their old and their scores soon showed marked improvement. Some of the women did it by raising the heights of their working surfaces, others assembled their working equipment into one convenient center, and in a few homes windows were added, thereby admitting more light, but in very few cases were new things purchased. In fact the women were learning that agricultural extension specialists always advocate making over the old as long as it is in good condition, rather than buying new.

From the kitchen they went on to the other rooms in the house, rearranging each in turn, and the result was a total number of 2,348 changes made. When the lessons were summed up, beauty and comfort in the home were the two features stressed.

Included in this course were two lessons on landscaping, given in public places and open to all. It was a large and appreciative audience who viewed the lovely flower pictures thrown on the screen, which were used to illustrate the lectures. Two planting demonstrations were also given, one at a private home and one at a consolidated school. Not satisfied with this meager knowledge, the women asked for and received training in the project. The first lesson found twenty women enrolled, seventeen of whom completed their plans and planted shrubbery. These plantings will stand as a monument to their work in the years to come. This project proved so successful and the calls for more work so numerous that it was tried out the following year on the relay plan.

On June 9 of this same year 153 leaders held a “Play Day” at the Van Buren County Fair grounds with 735 of the group members in attendance. Under the direction of one of the leaders, 300 men, women, and children were engaged at playing games at one time. Women who thought their days of active play were over threw dignity to the wind and joined in the fun. Gray haired men threw their last ounce of strength into a tug-of-war. A parade was staged by the groups showing the educational value of the study they had made in various projects. This “Play Day” was said to be unique in agricultural extension work and was hailed as a great success by the heads of departments and extension specialists in attendance.

In all these years the boys’ and girls’ clubs had been functioning briskly, and one had only to attend one of the Achievement Days to realize what amazing results they had made. They were able to furnish material in the form of canned goods, clothing, and handicraft work, to set up one of the most outstanding exhibits at the Van Buren County Fair that it has ever been my privilege to view. Certainly agricultural extension work is bound to be an important factor in the life of our rural American youth.

And there is no age limit to extension work. We find mother and daughter, father and son, notwithstanding their differences in ages, enjoying together the same type of work and play. I have had both mother and daughter enrolled in my class, with grandmother an honored visitor and a keenly interested listener.
In 1930 thirty local leaders were relaying the “Home Furnishing” project to 189 group members, and in turn these group members helped 160 women outside their groups. These women made 111 rag rugs which showed fine workmanship and were truly beautiful, due to the soft grayed colors used. Also 217 slip covers for chairs were made. This was the means of reclaiming many old chairs which had been banished to the attic and which now came forth, after years of hiding, and were given places of honor. These chairs not only became useful again but, due to the careful choice of material from which the slip covers were made, added to the artistic value of the rooms in which they were used.

This year witnessed the completion of five years of successful relay work in a number of projects. And there were 117 relay extension leaders enrolled for the next year in the following projects: first year soils, second year soils, young chicks, adult poultry, poultry economics, fruit disease and insect control, and home furnishing. In addition to these were thirty-three 4-H clubs with 307 boys and girls enrolled. These boys had done splendid work in reforestation, planting about 20,000 seedlings on waste lands on their fathers’ farms, and about 500 windbreaks had been set out by second year workers, while third year workers planted one ounce of seed each with fair success.

The study of “Nutrition” was next taken up by the women. By rights this should have preceded all others, since proper nutrition is one of the fundamentals of health, and without good health you are a failure in any line of work. Some of the principles of good nutrition which the mothers learned while studying this project will be practiced by their daughters, who are the home makers of the future. These are some of the outstanding features accomplished in this project: 191 day dietary for girls and 188 day dietary for boys were planned; average health score of members of class was raised from seventy-five to eighty; average food habit score was raised from sixty-one to seventy-three; 159 persons increased use of milk; 162 persons increased use of green vegetables; 167 persons increased use of fruits; while 103 corrected defects of teeth. I can hardly leave this subject without quoting more figures as I sincerely believe this project was more beneficial to mankind than any other presented.

“Home made for the ready made”, which followed “Nutrition”, found great favor with the women, coming as it did at a time when they were all more or less disheartened, due to a too long and intimate association with “Old Man Depression”. The project consisted of five lessons, one each on clothing, nutrition, child care and training, and two lessons on home furnishings. The first lesson on clothing, given as it was in the early fall, was very proper, as the women were planning their fall and winter wardrobes. Here are some figures showing results of that lesson: number of garments remodeled, 727, cost of same, $91.29; amount of money saved, $1,473.53. In many cases these remodeled garments were of much better material than can be purchased now, unless one pays an almost prohibitive price. The lessons on home furnishing dealt with reconditioning of furniture and the making of supplies such as soap, cleaning powders, etc. Two hundred twenty chairs were reconditioned and some reupholstered, and some 371 soaps, powders, etc., were made. The work some of these soaps and powders did when compared with the low cost of ingredients was very gratifying.

The extension specialists who present the women’s work have always given over some time at each lesson to recreation, and the lesson in the course on child care and training was very interesting, dealing as it did with home made games. Reports show that after this lesson, 328 games were made and sixty-seven play centers were arranged in homes. Later a series of nine meetings was held in the county, under the direction of the same specialist. These brought out a goodly number of adults and reached a larger percentage of children.
I should like to speak briefly of the social side of agricultural extension work which is a great factor in it. The contact with those charming women from the Michigan State College who bring us the work and whom we all learned to like and admire, the pleasant association with local leaders and group members, and especially the contact with those potential young American citizens, the 4-H club boys and girls, will never be forgotten.

In the length of time allotted me, it has been impossible to mention many of the agricultural extension projects which have been successfully carried on and some which may have been more important than those mentioned. As we have never had a home demonstration agent in our county, all agricultural extension work has been set up by the county agent whose objective has been to bring to people outside agricultural training institutions as much as possible of the training they would receive were they in such institutions. He has been ably assisted by the faithful local leaders who with him have shown such altruistic spirit and have given so willingly of their time, for they knew that, though some seed fell by the wayside, and some fell on stony ground, and some fell among thorns, some fell on good ground and did yield fruit.

Concluding the first division of the program several delightful numbers were played by the Harmonica Band from the Cribbs School, Bainbridge Township, Berrien County. The unselfishness of the teacher and accompanist was matched by the joy and enthusiasm of the children. No feature of any program here has had more spontaneous appreciation by the audience. Upon request the teacher, Mrs. Laura Helweg, has written this history of her band:

**History of the Cribbs School Harmonica Band**

It has always been my aim as a rural school teacher to give the children every opportunity possible to advance themselves, so when I saw the advertisement in a teacher's magazine that M. Hohner would furnish free instruction books on the "Art of Playing the Harmonica", also harmonica and piano music at a very low price, I became interested and ordered both. Even though I know very little about music, I taught myself to play a harmonica during the summer. Then when fall came and school had gotten well started, I told the boys and girls about this music and asked them if they would like a band. I had twenty-one pupils from the fifth to the eighth grades, inclusive, in my room, and they were all very much in favor of this idea.

The next week most of them came with twenty-five cent harmonicas and with the promise from their parents of better ones if they learned to play. I gave each an instruction book and we had harmonica practice twice a week alternating it with our penmanship. It happened that in about two months Mr. Helweg and I were asked to furnish the program for our Teachers Club, so we took our Harmonica Band. This was their first public performance, and although the children were very much excited they played remarkably well considering the length of time they had had their instruments. Of course they received many fine compliments on their work. At our Christmas program the band played for their parents, who were pleased to learn of their progress and wanted to encourage them by getting them uniforms. Soon each child was the owner of a lovely blue sateen cape and cap lined with a harmonizing yellow. The mothers made these and each child paid for his own material.

The superintendent of Watervliet High School invited us to entertain an audience at the auditorium between two plays that were being presented. From then on we accepted invitations, averaging twice a month, to play for P. T. A's, Granges, Teachers' Meetings, Church Suppers, and other school entertainments. In addition we broadcasted by invitation from the radio
station at Elkhart, Indiana, and we were part of the program on Rural Progress Day at Western State Teachers College. About the most fun was when we led the Rural Schools' Blossom Parade at Millburg. I think that the experience of getting up in public has benefited the children in many ways besides adding interest to the school.

I learned that M. Hohner was giving bronze harmonica pins free to each child who was able to play the scale, but as we were much farther advanced, we had a recital and asked Supt. R. R. Shelters of Watervliet, who is also a band director, to come out and present these pins which he gladly did. He also gave a very interesting talk to the children and parents about music. Now, at the end of two years, we are able to play four part music without the aid of the piano and have a seventh grade girl for our leader. We are proud also to have been able to help organize three other Harmonica Bands in nearby schools.

The second division of the program was intended to put the definite fact pictures in education presented in the beginning division into the perspective of the whole situation in democracy and in general education. The following two addresses had that purpose. This was a large order for two brief discussions. However, many thought provoking ideas were presented.

The Improvement of Democracy

Dr. S. A. Courtis, University of Michigan

We live in critical, bewildering times. Problems crowd upon our attention from every direction. The wealthy grow wealthier; the poor, poorer. Unemployment increases in spite of the president's strenuous efforts to decrease it. Crimes, suicides, disasters multiply. War threatens. Not only has the League of Nations proved impotent to deal with war problems, but the quarrels between nations threaten to destroy the League itself. I am sure you will all agree that the world is in a mess. In the crisis, democracies are being replaced by dictatorships. Democracy needs improvement. The question before us is, "How can it be improved?"

In this country the improvement of the existing order is urgent. Every citizen should feel the necessity for personal planning and action. We do not have to guess what will happen if we simply let matters drift. We are not the first nation which has found itself in similar difficulties. More than once in the past demoralization and disintegration have proceeded unchecked until only an imperious dictator could end the chaos and restore order. Italy, Germany, Russia, and other nations have recently enacted the age-old drama before our very eyes; France and England, like ourselves, are even now struggling with problematical situations whose issues are in doubt. Already in this country demagogues and special interests are attempting to capitalize our distress for their own advantage. The New Deal has resorted to heroic remedies. We have had some measure of recovery but no assurance of permanent stability. There may be yet a few months, or years, of grace in which to plan sanely for the future, but no one knows how long the period of grace will be. It behooves all of us to act, and act quickly, if we do not wish to see the principles of democratic government give place to other forms and ideals of government.

Anyone who comes before an American audience with proposals for the improvement of democracy needs to present his credentials, or his motives are almost certain to be misunderstood. Let me hasten to say, therefore, that I am American born of American parents. My ancestors have lived in America for ten generations. I am not a communist, nor a socialist. Neither
I am just a plain middle-class American citizen. I have no axe to grind except concern for the general welfare. I was born a republican, and my father brought me up in that political faith. But conditions are so rapidly becoming intolerable, that, like many another American today, I'm on the warpath. I disclaim allegiance to any and all parties. I am free to work for those fundamental modifications of our existing government which I believe essential to enable us to achieve once again those basic goals so wonderfully presented in the preamble to the Constitution: justice, domestic tranquility, the common defense, the general welfare, and, above all, the blessings of liberty; the opportunity and the means for each individual to improve his social, educational, economic, and spiritual status in desirable ways.

To me Democracy stands for a great ideal. Once I would have said: "Democracy is a form of government". Our forefathers, however, knew better. For in the Declaration of Independence they expressly stated: "When any form of government becomes destructive of these ends, (life, liberty and the pursuit of happiness) it is the Right of the people to alter or abolish it, and to institute a new Government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness." The colonists made changes in the government under which they lived; once more, the time has come for changes to be made. Fortunately, having been through a bloody revolution themselves, the framers of the Constitution have made it possible for us to make changes without revolution. My message to you this morning is that the time has come for the common people to exercise their fundamental constitutional privileges, and improve our form of government.

I base my belief in the need for change upon the following facts:

(1) On the one hand, there has been no radical change in our government from the early days. Once it worked satisfactorily; it no longer accomplishes the purposes for which it was designed. On the other hand, we know that conditions of life have changed greatly. My conclusion is that the machinery of government needs to be adjusted to the new conditions created by the changes in our ways of living.

(2) In frontier days, there was always opportunity at the edge of civilization for each new generation. Now that the frontier has disappeared, the problem of providing opportunity for all has become a problem for national solution.

(3) In the early days, life was simple. A man living on a farm could support himself and his family by his own efforts. Today life is complex. We are all highly specialized. I can teach school, but I don't know how to raise potatoes or manufacture motor cars. I am dependent upon others for the necessities of life and they are dependent upon me. Life has become social and interdependent. Today, my every act affects the lives of others. Successful social living demands social planning and social action. All our problems must be approached from this new point of view.

(4) Possessive rewards are divisive. If I have an automobile and some other man has not, but asks me for a ride, my fear that he may be a bandit who will take my car away from me leads me to be unsocial. Inequalities in the possession of wealth enable those who have it to exploit those who do not. Today, our Union is rapidly being divided by wealth into classes which war against each other. Property right and the profit system emphasize selfish motives. New incentives to effort must be found. We cannot continue to exist as a nation unless the driving forces of our lives produce unity, not separation.

(5) Most important of all, today we know more about human nature than our forefathers did. We have proved scientifically that there are very great inequalities in individual rates of growth and in productive
talent. Just because a man is twenty-one, he is not necessarily qualified to help decide matters of social importance. No one believes the franchise should be given to babies nor to the insane. We need to re-define the qualifications for entering upon citizenship until they include maturity, intelligence, character and motives. We need also to adjust the operation of governmental machinery to the known facts about individual differences in men. It is the height of folly to entrust our common business to the hands of incompetent men.

One has no right to criticize, unless he can suggest improvements. Accordingly, I propose for your consideration four fundamental changes, all of which you can secure easily by the exercise of your conventional rights as citizens.

1. Restore the power into the hands of the people. In the early days, when the number of citizens was small, when few were educated, and when travel was difficult, it was easy and wise to pick out able, competent citizens to represent—that is, to "act for"—a community. Today, with our millions of population, universally educated, election to a public office has become a form of personal racket. It is no longer a public trust. We seldom know or see those for whom we vote; they in turn know neither us nor our wants. Moreover, once elected, they are beyond our reach. We can do nothing to them until next election, and then often it is too late.

Suppose, however, that every new problem had to be referred directly to the people. Radio and telephone make such reference and response easily possible. Suppose, further, that in such cases the people met in small local groups and formulated the general principles of the solution they desired and then elected agents, not representatives, to carry out their wishes. These agents would have authority so long as they acted within the limits of their instructions, but after each action, would have to report to their constituents for an O. K. before they could act again. The people themselves ought to decide what they want done about problems like war, and welfare, and unemployment. They are the ones whose lives and property are at stake. All power comes from the people. Let's make it possible for the people to exercise that power.

2. Hold elections by groups having a common purpose, not by regions. Today a teacher usually has to vote for a lawyer or a business man as a representative. However, neither the lawyer nor the business man is able to represent all the teachers, lawyers, bankers, laboring men, farmers, and the other types of interests in his constituency.

Our party system has broken down completely because today we are a nation of groups and interests, not states. If those who wanted "social justice" could organize a group and elect representatives according to their membership, if the laboring men and the farmers, and the men of wealth could each be represented by their own kind, every point of view would find expression in our legislative assemblies. Moreover, if we teachers elected a teacher to act as our representative, or agent, and he did not carry out our wishes in a satisfactory manner, we ought to be able to change our agent, without compelling the farmers, or the bankers to hold an election if they were satisfied with their agents. If the people could organize for specific purposes and express themselves through agents whom they could control, all forms of exploitation would disappear like magic; special interests can corrupt representatives who are out of reach; but they could not corrupt a whole people.

Even if the people were deceived occasionally and acted unwisely, they could quickly change the situation when they found out that they had been deceived. As it is, there isn't a person in this room who doesn't feel impotent to bring about improvement in our local, state, or national affairs. The individual has been stripped of power by the change of social relationship. How long are you going to tolerate the general betrayal of trust by repre-
sentatives that is made possible by our continued use of an outmoded representative system? Why not once more take the power into your own hands and devise ways of exerting it more directly than we have been doing in the past?

3. Establish a new branch of government. Social coöperation is possible only on a fact basis. How is it possible to get the facts today? The papers are printed for profits, the movies are run for profit, the radio is operated for private gain. All those in control have axes to grind, and select the facts that will produce the results they desire. Yet the truth must be available to all, if social planning is to be intelligent. In addition to the legislative, the executive, and the judicial branches of government, we need a national fact-finding agency, an Agency of Appraisal and Research. Of course such an agency would be a farce under existing political control, but if power were restored to the hands of the people, if representatives were subject to popular control, if only those could vote who had been proved to possess the essential qualifications for citizenship, then a non-political, efficient, fact-finding agency reporting by radio, telephone, and press would be feasible and effective. Citizens in their group meetings would formulate the requirements or qualifications for the various elective offices. They would describe in detail the kind of men they wanted for representatives. All candidates would then be measured, investigated, and the findings published. Selection by citizens at election time would be limited to choice from among the competent. Who can prophesy what would happen if every elected official were competent in virtue, knowledge, and skill, and minded to do his best for the common good?

4. Try new incentives. In the early days, earning one's living and saving for old age were the problems of chief concern. There was not food and supplies enough to go around. Today, as a nation we easily produce more food, clothing, and necessities than we can consume. Today, the vital problems are those of distribution and consumption. In a social era of abundance, it is unintelligent to continue the old individualistic, divisive scheme based on the profit motive. To be sure the profit motive has served its purpose very well for many generations; but so did the oxcart, and the pine knot. Let's socialize nurture; let's make it the nation's business to supply to every person, young and old, whether immature, competent, incompetent, or incapacitated, all the food, clothing, shelter, medical service, and healthful recreation that he needs to keep him physically fit. In time of war the entire nation turns to and supports millions of citizens in idleness; we could do it even better in times of peace if it were necessary. However, it isn't necessary. Every person can be inspired to work hard for the common good if we only change our incentives.

But, you will say, "men will not work when they don't have to!" No, of course not, but money is not the only incentive that will make them work. Soldiers do not get adequate rewards, yet they serve and under strict regimentation. Social workers, doctor, teachers, artists, and hosts of others give of their best for other incentives than money. Why not make the best incentives universal? It can be done very easily.

All individuals desire freedom. Even an animal will work hard to escape from captivity. Let's make rigid regimentation of every detail of life universal, except for those who contribute to progress. If a man wants individual freedom, let him earn it by doing his part well and helping to raise the general standard of living. If all men who did nothing for others had to dress alike, eat a prescribed ration, sleep in public barracks, and perform the heaviest labor under compulsion just as soldiers do, while the man who did his part willingly, efficiently, could win permission to vary, all men would exert themselves to do their best and to find still better ways of doing things. The greater the individual contribution to the common good, the greater the privileges and personal freedom that could be given. After all, our criminals and lazy folk are few in number. Most of the rest of us are selfish, not
from choice or desire but because we are forced into it by the insecurities of the social order in which we live.

In conclusion, let me remind you that our country has made a marvelous record in human betterment. It has truly been the "land of the free" and the "home of the brave". But it is that no longer! Who among us is so secure that he is without fear and forebodings? Who among us is free from disquieting limitations of his liberty by the misbehavior of others? In former days, millions of the distressed of other lands have found opportunity, release, and happiness on our shores, but today conditions have changed. The very forms of government which once set men free now enslave them. Today, opportunity is for the few, although potential abundance lies all about us. Today, control is in the hands of the few and is exercised for the benefits of the few. Today, "isms" beset us on every hand. Some want more individualism, as if we did not have too much already; others want to suppress the individual by making socialism supreme; still others are so befuddled by our many problems that they don't know what they want. Meanwhile life, liberty, and the pursuit of happiness are just as desirable as ever, and opportunity for the individual is the one sure panacea. The Constitution set up an admirable ideal, but our material prosperity has operated to create conditions in which our outworn political machinery defeats the very purpose it was created to achieve. The politicians, and all who benefit by the present state of affairs, will never make the needed adjustments. Ladies and gentlemen, if you want Democracy to rule in America, you must bestir yourself and act in terms of your desire. I have suggested four important particulars in which adjustment is possible, but the actual improvement of Democracy rests in your hands alone.

The Educational Picture

Dr. H. L. Turner, Michigan State Normal College

The educational picture today is blurred and confused rather than clear and distinct as we might wish it to be. The recent meeting of the Department of Superintendence, representing the educational leadership of America, was characterized by controversy and confusion rather than clarity of thought and expression. The Yearbook of the Department entitled Social Change and Education epitomizes this conflict of opinions. The panel discussion of the book by the men who wrote it was largely taken up with wrangling over whether America is really undergoing any significant social and economic change; if so what that change will bring; what part, if any, teachers should take in interpreting and promoting such change, etc. The disturbing flux and change of the swiftly moving society of today has not clarified but has rather befogged the educational picture. Despite this division of ideas and divergence of views, however, education in the large sense marches on. It must.

If we look merely at the foreground of the educational picture today, it is dark and disturbing. School funds are uncertain and inadequate. Criticisms are heard on every hand that public schools are not what they should be; that the things taught are impractical; that the product of the schools is unsatisfactory; that schools cost too much money, etc. Even the very principle of free public schools for all is being challenged today as it has not been in a hundred years in America. But if we look back of the foreground, we must surely discern that education moves on. Those of us who make education in the schools our daily work are glad to acknowledge that schools have no monopoly on education.

Carl C. Taylor well expressed the thought of the great variety of educational influences thus:

"Educational agencies include all the means by which ideas and experiences are transmitted from one individual to another; schools are merely
organized pieces of machinery by means of which the experiences of other generations are made available to each succeeding generation. As a matter of fact, schools play a relatively small part in the total learning process of humanity. For example, a child who enters grade schools at the age of six, attends regularly for eight months of the year and completes the elementary grades in eight years, will have spent in school only about six percent of the waking hours of his life."

More than twenty years ago, Joseph K. Hart gave expression to the idea that the community is the true educational institution:

"The health of the community, its intelligent care for health, its interest, or lack of interest, in hygiene and sanitation will determine largely the efficiency and energy of the growing child. He will feed upon its traditions, the folk tales, the heroic stories, the desires, the prejudices, the hatreds, the feuds, and the inherent friendships of the community; its people shall be his people, and its gods his gods."

These educative influences outside the school need organization and intelligent direction and we have listened to reports here today of some of these important more or less formal attempts to organize balanced programs of education for rural youth. The great 4-H Club movement has done much to give meaning, dignity and direction to farm life for boys and girls who have entered into it. Real 4-H Clubs are much more than mere bands of rural youth who are being exploited for the advancement of agricultural science and practice. These organizations are truly educational forces directed toward the development of independent, self-reliant, and self-respecting rural citizenship. Their four-fold objective of proper development of hand, head, heart, and health amply justifies their partnership in a comprehensive program of rural education. The more recently organized Future Farmers and Future Home Makers are rapidly making a place for themselves. They are full of fine promise for the future of rural life and will no doubt make a most valuable contribution to the educational experience of rural youth. As more of our rural youth have the opportunity for high school education, it is these organizations that will bridge the gap between grade school and successful and happy farm life. Then as those who love the country and its life go on to college, the rural life clubs there have the fine opportunity of continuing and further developing this interest and enthusiasm for the best in rural life. Hence the 4-H Clubs in elementary schools, the Future Farmers of America and the Future Home Makers in Smith Hughes high schools and the Country Life Clubs in our colleges are all partners with great potentialities on each level of educational life for rural youth.

The public, however, will continue to think primarily of the school as the center of the educational picture. This is as it should be perhaps. Some institution or agency must bring together and unify all these divergent activities. Despite the fine objectives and programs of these various organizations, the educational picture is likely to be confused with resulting chaos unless there is some unifying and coordinating influence. Each may go its own way and thus fail to receive the mutual benefit that comes from intelligent co-operation. Modern education is seeking a well balanced and integrated personality for every child as he grows to manhood or womanhood. Diversity of experiences and variety of learning activities are essential, but there must be a coordinating thread running through it all, blending the primary colors into harmonious and meaningful hues if the picture is to be beautiful and well balanced. Somehow the influences must point in the same general direction and this direction must be intelligently discerned and skillfully attained.

This is the task of the school and of education. It is not necessary that all these forces and organizations be directly controlled by the school perhaps, but it is essential that their mutual objectives and processes be fully utilized by the school and educational workers in every line of endeavor. A full understanding and sympathetic appreciation of the 4-H Clubs, the Future
Farmers, Future Farm Homemakers, and Collegiate Country Life Clubs will enable the school to gain from these organizations and their activities such concreteness of materials and methods and such local color of public interests, attitudes and motives as will enable the educational picture to become a harmonious composite of beauty and meaning in the lives of rural youth and their parents as well.

The third division of the morning program was set aside as an appreciation for a life time of most unselfish and competent leadership in the rural life of Michigan by Jennie Buell of Ann Arbor. The note of appreciation in the distributed program is presented here, followed by the formal and due appreciation presented to the audience by Mrs. Fred L. Curtiss of Charlotte, chaplain of the State Grange, a long time intimate co-worker.

Jennie Buell

Program Statement

There appeared on the program for the fourth annual Rural Progress Day in 1910 a new feature. This was a conference of Grange Lecturers. The idea was suggested by Miss Jennie Buell of Ann Arbor, Lecturer of the State Grange. Miss Buell's plan added two permanent features: the affiliation of already organized groups and the conference idea.

The affiliations have become numerous, as witness today's program, and the conference takes in all fields of general rural education. From that year to this Jennie Buell was a never failing source of constructive suggestion and understanding guidance.

Last year she was active as ever in planning the program in spite of failing strength. She wrote: "I shall try to keep the day with you in spirit. What memories and choice life association are recalled by those early Rural Progress meetings—Wallace, Sr., Dr. Winship, Jessie Field, and many others beside the hosts of our rare Michigan coworkers." Afterwards she wrote her appreciations of Professor Brumm's address to the editors, of Mrs. Wagar's radio talk, and the newspaper reports.

Her death occurred at her home in Ann Arbor, January 11, 1935. She had devoted practically her entire life to Grange work in Michigan. She started as contributor to the Youth's Department of The Grange Visitor and continued for five years. She was for twenty-six years secretary of the State Grange. In 1908 she became Lecturer and continued in this capacity or as secretary until her health compelled her to retire last October.

Miss Buell made further public contacts through the institute and extension work of State College and by two very serviceable books: "One Woman's Work for Farm Women", a biography of Mary A. Mayo; and "The Grange Master and the Grange Lecturer", a manual for Grange officials. For twenty-two years she prepared a useful department of helps for Grange program makers in the National Grange Monthly. This with her lectures in other states and her participation in the International Congress of Farm Women extended her helpful influence throughout the Nation and beyond. From the life of Jennie Buell we take courage and devotion.

Appreciation of Jennie Buell

Mrs. Fred C. Curtiss

It is most fitting that an appreciation of Jennie Buell, whose deep interest was always for these meetings, be a part of today's program. My life is so enriched and ennobled by her, I deem it a profound privilege to speak to the memory of so splendid a character. Her life was so full of goodness, purity, simplicity and faithfulness.
A letter from a friend, Mrs. K. E. Ward, who has been her continuing friend for years, states: “I have tried to recall, though unsuccessfully, another person in Michigan, who so deeply and intimately, so sympathetically and helpfully, touched the lives of those she met, especially among farm people whom she regarded as the ‘salt of the earth’.”

We find many admirable qualities in all with whom we come in contact, but seldom do we find all the virtues centering themselves in one person as they did in her. Her public career began in early life. My earliest acquaintance was through correspondence, as was that of all who had contact with her. I was impressed with her business methods. As in the Grange installing charge to Secretaries: they were exact, courteous and will redound to her honor, always.

Her aim through life was service. Those for whom she worked said, “Her ear, her eye, her hand and thought combined to serve.”

At the milestone of fifty years of Grange service, Washtenaw County Grange held a meeting in her honor. Innumerable tributes poured forth for those years of service given so unselfishly. In her response, she said, “I feel it is not fifty years of service but fifty years of privilege.” Isn’t that like her to move without heroics? She never claimed superiority for her methods; always gave the joy of discovery to the other person. Those of us privileged to attend the meeting felt she was a shining example of how woman may acquit herself effectually as a good and useful citizen. She seemed always on the frontiers of thinking for men and women, as does one who follows a vision of a better world. She had many sides to her life; as I knew her, she felt that the best preparation we could make for the blessings hereafter was to do our work here well.

Miss Buell was an effective speaker. Her sense of values was keen; she knew the essentials from the nonessentials. In one of my last talks with her about youth work, she said, “What can we do to create greater reverence?” She has done so much for youth, not only in Michigan but throughout the nation. If time would permit, it would be worth your while for me to quote from letters how she wanted the best of God’s gifts for our young folk, and she was eager, too, that they share in the responsibilities. Matrons of Juvenile Granges have both written and told me of her encouragement in splendid letters, the sending of helps and a readiness to assist whenever possible. Again, she seemed to be one of those rare personalities destined to make up for the deficiencies of the masses.

She had a vital interest in the whole range of political and economic questions, bearing upon the well being of the people. She believed women should share the responsibilities of office and have a voice in shaping the affairs of the government. Her correspondents say, “Her letters were the kind you could not burn, always a contributing factor to life.” They would mention her following some great development plan, perhaps it was Muscle Shoals, or that child labor was put out by the textile men themselves. Not that she expected there would not have to be more fighting to protect children. She would thrill at any advance made toward cheaper electricity, which promised light and power within the reach of men who milk cows and women who work by lamp light.

She believed in “continuing education” and recommended that middle aged women study current events. She said, “In an age when change and movement are rapid, we cannot afford not to have a hand in progress. We must be aware of what is going on and this can only be done by spending time in thought and study.”

How eager she was for better community life. Grange Lecturers and others who attended her conferences will never forget her beautiful story of “Our Beloved Community”, nor will they forget her method of building Grange programs. At the first Lecturer’s Short Course held in East Lansing in December, 1933, she was thrilled that her long dream was realized far beyond her expectations and said to me at its close, “I am ready to go on now with this accomplished.”
World Peace occupied much of her time and thought and the cause has lost a strengthening source of inspiration in her going. She wanted war abolished, realizing so fully its waste, its heartbreaks, its awful cost. She urged us to become informed of our relationship with the rest of the world. It troubled her that world interdependence penetrated so little into the consciousness of the average man and woman. She thought of war when military training for schools and colleges was discussed and would say, "If war comes, they will have a part but it will be more than dress parade." She would teach that war does not belong to this age and that the beginning of peace work is knowledge of things as they are.

Again quoting from a letter from her: Her life had so quickened and widened her sense of reality that the temperal blended with the eternal as the mountains mingle with the sky and touched the twilight way of her pilgrimage with a golden expectancy.

She who never turned her back but always marched forward would have as her message to you: "No sighs or tears that dissipate the soul can build a lasting monument on earth; far rather would I see my life work whole—see you convert it into everlasting worth." Does not that remind us of Lincoln's Gettysburg address, when he says, "It is rather for us here to be dedicated to the great task remaining before us, that from our honored ones we take increased devotion to the cause for which they gave the last full measure of devotion." If this is done in memory of Jennie Buell, she will be a vital continuing force, her influence going on and widening as the waves of the sea until it reaches at last to the confines of eternity.

**The Noon Luncheon**

The general luncheon at noon is cared for by group reservations made in advance by Grange, Farm Bureau, and various club groups. Individual families and persons are provided for in the college cafeteria with tables and service. There is a general service of coffee by the college. Two special groups were guests. The state and local officers and members of the Grange lunched together to talk over important current activities of that organization. State officers present were: Master, C. H. Bramble, Lansing; Lecturer, Mrs. Edith Hostetler, Adrian; Chaplain, Mrs. Bernice M. Curtiss, Charlotte; Mrs. Dora H. Stockman, a long time state officer; and others from Kalamazoo and adjacent counties.

Miss Edna V. Smith, East Lansing, state leader of home economics extension, writes as follows of the other special luncheon: "A very nice luncheon was prepared and served at noon by the Home Economics Department of Western State Teachers College in honor of Miss Grace E. Frysinger, one of the guest speakers, who is Senior Home Economist, Central States Extension Service, Washington, D. C.

"Guests at the luncheon were members of the state staff of the Home Economics Extension Service at Michigan State College and county chairmen of extension groups representing the counties surrounding Kalamazoo. Following are the chairmen who were present: Mrs. J. D. Campbell, Allegan; Mrs. C. D. Bauer, Barry; Mrs. Birch Love, Berrien; Mrs. Elmer Ball, Calhoun; Mrs. Marle Cropsey, Cass; Mrs. Bernice Curtiss, Eaton; Mrs. Clair Brown, Kalamazoo; Mrs. D. W. Richardson, Kent; Mrs. Lottie Parker, Muskegon; Mrs. Hattie Kolk, Newaygo; Mrs. Walter Wierenga, Ottawa; Mrs. Mabel Minshall, Van Buren; Mrs. Emma Campbell, Washtenaw; Mrs. Howard Bucknell, St. Joseph.

Immediately following the luncheon, Miss Frysinger was introduced to the group by the State Leader of Home Economics Extension, Edna V. Smith. Miss Frysinger responded with a brief discussion on a "Look Ahead for the Farm Women", and expressed a real appreciation for the splendid contribu-
tion being made by county chairmen, the many leaders and all women over the country in maintaining the morale of the family during the past few years."

**Afternoon Program**

Before the afternoon program a group picture was taken in front of the Administration Building. Possibly two-thirds of those present succeeded in getting into this picture, which is reproduced in this bulletin.

Niles Hagelshaw, Climax, president of the Kalamazoo County Farm Bureau, presided in the afternoon. The program was opened by the Western State Choir with a concert. The songs were in three groups as follows:

I

- Beautiful Saviour
- God My King Thy Might Confessing
- Jesu Priceless Treasure

II

- Hark Now Oh Shepherds
- Cherubie Hymn
- Emittee Spiritum

III

- My Bonnie Lass She Smileth
- Hail Smiling Morn

It was a special gratification to the large group of farm women, who habitually attend Rural Progress Day, that Miss Frysinger, their national leader, could be present to address the meeting. She has given much satisfactory service and exemplification of the highest ideals of life and living in state, national, and international organizations and activities in the interests of the farm home. Her address follows:

**FAMILY LIVING IN THE FARM HOME OF TOMORROW**

Grace E. Frysinger, Senior Home Economist, United States Department of Agriculture

In the field of painting, one artist uses a large canvas and broad strokes, another paints miniatures. Doctor Galpin’s topic “The Place of Rural Life and its Problems, Today and Tomorrow” will give us the broad sweep of country life. My endeavor today is to discuss certain homely factors of every day living for the average farm family as they relate to the future.

One of the outstanding centers of interest at the Century of Progress Exposition in Chicago in 1933 and 1934 was the group of buildings which purported to represent the homes of the future.

As I looked at those amazing structures with their glass or metal walls, their unfamiliar type of architecture and with conditioned ventilation, indirect lighting, alloy metal furniture, the hangar for the family aeroplane and other differences too numerous to mention, I found myself wondering what sort of human beings would inhabit those homes. Would they, too, be as different in their social, spiritual, educational, economic standards, interests and activities as the homes in which they were to live?

The many fundamental changes that are rapidly going on about us on every hand are apt to make one feel that nothing is stable, nothing is as it used to be, all is vastly different, even our homes.
Significance of the Home

Much has been said and much has been written about the home of today. It has been denounced, challenged and defended. At all events it must be considered for it is still the biggest single industry. Twenty-eight million women are employed in this field of endeavor and men in city, town, villages and on farms, are working desperately to retain the family home.

There are those who believe that the home is failing to serve, that divorce records (1 to each 5 marriages) proves this, and surely despite a possible differing interpretation of these divorce statistics none of us is proud of them. Yet a recent survey of a million families in 30 nations gives evidence that whatever the economic and social situation the family is the one and persistent social unit in all nations, and that marriage is increasing rather than decreasing in proportion to the population.

Far-visioned economists, sociologists and statesmen in the United States are increasingly recognizing the home as the central factor in national and individual progress and public opinion seems slowly but surely to be coming to realize that there are some things more important than income, one of which is that sense of social security which the home provides.

From childhood we have sung Thomas Howard Paine's masterpiece, "Be it ever so humble there's no place like home." Let us look at the farm family of the future and consider some of the factors that can contribute to its success.

Attitude Toward the Home

Successful family life does not just happen. It is the result of fundamental thought, careful planning, and wise execution through co-operative endeavor.

Through the centuries poets have extolled the home and far too many of us leave the expressed appreciation of our homes to the poets and take the home for granted.

One of the primary needs of today is for a widespread individual realization of the importance of the home. Its joys and satisfactions need to be stressed in place of its problems. The satisfaction and sense of social security that comes from assurance of family affections; the joys of parenthood; of family gatherings; the values that accrue from a long span of happy married life; of the mellowed satisfaction of the coming of grand children.

In our homes we need to stress the best of our racial heritage and to recurrently rechallenge ourselves on the basis of fine family traditions, and to endeavor to add to these fine traditions.

We need to think of the home as the aim of our endeavors not as a means to achievement in other fields.

Many persons who have not attained their desires for the home explain the fact by saying that they cannot afford to do so. Yet the fundamental needs of the family are based far more largely upon intelligent choice than upon available cash and yet but few people use available resources effectively.

Long ago Dr. Frank Crane said, "The real unit of either politics or economics is not the man but the home. The Home is the natural thing. It is founded upon instincts. Hence it is eternal. It was in the world before any other institution the State, the church, or the school; it will be present when all these have changed, fallen and been reshaped a hundred times."

Because the home is informal in its processes, it tends to be overlooked at times, but the basic demand of human nature is not alone for food and shelter but also for human affection which fact makes the home and family life essential to the security of society.

In all the turmoil and anxiety of the past few years, the one secure place of refuge has been the home. Prices sagged, credit was denied, mortgages were foreclosed, but courageous souls pushed on because the family still gave its full measure of affection, loving care, and protection.
Dr. Valeria Parker says, "The family is the strongest force in life today; love is the greatest need in life today, and family life is the golden key that opens the door to the finest impression of human character."

Dr. Seaman Knapp, founder of extension work, once said, "The greatest schools for the human race are our homes. A country home, be it ever so simple, with a father and mother of gentle culture is nature's university, and more richly endowed for the training of youth than Yale or Harvard."

Education

The rural family of tomorrow must realize that education is the only basis for solving the problems in a democracy, and that in no other nation are educational opportunities so great for the masses. Farm people must recognize the values of education. It keeps the mind flexible to meet the challenge of constantly changing conditions of life. It develops knowledge as to available sources of information and services. It provides facts and develops the ability to use facts as a basis for sound judgment. It functions in times of adversity as a bulwark against radicalism and snap judgment. It provides conservative leadership. It discovers and develops talents. It trains in needed skills. Education is far less expensive than the public remedial institutions such as jails, almshouses, reformatories and the like which it supplants.

Rural people will insist that educators serve as an authoritative source for continuous, simple interpretation of the salient facts of current developments in the world. That they teach us how to obtain facts, to weigh them, and to utilize them to form fair-minded judgments in relation to daily tasks and relationships.

The farm family of the future will recognize that reliable resources of factual authority are essential to the intelligent decision, and that time for reflection is imperative if sound judgments are to be assured. When one could always push on to a new frontier and farm wealth increased because land values increased, poor judgment due to ignorance was unfortunate, but today it is apt to be disastrous. So the farm family of tomorrow must know and use its resources for obtaining reliable facts. The greatest single resource of farm people is their brains and these they must use more and more effectively. Farm people must learn to think and to decide for themselves on the bases of facts. They must think and act, for action without thinking is perilous and thinking without action is futile.

The farm family of the future will insist upon breadth of education for the whole man, education for character development, education for work efficiency, for intelligent use of leisure time, for civic service, for the cooperative spirit, for democracy itself.

The farm family will so clearly discern the importance of intelligent parenthood, constructive family relations, and of civic responsibility as factors in promoting human welfare, that all citizens, men and women, boys and girls, will desire to receive adequate instruction in these fields of knowledge and that they will urge administrators of education to make such instruction mandatory in schools.

A recently returned educator from Albania told me that when, after the World War, that little country was given its freedom following 500 years of Turkish domination, it was suggested to the newly elected Monarch, King Zog, that his first effort be toward the establishment of an agricultural school for boys to which he replied, "The first effort must be to provide education for homemaking for the girls, for no nation rises above the level of its womanhood."

The farm family will recognize that education is not a luxury but a sound social investment which should be available for all the youth and adults continuously through life.
Health

The house of the future may be constructed of glass, the family may have a two-aeroplane garage, and use metal furniture, but one of the essentials for consideration will be health and safety and unless science develops at an even faster pace than it has heretofore, some of the health needs of that family will continue to be proper ventilation, lights without glare, sanitary toilets, sanitary garbage disposal, screened doors and windows. There will be need for personal hygiene, for hygienic clothing, for milk from tuberculosis-free cows, for pure water, for an adequate supply of vegetables, fruits and other food products in proper proportion to maintain health in the adult and promote growth in the young.

Physical efficiency is essential for most of us before we can live abundantly yet how few of us utilize the opportunity of the open countryside for obtaining a maximum of health. In certain fields such as typhoid condition rural America is notoriously behind urban America. We need mental health as well as bodily health and we must discipline ourselves to this end.

There is a story to the effect that a newspaper editor in a small town was talking to a farmer. He mentioned the fact that the college of agriculture was going to send a representative to show the farmers how to become better farmers, to which the farmer replied, "Land sakes, we don't need a professor to tell us that. We already know how to farm three times better than we now do it." Which applies to most of us in many of our daily activities.

Let us have a status of positive glowing health in our farm homes in the U. S. that will provide: physical efficiency, mental alertness, nervous serenity in maximum degree for each individual as a basis for a constructive open-minded outlook upon life and that will help us to withstand the trials of life when they are unavoidable.

Comfort in the Home

The rural home of the future needs to be made comfortable and convenient, for farm people have too long accepted less than comfort as their lot in life. Every home should have comfortable chairs for each member of the family. Adequate lighting facilities is always a basic need. Adequate space for work and rest and play and sleeping time makes for nervous serenity and satisfaction. Good mattresses can often compensate for the hard toll of the farm day; a hamper for soiled clothes, and adequate storage spaces and shelves for clothing and household supplies, for play equipment for the children, can make all the difference between a saint and a sinner in disposition.

In Minnesota the Home Demonstration staff developed a project out of the request of rural women which was named "Indoor jobs for rainy days" and in many homes doorknobs were replaced, cracks in floors filled, sagging back steps buttressed and needed shelves added, adding untold satisfaction for the entire family and at no cost.

The use of color to make rooms cheerful and restful and arrangement to contribute to attractiveness should be well considered. No farm home should be too small, or inexpensively built, or too isolated to be considered in relation to its ability to bring comfort, cheer and beauty into the lives of the members of the household.

The farm home should possess beauty indoors and out. Well arranged flowers, shrubs and trees do something constructive for one's soul, and an artistic and cultural environment in the home certainly makes a specific contribution to constructive character formation.

A past-middleaged Naval officer has recently been retired. He and his wife have purchased a permanent residence. A friend meeting the officer's wife congratulated her saying, "Isn't it fine that you are at last to have a home?" to which the homeowner indignantly replied, "We have always had a home but we're glad that now we are to have a house in which to put it."
We need to develop the art of gracious living. Charm of personal manner and voice and appearance. Those who visit Mt. Vernon, the Lee House and other homes of the early colonial period near Washington always sense the quality of gracious living and charming hospitality and cordial neighborliness of that era.

We can begin gracious living in our daily family living. We can celebrate birthdays and other anniversaries in charming graceful ways. I know a farm family where a birthday always finds a wreath of flowers tied to the breakfast chair of the birthday celebrant. Picnics in the grove on the farm itself—an occasional all day trip to some historical place or to a museum or beauty spot add much to the joy of daily life.

As a part of the plan for gracious living the farm family of tomorrow should plan for opportunity for each member to develop some interest or hobby. Books, pictures, trees, flowers, music, wood carving, dramatics or other fields will be the sources of challenge for the individual, for the family or even for a community group. It is no longer axiomatic that “work is virtue and leisure a sin”. Good times are to the human being what alfalfa is to the soil, and the farm family of tomorrow will as definitely plan for good times as they do for honest toil. The good times may consist of wholesome and stimulating conversation, a community discussion of current events, or a presentation of local talent, music or drama, but as Sydney Lanier says of music any recreation will “wash away from the soul the dust of every day life.”

In Iowa during this winter in thousands of farming communities rural families are learning to sing selected parts of the opera “The Bohemian Girl” and during the summer months all over the State there will be pasture demonstrations by rural people in costumes made by themselves presenting for the satisfaction of themselves and their neighbors sections of that colorful and melodious opera.

In Massachusetts last summer some farm laborers were working at a heavy task, across the field a recreational leader was directing some group games. After a time the laborers asked if they might go and join the group and do the task later. This was granted and the farmer who employed them reported that the workers did twice as much work in a given time after they returned. Urge men to sing! They love it. Give choice of leisure time activity to all. A Millet, or a Fritz Kreisler, may evolve from an American farm.

Spiritual Growth

The farm family of tomorrow should plan for the spiritual development of its members, for a character building and spiritual guidance are more than ever needed to guide and stabilize us and to help direct our children.

One of the great forces affecting life seventy-five years ago was the widely read McGuffey readers and the secret of their judging fame and appeal appears to be that they championed sterling qualities of character, and that anything less than uprightness of conduct brought down upon one’s head the unrestrained condemnation of public opinion.

The pioneers who landed on Plymouth rock came to this wilderness continent not to obtain land but to obtain a quality of life. They endured privation, loneliness, savages and the like to obtain a heritage of freedom to worship and later on fought against seemingly overwhelming odds for equality of opportunity. We need to develop a creed of personal responsibility in regard to the welfare of the family group, in the community and in public life. We need to accept self-discipline as the only pathway to achieving sterling character.

Today there is as great need for the spirit and qualities of the pioneer,—vision, faith, courage and sustained endeavor, but the field is in social pioneering where the forests of ignorance, selfishness and apathy are just as dense
as were the physical forests encountered by our forefathers. There is a great need of today for individual integrity and neighborhood standards of righteousness.

We need today in the United States the development of spiritual vigor, an awakened golden rule quality of conscience and the aroused conviction that public welfare must be achieved and international peace assured.

I would plead with that farm family of the future to develop civic consciousness and provide for the community group those essential services that guarantee physical and social protection. President Roosevelt has said, “The fabric of our national life is one seamless fabric,” and I would that our farm family would look at our nation as a whole and see it in its entirety, and then evaluate the part of farm people, of industry, of labor as parts of a whole, no one being sufficient unto itself but as a functioning part of society as a whole.

I would have stern individual conscience and unequivocating standard for civic virtue. Philosophy and religion are the twin forces that can best contribute to these ends. Someone has said “Science tells us what is efficient; philosophy tells us what is sufficient.”

The Spirit of Cooperation

There is a challenge to the home of today to develop socialized individuals,—people who can adapt themselves to a changing world, who have open minds, and who can live and work with other people. We have the unquestioned job of living together and as the old negro said “we must learn to cooperate with the inevitable”. We need to develop the cooperative spirit—cooperation of the family in planning family life—its work, its expenditures, its personal development, its recreational satisfactions, its personal growth.

There must be family cooperation in the planning and the duties of that home of tomorrow for we have come to realize that the child who learns to help plan for the good of the whole family, is less selfish, and more capable than the one whose responsibility is limited to endeavoring to obtain satisfaction for himself and to carry out the decisions of his elders. This experience also forms the basis for the larger cooperative endeavors of life which are essential.

We need to develop the cooperative spirit in our agricultural endeavor for the common good. We need it in our civic affairs for our social well-being, for our spiritual growth. We need it in our town and country relations which must be made compatible and companionable. We need it for the preservation of democracy itself, and it must be learned around the hearth fire in the spirit of consideration for all members of the family by each member of the family, father, mother, and the children, in family council. Then the principle will the more readily function for the “common welfare” in the community and in public affairs.

In a recently published magazine was a story entitled “Littletown, the Story of a Rural Community” in which the author depicted Littletown, N. Y., a dairy center of thirty years ago. It had a cheese factory, a knife factory, a famous source of healing oil known to the Seneca Indians. There were feed and flour mills, a box factory and pulley works. Farmers used to come to town to exchange their products for credit at the store and went home with a bag of candy for the children. At that time family reunions were frequent, and square dances and sugaring-off parties were the order of the day. There was a grove where camp meetings, chautauquas and political rallies were held as were union church services on Sunday evenings in summer. The town felt superior to the farm population and longed to be considered very urban.

The story recounted the changes that have come about today. Only the feed and flour mills remain, for with the advent of good roads the larger town of Oleander with its five-and-ten-cent stores, its chain stores, its larger stocks of suits, dresses and furniture had lured the farm trade away from Littletown.
The author analyzes the situation economically and psychologically and prophesies: “Our farms will shrink to just enough farms to supply the milk that the market demands. There will be just enough stores in Littletown to supply the needs of the surrounding farmers. Churches will merge until there are just enough churches to accommodate the villagers and farmers. The district schools will consolidate until youth can find in the minimum number of schools the maximum preparation for life. Littletown will start over, not die! Its eyes will be open—its goal more real. We shall gain a spiritual dividend from our reorganization of our village life, I think, for whatever we do we shall have to do together and that is good for the soul. One with the countryside with the old false barrier between farm and village forgotten and the common interest of the storekeeper and dairymen at last known and understood, the renascent Littletown may be a better place than before. For life still goes on about us. Lovers marry and are given in marriage, children play in front yards, men sweat in fields, women peel vegetables in the kitchen, and the cows come home at evening in long patient lines trailing down from the hill pastures, and wherever there is life there are the needs of life that cannot be met by any one man alone.”

Life may not be quite the same in rural homes near Kalamazoo as in those near Littletown but in its essentials the needs of family life are pretty much the same.

Summary

It is probably not so important whether that family of the future lives in a house of glass and travels by aeroplane but the quality of its human relationships is a matter of vital concern for family experience will continue to function.

If through ideals, standards, carefully made plans, and sustained endeavor, town and country life can be welded into the ideal understanding portrayed by the author of Littletown, if the rural home is made a place of comfort and of pride, if character building is the objective, if it can be surrounded with the protection of healthfulness, if it can be guided by sound education and given full measure of simple beauty, joyous recreation and religious and civic conscience, it may be that we shall have the richest flowering of rural life yet shown wherein rest and play are accepted phases of rural life, adequate community services and civic responsibility are matters of local pride, and life is richly abundant.

As has been well said “We are turning from physical adventure to social adventure.” The trend of national thought and effort is toward the development of social consciousness by individuals and within groups, therefore the home will increasingly come into its own as the supreme source of human influence, and of satisfaction.

It is said that Michael Angelo believed that in every block of marble there was a beautiful statue which if carefully released would be revealed in all its beauty. Is it not equally true that in every family grouping there is in embryo a human masterpiece of ideal family life which if carefully planned for and guided can be revealed as a bit of heaven on earth?

If the farm family will exalt the home, develop sterling character, accept individual responsibility, exercise self discipline, and make of the home a place of comfort, beauty and joy and strive to extend these same fundamentals into our community and civic life, the America which the pioneers dreamed and for which they sacrificed will become a reality and family life will be richly rewarding.

After Miss Frysinger’s address Miss Virginia Moore, a junior student in music, sang:

“One Fine Day”, from “Madame Butterfly” . . . . Puccini
“Coming Through the Rye” . . . . . . . . . . . . Irish Folk Song
The twenty-ninth annual rural progress lecture was given by Dr. Charles J. Galpin of Washington, D. C., who is the Nestor of rural sociologists in America. At the annual meeting of the American Sociological Society in Chicago last December, he was the honor guest at a dinner session in recognition of his highly constructive pioneering in this field. He has lived to see a very active section of the national society devoted to rural sociology, and some 600 college professors giving instruction to more than 20,000 students of the subject. His lecture follows:

THE PLACE OF RURAL LIFE AND ITS PROBLEMS TODAY AND TOMORROW

Charles J. Galpin, Bureau of Agricultural Economics, United States Department of Agriculture

Introduction

The air is electric and vibrant with “Newness.” Everyone is saying, “We are in a new era,” “We face a new order of life.” The pessimist says, “Let us prepare for the worst.” The optimist says, “Look, the dawn of a wonderful age!” There are evidences quite unmistakable that the Nation,—and possibly the World—is on the threshold of an epoch which will rank with the historic epochs of all time,—an epoch which will touch not gently every single soul now living. Perhaps it is possible to get a sense of the crisis which is coming in our lives, if we take a glance at one or two notable epochs of history.

The Renaissance. First, recall with me the Renaissance, that age of the New Birth. It was in the opening of the sixteenth century. Greek scholars, at the fall of Constantinople had fled for refuge to the shores of Italy. The literature, art, science and philosophy of Greece soon became the possession of Italy’s scholars and artists. From Italy, the New Learning went over the Alps. English universities caught the contagion. The new printing presses spread Aristotle, Plato, Homer, Sophocles, Thucydides. The imagination of Europe, fired a little before by the discoveries of Columbus and by the pronouncement of the astronomer Copernicus, expanded with tremendous energy through the whole gamut of civilization,—art, science, letters, politics, religion. The hope of a New Order, a Utopia was raised for the world. In Italy the New Birth showed a great revival of art and letters. In England the impact brought new results in morality, religion, and practical life. This epoch, beginning among the learned, filtered down to all classes, and produced an intellectual awakening and high hope second only to the rise of Christianity itself.

The Industrial Revolution. Secondly, you remember the industrial revolution, and its phases of hope and progress linked with fear, despair, and distress. The story is the story of the rise of commerce, machinery, manufacture, through a series of inventions in the 18th and early 19th Centuries, which made use of steam in turning out work which human hands had done before. You recall how manufacture and crafts were taken out of dwellings and homes, and installed in factories. You recall how this change in a few short years touched the employment of the poor classes in England and threw so many out of work that riots ensued; machines were broken up, and military force was brought in to restore order. The transition from handicraft to the machine age was accompanied by terrific pauperization of the laboring classes. The poor-rate rose 50 percent and the great increase in the poverty of the poor was accompanied by an increase in crime. While the poor suffered, the merchant, manufacturer, and farmer grew wealthy. From this age of the machine dates the political cleavage between labor and capital in England.
Universal Cooperation. The Renaissance was an age of progress, but it did not bring a Utopia into reality. The Industrial Revolution was an age of progress, but the coming of the machine was bought with a price of temporary distress on the part of the poor. And now what can we say of our present outlook, and how shall we describe the age which is rolling in upon us as the Earth speeds round the Sun. I shall, in the character of an optimist, call the new age an EPOCH OF UNIVERSAL COOPERATION. Nor do I look for a millenium in this epoch; but a cursory review, even of a few decades just past will disclose a great series of experiments and training in cooperation among vastly different groups, in the fields of production, distribution, and consumption of economic goods, both urban and rural; in the field of science; in the field of religion; in the field of government. Mergers in transportation, banking, merchandising; cooperation in rural banking, in producing crops, in marketing crops and livestock, in distributing electricity and other utilities; coordination of science in different fields; cooperation and understandings in the field of religion—all these point to a universal attempt to understand better and better the technique of working together. That these voluntary cooperative groups have been competitors, and often rapacious, even piratical competitors of other groups does not destroy the validity of the fact that skill in cooperation has been rolling up for use in a wide equitable, mutually profitable non-military cooperation when the time is ripe. I point also to the trend at home and abroad for Government to step in and by more or less gentle force compel competing groups to check their rapacity, to compose their differences and to learn to work together in the interest of the whole. We shall soon, I believe, begin to see these various competing groups in all fields of effort, learning the tricks of universal cooperation and liking it. Then society will itself be a cooperative social order. In this society every person will feel a new intellectual and spiritual impulse. And in the transition from a highly competitive social order to a highly cooperative social order, some of us will doubtless feel the jar of getting out from a rut upon a wide plane of living.

I.
The Place of Rural Life in the New Cooperative Social Order

Yesterday. As land is the mothering ground of all life; as agriculture was the earliest art; as the farm family has been the seed-bed of populations; so in rural life is the origin of society and the early fountain of morality and manners and the home of religion. Too often in the Yesterday of national life has the city forgotten its mother, forgotten its first family, forgotten its society origins, forgotten the source of its moral codes and its religious faith.

In the magical growth of industry, the city came to the throne of national life, and began to reign in a waxing mood of self-conscious completeness; the arts of agriculture became eclipsed by the splendor of the mechanical and fine arts; the farm family became hid behind wheat, corn, and cotton which appeared to the urbanite as goods automatic in movement coming to the city and the food coming to the city table on the pressing of a button; and rural life in the marts of trade, in the shop, theater, studio, mansion of the city had sunk well nigh out of sight as a factor in the nation's thinking. Recognition of the agricultural community, in spite of the high honor of its historic past, had become as faint in the court of urban society as that of an abject menial in a haughty household.

Not long ago, in the late hours of Yesterday, however, America, through the eyes of Theodore Roosevelt, rediscovered the farmer, his family, and the rural community as spiritual assets in the Nation's human resources; discovered the city's debt to the farm family for its constant stream of able-bodied farm youth flowing into city industry, trade, politics, and professional careers; discovered that science applied to agriculture, and education given
to farm youth made good returns to the Nation. This discovery of a real place in national life for agriculture as a skilled art, for the farm family and the rural community as a source of culture, has reacted naturally enough upon the farmer himself, upon the farm woman and upon farm youth. They have begun to look up with a smile, as they have begun to see their places in the sun, and they have made up their minds never to be hidden again behind their farm products.

**Today.** When Today's morning came, bringing with it deep financial depression, unemployment, distress, fear of pauperization, especially in the industrial centers of the Nation, the eyes of the pinched and fearful were turned toward the land, toward the farms, toward the old homesteads, toward the plain hospitable people back home in the country. Soon a trek countryward began on the part of the city distressed who were farm born and bred. The old farm homes were filled. The empty houses, cottages, and shacks were packed full. In fact, the country was filled like a bushel basket heaped up and running over. The place of rural life on Today's morning was one of providential security. The lure of the city of arts had turned to ashes; food and shelter were found not to be automatic on pressure of a button.

As morning passed into forenoon, and the trek farmward slowed down, the benevolent thought of city and government turned to the spacious country with its mothering soil ready for food crops, as a fit spot in which to plant the surplus populations of cities. They could live in the open, raise much of the food for the family table, and either go back and forth to city employment when it came again, or engage in rural industries close by their homes. These rural industrial workers should add to the agricultural community the benefits of a diffused industrial order of society, and a rural living for the city's workers would add to city industry a modicum of the wholesomeness and stability of rural life. Once more the place of rural life was one of profound Security. Today's afternoon,—a time of national anxiety, great fear, great hope, great wonder, great perplexity on every hand—appraises the best asset of life as Security, and rural life, as I read the minds of America's men and women, occupies the place of the greatest Security that mortals can attain.

**Tomorrow.** When Tomorrow will arrive, and what it will bring to light at dawn everyone wonders, both for the urban community and the agricultural community. Everyone talks about it, attempts to forecast it, bets about it, and hopes or fears, or both, all the time. The optimist has a faith which he thinks amounts to knowing. He believes, and so far knows, that the sun will shine on the land and the city Tomorrow. Rural life, in his opinion, will Tomorrow, at whatever hour it comes, and whatever the form it comes in, have in the Nation this place of Security so firmly entrenched in popular thought, through the experience of Today, that it cannot be forgotten in ten generations. Rural life will be held in honor even as the name of Washington, the great farmer. The farmers of America, both large farmers and small, will react to this distinction, and will bend their efforts to make rural life as great and worthy as its place in national life warrants. The problems of rural life will be faced Today and Tomorrow with a sense of high self-accountability. Let us take a look at some of these problems.

### II.

**The Problems of Today**

**Making Room on Land.** The first problem I bring you is, How to make room on the land, and in school, church, and in society for the quota of the Nation's urban unemployed which properly belongs to rural life to receive. No one knows what this quota amounts to, but we may assume, I suppose, that rural people will open their community gates to more city families, if a
way may be found to furnish them gainful work to do. Judging from the experience of some European countries in which I have made observations, two types of urban people may profitably to themselves, to rural life, and to cities, find homes in the country. One type is the family whose head works in the city and commutes from the country home each day, while members of the family on a small piece of agricultural land raise a goodly portion of the more perishable kinds of food,—just such foods as the workers who live in cities usually under-consume,—vegetables, fruits, eggs, and in some cases milk. Around our large cities, within easy transportation distance, the rural community can, by moving back a little, leave to these city workers room enough for their suburban homes. This movement can begin generally Today and enter into its maximum Tomorrow as employment becomes stabilized.

The other type of family,—and here again I find my examples in Europe—takes up its home in the country, in groups forming a scattered village, with plots of land for each family on which food may be raised to balance well their diet, having its employment in industries which spring up natively in the particular section, or in subsidiary industries,—branch industries—of going city concerns operating on a broad scale, which can profitably establish branches in the country, for the manufacture of certain parts of their product. While it may very properly be said that this type of employment, industry, and home life requires so many selective processes that time is of the essence of success in them, it cannot be gain-said that now, Today, is the fit time to begin thinking this objective through, and planning for Tomorrow. Thousands of rural industries of many kinds exist already in America which have grown up by the selective thought of some person or rural community. This can be repeated in thousands of other cases. When these industrial workers have become annexed to the agricultural community, they will bring to the culture of rural life a new set of experiences which will enrich, not impoverish, the culture of the region.

**Occupation of Farm Youth.** The second problem I bring you is, How find occupation for the surplus farm youth who have usually swarmed out of the agricultural hive into urban life and work, but Today are kept at home for lack of city employment. Here again we are faced with a process which for success will take time and thought; and Today's thinking will find its fulfillment Tomorrow. Some of these young men and women prefer farm life; many others prefer the varied life and work of cities, and it is possible, of course, that before Tomorrow city employment will open up for them. However, it is a fair surmise that more will prefer rural life, if farm work and rural life can be raised to a higher plane. This raising of agriculture to a higher plane is the going principle of agricultural rehabilitation. There are so many respects in which rural life may be boosted to a higher level, without a large expenditure of funds, that a positive determination to enlist the surplus farm youth in a mass movement for the elevation of agricultural processes, community education, community integration and consolidation, farm and community beautification, is sure of success beyond all expectations. Agricultural Extension forces are ready, I am sure, to aid in this type of rural rehabilitation. Tomorrow will see the solution of this problem in full, for both will the rural community be a fairer, and more inviting place to live in, and also city industry will again make a bid for the young men and women of the farms and villages. This city re-opening for rural youth is all the more a certainty on account of the falling birth rate of cities, which will soon necessitate a call upon the farm family and the rural community to recruit its working population.

**Keeping Surplus Wealth on the Land.** A third problem I bring you, to which some of you may give your thought, Today, while all of you may have a chance to contribute all through your life in the Tomorrow; How to keep the surplus wealth of the rural community from leaking away to cities, leaving rural life constantly without the power of institutions built up by such surpluses. This type of leakage has been going on in the United States for a
hundred years. The metropolitan cities have risen to a considerable extent upon the wealth of farm products which the farm population did not consume, but which, through the transfer and migration of farmers to cities, was lost to the communities which produced this surplus. Your rehabilitation of rural life will depend in great measure upon your ingenuity in keeping in rural communities for community purposes, the surplus wealth of its people. Rural industries may rise on surplus wealth. Great rural schools, great rural churches, great rural libraries, rural art may rise on the rural surplus wealth kept at home. To see the effect of this leakage is to start to repair the leak. Rural life will blossom as the rose Tomorrow, and one reason for it will be your skill in keeping at home your wealth for rural culture.

**Welding the Rural Group.** A fourth problem is how to weld the rural group, the rural community of families, into a tighter human harmony. No such close, integrated small group of persons can be found matching the co-operativeness of the single farm family. The trick now is to unite all these community families into a close-working unit, and then to unite rural community after rural community into a chain of co-operating units. In the Universal Co-operative Social Order this harmony of rural life will become a fact. Today, thinking is the thing to help this mass movement. It will not come automatically. It will come through the conviction of persons, through the trying, and trying and trying, seventy times seven, until the rhythm clicks right. In the midst of your emergencies, you will not check this harmony by preventable discords. Time and grace and toleration will bring the thing to pass.

**Revising the Standard of Living.** I bring you one other problem of Today, How to reinterpret and revise upward the rural standard of living. Americans pride themselves on a high standard of life. They do well; but they must watch their step at this point Today. The ground is very slippery just now, and we must all take heed lest we fall. I have stood and watched by the hour the thrift and care of peasants in Norway, Finland, Czechoslovakia, Denmark—north European peoples. I have seen a certain high standard of goals ahead of their eyes. I have seen the scorn of low types of ease, softness of living, idleness, waste. I have seen the goal of Security shining in their faces. I have seen their youth rise to the stature of great souls through the appeals of their prophets to patriotism. Today is the proper time for us all to review our standards of living and see whether our goals of life and our ladders need revising. New goals and new ladders,—longer ladders, stronger, more enduring the rungs. In order to assure a high standard for Tomorrow, we may have to buckle our belts tighter, reinterpret much of our use of energy, much of our spending, and then revise our living to match—perhaps to what may seem downward for a time. To cut a diet here, and add to it there in the interest of health, work, and service, is a revision downward in one sense, but upward in reality. So rural life will change its emphases in living Today, that it may enter into the Kingdom of Co-operation Tomorrow.

**Stepping Ahead.** In all the efforts to meet our emergencies by the solution of our pressing problems in rural life, we will keep in mind this problem, How to keep stepping ahead without slipping, slipping, slipping, back, back, back. I shall content myself with the bare statement of this problem, at this juncture, leaving my comments on it for a little later consideration.

### III.

**The Problems of Tomorrow**

**Problems of Personal and Social Thinking.** Today, the day of perplexity and the darkness of an eclipse, will come to its evening, and Tomorrow's sun will come up inviting us to live the abundant life and to work the Will of the World of Values. And what of its problems?
The more I ponder this matter, the more I am convinced that the problems underlying all others in the Coöperative Social Order will be problems of individual and social psychology—that is problems of personal and social thinking, problems of the mind, the spirit, temper, emotion, desire, loyalty, justice, sympathy,—in short problems of personal and national character. I can only state this series of problems as our mighty and splendid opportunity to lay our intellectual talents, our scientific prowess, our latent ability to love our fellow men, all upon the altar of community and national development.

**Individual Responsibility for Economic Justice.** In particular, a very difficult problem of achievement confronts us Tomorrow; namely, How individual conscious responsibility for economic justice to all men, can be wrought into the habit of our individual second nature. I do not exempt rural life from the task of working out this problem for itself, when I point out that urban character, in the age of universal coöperation, will need to undergo among its privileged and fortunate leaders of industry and labor, a vast activity in the solution of the problem of individual responsibility for economic justice.

**Social Responsibility for Economic Justice.** But a sense of individual responsibility for economic justice is not enough. The problem of transmuting this individual, personal sense into a solid social structure for economic justice will be one great problem of the coöperative era. We will not be blinded to think that society can manifest justice, when its members have no individual sense of responsibility. No. Justice does not come in a social structure, just by the process of enrolling together its members, irrespective of their individual characters. The coöperative age will solve both problems, how the person can be just, and how the social group can build justice into its daily life. And these two problems are linked to a third problem.

**Building a Strong Rural Community.** Individuals come and go in the rural community. They are born, live and die, bring a bit of newness, finish a work and a product, leave some inheritance, and others take their place. Families likewise come and go, but the community remains. The rural community is the continuing organism of human life—the constant—in the midst of continual change. If each rural person, each rural family seeks only its own welfare, the constant ever living carrier of rural civilization from epoch to epoch, the rural community, exists ever on the margin of decadence. One of the weightiest problems of Tomorrow will be how to keep building the rural community higher and better all the while that each person and each family that happens to form a part of the community at any time itself grows finer and stronger. Can this be done? Yes. It can be done, and it shall be done in the new Coöperative Order. The cataract on the individual and family eye will be removed, and they shall see the spiritual meaning and value of the community. Thenceforth, the community will become the object of thought, care, solicitude; and upon it will be showered affection, and in it will be lodged, for the use of all, some of the precious treasures which now are hidden away in families for the use of a few.

You believe that in the long run good will prevail, right will win, justice will triumph. You believe this because you are convinced that the world is so constructed that the thing that ought to be is the thing that shall be. A power residing in man—in each man, each human being and in the continuing thing we call society, the community—residing somehow over man and about him, guarantees the fulfillment of the great ideals which are found in man's heart. I believe that this power will bring to pass the Universal Coöperative Order of Human Society into which we are peering Today; and all the problems and perplexities of rural life will be unriddled.
Conclusion

Today it is bread that we seek. Hunger threatens us. Lest men become tigers, if they see their children and wives famish, we all say, "Families must be housed and fed." Lest these men become servile and their families degraded, we say, "Work for them, self-respecting work, must be provided." Lest this group should come to live apart, aloof from the rest of society, as outcasts, we say, "These our brethren, must be knit back into the community and come to take their place and bear the burdens and reap the joys of co-operative living." But I come to remind you that, "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Ideas, thoughts,—thinking is the substance of life. Hunger may come before ideas; but bread has to wait for the idea back of bread.

Men are not on relief today in America for lack of bread and work, so much as they are on relief for lack of ideas in society,—possibly for lack of just the right idea. Thinking will give us bread, shelter, work, self-respect, co-partnership in the noblest tasks of life. And to the stout souls fall, from Heaven, as it were, right thinking and the needed idea. Some gain this hardness of the inner man, this faith in oneself to do the just thing, this determination to hold oneself accountable to the high court within, by recourse to the ideal of just "being a good sport;" others gain this resoluteness of heart by a species of Spartan stoicism; others, to a lively sense of family honor; still others to pure humanism, a quick sympathy of man for man, even for the whomsoever; others, and perhaps the majority, by the instincts and impulses of religion,—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"—under the vivid conviction that one does not live his own life, but—if he only knew it—the life of an infinite spirit of goodness and power. In a time like Today's darkness, discouragement, depression, distress, and almost universal confusion, for the stout soul, it is everything to have an unbeatable faith in an unseen might upon which he may lean as upon a solid rock.

John Ruskin, that great English essayist and friend of the laboring man, in his role of adviser to England's workaday people, said this to them, and I shall hand it on to you as a benediction:

"To get peace, if you do want it, make for yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth what fairy palaces we may build of beautiful thoughts—proof against all adversity—bright fancies, satisfied memories, faithful sayings, treasure houses of precious and restful thoughts which cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in."
AN ADVENTURE IN RURAL EDUCATION

CHAPTER THREE

ADDRESSES TO YOUTH AND MATURITY

At the conference of the student section of the American Country Life Association's fifteenth annual meeting at Wheeling, West Virginia, in October, 1932, I was asked to present the opening discussion on the subject chosen by them for their major consideration. I am printing that address here. It is necessarily analytic and somewhat in summary all the way through, because it was given for the purpose of getting major ideas out in sight for further and more detailed discussion. I especially enjoyed this day. It opened with an early birthday breakfast at Oglebay Park, and after a picturesque ride through the hills to Bethany College, where the student section was meeting, I spoke to some 300 delegates from thirty-three clubs in twenty-eight colleges and universities.

What Are the Basic Elements in Rural Life?

In his mimeographed statement last November Doctor Kirkpatrick, the advisor of this section, made available by direct quotation some of the best expressions ever made by past and present students and lovers of rural life. The key for the present and the future was best struck in President Glenn Frank's words from Circular 247, 1931, College of Agriculture, University of Wisconsin: "It is important just now for America to make up her mind about the kind of rural life she wants to see developed. We have spent enough time weeping over the collapse of an old rural culture that we probably could not bring back if we would. It is time to work out a new rural culture that shall, as an alluring goal, give meaning and momentum alike to the masses and to the leaders of Rural America." Collapse in the sense used here is better expressed by the word elapsed, because it does not mean failure or death but rather the consummation of a great epoch in American life. From this epoch we take not discouragement but inspiration and renewed devotion looking to another epochal achievement.

We are confronted by an opportunity and a challenge to make a statement of objectives sufficiently broad and basic to give new and steady momentum to country life in America. In this conference we seek an analysis and a formulation of culture potentialities in rural life. Such a statement, if carefully and successfully made, will be in fact a program for, and an expression of faith in, the further development through transition of the rich and beautiful traditional and historical rural life we love. The Student Section of the American Country Life Association has accepted the challenge of this opportunity. Today we set our hearts to this problem not unmindful of the possibility of failure, and knowing that a fundamentally correct solution will no doubt be the work of generations. I am asked to present the first tentative formulation to get discussion set in a more definite direction than it could take without suggested goals. This originitative thinking is undertaken, I trust, in due humility.

My answer to your question: "What are the basic elements in rural life?" waits upon a clear statement of fundamental values in personal and social living. The values I have in mind add up to a total called culture, which is a result of the use of human facilities for appreciation of the "beauty of the wild green earth and the bravery of man." The beauty of the wild green earth is come at intellectually, and creative controls as well as aesthetic ecstacies are multiplied by the study of natural science. Many people, however, who are not highly intellectualized accept great gifts of daily joy from
Nature. The bravery of man, endowing us with thankfulness and inspiration, is revealed by a study of the humanities, which all pursue by the compulsion of human association, even though many may never have formalized this study into courses.

Culture imposes an active stewardship, and man, the steward, is the actor. Culture thus involves man in both inherited proprietorship and accumulative participation. The creative union of proprietorship and participation begets civilization, which is the legacy of each generation to its successor and constitutes the patrimony of time. The culture of a person or of a people is best measured by the degree of their acceptance of proprietorship and participation in this from generation to generation creative process of civilization—sometimes called human progress. Real human culture is more than mere sophistication. It is deep-seated, simple, sincere, reverent, and energized by all natural, human, and vital forces. One may well question his culture if he is not actively thankful for his possibilities of communion with the generations, the races, and the ages on the human side; and thoughtfully happy that he is—on the physical side—the “heir of all the ages in the foremost files of time.” Such a conception of culture, as the trusteeship of summed-up value in an eternal creative process, puts an irresponsibly passive person beneath the dignity of intelligent respect. To repeat—human values are insured by a voluntarily active trusteeship of civilization by each generation. Conversely—to the extent that we as persons or peoples do not become voluntarily active in this trusteeship, to that extent we are truants to civilization.

With this classification of volunteers and truants clearly in mind as most fundamental in defining culture, we have a Diogenes lantern with which to search for the basic values in rural life. The values we seek are assembled in those undaunted human hearts which are the impregnable citadels of civilization. Here is the best demonstration of that ages-old adage—“An honest man is the noblest work of God.” Possibilities for proprietorship and participation are most widely distributed in rural life. This statement holds for ownership activity and voluntary membership in the essential institutions of organized society. And more, the transparently simple, small community keeps both the individual—and the group-servants of civilization in sight. Carelessness in requisite personal loyalties to faith, to patriotism, and to family love; indifference, either personal or social or both, to work, home, school, government, and church are, in the transparently simple rural community, known and read; yes, and frequently recited to all who care to hear. In such a situation the personal and social dead beat and camp follower, the non-proprietor and the non-participant is more obviously and more painfully a nonentity, to his neighbors and to himself, if he has any self respect left. Therefore, because of this situation, and because I believe that the values in life anywhere are defined in part by the circumstances and conditions which constantly enforce upon human attention the utter necessity of a dynamic quality, I give you the characteristic SIMPLICITY as a basic value in rural life.

This high social visibility is counterbalanced by the personal and family PRIVACY incident to the family-sized farm and the uncrowded rural villages which largely and, I believe, most wholesomely distinguish American rural life. In spite of much that has been said to the contrary, privacy remains at its best in rural life, even if isolation is gone—and isolation, though a physical fact, was never necessarily a state of mind. I can think of nothing more essential to culture than adequate privacy. Rural privacy, at its best, is spent in organized activity in household arts and sciences, in horticulture, floriculture, and landscaping and in the care of animals and plant crops. In this situation much that lies outside of requisite routine is really active leisure. This same type of leisure is expressed in walks in undeveloped country, and at home in reading, and in the further intimate enjoyment of applied good taste in home utilities, comforts, and beautification within financial and education limits. Such wholesomely preoccupied privacy begets self-
reliant resourcefulness in peaceful thinking, the tap root of culture. The experiences of social simplicity and actively preoccupied private work and leisure in actual or approximate contact with nature teach the major lesson of life—OBEDIENCE. Nature's characteristic of constancy in obedience to law is always subconsciously learned by rural people, and with increasing frequency as true scientific knowledge is disseminated, consciously learned. The man who knows and obeys the constant laws of nature is the seed man of human progress. Dr. Franklin Giddings wrote: "The world's great faiths have germinated in the desert or among mountain heights. Its great policies have been suggested by unsophisticated men. It owes its great discoveries and its immortal creations to those who have lived with nature and with simple folks."

This basic value is not invalidated by Dr. Giddings' further generalization: "But the creation and the discovery, the policy and the faith have lifted and transformed the race only when they have subsequently been fashioned by the mind and have been charged with power from the heart of the multitude."

Is there any value in rural life by which the socially simple, private, obedient natural man may make contact with the heart of the multitude—may capitalize his fundamentally sound individualism with the socialization incident to voluntarily active memberships in group activities? RESPONSIBILITY is the natural resultant of simplicity, privacy and obedience, and it is by a sense of active responsibility that man gets his social group identities. He comes, by the aid of modern invention and communication, to realize the essential dependence of modern man upon group services. He comes presently to sense the fact that by location and humanity he is a responsible member of the groups that do these services, whether he formally joins them or not. Responsibility reaches its highest degree of compulsion in man's behavior in rural life because of the low density of population and the obvious indispensibility of every citizen in bringing the work, home, school, government, and religious groupings to maximum service. Responsibility thrives on an inclusive participation in the necessary group activities which sustain civilization. Responsibility fed by repeated and effective active participations grows into proprietorship. Sustained proprietorship begets the attitude of the trustee and the bequestmaker. It is the definition of this attitude to youth which is the heart of this message—youth endowed with this attitude and demonstrating it with all the exuberance characteristic of the physical, mental and spiritual audacity of youth can give an impulse and accumulate a momentum in the new program of rural life which nothing can stop. In present day rural life at its best the characteristic values in personality thus far set forth in this discussion make a true foundation for great personal strength. The basic values in rural individualism are: SIMPLICITY, PRIVACY, OBEDIENCE and RESPONSIBILITY. (Nowhere in this discussion have been nor will be mentioned less worthy rural situations which are mostly due to the disorganization of transition. Since I believe that rural life now at low tide economically is so magnificently endowed in human values that the better parts espoused and advanced will absorb the poorer parts, the latter need not be raised vividly to view.)

To these foundation values in individual strength I will add four that, sensed and used at their best, will build an adequate social superstructure in which human lives made really whole come to sovereignty. The retarded and awkward big boy in a rural elementary school who was ignored during the first weeks of practice of the holiday dramatization for the entertainment of parents, was at last asked to attend to the stage properties and finally the curtain. When a packed-in audience had enjoyed the program because all the children had done their parts well, and none better than the stage and curtain strong boy, a guest said to him—"This was a fine entertainment." and he replied with spirit: "Yes, we had a good show; but when they started this thing I didn't think it would amount to anything." This simple
but true incident illustrates a common experience in group relationships—the experience of PARTICIPATION becoming conscience PROPRIETORSHIP. I submit in all candor that the rural groups for vocational, family, school, civic and religious functions, which are neither too small nor too large, afford the best possible opportunity for each and every member repeatedly to experience the exaltation of participation begetting proprietorship.

A brilliant young bachelor of arts, writing me recently a description of her experiences in the rural village where she has her first teaching position as one-third of the faculty of the high school, says: "In fact it all seems too good to be true, but it really is true. Folks mean what they say. They are all for Blanchard; and they certainly are proud of their school. It is inevitable for us to want to say we and our and to feel that we are a part of all that goes on." The social simplicity and sincerity of Blanchard raises a personal question in this young woman's mind: "How may I find a self-respecting place in the program of progress which is going on about me?" She is challenged to answer this question at her best and in so doing comes upon a second question of profound importance in both her personal and her social growth and achievement: "How may I deliver the total impact of all my potentialities, present and for the longest future, as an indispensable participant in service for the whole human family?" It is my belief from a lifetime of observation and experience that participation and proprietorship may come into basic significance in both the individual and the social experiences of the greatest possible proportion of the total population in a wholly wholesome rural community. I know in my own life that finding and taking a self-respecting place in the program of progress which is going on about me has resulted in an increasing personal sense of the TRUSTEESHIP of civilization as the most exalting privilege of my generation. I can assure you young people with the certainty of personal experience that every passing year makes me more jealous of the quality of the civilization which my generation is to BEQUEATH to yours. The continuity and unity of time becomes a fact in my mind and affords the perspective against which basic human values are estimated. In the light of this perspective I give you PARTICIPATION, PROPRIETORSHIP, TRUSTEESHIP and BEQUEST as the basic social values in rural life.

In summary: SIMPLICITY, PRIVACY, OBEDIENCE and RESPONSIBILITY are basic personal values in all human life and may, for the reasons given, be found at their height in the best rural life. PARTICIPATION, PROPRIETORSHIP, TRUSTEESHIP and BEQUEST are basic social values in all human life and as shown in the foregoing paragraphs, these values reach their widest possible distribution to individuals in the ideal rural community. Therefore I present the eight values enumerated as inherent basic values in rural life. We will revert to the opening paragraphs of this discussion and quickly glance at those greatest human values which seen from our present point of vantage may from a clearer analysis yield a philosophic conception of life not heretofore seen except intuitively in the attitudes and in the dreams of youth.

Education is by awareness of experience, and the experiences of life are strung on three strings: 1. The beauty of the wild green earth; 2. The bravery of man; and 3. The struggle for the harmonious unity of these two in the mind that contemplates them. The beauty of the wild green earth is multiplied by the study of physical science. In this study the process is by wonder, curiosity, and reason, and the method is reasoned research. The bravery of man is given multiplied meaning by the study of literature and social science. The process of this study is characterized by longing, audacity, and faith, and the method is by originative mental synthesis. A congenial union of these two great sources, by a knowledge of which all basic human values are forever enriched, is sought because of an innate and happily, it may be hoped, an unspoiled sense of God in man. The process is one of give and take between faith and reason, and the method is one of
constant wooing, which results in increasing congeniality between faith and reason.

The success of these processes and methods reveals the truth in its widest generalizations through two philosophical categories: viz., Science, society, culture; and wisdom, love, joy. The first—science, society, and culture—names the trinity of a really whole human life. The second—wisdom, love and joy—names three unimpeached prophets of that immortality which inheres in the concept of the unity and the continuity of life. All of which is to what purpose? To this purpose—that human life may be seen as the consummation of creation. That the most penetrating and if need be the most prolonged search for its basic values in the particular domain of our choice and of our love must enlist the patient and persistent use of our utmost energy and capacity. In this program of analytic research and synthetic experimentation we may sustain ourselves on three basic truths in rural life:

1. The small community was the original TYPE MAKER in American democracy and remains the most advantageous stage for its demonstration.

2. The simplicity of social organization and low population-density of rural life enforces a DYNAMIC SENSE of participation and proprietorship in a widely inclusive portion of the population.

3. Rural life affords opportunity for a most unencumbered use of these determining forces: EVOLUTION—a Divine plan for progressive and perpetual creation. EDUCATION—man's process of purposed growth toward one congruous way of living in the human race. And IDEALISM—looking to individually achieved righteousness and socially demonstrated justice by which man reaches, within his limitation, coincidence with his Creator.

In the general program of the American Country Life Association's eighteenth annual session at Columbus, Ohio, in September 1935, I was asked to present a discussion of "Continuing Education". There was no opportunity to consult the program committee, and I must confess that this is too new a subject for me to get more than an experimental attitude toward it. In this attitude the address was written, as will no doubt be plain to whoever takes the time to read it. Years ago when presenting, with the aid of charts and in utter sincerity, one of his early addresses on "The Social Anatomy of the Rural Community", Doctor Galpin caught some one on the front seat smiling. He paused to say, "Laugh if you want to. I'm doing the best I can." To the reader I can say, laugh if you want to, but I assure you that it was no laughing matter with me when I wrote this address.

CONTINUING EDUCATION

The fifteenth National Country Life Conference made "Adult Education and Rural Life" its major consideration. The Presidential Address was on the subject, "Statesmanship in Rural Adult Education". Many here remember the scholarly adequacy of that address. Provost A. R. Mann of Cornell University, who was president of the American Country Life Association in that year, presented historical and current statistical data, findings of psychological studies, population facts showing the increasing number of elders, and evaluated services by schools, libraries and other agencies of education in rural areas.

That address, which is available in the volume of Proceedings of this Association for 1932, is the best single background in print for the discussion of "Continuing Education" which I have been asked to bring today. Here we do not segregate "adult education" but rather attempt to bring clearly to view the unity and the continuity of all education. Joseph Artman's definition—"Education is the directed process for the development of a progres-
sively socialized person" fits my purpose in this paper. I will add this corollary—Education is the same word in the human world that evolution is in the physical world. It is the name of the process of creation. The result of this human creative process is expressed in total in the single word—Civilization. This corollary dictates action and identifies Continuing Education with the going concerns of society. In fact I get the suggestion that Continuing Education is a by-product of living. This makes living the primary subject of my discussion.

In the three years since Dr. Mann's address the statistical facts about the projection of planned education into adult years have been unbelievably elaborated by Federal and State action as one phase of emergency relief. In psychology one of the most interesting new researches is in the field of biological and mental maturity. Here the progress of an immature organism toward a mature or terminal state, which is a biological process based on nutrition and hygiene, is related to and correlated with mental growth. Hygiene is the connecting link. It is beginning to dawn that biology and psychology by studies in maturing processes using nutrition and hygiene as a means of defining their relationship, make more certain a growing confidence in the scientific bases for Continuing Education.

The gist of authoritative statements by leading psychologists is that the provision of opportunities whereby adults can learn those things they are able to learn and which it is for common good that they should learn is a safe philosophy and a productive investment for the nation. Age in itself is a minor factor in either success or failure. Capacity, interest, energy and time are the essentials.

Lester F. Ward, regarded on both sides of the Atlantic as one of the greatest minds in his generation, without disregarding individual differences in mentality, held these differences to be less significant than the range in energy, force, simplicity and sincerity of purpose, and a drive from within to be somebody and to get somewhere in creative achievements. Such a person had in Ward's estimation the greatest gift, which he called the focal-ization of psychic energy. This means the ability to put the several roles of William James' analysis of personality into one me, when occasion requires, and to deliver that total personality in a single impact of thought and action.

Recently I asked a college dean his estimate of a man in his senior class. The old gentleman looked at me with a light in his kind eyes which was beautiful and said: "When that young man can put his whole self behind anything, he will put it through for nothing can stop him." This is more than a statement of the good will of an old man for a gifted young man whose necessity for self support in college has forced a too wide distribution of his time and energy. Here is the simplicity, the dignity and the fervor of a prayer. The prayer of a veteran for a recruit, the prayer of one generation for the next; here speaks the reproductive imperative of society, here is the yearning of a parent generation for social offspring. This ability to sense and to obey the social imperative for a generation to generation reproduction and enhancement of the social culture inheritance on equal terms with the biological imperative reveals the major dynamic of Continuing Education.

It is to the answering of this prayer of age for youth that education has always been addressed. Too much in the past, schooling and education have been thought of as synonymous. This has cut down due consideration of the educative values in the experiences of maturity. The old adage that well begun is half done, or even granting the inference of a psychologist that schooling does two-thirds of education, still leaves much of educating and most of the active use of ideas for early maturity, middle age and old age.

In spite of anything that may be said to the contrary in these derogatory years, the greatest demonstration of democracy yet made in these United States is made by our elementary and secondary schools, our institutions of higher learning in liberal arts as well as in vocational and professional preparation and by government sponsored extension instruction. In the race
between education and catastrophe these agencies have led the vanguard, and George Washington's dictum that—"The safety of Democracy lies in our common education"—is taken more seriously by every new and every adult generation.

This is witnessed by the certain approach of elementary education to completion by all, by the fact that secondary education now reaches seventy in every 100 persons of high school age, a level of popular education unreach before in all history; and by more than a million youth in higher institutions. Not to mention the greatly improved quality of the schools due to modern equipment, health safeguards and teaching. This year seven states licensed no teacher (except in conditions of emergency) who had not completed a college course. Forty-one American commonwealths are still surpassed by Scotland, Germany and Japan in respect to the standards of education required of elementary school teachers. This will not be true long if our rate of gain keeps up. In the past twenty years the median age of elementary school teachers has increased from twenty-four to twenty-seven years, experience from four to ten years, and education from high school graduation to two and one-half years beyond high school as an average.

In recognition of the fact that the rural population does a most fundamental social service, the production of food for all, the Federal and State governments have liberally endowed extension teaching through the organization and leadership of 4-H Clubs for children and youth; through subsidizing instruction in farm and home courses in high schools; and by providing trained county leadership for men and women in all sorts of individual and group experimentation and study. These services have gradually, while retaining their specified vocational purpose, become elaborated increasingly into agencies of general culture. In this nation wide work great personalities have emerged such as Dr. Seaman Knapp, the founder, and Dr. Alfred C. True, for nearly forty years active as administrator, counselor, director and finally historian of the movement. Biographies of these men and other unusual men and women in rural life and leadership await only devoted scholarship, appreciation and literary equipment on the part of the right authors to enrich this life with pictures of true culture and service from which the eyes of youth could not be withheld.

To finish in general the background or better the level of human growth from which Continuing Education must advance, there need to be added: first, other types of extension in various vocations and professions which are used to supplement abbreviated initial training and to gain command of new information and better practices which are from time to time to be expected in all fields of human endeavor; second, the so-called re-education being attempted in prisons; and third, such educational aids by night schools or otherwise as may best help immigrants and others to the early schooling lost by irregular residence and language difficulties, or—the pity of it—by carelessness or poverty.

A leading citizen of Kalamazoo lost his life in an earthquake in Japan. When facts had been learned which confirmed the catastrophe a community memorial was held. Since he was for many years a college professor of mathematics, and because I was asked to represent teaching in my appreciation of him, I sought the aid of a long-time teacher of mathematics with this question: "What are the satisfactions of a mathematics teacher?" He replied, "It is our work to stand at the stairs which lead from the perceptual, itemizing level of thinking up to the conceptual, generalizing level. We use all that we need of what has been taught plus certain new formulas and theorems to accomplish this great task of re-establishing all persons, who can make the grade, upon a higher level of thought and life."

Continuing Education has the same function in social education that mathematics, with other rationalizing subjects, has in individual education. We must use the basic aims and the most fruitful methods of the schools as represented in their highest individual results plus such supplementary
agencies as libraries with adult and extension instruction, and be able to
add the principles and the leadership needed for the next great advance.
Yes, Continuing Education must stand at the stairs which lead up from the
individually itemized perceptual level of social life begotten by formal educa-
tion to the level of conceptual, grouped, socialized, generalized life. It must
lift all persons, who can make the grade, up from the necessarily individual-
ized level of thought in the schools to the necessarily grouped level of think-
ing and living in a slowly but continuously maturing society.

For generations this view, which is another major view of the creative
function of education, has sometimes been raised into public sight temporarily
by a master mind of adequately transparent clarity. Thus has become visible
to common minds unexplored and to most of us as yet unexplorable areas
of potential human growth. In his most tranquil moments does not man
sometimes suspect that when his step by step, generation by generation
advance has raised him to the level of socialized, universal brotherhood, he
may get previews of wide vistas of human growth which lie beyond? This
mystic expectancy, which he has been ashamed to mention, will then become
more than a hint; it will be a prophesy of a far day when he shall have
advanced into recognized coincidence with the original, ages old, creative plan.
Only when man has thus caught step with his Creator will he be completely
conscious of the universal fatherhood. This is to be sure only an imaginative
lily, but a lily, none the less, alive and growing up out of the muck of the
materialism of today.

In an individual's education habits of rational thinking enable the maturing
mind to classify related minor impressions and ideas into correctly unified
major ideas which control satisfactory living. A totalling or summarizing
process of thinking goes on under the continuous stimulus of the perceptive
senses which may at any time add correcting and clarifying new raw mate-
rials. This stimulus affords a compelling incentive since men's minds must
either go ahead to generalization and mastery of the itemized facts of the
senses or become bogged down and live out life in a world of things instead
of a world of ideas. Man is entitled to both these worlds and may possess
them if he will. Falling short of the second produces the pitiful number of
the mentally defeated. Facts already presented make it certain that this
number is rapidly decreasing as adequate schooling reaches nearer and nearer
to our total population of childhood, youth and immature maturity. Rising to
and possessing the intellectual horizon insures a gloriously expanding life, in
a world freed because of self mastered thinking.

Continuing Education can come into its own only in a population of
mentally freed individuals. It is because evidence accumulates that such a
status of mentally free human beings is about to be achieved in this nation
that we must seriously study how to take this new creative step in human
progress. There could be no more appropriate place for this study than the
American Country Life Association for several reasons: first, we have a
catholicity of interest, freshness of attack and the temper of youth; second,
it was primarily for the federation of all significant community interests that
this Association was established; third, there are now rural communities
which approach the demonstration of the most wholesomely unified social life
in America; fourth, it is in this simplest total grouping of essential social
experiences afforded by the best small communities that Continuing Education
can be made a planned process, if anywhere; and fifth, when such a beginning
is made in this simplest total social situation, the rural community, presently
communities will everywhere emerge into recognition as made ready units
for Continuing Education.

The community is the graduate school, so to speak, of all the other schools
whether of high or low level. In a whole community are found those essential
experiences without all of which no one can become matured into the accepted
pattern of modern, civilized man. Here no fully awake person can escape
a sense of his generation's and his own trusteeship of civilization. As plainly
familiar by name as the fundamental subjects of study in school life, the fundamental institutions of experience stand out by name in community life. In school the 3 Rs are mastered for the purpose of using them as tools with which man may in thought and action work his way into the far flung fields of the physical (material) and the social (human) sciences, and may eventually come to see their inescapable interdependence. In the community the experiences which continue the growth of personality into its larger and lovelier expression—sociality—are chiefly gained by thought and action participations in work, home, school, government and church. The largest lesson of community life is that these experiences also are inescapably interdependent. And therefore no individual or community life can become educated, completed, without the characteristic growth services of each and of all of them.

Continuing Education results from the acceptance and the planned use of this greatest of social lessons. Man's dignity and his success or failure inheres in the fact that he may or he may not accept this lesson. He is the captain of his own soul. When opportunity offers work, vocational, business, professional, he may accept or refuse it; when maturity brings the urge for home life and a family, he may or he may not accept the responsibility; when the generous public offer of adequate schools is before him the extent of his utilization of the offer is up to him; when his interest before and his responsibility after his majority put him in contact with democratic government he may or he may not become an informed and useful citizen; and when his human nature impulses, as old as time and as permanent as eternity, force religious questions into his thinking he may or he may not seek for answers. Here lies open before us a simple analysis of the curriculum, the course of study, if you please, of Continuing Education.

A Harvard professor of medicine has written: "There are many organs in the body and each has its function, but after all there is but one organ—the body—and but one function—life." Paraphrasing, there are in the community many institutions and each has its function, but after all there is but one institution—the community—and but one function—social life. Theodore Roosevelt once said, "The small farm worked by the owner is the best place to breed leaders for both city and country." I will add, "The developed rural community is the best place to take care of at least the early stages of the preparation of leaders for all sorts of human enterprises." Whatever of truth is in these statements is due to the simplicity and essential unity in rural life, both personal and social. To get and keep the vision of life whole is the primary lesson in life and leadership.

Too often we hear only of the discouragements and failures of life, but we have been having a lugubrious time the past few years and we get nowhere by denying it. When the score is all written we may find in it a great song after all. Now life seems to be so departmentalized, departments so divided into compartments, and in these compartments so many distinct and important pigeon holes that mental confusion and moral despair are written on many faces met in the street. Some persons say that plutocracy has stolen their birthright of property. Many homes seem to be foregoing the elemental function of reproduction. It seems at times in some places that administrators and teachers in the schools are so anxious to correct each other that they may neglect other duties. New ideas in government in this coming year will appear to some to be let down in a halo from above, and to others to be pushed up in a smoke screen from below. And some say the church is going out. This month I heard a professor in this University say that he believed that religion would pass unless it got a new philosophy.

Above all other needs now, there is a demand for simplification, a clarity in thinking sufficient to surmount a widely felt sense of futility and defeat in life. There is a search for the simples about which a truer analysis of life may be made. We seek a description of the smallest possible number of focuses about which the present confusion of a well nigh stamped social
life may become adjusted. We are ready in the United States to think this out and we are engaged in doing just that.

Man should know the simplifications of life by now, if he will but shake himself lose from the whirling mental vortex into which constructive experimentaiton in physical sciences and the revelations of research in social sciences have thrown him. He surely knows that civilization has long been and seems likely to continue to be tested and nourished by the present conditions and contributions of the five institutions already referred to in this paper as constituting the essential agencies for Continuing Education. He does know that if work is slack, if homes refuse to function, if schools become hypercritical, if government loses public respect, if the church is going out, if any one of these conditions obtains in a community, that community will soon be down at the heels and out at the knees to say the least. For the man who is fully aware of it to live in such a community without action is abject surrender. He thereby takes part in the stultification of his own generation and the betrayal of the next.

There will now be offered illustrations of Continuing Education. The old is reviewed to add the new. The Country Gentleman of this month says editorially: "Early in July of this year an event of the deepest significance occurred in the Department of Agriculture in Washington.—For the first time in history a committee of scientists representing the different bureaus and divisions of the Department sat in conclave to map out their own program of research work.—Heretofore, the Department has merely proposed lines of research. The Budget Bureau and a lay committee of Congress—neither body any too well informed about matters of agricultural science—have determined what studies should be undertaken." This new situation resulted from a dramatic and telling plea by Secretary Wallace, which caught the imagination of a man of power in Congress, power gained by long service on the House Agricultural Committee and his present chairmanship of the House Appropriations Committee. He said, "Tell Wallace that I will give him all the money he wants for fundamental research, and I will give it to him in a lump sum so that he can formulate his own program. I would like to leave some little monument to my years in Congress, and this shall be it." (Congressman J. H. Buchanan, Texas) Credit the first course in Continuing Education, the one on work, with a new lesson.

What might now be taught in the second course in our Continuing Education curriculum, the course on the home. We have heard repeatedly in this Association and have frequently read equally authoritative statements saying that the United States is ceasing to be the youthful nation it has been throughout its history. This is due to a long time decrease and a recent rapid fall in the birth rate. There were nearly 700,000 less children born in the United States in 1933 than in 1921. The birth rate in 1930 and probably for many years previously, was about twice as high in the farm population as in the population living in large cities. In 1930 the seven cities, most largely of American stock, lacked nearly 40% of having enough children to maintain their population without accessions from outside. All cities of over 100,000 population lacked about 20% and the smaller cities lacked nearly 10%. On the other hand, in the rural non-farm population there was a surplus of 30% and in the farm population a surplus of 50%. Rural surplus and urban deficit almost balanced in 1930. By these facts rural homes are put on the spot for, if present practices continue, they stand, and, in respect to population, they stand alone between the life and the death of the nation.

Information about schools affords a third course in Continuing Education. Schools are to teach the gist of what is now known and thereby provide each new generation with its legacy from the past. The fundamental biological law is that reproduction is imperative. The fundamental social law expresses itself through institutions of social reproduction and is equally imperative. There is no permanence in civilization without obeying both these imperatives. As late as 1910 I heard it said by an authority that Lester
F. Ward's two-volume work on Dynamic Sociology was the greatest treatise on education yet produced in America. The gist of his teaching is that there is no point to grand doctrine without grand living. In 1897 John Dewey published his "Pedagogic Creed," the heart of which is that education is the fundamental method of progress and reform. That in the ideal school we have the reconciliation of the individualistic and the institutional ideals, and therefore the community's duty to education is its paramount moral duty. The art of giving shape to human powers and adapting them to social service is, to him, the supreme art. As subject and departmental specialists here and there present their reconstructive criticisms of school practices, it is well to put their suggestions against the background of these great thinkers who saw life true and saw it whole. This is the work of Continuing Education.

Interest in work, home life and school seem to be inherent for all in the way life is lived. Interest in government calls for a wider horizon. It gets one farther from home if time is given to keep posted in politics. In defense of the general ignorance about institutionalized government and in self defense because of this ignorance many well meaning people, some of them teachers, habitually speak in derogatory terms about all politicians. This is a serious handicap for enlisting a due share of promising youth in a political career. Continuing Education would correct this situation by identifying men of character in present politics, and showing that from this group the real leaders in statesmanship are most likely to emerge. As the scale of service increases from local through larger and larger units of government, the importance of actions taken and the consequent effort of selfish interests to control these actions increases. Here men are men, if they keep their character. Is it not keeping character that affords maximum social satisfactions?

In Sir Edwin Arnold's "The Light of the World" are these lines:

"Love, which is sunlight of peace,
   Age by age to increase
Till anger and hatred are dead,
   And sorrow and death shall cease.
'Peace on earth and good will!'
Souls that are gentle and still
Hear the first music of this
Far off, infinite, bliss!"

No finer service could possibly be rendered to Continuing Education by the church than to make and to keep such a sense of life at its best attractively accessible to a vastly increased number of people. Is there anywhere in the whole battlefield of ideas and ideals a higher and nobler challenge to the young men and women, who are able to hear it? Is not this the gateway to the consummation of civilization?

The foregoing five paragraphs afford a random sampling of such lessons as may be learned through active part-taking in and study of the institutions which stand out in the simplest analysis of community life. The community life itself, whether simple or elaborate, is the real school of Continuing Education.

Reverting to John Dewey's statement: "In the ideal school we have the reconciliation of the individualistic and institutional ideals." Is it not equally true that, after schooling, education is continued by going on with this same problem through actual practice, or attempts at practice, of this reconciliation in the institutional life of the community? It is here that man's personal and social responsibilities actually attain equilibrium. It is at the flaming forge of life that this good fortune is wrought. It is here also that another and even more difficult reconciliation takes place, and this is the often hinted at but seldom specified contribution of the mass of men. Common men provide faith to match the rationality of uncommon men. Respect be-
between faith and reason grows on acquaintance and through mutual voluntary participations in the common tasks of the common life. An imagined incompatibility between faith and reason does not survive the contacts of real life, and the natural congeniality of the two becomes so obvious that their unity is formed. Uniting the personal and social ideals in service and possessing both reason and faith in human relationships are two major goals of Continuing Education.

The panoramic view of education in this discussion is best obtained and sustained by practice, observation, and reading, especially in adult education, which is most nearly related to Continuing Education. Read general books on adult education; read the report of the National Education Association's committee on "Opportunities for Adult Education in Rural Areas" of which our own Executive Secretary was chairman; read "Ten Years of Adult Education" by the Director of the American Association for Adult Education; read "The American Way" by the United States Commissioner of Education; read Thorndike's—"Adult Interests"; and read "Social Planning and Adult Education" by John W. Herring, which comes nearer than any other book I have found to the discussion we have in hand today. Visit the best communities. See the Hartland Area Project, an attempt by philanthropy to quicken the leaden feet of social education in a whole community. Surely we all know that informal Continuing Education is as old as civilization, but it has now gained such mass and momentum of action that organic unity and direction are necessary. A survey at the University of Michigan last year showed more than thirty somewhat formal agencies which serve directly and indirectly an estimated total of 390,000 people in my state who would be rid of their provincialisms.

I have presented my conception of Continuing Education from three points of view: First, its adequate bases; second, its function and necessity; and third, its processes and goals. This is my thesis: Schools are to teach the new generation to identify, by knowing, the smallerunities of life, and to put these together for at least a glimpse of the total unity of all human interests. Modern teachers seek to rub in this teaching by improvising, when necessary, all sorts of life-like experience participations. Periodically these experiences of the smaller units are thrown together into an experience of, as nearly as may be, a total sample of living. Continuing Education is progressive; it goes on from where the schools leave off and, because it has more time, utilizes actual rather than improvised units of life. Here the more or less make-believe cooperative experiences of the schools become matter of fact and genuine. Here units are institutions and the satisfaction of cooperation within institutions, occasionally gets a larger expression when, all institutions cooperating, the larger unity of the whole community is demonstrated. Keeping the vision whole and growing life to match it is Continuing Education.
AN ADVENTURE IN RURAL EDUCATION

CHAPTER FOUR

ACHIEVEMENTS AND FORECASTS

In the concluding chapter of this souvenir it seems best to accumulate brief statements about significant state, national, and international organized agencies of improvement in rural life; and to add the best up-to-date statement of "What Kind of a Rural Life Can We Look Forward to in the United States?". We are especially fortunate in that the Thirtieth Annual Rural Progress Lecture, given today by Dr. Carl C. Taylor of Raleigh, North Carolina, provides us, by one of the ablest rural life leaders in America, a forecast in answer to our question. This search for progress, a better future, has been the inquiry inherent in every one of our thirty programs on rural life. This constructive attitude toward the future is the key to an abiding interest in the Country Life Club of students and faculty members, and in the classes in rural education and sociology. We would live to some purpose and, continually clarifying our purpose, we go ahead to achieve it.

Happily during the three decades of service by this annual day and, in fact, in the two years of work here before this annual event was initiated, we have chronologically paralleled many significant efforts elsewhere in the same field. There were important committee reports in 1897 by the Committee of Twelve on Rural Schools, and in 1905 by the Committee of Industrial Education in Rural Communities, which signalized the interest and effort of the National Education Association. Research studies were getting under way in the new colleges of education, and some of these touched rural education first on the financial side, until presently theses of graduate students for the doctor's degree commenced to bring the problems of public educational service to rural children and youth into direct attack. Approximately fifty of these intensive studies with the constructive suggestions evolved in them are now available in educational libraries.

In seeking an authoritative statement about the International Institute of Agriculture in Rome, which I had visited with much interest in the winter of 1932, I wrote to Dr. Henry C. Taylor, then member for the United States of the Permanent Committee of that organization. He replied: "Dear friend Burnham: I am sending you a little four-page article on the Institute written last year, which is just repeated in the May number of Rural America. If you want only a few paragraphs you can extract them from this article. Hoping all is well with you. Sincerely, H. C. Taylor" (June 25, 1935.) Accepting this permission, I have the following interesting paragraphs:

*The International Institute of Agriculture

President Roosevelt signed my appointment as the United States member of the Permanent Committee of the International Institute of Agriculture on the 8th day of August, 1933, and in so doing reestablished the active relations of the United States with this world institution. I had been drafted for this post by the Secretary of Agriculture upon request from the Department of State. I had not previously thought of going to Rome. Upon looking into the matter I discovered that I had been honored with a position of far-reaching importance in the solution of the critical problems of adjusting agricultural

*The best recent single reference is "International Problems of Agriculture", published, 1935, by the International Institute of Agriculture, Villa Umberto 1, Rome, Italy. This reference completes the account, going on from the conclusion of Dr. Taylor's paragraphs.
production and international trade in farm products. My first task was to study the Institute in action. This soon led to planning for the redirection of the activities with a view to providing more of the facts in the form required by the various Governments in their efforts to plan their agricultural production and trade as a means of rising out of the world depression. To understand the importance of the Institute in this new relation, it is important to know the history and purposes of this the first of the international institutions to come into existence.

An American from California by the name of David Lubin originated and prompted the idea. H. M. the King of Italy took the lead in founding the Institute by asking a committee of experts to draw up a plan and by calling a Diplomatic Conference in 1905, which ratified the Convention establishing the International Institute of Agriculture with 40 member states. Many others have since adhered.

In that splendid volume, "David Lubin, a Study in Practical Idealism" by Olivia Rosetti Agresti, a copy of which was presented to me by a daughter of David Lubin just as I sailed for Italy, I have found a history of the development of the Institute and much of the spirit and vision of Lubin. Lubin saw that the farmers of the world were working in the dark. They were competing with each other without the one knowing what the other was doing. Under these conditions the adjustment of supply to demand, on the basis of a price which would yield a decent living standard for the farmers, was not possible. Lubin conceived the idea of an international institution in which all the nations of the world would cooperate in assembling the facts about agricultural production and marketing throughout the world, and then focus these facts for the eyes of the farmers in every land, thus giving each farmer a clear picture of the whole industry of which he is a part. These facts were to constitute the basis of intelligent action by individual farmers, cooperating groups of farmers and by the public agencies devoted to agriculture. Lubin’s vision included more than agricultural welfare. He believed that, if the nations learned to cooperate in agricultural matters, they would then know the better how to cooperate in the even more arduous tasks involved in the happy solution of their political relations.

Mrs. Agresti’s book on the life and work of Lubin gives a clear picture of Lubin’s purposes, the methods which he used and the untiring energy which he exerted in bringing the idea of the International Institute of Agriculture to the attention of H. M. the King of Italy in 1904, in formulating plans for starting the work and in pressing forward toward the goal which he ever held in mind, namely fuller information for the farmers and a better international understanding through a knowledge of the common agricultural interests of the Nations. Put in fewer words he hoped and worked for “peace through justice to the farmer”.

Since coming to Rome I have sought on all occasions to meet and talk with people who knew Lubin. I have picked up many interesting stories and valuable suggestions. In the early days, when there was much confusion because the representatives of the forty odd member States found it difficult to understand each other well enough to work together in a common cause, Lubin never lost hope. He recognized that the first task was to learn to work together. This accomplished, the real work of the Institute might begin. Lubin had an unconquerable spirit. This was in part because he was much in the company of the idealists of the Bible of which he was a persistent reader. It is believed also, that like the sacred Prophets he gained some of his never failing courage from dreams. At any rate there is a legend which is said to have been a Lubin dream, though I fancy it may well have been dreamed while sitting in the Assembly Hall of the Institute and I do not vouch for its authenticity.

It is said that on one occasion after a strenuous and apparently fruitless meeting of the Permanent Committee, which serves as the Board of Directors of the Institute, Lubin went home and spent the evening in the company of
the Prophets of old. At an early hour he went to bed. His body was tired and rested peacefully, but his sub-conscious mind worked on. The result was a dream stimulated by the difficulties of the day but in which the imagery was reminiscent of his experience as a farmer in California. On his farm in California the machine used for cutting wheat is known as the "combine". It is a mechanism which cuts a swath about eighteen feet wide and threshes the wheat from the straw as it passes across the field. In those days these combines, now drawn by tractors, were drawn by thirty-six horses trained to work together in perfect harmony so that their full strength was transmitted to the drawbar of the machine.

In this dream the scene was somewhat different. Lubin saw himself with a team of thirty-six bullocks assembled from all parts of the world. These bullocks had all been trained to work in the lands from which they came, but they did not know how to work together. There were red and roan shorthorn bullocks. There were long-horn bullocks with black skin on their noses and black switches on their tails, some of which wore a hump and some of which did not. Some of the bullocks were spotted black and white, red and white or yellow and white. Others were solid colors, black, white or brown. There were also a few water buffaloes. These bullocks varied greatly in size as well as in color. The thirty-six bullocks in the team which Lubin visualized were marked by diversity in psychological as well as in physical characteristics. It seems that these bullocks were not hitched to the harvesting machine but to a very heavy cart and that Lubin was endeavoring to drive them back and forth in a large field on the east side of the old Appian Way, about sixteen kilometers south of Rome. This unusual scene drew a crowd of onlookers. The team was weaving about and the bullocks were crowding, horning and kicking each other. One of the bystanders, being bolder than the rest, ventured to say to the driver, "Why this foolishness? You are worrying a lot of beasts, you are drawing no load, you are going nowhere." "Never you mind," said Lubin. "It is true that I am now drawing no load and that I appear to be going nowhere, but there is a great load that needs to be drawn and these bullocks constitute the only hope of moving it. You just wait till I get these bullocks trained to cooperate and you shall see that we will go somewhere and that we will draw a load which has been thought unmovable."

After relating this story, my informant who has himself had much experience in national and international affairs, ended with this significant statement: "I have great confidence in the International Institute of Agriculture. It is great experiment in international co-operation. If those who carry on have the patient persistence and vision of Lubin, it is sure to succeed." It is fortunate that the Institute now has behind it nearly thirty years of experience in international co-operation as a basis of meeting its new tasks. Lubin's mind would not, of course, have been driven to dreams in 1934. The members of the Permanent Committee are now working together remarkably well and much excellent work is being done by the staff of the Institute, but the great hope lies in the new developments in the immediate future.

The permanent Committee has taken steps in the last nine months which give promise of renewed progress in the work of the Institute. In the first place Prince Ludovico Spada Potenziani, the Italian member of the Permanent Committee, was elected President on October 12, 1933. This election was the first occasion when the American Delegate cast the twenty-one votes entrusted to him by his Government. The new President is a practical farmer as well as an experienced statesman. He at once brought a note of harmony and a new inspiration to the Permanent Committee. The Prince initiated his term of office with an address in which he pointed out the necessity of directing the work of the Institute in such a manner as better to meet the needs of the new day in which we live. The American Delegate had the good fortune to be asked to draw up a plan for the redirecting and refocusing of the statistical, economic and legislative-reference work with a view to
making it meet the new needs arising, because of the new work the various Governments are undertaking in agricultural planning and control both in the field of production and in the field of international trade. With the aid of several members of the Permanent Committee, of the General Secretary, Prof. Brizi, who is the director of the work of the Institute, and of the Chiefs of the Bureaus, a program was worked out during the months of April and May which was approved by the June meeting of the Permanent Committee, in whose name it was submitted by the American Delegate for the consideration of the General Assembly (the biennial lawmaking body of the Institute) on October 22, 1934.

In the proceedings of the Third International Conference of Agricultural Economists held at Bad Eilsen, Germany, in August, 1934, I find a very thought compelling description of International Planning for Agricultural Production. From pages 453-457 of these Proceedings, I take the following:

The Fact Basis of International Planning

The negotiations intended to attain this desired end will need to be based upon a better knowledge than is now available of the facts of the actual and potential economic geography of each nation and of the world as a whole. The preparation of the fact basis of national and international planning for agriculture is the task of first importance at this time for the agricultural economists of the world. But in this work it should not be overlooked that common-sense planning for agriculture is not a thing apart from rational planning for the whole economy of nations and their international relations. Agriculture must be seen in its entire setting and in all its relations, economic, social and political, national and international. While the work of those who negotiate international agreements may proceed on a piecemeal basis, this procedure needs to be in the light of a comprehensive knowledge of the whole world setting. This means that the work of the economists must be comprehensive enough to enable the leaders of each country to see how to supplement the national economy with an amount of production for the foreign market which may be exchanged for that kind and quantity of foreign goods and services which will add to the total annual income available for the maintenance of the living standards of the people and for the maintenance of the public economy of the nation.

The providing of a clear and comprehensive fact basis of international planning for agriculture is a challenging task for the agricultural economists. This involves a clear presentation of the facts relating to each of the agricultural commodities in every part of the world. In turn each crop must be shown in its relation to other crops. The facts must be put into a setting which will make their significance clear to the leaders in international negotiations who want to know whether they should produce a given article for themselves or secure it through the exchange of some other product which can be produced at home. Theories will not serve this purpose. Concrete facts are required. If the economist is to have a place in the sun he must provide these facts. This is a task involving many difficult questions of procedure; but clear thinking and careful analysis of the facts which can be obtained will yield invaluable results. The international trade agreements which have been negotiated during the past year have made unusual demands upon the economists associated with the embassies involved. It is to the economists that the diplomats are now turning for facts on this basic question of what we should buy in order that we may sell.

In the study of the question of “comparative advantage”, which goes to the root of this whole question, there are many things to consider. The influence of soil and climate is, of course, basic. Out of this and the market demand
arises the particular combinations of enterprises which make up the commercial economy of a given farm. The interrelations of these enterprises in the farm economy, both from the standpoint of soil utilization and from the standpoint of the economical utilization of labour and equipment, are often such as to make the finding of specific costs an ineffective method of ascertaining whether or not a given product should be produced at home or secured through exchange from abroad. Cost accounting will, however, prove invaluable in determining the relative profitableness of competing enterprises, and hence in determining whether or not a given country should produce at home or purchase a given commodity from abroad.

The starting-point in rational international planning for agriculture is a thorough knowledge of the economic geography of the world. There is a large body of background facts of an unchanging or slowly changing character which need ever to be held in mind in appraising the fluctuating or rapidly changing elements in the world economic situation. While it is true that at a given moment the changing elements in the picture may have greater interest to the farmer or the tradesman because of the effect upon the immediate price situation in which he is interested, more permanent background facts are of primary importance as a basis of building national policies.

The negotiation of international planning for agriculture cannot be carried forward independently of planning for the industrial occupations as well. If some countries import more agricultural products of one kind than they export of another, the balance will have to be paid in services or in products of forests, mines, or manufacturing industries. It is obvious therefore that a knowledge of all phases of the economic geography of the whole world is essential to the international planning for agriculture.

If the economists are successful in presenting the facts in such form that the economic vision of the negotiators of international agreements may be clear, accurate, and comprehensive, they will have done their part in the international planning for agricultural production. It is not the task of the economists to tell the nations what means to use in accomplishing the desired results. The political entanglements involved in international negotiations will need to be dealt with by those who know the art. The task of the economist is to prepare the fact basis which is essential to rational action on the part of the negotiators. When the men of action who are in control of national affairs are bent upon a given course, the greatest service the scientist can render is to throw a maximum of light upon the road that lies ahead whether the course be right or wrong. The economist will be of no avail unless the light from the lamp which he holds falls within the line of vision of the men of affairs. (H. C. Taylor)

*International Country Life Conferences*

Dr. Paul de Vuyst, Director General of Agriculture for Belgium, was the leader in bringing together an international group concerned with the enrichment of rural life in all nations, and its first meeting was in Brussels, Belgium, in 1925. Only a few nations were represented by delegates—Belgium, Hungary, Czechoslovakia, Brazil. Each delegate made a report. The subject uppermost in the minds of the persons present were the education of farm people, the electrification of the rural districts, and some means to check the then growing exodus from farm life to city life and work.

Belgium had started a national country life association in 1931. Hungary had organized in 1920 an association called The Village for the defense of the cultural interests of villagers (farmers) and the improvement of country life. The main outcome of this first meeting was the setting up of a formal international organization, under the title, La Commission Internationale de

*I am indebted to Dr. Charles J. Galpin, Washington, D. C., for this authoritative statement. E. B.*
l'Embellissement de la Vie Rurale. A president was named, M. F. Graftiau of Belgium, a secretary, M. J. Giele, also of Belgium, and several vice-presidents, Count P. Carneiro, Brazil; Dr. K. L. Butterfield, United States; M. Bodor, Hungary; A. Prokes, Czechoslovakia. The first conference of this new organization was called in Brussels, Belgium, in July, 1926.

The First International Country Life Conference, Belgium, 1926. Thirty-eight delegates from thirteen countries sat for three days, July 20-22, in close conference; six delegates, Belgium; one, China; two, Czechoslovakia; four, France; one, Holland; one, Hungary; one, India; three, Ireland; two, Duchy of Luxembourg; one, Norway; one, Poland; one, Spain; fourteen, United States of America. The chief function of this first conference was acquaintance and fellowship,—acquaintance with the problems of the different countries and the beginning of friendships among the delegates. Many papers were presented, many supplementary reports were given, many questions asked, many replies made. The interpreter was the official interpreter of the League of Nations; and his instantaneous grasp of every situation with no delay for a word or phrase gave the conference a constant spirit of vitality, understanding and good will. The hospitality of Belgium was overwhelming. Receptions, luncheons, dinners, a visit to the war-stricken and newly built districts, a meeting with King Albert and his son Leopold all gave to the interchange of ideas a wonderful sense of the importance and reality of the conference.

The Second International Conference, United States, 1927. The second conference was held in Michigan, U. S. A., at the Michigan State College of Agriculture, East Lansing, with the American Country Life Conference. Twenty-six countries were represented,—Austria, Brazil, Belgium, Bulgaria, Canada, China, Czechoslovakia, Denmark, Egypt, England, Germany, Greece, Holland, Hungary, India, Italy, Japan, Lithuania, Mexico, Norway, Poland, Russia, Sweden, Switzerland, Turkey, United States. Canada had nine representatives; China, four; the United States, 137 (from twenty-five states); the others, one or two. The program of the second conference, like the first, was made up of papers presenting the outstanding rural problems of the various countries. So varied were the national rural situations that the first impression of everybody was "What differences! Shall we ever have similar problems?" The need for more and better rural education came as near to being the same in all countries as any one problem. To foreign delegates the great stretch of the United States was almost unbelievable. To the many Americans it was a real satisfaction of curiosity to see and hear these representatives of the peasantry and farmers of the old world. In spite of the wide difference between the life of the Egyptian, Chinese, Hungarian kinship villages of farmers and the life of the people on the scattered farms in Canada, England, Germany, Norway, the United States, in spite of vast differences in religion and national ideals, the human beings tilling the soils of these many different lands were seen by all in this conference to need a great improvement, an enrichment and beautification of their conditions of life.

Third International Conference, Hungary, 1929. The third meeting of the International Commission for the Improvement of Rural Life was held in Budapest, Hungary, June 1-5, 1929. The stated membership of the international group reached at the time of the meeting 268 men and women from nineteen different nations. Three chief topics of interest engaged the conference at Budapest: first, the leadership of the country life movement of the future; secondly, the school education and education of adults in the interest of a high type of rural life; third, the importance of modern agrarian movements. The United States, while represented by only one or two delegates, was represented by papers on each of the three topics of the Conference prepared by persons not present.

Fourth International Conference, Belgium, 1930. The Fourth International Conference on Rural Life was held in Liege, Belgium, August 7-10, 1930. It had four sections. The first section dealt with the progress of health, com-
fort, and the decrease of agricultural hardship in labor. The second section discussed the question of a pure water supply, electric light and power, and telephones. The third section considered the welfare of farm people, in respect to knowledge, morality, art, and recreation. The fourth section took up the threat of an urbanized country life, and sought the means of keeping the country rural. The following countries sent official delegates to the Conference: Belgium, Chile, China, Denmark, Egypt, Spain, Estonia, Finland, France, Greece, Guatemala, Hungary, Italy, Japan, Persia, Peru, Poland, Portugal, Rumania, Switzerland, Czechoslovakia, Turkey, South Africa, Venezuela. From the United States one person was present representing the American Country Life Association.

The International Commission for the Improvement of Rural Life has gained ground since its inception in 1925 and 1926. Though the world-wide depression has checked it somewhat, it has not reduced its significance. The United States, moreover, has been influential through its country life leaders in setting forth its own methods of approach, both governmental and voluntary, to country life improvement. Foreign countries have helped the United States by showing how farmers and peasants can, through voluntary cooperation, raise the level of their economic and social life.

Fifth International Conference, Belgium, 1935. Because of the printing necessity of preparing copy for this souvenir several months in advance of the date of issue, complete data for the fifth international conference did not come to hand. Through the courtesy of Dr. Asher Hobson of the University of Wisconsin, secretary of the American Farm Economic Association, I have in hand printed circulars of announcement of the Fifth International Conference on the Improvement of Rural Life. This conference was announced to take place in connection with the Exposition Universal and International in Brussels in the last week in July and the major subject announced was the rural family. Doctor Hobson suggested in one of his letters: “The Congress follows the practice of organizing interesting excursions to nearby country districts and to local institutions having to do with country life improvement activities. To me these excursions have always been of more interest than have the discussions at the meetings. The excursions afford opportunities not usually open to individuals who do not participate in the Congress.”

Associated Country Women of the World

The first step was taken on the initiative of the Marchioness of Aberdeen and Temair, President of the International Council of Women, who acting on the authority of a resolution passed by the Executive Committee of the International Council of Women at Geneva in 1927 to the effect—“That a temporary committee be formed to consider the conditions under which women’s rural organizations work and possibly to suggest plans by means of which these organizations can get into touch with one another and with the wider movement already represented in the I. C. W.”—invited representatives of rural women’s organizations to hold a conference in London in May, 1929, when the I. C. W. Executive would be in session in the hope that the International Council might provide a means of communication between the country women’s societies and furnish opportunities for them to discuss problems of mutual interest, and in the sincere belief that country-women would appreciate and take advantage of the means thus provided. A small committee was formed to undertake the preparatory work, the active members of which were Lady Aberdeen, Countess Keyserlingk and Mrs. Alfred Watt, with Miss E. M. Zimmerm as Hon. Secretary.

This conference was attended by delegates from twenty-one different countries. Considerable interest was shown in the idea of some continued form of international connection. It was decided that steps should be taken to insure that the wishes of the conference in this regard would be carried out. A committee was therefore appointed with the object of keeping in touch
with the rural women's organizations represented at the conference, and it was empowered to arrange for another conference to be held in Vienna the following year, to keep a record of rural women's societies, to receive donations and to prepare and publish a report of the London Conference and distribute the same for sale, to study the need and advisability of future conferences and present a report at the Vienna Conference, and lastly to raise and hold funds, to make its own arrangements and regulations and to plan its own work.

The next step was a second International Conference held in Vienna in May, 1930, when representatives of thirty-four rural women's organizations from twenty-eight different countries were present. The report presented by the committee was approved, and a new committee with powers of co-option was elected under the name of "Liaison Committee of Rural Women's and Homemaker's Organizations", the exact wording of this title being agreed upon by all the organizations later. Those members of the old committee who were present were retained as a nucleus and the instructions given at the London Conference were re-affirmed. The conference was in favor of a plan suggesting an informal alliance with the International Council of Women, but no further steps were taken at the time. It was, however, unanimously decided to hold at least one other conference at the time of the next Triennial Meeting of the International Council of Women, other conferences and gatherings could be arranged by the committee at the wish of the societies. It was further decided to link the country-women's associations together through this Liaison Committee on a contributory basis and not to have any formal affiliations, membership to be limited to Societies consisting wholly or predominatingly of rural women.

After the Vienna Conference the International Council of Women Head-quarters Office was removed from London, and it became necessary for the committee to set up its own office and make its own headquarters arrangements. A pleasant office was secured at 26 Eccleston Street, London, S. W. 1, with an Hon. Secretary-Treasurer and one paid official as Assistant Secretary and clerk. During the year great impetus was given to the work, several new associations became Contributing Societies and appointed representatives to serve on the committee, the committee was asked to help and advise in forming new societies where these had not previously existed, a scheme for enrolling foundation and other members was initiated, a new book was published, of which an edition of 3,000 copies was sold, and the "Links of Friendship" leaflet was continued and on request sent out in three different languages.

The first annual business meeting of the committee was held in London on May 15th and 18th, 1931, with thirty members present from twenty-one different countries. The report of the work accomplished during the year and the Annual Balance Sheet were adopted. At this meeting several decisions affecting organizations were approved. It was agreed that Contributing Societies should be entitled to appoint representatives to serve on the committee and duly accredited proxies to attend the meetings in the place of members not able to be present. The committee decided to hold an annual business meeting, not necessarily in London, and to consider this present meeting as the first. It was agreed to accept the International Council of Women's invitation to hold the next conference at Stockholm in June, 1933. All applications from organizations wishing to become Contributing Societies of the committee would have to be accompanied by a statement setting forth the aims, objects and commitments of the society in question, while applications from Women's Sections of men's rural organizations would need special consideration and would have to be accepted or rejected on their merits in each case. The committee approved of accepting a limited number of Foundation Friends paying a fee of £5, and Contributing Members paying an annual subscription of £1, who would receive all publications and communications issued by the committee, such members would be invited to take part in all conferences, meetings, receptions, etc., but would not, as such, be entitled to
attend the actual meetings of the committee. It was also decided that it would, for the present, be permissible for an individual to become a Contributing Member on behalf of a society not otherwise eligible for membership.

In January, 1932, a third volume of “What the Country Women of the World are Doing” was published. For this edition of 5,000 copies each society was asked to contribute matter and illustrations for their own pages, and the result was an extremely attractive volume which had a ready sale. The second annual business meeting of the committee was held in London on May 25 and 26, 1932, when forty-five members were present from twenty-two different countries. The chief business before the committee was to receive the report of the work accomplished during the previous year and to make preparations for the third Rural Women’s Conference, which was to take place in Stockholm at the joint invitation of the International Council of Women and the League of Northern Housewives. The annual meeting was followed by a one-day Economic Conference which was much appreciated.

The Third International Conference was held in Stockholm from June 26th to 30th, 1933, when representatives from thirty-four rural women’s organizations were present from twenty-one different countries. The conference decided that the time had come for the Societies to form themselves into an International Association, a simple constitution was adopted and it was agreed to take the name of “The Associated Country Women of the World”, and that as before the constituent organizations should contribute annually to the funds of the association such sums as they should themselves determine.

The Roll, giving the names of the hundred Foundation Friends was concluded, and the chairman of the finance committee was able to announce that the Association would shortly have the £500 thus contributed invested as a nucleus of an endowment fund. It was agreed that these Founders should be looked upon as life members and that further life members should be enrolled, paying one fee of £10 each. (Grace E. Fryssinger)

The next conference of The Associated Country Women of the World will be held in the United States under the chairmanship of Grace E. Fryssinger of the national extension service. The association will assemble in Washington, D. C., the week of June 8, 1936.

*Rural Asia and Africa

The American farmer is beset as never before. European peasants are caught in the swirl of forces beyond their control. But let us not forget that in “Asiatic Asia” (the Japanese Empire, China, Malaysia, East Indies, India) and in Africa, live half the world’s population, and that of this half over four-fifths are people of the land—at least eight hundred million rural folk. These people are the major “problems” in ancient civilizations like India and China now awakened to participation in world affairs. Africa, with its host of black people, is only once removed from barbarism, and is impinged upon by European powers that dominate it politically and seek to develop the untold and nearly untouched natural resources of this majestic continent.

During the major portion of the three years, 1929-31, I traveled extensively in South Africa, Portuguese East Africa, Southern Rhodesia, India, Burma, Japan, Korea, China, and the Philippine Islands. The object of these journeys was to visit the agricultural populations, to study the conditions under which they work and live, and to recommend to churches and missions, such

*I am again indebted to Dr. Butterfield who most generously provides this challenging statement from his recent years of study in these far flung fields. E.B.

Note: The Christian Rural Fellowship, which continues the work of the International Association of Agricultural Missions, publishes—“The Bulletin”—under the editorship of John H. Reisner, at Room 1201, 156 Fifth Avenue, New York. This Bulletin affords an economical way to keep informed in this field.
policies and programs as would make the Christian enterprise more effective in influencing these village masses. Thus I made some contact with the great issues involved in the future of these huge populations, and discovered some of the agencies and activities that are ameliorating their lot. Here are some of the impressions.

The outstanding, wide-spread, and grim inclusive problem in India, China, and Japan is that of over-population. Statistics of population per square mile do not tell the story, for the people mass themselves on the flat fertile lands of river valleys and deltas. India has gained a hundred million population in sixty years, and now has three hundred and fifty million. Figures for China are not accurate, but four hundred million is the usually accepted estimate. In India the land is divided and redivided among heirs until holdings over wide areas are one-third the size of an "economic unit"—one large enough to give a decent livelihood. The migration of nearly thirty million Chinese into Manchuria during this century dramatizes the crowded conditions in North China. Japan, with an area about the same as that of California which has some six million people within its borders, has sixty-six million, and increases at the rate of nearly a million a year. Only fifteen percent of its land is cultivable.

It is easy to exaggerate the poverty and untoward conditions of these masses in India and China, for, considering our own advanced civilization, we cannot boast overmuch of diffused prosperity. But when you see with your own eyes debt, dirt, disease, illiteracy, then do you wonder if there is any hope.

Africa is different from Asia. Here is a huge continent, not overpopulated, extending nearly five thousand miles north and south, containing stupendous resources, with most of its territory divided among European nations, its people just emerging from primitive conditions, facing a process of civilization that will take hundreds of years to achieve. Now, what is being done to improve conditions among these masses of rural folk, a large proportion of whom are totally illiterate?

Let us first take India. The problem of betterment is terribly difficult. Almost no progress has been made in literacy, except in spots. Political agitation absorbs the energies of the Indian leaders. But the government has some half-dozen "nation-building" departments that affect village work and life—health, education, agriculture, forestry, veterinary science, irrigation. The railway system covers the country and is used by the people. Highways are good and trunk lines connect the cities. Famine has been all but eliminated. Epidemics are measurably under control. Some eighty thousand cooperative credit societies, by no means always successful, have been encouraged and directed. Agricultural colleges and experiment stations have already made possible some advances in farm practice. A surprisingly large number of voluntary "uplift" societies are undertaking new lines of service.

China is in a period of transition. The pressure from Japan, the activities of communists, the ambitions of war-lords, flood, famine, poor transportation, create almost insuperable problems. However, progress is being made. Highways are being built, schools are multiplying, the attack on illiteracy is getting underway, a health service is being developed, research and extension in agriculture are beginning. Both political leaders and educated youth are now conscious that the task of improving the economic and social conditions of the peasants, the famous "farmers of forty centuries," is the supreme task of China—except that of political stability and national solidarity—and all are linked together.

The farmers of Japan are debt-ridden, the depression in America has almost killed off the growing of silk worms, the tenants are restive and even rebellious, and the "rural problem" is a live issue. However, Japan is excelled by no other nation in the world in a planned and supervised agriculture. Some eleven thousand extension workers against over six thousand in
the United States; nearly fifteen thousand co-operative societies against twelve thousand with us; youth clubs with millions of members; a school system that serves farm boys and girls as efficiently as it does city boys and girls and that has abolished illiteracy—these and other facilities have enabled the five million farmers to increase their production rapidly and to participate in the marvelous evolution of the country.

There is a real effort on the part of European nations in Africa to extract her resources and at the same time to treat the natives fairly. Every colony has governmental activities for settling the natives on land, giving them some education, combating diseases of cattle. South Africa has a peculiar problem. An independent government is determined to retain the supremacy of the "Europeans", or whites, not quite two million in number. But the blacks numbering perhaps five million, seem to be increasing, and though used freely and profitably in the great gold mines, are still mainly on the land. The government subsidizes missionary schools for them and has allotted lands to them. But the "native problem" in South Africa is one of the most complex and difficult in all the world.

To omit mention of the work of missions in these great rural areas would be to disregard a factor in rural reform that is already important and that if supported by the West may become of the utmost significance. Schools, hospitals, colleges of agriculture, literacy education, to say nothing of church development, have produced results in rural progress far beyond the showing made by statistics. I found in the Philippines the largest rural church I have ever seen. Dr. Lauchbach, an American missionary, has discovered a method of teaching the Moros to read, in one hour. The Christian College of Agriculture of Nanking, China, is one of the best privately supported agricultural colleges anywhere to be found. The progressive missionary school at Moga, India, has lead the country in establishing modern teaching practice. Sam Higginbottom in North India has stirred the government to enlarged activity in promoting agricultural development. In Africa the missionaries constitute virtually the whole personnel of native education. It is a great story. More and more the missions are setting themselves the task of helping to build a Christian rural civilization among the eight hundred million rural folk of Asia and Africa.

International Federation of Home and School

I am indebted to a statement prepared by Grace E. Fryssinger, U. S. A. chairman, for the following paragraphs from the report of the Rural Life Committee of the International Federation of Home and School, presented at the meeting in Oxford, England, August 14, 1935.

"Sustained faith, courage and effort are outstanding characteristics of rural people everywhere, and the Rural Life Committee of the International Federation of Home and School takes pride in reporting illustrations of this fact regarding rural people from widely separated nations for the biennial period 1933-35 in their endeavors in behalf of improved rural home and school conditions and relationships.

"The activities recommended for rural committee work in the several nations during the period in the last report, 1933-35, follow:

1. Continued stress should be given to the fact that the basic needs of childhood must be provided at all times, for losses incurred then cannot be replaced during later life.

2. The need of maintaining positive health as the basic factor in promoting economic and social progress should continue to receive emphasis.

3. Increased recognition should be given to the development of inexpensive yet satisfying recreational activities for all members of rural families, as a means of maintaining morale during this crisis and of developing satisfaction with rural life. It also provides effective means of promoting desirable home and school relationships.
4. Attention should be given to the need of sustained educational services for rural adults which will serve to develop desirable standards for homes and schools and their inter-responsibility in this matter.

5. The need of education in family relationship for rural adults.

"Reports received from Rural Life Chairmen in the several nations indicate many constructive endeavors along the lines above indicated and also of other activities of importance in increasing the effectiveness of home and school cooperation in rural areas.

"The reports clearly indicate that rural people have not allowed the problems of this difficult period to demoralize them, to make them apathetic, nor to lessen their zeal and service in behalf of improved rural living. On the contrary, effective leadership has been stimulated and outstanding results have been achieved in sustaining and improving individual and group living standards, in keeping up the morale of rural people, and in stimulating increased effectiveness of the farming enterprise, comfort and attractiveness of the home, and social satisfaction of family and community life. Efforts also have been successful in preventing closing of rural schools and undue curtailment in schools of services and activities which are designed to develop integrated personalities, a broad social viewpoint, and rural leadership in all fields.

"The Rural Life chairman summarized the endeavors of the Rural Life Committee in all nations by quoting from Mrs. B. F. Langworthy, President of the National Council of Parents and Teachers, U. S. A., as follows: "Homes where a child may feel free . . . and where the hours of home activities are regular and unhurried, and from which he goes every day with a sense of loving care and of adventure. Schools where his personal rights are observed, where he is treated as an individual; where education is unified and not a collection of alien subjects; where a Parent-Teacher association strives to bring understanding of the home and the school into the consciousness of every member; where he learns, along with the tools of learning, as much about life itself as he does about subject matter . . . A community where he is protected from degrading influences; where beauty surrounds him, and where decent community ideals prevail.'

Included in Miss Fryslinger's international report were the following paragraphs written by Wm. McKinley Robinson of this institution, who is chairman of the rural service of the National Congress of Parents and Teachers in the United States:

'During this biennium much time and effort have been given to the promotion of health, recreation, music, libraries and educational finance. To their credit are many actual achievements in these fields. But of greater importance than any achievements which might be cited, is the evergrowing intelligent interest in and appreciation of the welfare of childhood on the part of a great group of people scattered throughout all the communities of a great nation.

'The welfare of our children, whether we be city or rural dwellers, is of paramount concern to all of us in our association work. But from the very nature of rural life socially, economically, politically, etc., we find the weak spots in the well-being of our childhood and the machinery and methods by which we must build for better things vary from those in the city. And so we have somewhat different emphases in our rural work.

'Parent-Teacher Associations continue to grow apace, there being at present, 1,727,000 members in the National Congress of Parents and Teachers. During the biennium just ending, the following were stressed by the National Congress of Parents and Teachers in its rural work.

'Simplicity of Organization. The comparatively limited number from which to draw membership and leadership, the comparatively limited sources of help in the way of printed materials and professional workers and the very limited financial resources of the past few years have been kept in mind. Self-reliance has been encouraged. The mechanics and red tape of organization have been reduced to a minimum below which organized effort would
be practically impossible. Such simplicity has not been stressed for those communities having sufficient numbers, resources, organization experience and leadership to justify a more elaborate set-up. In other words we have tried to keep our organization and its mechanics subservient to our purpose.

*A Community Organization.* Rural communities being more closely knit and homogeneous and not being as highly organized as cities, we find that interest and membership in our rural associations is not limited to parents and teachers. And so the rural association builds a program which challenges the efforts of the whole community in the behalf of childhood, parent education being limited to small study groups. Insofar as there are not other organizations touching upon community problems, such as recreation and health, the rural association includes these in its program. Just as the rural association has the broader base of membership, so has it the broader field of activity just so long as that activity is limited to the interests of childhood directly or indirectly through the community in which the development must take place. Children are largely conditioned by the adult life surrounding them; hence the legitimate emphasis upon adult well-being.

*Larger Group Affiliations.* Even more than city people do rural people with their fewer social contacts need the vision and inspiration which comes from the association with others in a common cause. Often, too, they need the prestige and weight of numbers of the larger organization back of their projects. There is an evident correlation between the vitality of a rural parent teacher association and its membership and active participation in community and county councils, state and national congresses. Through efforts in the promotion of joint meetings and larger group affiliations, perhaps the greatest good is to be achieved at the present stage of the development of rural work. Nevertheless, it is important that we should not lose sight of rural interests as such. It is very easy to overlook the problems of any minority group unless they, while a part of the larger group, maintain a consciousness of their own group identity and interest."

Pan-American Interests

During the last quarter of the 19th century and more often since 1900 there have been held in all more than thirty Hispanic American Congresses. In most of them the emphasis has been upon questions of economics. The sessions have not been, in most cases, of great significance because they were not likely to be attended by all the nations. Usually nine or ten countries have been represented, but sometimes delegates came from only two or three nations. There have grown up around specific objectives more than a dozen Pan-American groups, of which the Pan-American Union in Washington is perhaps the best example. Since so much of Mexico, Central and South America are rural the questions of rural life have come to the front in these conferences and unions.

Acts of Our Own National Government

The government of the United States first took action to express interest in rural life in more than a routine way in establishing State Colleges of Agriculture and Mechanic Arts in 1862. At that time there was also set up a coordinate Department of Agriculture in the cabinet of the president. United States Experiment Stations were provided for in the states in 1886. It is interesting to note that the congressman, Justin S. Morrill of Vermont, who put through Congress the first of these progressive steps, out of which the others more or less grew, was a farmer himself, who had also many other outstanding accomplishments to his credit during a half life time in Congress. The Experiment Stations opened definitely the door of research
in the application of sciences in agriculture, and the Purnell Act, which went into effect in 1925, completed this noble trinity of national acts by expanding research in the experiment stations to include the social sciences of economics and sociology.

President Theodore Roosevelt speaking at East Lansing, Michigan, on the occasion of the observance of the fiftieth anniversary of the oldest State College of Agriculture in America in 1907, was in the midst of his great oration on "The Man Who Works With His Hands" when he paused to say in substance directly to the Secretary of Agriculture, James Wilson, sitting near him—"Sir, your department has done well on the physical side of rural life and this must continue, but the larger part—human life—has been touched only indirectly. This closed door must be opened wide for research and demonstration."

In 1908 he appointed a National Commission on Country Life. The report of this Commission was published as Senate Document No. 705, 60th Congress, 2nd Session, for the use of Congress, but was not made available for popular distribution. The Spokane Chamber of Commerce reprinted it for use in the country life movement in the Northwest. In September, 1910, L. H. Bailey, president of the Commission, placed the report in the hands of a regular book publisher, with the explanatory statement that, if profits accrued to the Commission from the sale of the book, they would be devoted to public country life work.

In approving this action the president wrote: "The Commission was appointed because the time has come when it is vital to the welfare of the country seriously to consider the problems of farm life. So far the farmer has not received the attention that the city worker has received and has not been able to express himself as the city worker has done. The problems of farm life have received very little consideration and the result has been bad for those who dwell in the open country, and therefore bad for the whole nation. We were founded as a nation of farmers, and in spite of the great growth of our industrial life it still remains true that our whole system rests upon the farm, that the welfare of the whole community depends upon the welfare of the farmer. The strengthening of country life is the strengthening of the whole nation.

"If country life is to become all that it should be, if the career of a farmer is to rank with any other career in the country as a dignified and desirable way of earning a living, the farmer must take advantage of all that agricultural knowledge has to offer, and also of all that has raised the standard of living and of intelligence in other callings. We who are interested in this movement desire to take counsel with the farmer, as his fellow citizens, so as to see whether the nation cannot aid in this matter; for the city dweller in the long run has only less concern than the country dweller in how the country dweller fares. I am well aware that the working farmers themselves will in the last resort have to solve this problem for themselves; but as it also affects in only less degree all the rest of us, it is not merely our duty, but in our interest, to see if we can render any help towards making the solution satisfactory."

This little book published in New York in 1911 by Sturgis and Walton is one of the permanent classics in the literature of rural life. No one really interested in the subject will forego the reading of this book. Only the concluding paragraphs can be reproduced here: "We have now discussed some of the forces and agencies that will aid in bringing about a new rural society. The development of the best country life in the United States is seen, therefore, to be largely a question of guidance. The exercise of a wise advice, stimulus, and direction from some central national agency, extending over a series of years, could accomplish untold good, not only for the open country, but for all the people and for our institutions.

"In the communities themselves, the same kind of guidance is needed, operating in good farming, in schools, churches, societies, and all useful
public work. The great need everywhere is new and young leadership, and the Commission desires to make an appeal to all young men and women who love the open country to consider this field when determining their careers. We need young people of quality, energy, capacity, aspiration and conviction, who will live in the open country as permanent residents on farms, or as teachers, or in other useful fields, and who, while developing their own business or affairs to the greatest perfection, will still have unselfish interest in the welfare of their communities. The farming country is by no means devoid of leaders, and is not lost or incapable of helping itself, but it has been relatively overlooked by persons who are seeking great fields of usefulness. It will be well for us as a people if we recognize the opportunity for usefulness in the open country and consider that there is a call for service."

The Smith-Lever Act for the control and support of Agricultural Extension Work in 1914, and the Smith-Hughes Act for vocational instruction in Agriculture and Home Economics in high schools in 1917, with supplementary acts for the colleges and experiment stations, and for extension and vocational instruction, which space forbids the details of here, completed in rural life a correlation of national, state and local resources for vocational education and such general education as is incidental to it.

American Country Life Association

The years following the World War were marked by renewed study in all significant fields of thought and action. All phases of life as related to farm and non-farm rural population were subjected to serious study. "Committees were appointed in the field of health, religion, education, and recreation. Colleges employed teachers to forward country life emphases and thus gave rural sociology a place in their curricula. Theological seminars turned attention to rural church situations and problems, and state boards of education, began to re-direct rural school policies. Likewise college and university extension forces added the human side of farming, including home-making, to their projects, basing their programs largely on the first surveys of rural life. Thus a group of rural life workers soon mobilized. In January, 1919, one of the most enthusiastic of these, K. L. Butterfield, a member of the Country Life Commission, issued a call for a national meeting of individuals and organizations interested in rural life. One hundred seventy-five persons responded by going to Baltimore where they organized the American Country Life Association."

This Association held its 18th meeting in Columbus, Ohio, September 19-22, 1935. The annual proceedings published are in libraries in America and abroad. These seventeen volumes (1927-28 proceedings are in one volume) are the best general reference on rural life for the period covered. The meeting places and major subjects arranged chronologically from the organization meeting in 1919 are: Baltimore, The Objectives of Country Life; Chicago, Rural Health; Springfield (Mass.), Rural Organization; New Orleans, Town and Country Relations; New York City, Country Community Education; St. Louis, The Rural Home; Columbus, Religion in Country Life; Richmond, Needed Readjustments in Rural Life; Washington, Farm Youth; East Lansing (Mich.), A Decade of Rural Progress; Urbana, The American Country Life Movement; Ames, Rural Organization; Madison, Standards of Living; Ithaca, Rural Government; Wheeling, Adult Education and Rural Life; Blacksburg (Va.), National Policies Affecting Rural Life; Washington, National Planning and Rural Life; Columbus, Country Life Programs. In addition to these volumes, the Association publishes monthly during the school year—Rural America, as its official organ. This is the best brief, specific journal on rural life. Periodically the Association publishes a revised edition of a pamphlet called "A Guide to the Literature of Rural Life," by Benson Y. Landis.
*Collegiate Country Life Clubs*

"The story of the formation and growth of the collegiate country life clubs from the time when those first organized 'decided to go national' in 1922 is not available. It was estimated on the latter date, however, that there were 150 to 200 of these clubs in colleges and normal schools throughout the United States, and that their primary interests were local. No national meetings were held until November, 1922, when about thirty persons interested in expanding the movement assembled in New York. They were addressed by K. L. Butterfield, president of the American Country Life Association, and participated in a general discussion as to what was needed to revitalize the movement. Officers elected were instructed to develop plans for making the national organization more effective. This session adjourned with the idea that the Collegiate Country Life Clubs of America would meet at the time and place of the annual conferences of the American Country Life Association.

"At the next conference (St. Louis, 1923) consideration and adoption of a new constitution for the collegiate clubs was the order of business. The constitution accepted, stressed the object of local clubs to be the promotion of fraternal relations among college students and faculty members who are sincerely interested in developing country life—in laboring that the country may be a more satisfactory place in which to live and work'. It specified that clubs may be established at different colleges or universities, and that to qualify for a charter a local unit must be composed exclusively of members interested in 'developing country life'. The national officers chosen in 1922 were retained. Thus the stage was set for the organization of collegiate country life clubs through the national conference scheme. There is little to indicate any noticeable growth in the number of local clubs formed. There is, nevertheless, an indication of interest and activity at the National Conferences immediately following.

"The meeting held at Columbus in 1924 was marked 'with pioneer spirit'. The students had convictions about rural life and rural affairs, as indicated by their findings: 'We, the delegates to the Student Section of the American Country Life Association, believe in rural living, in its beauties and joys, in its demands for courageous spirit, in its opportunities for the development of men and women of character, in its chance for expression of all phases of personality. We believe, too, that the rural community remains our community, even though we alienate ourselves from it for four years. We students have determined that there has been a lack of sufficient emphasis on the cultural, social and religious side of rural living. The general outcome of neglecting and making light of things pertaining to rural life has been that students lose interest in their home surroundings and do not consider the rural field as offering a compelling challenge'.

"In 1925 a smaller group of students met at Richmond, Virginia. Ignoring the adult conference topic, 'Needed Readjustments in Rural Life', they emphasized leadership and listened to reports from local club representatives. At this time there were 'about fifteen chapters (local clubs) in good standing', that is, affiliated with the American Country Life Association. The 1926 meeting on 'Farm Youth', at Washington, was noteworthy for the number of students attending and the quality of participation. At the beginning session of this meeting the student group voted to become again an integral part of the regular conference and hold separate sessions only when the adults divided into special groups. The most significant outcome of this conference was the ardent desire to 'carry on' and help gather at the next conference, East Lansing in 1927, delegates from all collegiate clubs or organizations interested

*This is an abbreviated statement from Circular 271, November 1934. Wisconsin College of Agriculture. The circular was written by Dr. E. L. Kirkpatrick and Agnes M. Boynton. Dr. Kirkpatrick is the national advisor of this movement and he has done unselfishly tireless work. The account is given considerable space because the Student Section is the prophetic life of the American Country Life Association.*
in country life. The first student representative recognized by the board of directors of the Association, William H. Tufts, appointed a committee which worked out a plan for drawing to Lansing mature students who would prepare on the conference topic 'Farm Income and Farm Life'.

"Although the attendance at East Lansing was small the delegates were prepared. Under the leadership of B. Y. Landis, for five days prior to the opening of the adult conference, they were interested in seeing educational institutions conducted with non-economic incentives; such as the Danish folk school idea where people engage in the learning process for its own sake. A student from India, a delegate to the International Country Life Commission which met in conjunction with the conference, called attention to the significance of agrarian groups in all countries. Other foreign delegates referred to our tremendous resources of land, our wealth and our experience in organizations. It was conceded by the student group that these should play a great part in maintaining peace in the world through more effective living in cooperation with other nations.

"The 1928 meeting held at Urbana was largely absorbed by the adult session on 'Rural-Urban Relations'. The student program was limited to two addresses which were followed with brief discussions. One of these, 'The Challenge of Country Life to Collegiate Youth' by W. R. Tylor, called attention to national policies which ignore agriculture and to the difficulty of adjusting farming to the present economic situation as challenges to rural youth. The other, 'Concerning Farm Youth' by E. L. Kirkpatrick, stressed the social factors which influence choices of young people for their future. In view of the lack of provision for student delegates to 'carry through' on the discussion basis at the Urbana conference preparations were made in advance for the 1929 session at Ames. They included a syllabus on the topic of the conference and an investigation by questionnaire for information on the existing collegiate country life clubs. Sixty students from six states registered for the Ames conference which stressed the need for increased attention to the human aspects and the organization side of country life on the typical campus. The meeting resulted in a decision that more clubs should function in the colleges which are endeavoring to further country life interests. To realize this idea the colleges where no clubs existed were urged to accept the challenge. As decided two years before, however, this did not mean that new groups be organized where similar clubs were already functioning. Rather it meant that existing clubs incorporate the rural life emphasis in their programs and coordinate their activities.

"A new step was taken to stimulate interest in the 1930 conference on 'Standards of Living' at Madison. This was a preliminary meeting held in March (also at Madison) under the direction of the Student Advisory Committee of the American Country Life Association in cooperation with the Blue Shield Country Life Club at the University of Wisconsin. Student delegates from sixteen colleges set up a program and arranged for an enlarged representation for the regular meeting, held in October. They based the new set-up on a syllabus which had been prepared for their use. Eighty delegates representing eighteen colleges assembled for the October meeting. Their discussions centered on collegiate clubs in relation to standards of living in rural communities, families, and individuals with emphasis on leadership. They stressed specific problems confronting typical rural communities. These pertained to recreation, discovery of talent, revival of church activities, struggle between conservatism and modernism, cooperation of factions, appreciation of rural life and development of leadership. This conference culminated in the realization of a need for rural self-respect to lend dignity to clubs in colleges.

"Again a new constitution outlining local club aims and activities was adopted: namely, 'the chief aims of the local club shall be to dignify rural life, to promote interest in it and to create the right kind of sentiment for it, thereby to develop in the hearts of students an appreciation of the advantages
AN ADVENTURE IN RURAL EDUCATION

and disadvantages of country life,' in other words, the local club would continue in the life of the rural student an interest in the home community and help him determine his place there. It would acquaint the campus with rural community activities, determine through discussions the essential elements of rural leadership and arrange for student representation at the national conference.

Due to the success of the first preliminary conference at Madison another was held at Kalamazoo, March 1931, where ninety delegates from thirty clubs met to discuss the next regular meeting from the standpoints of mechanics and topic of the program. This session brought out several interesting ideas pertinent to all conferences: Should emphasis be placed on outstanding speakers? Would discussion meetings be more challenging? If so, should they be led by students? What use should be made of the adult forums?

"There was question as to whether the regular conference topic, "Rural Government", could be approached from the standpoint of possibilities for leadership. Three aspects were formulated and accepted: local government needs in the rural areas, sources of funds to meet the needs, and discovery of leadership to adjust the funds to the needs. The regular meeting at Ithaca, was marked by the largest attendance in student conference history up to that time, with more than one hundred delegates representing nineteen colleges participating. The meeting was opened by E. C. Branson, University of North Carolina, who spoke on "Some Essentials of Good Citizenship". The discussions which followed emphasized opportunities for leadership in rural government: namely, appealing to voters, visiting county offices, promoting citizenship, organizing governmental units in schools, and surveying local institutions.

"Shortly after this meeting attention was turned to the formulation of a program of activities which would 'justify fully the energies going into national conferences and help reawaken rural life interest in the colleges and universities'. The result was a new type of preliminary conference at Ames, April, 1932. This was a demonstration 'rural life day' for duplication in other colleges. The meeting started with an all-college convocation which was addressed by A. R. Mann, president of the American Country Life Association. It continued with demonstrational numbers for rural people, such as minuets, living pictures, and music dramatizations. The discussions centered on the adaptability of the demonstrations to other colleges and to rural communities. The meeting closed with the adoption of 'Basic Elements of Rural Life' as the central theme for an enlarged program, or 'long-time plan of work'. The idea stressed sources of materials, ways of conducting club programs and collegiate rural life days, and schemes for coordinating some of the distinctive values or contributions of country living with the regular conference each year. It was accepted with the understanding that although needing adaptations to meet local conditions, it would be useful generally. Experience at conferencing had convinced the Student Advisory Committee that delegates representing rural life interest could be drawn together for national meetings. Further it had indicated that these delegates 'went for things' which they could take back to their college campuses. The long-time plan was designed to fill this need.

"The regular 1932 conference held at Bethany and Wheeling indicated a tremendous spread of interest, with almost 300 delegates representing thirty-three clubs in twenty-eight colleges and universities. For the first time nearly all of the students attended the annual banquet staged by the adult members. 'It was most encouraging to have them come in such numbers to the annual dinner', officers of the Association stated at the closing sessions. 'It shows that the student interests are real and vital'. At this meeting the student group discussed 'The Basic Elements of Rural Life' from the standpoint of adult education. They considered the extent to which farming provides steady work as compared with other occupations, the degree to which the farm provides a good living on a moderate income, the respects in which the farm is a superior place to rear children, the ways farming
Preliminary Conference, Collegiate Country Life Clubs, 1931.
promotes family cooperation, and the effect which farming, dealing with nature, has on one's philosophy of life.

"One hundred and thirty delegates from forty-five clubs were in attendance at the 1933 conference held at East Radford and Blacksburg. This meeting on 'The Nation and its Rural Life' was characterized with more addresses than in former years. Among these were 'Rural Reconstruction' by H. C. Taylor, 'Subsistence Farming and the Probability of an American Peasantry' by Warren H. Wilson, 'Needs for Rural Life and National Life' by Carl C. Taylor, and 'The College Student and the National Policy' by Norman Thomas. At the final session attention was called to the accomplishments of the conference. Contributions of rural communities to national life were enumerated, problems arising out of such contributinal situations were recognized and specific suggestions as to what collegiate clubs can do in solving rural problems were made.

"The 1934 meeting was held at Washington in November and continued the emphasis on national affairs. Young people who attended the conference prepared themselves to discuss the most significant developments along the line of national planning with respect to rural life. They had small group discussions on different phases of the New Deal and larger sessions pertaining to the salvaging of rural life values, collegiate clubs and rural youth, and rural young people and an American Youth movement. They made a special effort to articulate the student discussions into the principal considerations of the adult conference."

The 1935 meeting considered the subject "Kind of Rural Life Young People Want". There were addresses and several small group discussions which concluded with a large group discussion summary. All was kept in helpful correlation with the general Association program.

"The collegiate rural life movement consists of the spirit, activities and aims or objective of the local clubs in the different colleges and universities, exemplified in the cooperative program of the Student Section of the American Country Life Association. According to the best information available there are approximately 200 of these. One-half are in state teachers colleges and the rest are in agricultural or endowed colleges and in universities. Approximately one-fifth of the local clubs are affiliated with the Association. All of them are encouraged and aided in their program and in other ways, the most outstanding of which is the national conference plan described above. The holding of state conferences on some theme of general interest such as the problems of rural youth, leadership for country communities or the work of the Country Life Commission is assuming increasing importance. 'The exchange of ideas through Rural America, the official publication of the American Country Life Association, and through correspondence contributes much to the spirit of the movement which rests as stated previously in the local organizations or clubs." (Youth Movements Abroad. By Gertrude L. Warren. Washington. United States Department of Agriculture, Extension Service, Division of Coöperative Extension. Extension Service Circular 211. March, 1935. 19 pp. Mimeographed. Describes the youth movement in Germany, Russia, Italy, Holland, Japan, Ireland, Spain, Austria, China, Latin America, Denmark, France, and England, and also describes the youth hostel movement. The article is accompanied by a selected list of 82 references.)

Capper Achievement Awards

Outstanding men in science, literature, and various other creative arts have been awarded valuable prizes for their achievements. The Capper Awards afford the first instance in which men who devote their lives to the development of agricultural progress have been eligible for a prize of any kind, nationally speaking. The donor of the Capper prize says of its dedication: "My objective for the Capper Award for Distinguished Service to American
Agriculture is to provide a concrete expression of gratitude to some of the people who make contributions of national importance to American Agriculture, and to assist in stimulating public appreciation of unusually fine service to our basic industry."

There is a distinguished national jury of awards to safeguard the carrying out of this splendid idea of United States Senator Arthur Capper of Kansas. The gold medal and cash award of $5,000 have been bestowed twice. First on Dr. Stephen Moulton Babcock of Madison, Wisconsin, for his invention of the “Babcock test” for determining the butter fat content of milk, which caused a revolution in dairying and made the modern dairy industry possible. The second award was to Dr. Leland Ossian Howard, internationally known entomologist, who served for thirty-three years as chief of the Division of Entomology, United States Department of Agriculture.

It is impossible in the space afforded by this bulletin to mention all the international organizations, and the national groupings that cross fertilized thinking in various parts of the world. The World Federation of Education Associations, which was organized in 1923 by our own National Education Association, met in Oxford, England in 1935. The report of the Resolutions Committee included the following: “This Delegate Assembly of the WFEA reiterates its policy on rural education and requests the Directors to take all possible steps to press upon Governments and Education Authorities in all countries the urgent necessity of developing and improving the facilities for education in rural areas so as to bring it up to the same level of proficiency and effectiveness as that in urban areas.” There was a good representation from the United States. The best ideas expressed get publicity in every nation represented by reports of delegates and by printed reports and comments. It is thus through various and numerous international relationships and thought stimulations that controlling ideas are mobilized around the world. In the foregoing pages some of the more significant educational agencies which cross national boundaries in the study of rural life have been brought to attention.

Activities in the States

Many progressive activities get set up in states, which push constructive ideas into use in many other states. Iowa State College of Agriculture and Mechanic Arts held last June 19-22 a “First Annual Country Life Institute”. The general theme was—The Outlook for Country Life in the Corn Belt. The best thought of the Nation was brought to bear on the questions which are now current in serious thinking about rural welfare. A list of these subjects is presented as affording an analysis, a frame work so to speak, of the persistent struggle to intellectualize rural life: The Future of Agricultural Adjustment, Future Town-Country Relationships, Reorganizing Rural Education, The Farmer in a Disintegrating Industrial Society, Commercial Agriculture and the National Welfare, The Necessity and the Difficulty of Farmer-Labor Coöperation, New Ways of Financing Rural Education, Prospective Inter-Regional Agricultural Adjustments, Rural Rehabilitation and Resettlement, Trends in Rural Youth Movement, Human Aspects of Rural Life in the Future, Rural Relief Work, The Family in Rural Life, Better Land Utilization in the Corn Belt, Applications to State Planning, Summary and Interpretation of the Institute. The “Virginia Institute of Rural Affairs” has been rendering a service comparable to the foregoing illustration for some years.

Anniversaries afford great occasions, when stock is taken and results are evaluated. Michigan accepted the opportunity afforded by the semi-centennial of her Agricultural College in 1907 to quicken the thought of the Nation
in this field of education. With a wonderfully well organized program running through five days, there was assembled in action the educational leadership of the State and the Nation. The beautifully printed proceedings made a volume of nearly 400 pages, which still serves as a reference in summary of a half century of fundamentally progressive work in rural life. The dramatic finish of this occasion, with President Theodore Roosevelt making the commencement address and presenting diplomas to graduates, is an invigorating life-time reminiscence to the 20,000 persons who were there. It was possible to do this because the first college of agriculture in the United States was established in Michigan in 1857, five years before the Federal establishment of such colleges.

The Michigan University early became a pattern maker for State Universities. The State Normal College at Ypsilanti was the first normal school west of the Allegheny Mountains and served as a demonstration for later colleges of the kind. A College of Mines, additional teachers colleges judiciously located, church colleges of excellent academic rank, and for the past twenty years a slowly increasing number of junior colleges, crown a public education service begun in pioneer days and jealously kept in step with the modernization of elementary and secondary schools. The Centennial of our State this year challenges a just appreciation of these facts, and demands an enlarged and quickened devotion for the future.

Voluntary agencies such as the Grange (Illustrated p. 39), the *Farm Bureau, the Gleaners, the Farmers' Union, the State, County, and local organizations of the National Congress of Parents and Teachers (see statement at length, p. 79), Teachers Clubs, Youth and extension groups affiliated with all the state institutions of higher education, as well as the almost completely elaborated extension service of State College in rural life—all these services whether direct or indirect supplement public educational service, as do the pulpit and the press. When the work of the great Children's Fund of Michigan, established by Senator James Couzens; the rapidly growing service in education, especially in rural education, by the W. K. Kellogg Foundation, and the most liberal endowment of the whole rural community of Hartland in Livingston County under the direction of J. Robert Crouse are taken into account, we may well thank God and take courage. The program of equalization of educational opportunity throughout all of the communities of the states and the Nation, where conditions of financial resource and population are so varied, is a very difficult matter to accomplish. That this problem is in process of slow but certain solution, I do not doubt.

WHAT KIND OF RURAL LIFE CAN WE LOOK FORWARD TO IN THE UNITED STATES?

Presidential Address by Dr. Carl C. Taylor
American Country Life Association
Columbus, Ohio, September 19, 1935

Introduction

If the topic which I have selected for discussion were—"What kind of a rural life ought we to look forward to in the United States?", my task would be easy, for then all I would need to do would be to vision or imagine all the good things of life and declare that such ought to be rural America in the future. But I have not set myself the task of painting an American "Rural
Utopia", but rather the task of predicting America's rural destiny. This is both a difficult and precarious task—difficult because it attempts to deal with a very complex set of causes and effects, and precarious because sociological prediction is always precarious.

I shall simplify my task and safeguard my considerations by stating alternative possibilities or probabilities. And, since the alternative possibilities are almost innumerable, I shall further simplify by presenting only two, probably the two which are most sharply contrasted. Stated in terms of queries they are: (1)—Will rural life in the United States, two, three, or a half dozen generations hence, be the product of an agriculture which has come fully into the price and market regime, be using mechanized production almost as completely as industry, have settled the problems of physical and economic distribution, and captured for its entrepreneur ("An employer in his character of one who assumes the risk and management of business." Webster) a material standard of living equal to that of the upper middle class of the cities, or (2)—Will it follow more clearly the rural life patterns of older civilizations and seek the simpler solutions of its economic problems by never coming completely into the price and market regime, be satisfied with less mechanization than industry, somewhat side step the difficult problem of economic distribution by "live at home farming" and be satisfied with a lower material standard of living than the entrepreneurs of other business enterprises have?

I hasten to repeat that these are not the only two alternatives; that neither is absolutely exclusive of the other; and that it is much more likely that some middle position will develop than that either of these two shall mark the destiny of rural America. Because they do mark the extremes of our possibilities, I want to pursue the patterns of each with two questions in mind: First, which should we choose if we could, and second, which are we most likely to develop with or without conscious choice?

I suppose it has been axiomatic in the past, that cultures or civilizations have not chosen but rather drifted into their destinies whether they can ever do otherwise may be an open question, but one which does not alter the fact that American rural life will probably be very different one hundred years hence from what it is now. We ought, in this age of exact and social science, to sufficiently understand natural resources, the possibilities of technological advance, and the trends of culture, to furnish intelligent guidance to the combination of factors which will make our immediate future. The question is—will we attempt to understand and attempt to guide or will we continue to indulge in wishful thinking, imagine Utopias, and, as in the past, drift into destinies which we had not contemplated? I can easily conceive that we might dream one kind and our grandchildren be compelled to live another kind of rural life, chiefly because we failed to understand history or judge the trends of our own times.

Whether we drift or whether we plan can be laid aside in our discussion for the moment, for what I am to say about the two broad alternatives will apply equally in either case.

The Prospects for a Price and Market Rural Culture

That one school of thought believes that our children can, should and will inherit the good rural life only by subjecting American agriculture to complete commercialization, mechanization and other urban techniques is evident. It is almost as evident that this school of thought is dominant in the United States and that its theories are accepted even more whole heartedly by farm than by city people. Let us, therefore, view its prospects and possibilities.

It is this road that American agriculture has steadily traveled for at least one hundred if not for three hundred years—from the ox cart and ox team to the automobile and tractor; from the cradle and flail to the combine; from the
tallow candle to the electric light; and from dire isolation to modern socialization. The advances in agricultural proficiency have not lagged far behind those of industry and the rural material standard of living in the United States, has probably always stood some place between the high and low levels of American city life. Almost from the beginning we have been to some extent commercial farmers, and each decade has seen a further advance into price and market farming. Today, scarcely no one thinks of farming as other than one of our great commercial enterprises.

With increasing intensity and growing success, American farmers have attacked their problem of economic distribution. Conscious attempts to cope with the price and market situation, begun even before the Revolutionary War, are probably now at their greatest point of success in the Agricultural Adjustment Program and American farmers are demonstrating their willingness and capacity to use every device, economic and legislative, known to other enterprises to accomplish their commercial or business objectives.

The concomitants of commercial farming are generally mechanization and large scale production, and few nations demonstrate this correlation more completely than the United States. The average male agricultural worker in the United States is today cultivating three times the number of acres in harvested crops that either the French, German or Danish farmer is, and seven times what the Italian farmer is. One sixth of our farming capital is invested in farm machinery and work stock. We operate plowing equipment capable of turning twenty-five acres per man per day and harvesting equipment capable of cutting and threshing thirty-five acres per day per man operator. It is as easy to tend seventy acres of corn today as it was half that acreage not more than twenty-five years ago and we are supremely worried because cotton and tobacco farming seem to rather stubbornly resist mechanization. Once they have yielded, we will probably be able to produce the needs of our domestic markets with half the man power now engaged in agriculture.

Is American rural Utopia to come by this route? I am sure I cannot answer the question surely, but I can cite its claims. They are: 1—Less human labor per unit of product, 2—The steady shift from the poorer to the better agricultural lands, 3—The adjustment of all major and most minor crops to so called natural economic conditions, 4—The increase in application of science to agriculture and the spread of more exact knowledge among all rural people, 5—A relatively high material standard of living for the entrepreneurs of agriculture, 5—A growing tendency to modernize all rural, social institutions and in other ways to approach urban culture.

That all of these things are characteristic of American agriculture and rural life, few if any will deny; that they are all gains, some doubt; that they are the results of the development of commercial agriculture only, is probably not true; and that they have brought in their train some disturbing things, I am prepared to recite. In the first place, it is as fallacious to assume that our material success is due solely to the genius of commercial farming, as it is to assume that protective tariffs built up our steel industry. We have had the most ample agricultural natural resources at our command and a relatively smaller agricultural population in ratio to those resources, of any nation on earth. In the second place, we have developed our agriculture simultaneously with the development of the Industrial Revolution in Western Civilization, and at a time when other nations were crying for our raw agricultural products. During this period, machines were being installed in all industries, agriculture included. In the third place, we have been almost constantly in a period of expansion and exploitation and cannot expect the same results in the future that we have had in the past.

But there are a number of items on the debit side of our commercialized agriculture balance sheet. We have reached the day of falling birth rates in our rural population; we have steadily increasing urban-rural commercial conflicts; we have developed tenant farming to a disturbing if not to an
alarming extent; we see the gradual passing of familism in rural districts; and we are on the high road to losing the last vestige of our rural folk culture. If these trends continue for any long period of time unabated, we are justified in wondering whether or not the stream of vitality that has, from the origin of the nation, flowed from country to city by way of millions of country born and reared youth, will dry up, whether our rural-urban commercial conflicts will increase into a crescendo which will equal the green and red revolutions of some older nations; whether we will develop into a nation of tenant farmers and absentee landlords; and whether our family life and general tenor of rural life may not become as blase and crass as that of our larger cities.

If any one doubts that there is some truth in these fears, let him ruminate on conditions in the cotton belt. There commercialized farming has been pushed farther than any place else, except in the extensive wheat belt; there farm tenancy has developed farthest; there are illiteracy, poor schools, unpainted houses and a general low rural standard of living to a greater extent than in any other rural section of the nation. These, of course, are not simple results from simple causes. Mechanized farming has lagged in the cotton belt, the Negro race is there, and the old pre-Civil War plantation culture still lingers to some extent. But over emphasis on commercialized production must bear its share of the blame of producing rural slums and encouraging human exploitation, as it is known in few other sections of the country.

If further evidence of the cultural costs of commercialized farming are needed then let us cite the transient farm labor gangs of the beet, berry and onion producing sections. It is calculated that there are today 500,000 transient laborers in California. Probably the toughest relief problem of the nation is, what to do for or with these first rural proletariat of America.

Or, to turn to another natural result of commercialized farming in quite a different section of the country—the farm debt of the middle west. In 1929 we had a farm mortgage debt of nine and one-half billion dollars, practically all of it built up since the Civil War and during the period of our rapid westward expansion. Farms, homesteaded or bought for a few dollars an acre in Iowa in one generation, two generations later carried one-sixth of the total farm mortgage debt of the nation. The sons of men whose parents sacrificed their standards of living to gain farm ownership in the sixties, seventies and eighties, lost that ownership between 1920 and 1932, and now farm the richest lands of the nation, fifty percent of them landless tenants. In Oklahoma this transition took place in half the time it did in Iowa. Commerce always capitalizes its operating base and durable goods on a speculative basis and the agricultural depression from 1929 to 1933 was in no small way a result of this process.

Nor have we by any means solved the problem of economic distribution which must be solved before we can have a satisfying or even a stable rural life built on the basis of commercial agriculture. There are many who do not believe we have even approached that problem with a program that gives adequate consideration to any more than a relatively few of the total agricultural population.

The recital of these facts is not an attempt to manufacture scare heads but it is legitimate to ask some terrifically pertinent questions about commercialized and mechanized agriculture; what have our gains in these two attainments profited us by way of security and stability? Can and will we correct the defects which have over the years of expansion, exploitation and speculation developed in our rural life? Will we tackle our problem of economic distribution? Are we smart enough to solve it, taking into consideration the fact that markets are inter-national? If we are smart enough, do we have courage enough to do what we know must be done? If we find the solution and persistently promote it in relation to agriculture, will we by crop restriction and control of supply, create greater problems in cities than
we solve in rural life? These and other questions must be answered satisfactorily before we can look with perfect confidence to commercialized and mechanized agriculture alone to build an American Rural Utopia.

**Prospects for a Peasant Rural Culture**

Having, so to speak, cast up the balance sheet, or viewed the prospects of a future rural life based on commercial agriculture, let us turn to the exact opposite alternative—an agriculture based on production for home consumption, gaged by small holdings, and patterned after the peasant cultures which characterize most of the older agricultural civilizations of the world. We had that type of rural life to a great extent for one hundred and fifty years in this country, and either consciously or unconsciously gave it up during the period of westward expansion. It was largely a non-commercial, unmechanized, live-at-home sort of agriculture. There were no railroads, little ocean traffic, no modernized farm or household equipment, and very little social contacts beyond the local community. It is in existence in varying degrees in the older community. It is in existence in varying degrees in the older nations of Europe today, and can yet be found in the more isolated sections of the United States. It has on the debit side: 1—A low material standard of living, 2—Much hard human labor, 3—A poverty of modern social institutions, 4—Poor housing, 5—Lack of wide social contacts, 6—Never any great commercial gains or large capital holdings.

On the credit side it practically always has: 1—A cohesive family life, 2—A homogeneous community life, 3—Folk culture—art, music, dancing and some literature, and 4—Security.

In all such cultures, familism is dominant, the village community largely persists, leisure is creative, land speculation is absent, and insecurity haunts no one. The family may include a few pigs and geese among its household occupants, the community gatherings may disperse at the curfew, and the old folks may be an abiding care to their children because they can’t or won’t sell the farm and move to town, but they do not have and do not need, P.W.A.’S, F.E.R.A.’S, W.P.A.’S or Rural Rehabilitation. They live their own life and like it. So far as I know, no nation has ever escaped a peasantry at some time during its history. Rome and Greece had it; they have it in India, China, Russia and all European nations. Only the newer countries like Australia, South America, Canada and the United States are exceptions. But it is legitimate to ask whether we want it and whether we could attain it if we chose to do so.

**The Prospects of a Middle Position**

I suppose the pages of history are never turned backward and I am pretty sure they won’t be in America. But it is worthwhile asking whether there aren’t elements in a settled and secure life for which we should and could worthily strive in rural America and whether a conscious effort to save ourselves from the economically precarious and socially unlovely effects of pure commercialism won’t win for us something nearer a rural Utopia in America than that toward which we may be drifting.

I said in the outset that I had not set out to answer the query, to what kind of a rural life should we look forward—but to what kind of a rural life can we look forward. I am inclined to the belief that we can, if we will, look forward to a rural life that will combine the economic gains of commercial farming and the finer elements of a peasant culture. I am further inclined to the belief that if we strive for the first without striving for the second, we will gain the ultimate benefits of neither.

I am quite aware that cultures are not built by means of blue prints, rather they grow like organisms, except that they are more adaptable and modifiable
than any organism. I am sure that American rural life of the future will be neither like it is today, like it was yesterday, or like any other pattern of rural life the world has ever known. Neither will it be like industrial life. It will probably be more like industrial life in some ways than it is today and less like it in other ways. Even the ways in which it is like industrialism and urbanism won't be the results of conscious borrowing from these two patterns of life, but rather results of great world commercial and technological trends that influence all enterprises and all life, the enterprise of agriculture and rural life included. We too often talk about industrialization and urbanization without thinking about their concrete elements. In order that I may not be altogether guilty of this same kind of thinking, I am attempting to list those elements, viz: 1—The development and mobilization of mechanical i.e. non-human power. 2—The division of labor and the development of specialization in production. 3—The mobilization of capital and credits for giant enterprises. 4—A rapid growth of the price and market system, incident to and necessitated by division of labor and specialization in production.

The development of modern cities has been a concomitant of the development of industry and markets and the added characteristics of industrial and commercial cities have been and are: 5—Concentration and congestion of population. 6—Increased socialization in terms of increased human contacts. 7—Falling birth rates and increasing marriage rates. 8—Differentiation and stratification of social groups. 9—The development of public utilities and an increase in public agencies. 10—An increasing reign of law and other social controls.

If I am correct in my guess that our fears of insecurity and our incapacity or lack of courage to solve our problems of economic distribution will sooner or later drive us to seek the social shelter of something approaching a peasant economy with its cohesive family life, homogeneous community life, folk culture and economic security, then the question is to what extent will that economy share the field with industrial, commercial and urban economy. The answer most commonly given to this question, and one which I understand it is modern Germany's answer, is that the two cultures won't mix, either you have a peasant culture or you don't. If this answer is correct, then I am prepared to venture the opinion that we will never have a peasant economy and peasant culture in the United States. As a sociologist, I am prepared to go further and deny that it would be possible even if we desired it, to build an European peasant economy in this country, at this period of world destiny. And therefor in an attempt to peer into the future, I am driven to predict that we will build a rural culture which will be a mixture of some of the characteristics of peasantry, some of the characteristics of modern commercialism, industrialism and urbanism, and some new characteristics which will result from the combining of these two cultures.

We won't need to mobilize giant machine power in agriculture, because the physical expanse upon which farming must be done makes it impossible, and because small holdings, always characteristic of security farming, makes it undesirable. Furthermore, the pronounced division of labor used in industry isn't applicable to farming and especially isn't applicable to small holding farming. The massing of capital and credits isn't necessary or applicable for the same reasons. The only two dominant characteristics of modern industry which we may therefore expect to find in our new rural economy is more mechanization and may be a further advance into specialized farming. And there is no reason why we should be disturbed by those trends for it is not fundamentally the size of the farm, or its degree of mechanization that is important anyway. The size should and will vary with the land, the type of farming and the extent of possible mechanization. The thing that is fundamental is that it shall be a family farm, and an owner operator farm, on which the major portion of labor is supplied by members of the family and on which, for the sake of security, the greatest amount possible of home con-
sumption goods are grown. If the farming of the future is to be on the best lands, is to follow the ideals of conservation instead of exploitation, a greater number of families is to live and work in the occupation of farming, and the majority of these families are to make production for home use equally important with production for the market, then we will see a great increase in small holdings and it is small, home owned holdings and not absence of mechanization or lack of modern facilities which makes up the heart and soul of peasantry.

I suppose no one can know whether I am correct in this attempt at analysis and prediction. I am sure I don't know. But I am equally sure that even if agriculture, together with industry, is making increased use of technology and business, it is a gross, if not a violent assumption that it must and will adopt the whole pattern of industry. It is an even grosser assumption that the social characteristics of urban culture, which have been developed as concomitants of a whole pattern of industry and commerce, must and will develop as dominant rural characteristics, merely because agriculture takes on some of the technological characteristics of industry and commerce.

There is for example, no need for concentration and congestion of population in rural life. Progressive socialization in terms of increased social contacts, can and will be accomplished by rapid means of transportation and apt means of communication and there will be no need to coagulate in cities to accomplish it. If corporation farming can be escaped, and the tide of farm tenancy stemmed, there is no reason why marked differentiation and stratification of rural social groups should ever occur in American rural life. The reign of law and other social controls will, however, probably increase because interdependence in markets, knowledge of laws of health and sanitation, and the growing density of population will demand it. The rural birth rate will probably fall because of the desire for higher material standards of living. But again there is no reason to believe that rural life must follow the whole pattern of urban life, merely because world culture, both technological and social, gradually filter more and more into rural areas.

Probably the two most outstanding characteristics or demonstrations of the combination of the rural modes of life and mechanized production, will be a great increase in part time farming and the application of mechanization to small unit production. Rapid means of transportation and transmissible power will make it possible to decentralize industry to a considerable extent and the cheapening of electricity will make it possible to motorize dozens of farm and household tasks that are now not even performed by horse power. When this has come to pass, farm people can live in villages or suburban settlements and industrially employed persons can live in garden homesteads. These trends are now on and it is probably the part of wise planning to stimulate and guide them, for, after all, these progressive adaptations to the changing conditions of life have taken place, rural family life will still be more cohesive and stable than urban family life; a larger percent of rural children will follow the occupation of their parents and will less often change occupation during life than those in cities, and the subtle influences of climate, weather and work with living, growing, blooming, bearing things will register themselves in the farmer's psychology. If to these things can be added the creative and benign influences of folk culture, we need not dread the prospects of an American rural peasantry. As a matter of fact, we can well afford to welcome it as something to be accomplished. My fear is that we shall be misguided in our strivings by a belief that we can bring back the hey days of pioneer expansion and exploitation and by a belief that there is no path forward except along the highway of trade, commerce, markets and money.

Commercialized industry has made invention the maid servant of money makers and reduced engineers to the status of slaves of the price system. It is possible that a mechanized peasant type of farming will retrieve the soul of science by turning it into its manifested destiny of lessening the manual
labor of production and increasing the volume of consumable goods and services. Commerce never will, for its impulse and practice will be to sabotage invention and thwart its application at all points where it does not yield economic profits.

Furthermore, if farming is to be measured solely by commercial and mercenary culture, i.e. by profits on invested capital, then it ceases to be an acceptable occupation the minute some other investment offers more profitable economic returns. If American farming is forever to be turned to expansive development rather than intensive improvement of soils and fertility, it will never be a passion of a father to hand the land to his son better than he found it. If the old homestead is to be always for sale to the highest bidder, then farm mortgage debt will continue to follow the speculative market and each generation of farmers must start with no land inheritance. In a peasant or semi-peasant economy the father hands the accumulated land inheritance of generations over to the son, or acts as his landlord and tutor in his early entrepreneurship. In the United States there are nineteen counties in which more than ninety percent of all farmers are tenants and twenty whole states in which less than one-fifth of the tenants are sons of their landlord.

Probably the wisest course for planning is to cooperate with the inevitable trends of culture and seek to put intelligent guidance into the channel through which life normally flows. The Utopia of mercantilism, and the fantasies of Babbit economies are day dreams that sooner or later turn to nightmares and we would probably do well to attempt to discover, if we can, what the great constants of all life are and seek to develop and conserve them in rural America. It is my guess that rural life is pregnant with them and city life is sterile in its capacity to produce them. If this be true, wouldn’t we do well to cherish country life for what it is and can be, rather than to aspire to an agriculture that has become wholly industrial and a rural life that has become thoroughly urbanized.

Civilizations contrary to common concepts, do not normally rise out of the ashes of the dead past. They grow from the living roots of the past and always carry in their structure the accumulated wisdom, and in their souls a degree of reverence for the traditions of previous generations. To these gifts from the past we should be able to add the contributions of modern science, invention, and business, but no culture which loses its family inheritance of either pride or property, can be stable, and no other than a peasant economy in the history of the world, has demonstrated its capacity to retain this inheritance. We need have no fear that our rural economy of the future will stultify in an age of scientific progress and technological advance just because we safeguard this inheritance. What we need really to fear is the false notion that we will forever be a pioneering nation that burns all its bridges behind it and gambles on a future of endless expansion and inexhaustible exploitation. Some day, and in the not distant future, we must give up our life of adolescence and become a mature and stable culture. Our extensive and quantitative frontiers are gone, those of the future must be intensive and qualitative.